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A-level  
**RELIGIOUS STUDIES**  
**7062/2C**

Paper 2C Study of Religion and Dialogues: Hinduism

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Mark scheme

June 2021

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Version: 0.1 Pre-Standardisation



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' 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

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' 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.

If a student 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 student's response.

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

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 Lead Examiner.

## Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

<b>Levels of Response: 10 marks A-Level – AO1</b>	
<b>Level 5 9–10</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate</li> <li>• Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated</li> <li>• Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary</li> </ul>
<b>Level 4 7–8</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate</li> <li>• Where appropriate, alternative views and/or scholarly opinion are explained</li> <li>• Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary</li> </ul>
<b>Level 3 5–6</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate</li> <li>• Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion</li> <li>• Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary</li> </ul>
<b>Level 2 3–4</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate</li> <li>• Where appropriate, limited reference may be made to alternative views and/or scholarly opinion</li> <li>• Limited organisation of ideas and coherence and use of subject vocabulary</li> </ul>
<b>Level 1 1–2</b>	<ul style="list-style-type: none"> <li>• Knowledge and critical understanding is basic with little or no development</li> <li>• There may be a basic awareness of alternative views and/or scholarly opinion</li> <li>• Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No accurate or relevant material to credit</li> </ul>

<b>Levels of Response: 15 marks A-Level – AO2</b>	
<b>Level 5 13–15</b>	<ul style="list-style-type: none"> <li>• A very well-focused response to the issue(s) raised</li> <li>• Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis</li> <li>• There is an appropriate evaluation fully supported by the reasoning</li> <li>• Precise use of the appropriate subject vocabulary</li> </ul>
<b>Level 4 10–12</b>	<ul style="list-style-type: none"> <li>• A well-focused response to the issue(s) raised</li> <li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis</li> <li>• There is an appropriate evaluation supported by the reasoning</li> <li>• Good use of the appropriate subject vocabulary</li> </ul>
<b>Level 3 7–9</b>	<ul style="list-style-type: none"> <li>• A general response to the issue(s) raised</li> <li>• Different views are discussed, including, where appropriate, those of scholars or schools of thought</li> <li>• An evaluation is made that is consistent with some of the reasoning</li> <li>• Reasonable use of the appropriate subject vocabulary</li> </ul>
<b>Level 2 4–6</b>	<ul style="list-style-type: none"> <li>• A limited response to the issue(s) raised</li> <li>• Presentation of a point of view relevant to the issue with some supporting evidence and argument</li> <li>• Limited attempt at the appropriate use of subject vocabulary</li> </ul>
<b>Level 1 1–3</b>	<ul style="list-style-type: none"> <li>• A basic response to the issue(s) raised</li> <li>• A point of view is stated, with some evidence or reason(s) in support</li> <li>• Some attempt at the appropriate use of subject vocabulary</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No accurate or relevant material to credit</li> </ul>

0 1 . 1

**Examine why there are different paths of Yoga in Hinduism.**

**[10 marks]**

**Target: AO1.3:** Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason that there are different paths of Yoga is that different paths of Yoga have different aims. The Bhagavad Gita teaches that bhakti yoga allows practitioners to express their love and devotion to God. For example, bhakti yoga is used by ISKCON devotees to express their love and devotion to Krishna. Karma yoga is performed by practitioners as an act of selfless service to others. Practitioners of Karma yoga perform an action without any expectation of an acknowledgement or reward, for example, giving to charity.

A second reason that there are different paths of Yoga is that different paths of Yoga are popularised and encouraged by different Hindu philosophies and different sources of authority. Those paths which remain popular are still integral to Hindu practice today. For example, ISKCON's Swami Prabhupada taught that bhakti yoga was the supreme path, whereas Shankara's Advaita Vedanta places jnana yoga in the highest position.

A third reason that there are different paths of Yoga is that different paths of Yoga are suitable for different types of character. For example, Hindus use different yoga paths depending on their Varnashrama dharma. For example, a student in the Brahmacharya ashrama may prefer the benefits and power of jnana yoga to that of karma yoga. This is because jnana yoga will help with the acquisition and development of knowledge. Someone who is trying to increase positive action may engage in karma yoga rather than bhakti yoga in order to increase their positivity, goodness and joy.

Maximum Level 2 for answers that only explain different paths of Yoga.

0 1 . 2

**‘Ahimsa means that Hindus should not take part in war.’**

**Evaluate this claim.**

**[15 marks]**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Ahimsa: the virtue of ahimsa, its application to issues concerning [...] war including the use of weapons of mass destruction; different Hindu views on these issues including Gandhi’s views on non-violence.

Answers may present, analyse and evaluate some of the following arguments:

Ahimsa is the concept of non-violence or non-harm. As war is rooted in violent action and leads to harm, many Hindus agree that ahimsa means they should not engage in war. However, other Hindus argue that whilst war should be avoided, it is sometimes necessary. For example, in the Bhagavad Gita, Krishna teaches that an individual’s Varnashrama dharma may require them to take part in war, and this duty overrides the teaching of ahimsa.

Many Hindu figures who have advocated the principle of ahimsa have shown that it is possible to overcome conflict through non-violent methods. For example, during his lifetime, Gandhi encouraged non-violent resistance rather than the use of war to enact change. However, some Hindus argue that engaging in war is sometimes necessary as an act of self-defence, for example, World War Two. At times war may be the only action that will stop others causing harm and destruction.

Hindu scripture teaches that Hindus should settle conflict in ways that do not cause harm. For example, the Rig Veda teaches that Hindus should come together and talk, rather than fight in war. Many Hindus therefore support conflict resolution by peacekeeping organisations and diplomacy. However, some scripture, such as the Mahabharata, may be interpreted to allow warfare, for example, the use of weapons of mass destruction in some circumstances.



0 2 . 1

**Examine how scientific discoveries have influenced Hindu ethical thinking.**

**[10 marks]**

**Target: AO1.2:** Knowledge and understanding of religion and belief including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Scientific discoveries have allowed the development of genetic engineering, raising new ethical questions. This has encouraged Hinduism to develop its ethical thinking. In response, some Hindu thinkers now suggest that genetic engineering is compatible with Hindu ethics because of the benefits it can bring. For example, the engineering of crops may bring an end to food insecurity, and allow those who are hungry to eat.

The way animals are treated as a result of some scientific discoveries has encouraged Hinduism to reaffirm its traditional ethical thinking. For example, some intensive farming processes are incompatible with Hindu ethical thinking. This has led many Hindus to challenge meat and dairy producers. For example, many Hindus claim that the dairy industry does not treat cows with the respect and devotion they deserve. The industry fails to acknowledge the cow's sacred status, and simply sees cows as a source of milk, and uses processes which cause cows harm.

Some scientific discoveries have led some Hindus to suggest that Hindu ethics is incompatible with science. For example, the scientific discovery and development of cloning has made some Hindus suggest that science is taking on the role of God. They argue that it is for God to create new life, not humanity in a laboratory. Moreover, many cloning practices involve harming animals. For many Hindus, an action which involves harm or the taking of life is forbidden because it breaks the principle of ahimsa.

0 2 . 2

**‘Hinduism has no effective response to issues arising from the freedom of religious expression.’**

**Evaluate this claim.**

**[15 marks]**

**Target: AO2:** Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Hindu responses to issues of freedom of religious expression in society, including Hindutva. The 21st century Indian secular context with particular reference to issues arising from freedom of religion.

Answers may present, analyse and evaluate some of the following arguments:

One issue which arises from the freedom of religious expression is violent conflict between different religious communities. It can be argued that Hinduism has no effective response to this issue, because in many places, conflict between Hindus and Muslims continues. However, there are many examples of Hindus and Muslims who co-exist peacefully. One effective response to violent conflict by Hinduism is therefore to encourage communities to engage in interfaith dialogue, and to overcome barriers to co-operation. This is supported by organisations such as ISKCON, who bring Hindu and other religious groups together.

Another issue which arises from the freedom of religious expression is that of conflicting truth claims. Some branches of Hinduism fail to respond to this issue. For example, Hindutva rejects everything that is not Hinduness. However, other Hindus, for example, Ramakrishna, advocate a pluralist position. This overcomes the issue of conflicting truth claims, by suggesting that all religions are valid expressions of belief in the Divine.

A third issue which arises from the freedom of religious expression is that of disagreement about the acceptability of particular religious practices. Hinduism has no effective response to this issue because some Hindus do not tolerate the eating of beef by non-Hindus. This has led to some Hindus attacking those who eat beef. However, other Hindus acknowledge the diversity of belief systems, responding effectively to the issue by suggesting that nobody should be forced to follow somebody else's beliefs.

0 3 . 1

**‘Human life has purpose because there is continuing personal existence after death.’**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.**

**[25 marks]**

**Target: AO1.4:** Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target: AO2:** Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

### **AO1**

There may be discussion of religious and non-religious views about the possibility of continuing personal existence after death, and the relative values of different religious views about the purpose of life.

### **Hinduism**

There are four aims in life for Hindus, culminating in moksha. Reincarnation, karma and samsara presume continuing personal existence. The two aspects of dharma focus on living purposefully to fulfil one’s role in one lifetime.

### **Philosophy**

The possibility of continuing personal existence after death may reflect views about the nature and existence of the soul, Descartes’ arguments for the existence of the soul, and aspects of the body / soul relationship. Various theories explaining continuing personal existence may be considered, for example Hick’s replica theory or Swinburne’s light-bulb argument.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

**AO2**

Answers may present, analyse and evaluate some of the following arguments:

For many Hindus there is evidence to suggest that there might be some kind of continuing personal existence, for example from past life recall and religious scripture, and if there is, life may have a purpose in preparing for life after death. However, philosophical thinking about the possibility of continuing personal existence varies, and since philosophers have different views about the existence of a soul and the nature of consciousness, it is hard to see any sense of ultimate purpose in human life.

For Hindus, human life has purpose because it provides them with the opportunity to develop positive karma. This is important because many Hindus believe that their continued existence after death depends upon their actions in this life. However, Hinduism also teaches that life has other purposes besides preparing for life after death, which include the seeking of pleasure and the acquisition of wealth. Hindus may therefore consider life to be purposeful even if there is no certainty of life after death.

For some Hindus, for example ascetics, the purpose of human life is the attainment of moksha. Some Hindus believe that moksha is a reunion with Brahman whilst retaining aspects of personal identity. Therefore, if continuing existence after human life were not possible, life would lack purpose. However, very few Hindus devote their life to asceticism. For most Hindus, human life is purposeful due to following personal dharma, for example, studying, getting married, raising a family or supporting the community.

0 4 . 1

**‘Miracles have no value for religion today.’**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.**

**[25 marks]**

**Target: AO1.4:** Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target: AO2:** Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

## **AO1**

### **Hinduism**

Hindu scriptures mention miracles, for example, Krishna lifting Govardhan Hill. Some Hindus believe that gurus can perform miracles to show their powers, for example Sai Baba makes things appear and disappear. There may be discussion of the miraculous power of avatars and the miraculous effects of puja.

### **Philosophy**

There may be a consideration of realist and anti-realist views about miracles, and the views of Hume and Wiles. Hume’s realist approach sees miracles as maximally improbable. Wiles’ anti-realist approach denies that they happen apart from the miracle of creation.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

**AO2**

Answers may present, analyse and evaluate some of the following arguments:

Hume was largely successful in arguing from a realist perspective that miracles are maximally improbable because no amount of evidence could support a violation of the laws of nature, and if he was correct, then miracles cannot possibly have any value for religion today. However, an anti-realist view of miracles allows for both a natural explanation of an event and a view that such an event acts as a sign of God's action in the world. For an anti-realist, a miracle may have value even if it is not a violation of the laws of nature.

Many modern Hindus take a scientific world view, and often discount the value of miracles because they lack scientific support. They may look for empirical evidence to explain unlikely events rather than explaining them with reference to God's intervention in the world. However, for some Hindus, the lack of empirical evidence does not reduce the value of miracles today. Sites of miracles act as places of pilgrimage, allowing Hindus to express their devotion and strengthen their relationship with God, for example, ISKCON devotees in Vrindavan.

For many Hindus, miracles have no value today due to the contradictory way they depict God. Miracles may suggest that God acts in a way which is arbitrary and partisan, which contradicts traditional understandings of God's nature. However, for other Hindus, miracles have great value today because they help uncover God's nature. For example, Krishna's lifting of Govardhan Hill shows Krishna helping those in need and demonstrates his great power and strength.

0 5 . 1

**‘Hindu teachings about homosexuality and transgender issues are no longer morally acceptable.’**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.**

**[25 marks]**

**Target: AO1.4:** Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target: AO2:** Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

## **AO1**

### **Hinduism**

There is a wide range of views in Hinduism on sexuality and gender. Some scriptures suggest that all sex should be heterosexual. The colonial influence in India led to the demonisation and criminalisation of homosexuality, and the rejection of the concept of transgender. Some scriptures allow or celebrate sexual variation. Hinduism generally sees gender as changeable because people may change gender between reincarnations.

### **Ethics**

There may be consideration from the perspective of any normative ethical theory, including Natural Moral Law, that reproduction is a primary precept, or from Situation Ethics, that agape love determines what is morally acceptable. The role of meta-ethics in determining the meaning of right and wrong may be considered relevant.

Maximum Level 3 for answers that do not include both Hinduism and ethics.

**AO2**

Answers may present, analyse and evaluate some of the following arguments:

In modern society where attitudes to homosexual relationships are positive, traditional Hindu teachings, for example, those found in the Laws of Manu, which suggest that homosexual relationships should result in a punishment, appear morally unacceptable. However, many contemporary Hindus do not recognise the Laws of Manu as a source of moral authority. This means that its teachings on homosexuality are rejected in favour of Hindu teachings that place value on the love and commitment shown within a relationship rather than the sex of a couple. This view, in line with situational ethics, is morally acceptable today.

The British Empire's influence on Hinduism renders some historical teachings towards homosexuality and transgender issues unacceptable today. Examples include the support for outlawing homosexual activity and the idea that an individual's sex is binary, either male or female. However, Hinduism has a rich history which predates colonialism, and is full of acceptance and celebration for those who are homosexual or transgender. For example, contemporary India has abolished laws criminalising homosexuality, and has given transsexuals (hijras), legal status and protection. This view is morally acceptable today.

Some traditional Hindu teachings have negative implications for homosexuals. For example, some Hindu sources of authority suggest that sex should only be carried out for procreation, similar to Natural Moral Law. This means that those in homosexual relationships would have to remain celibate. Today, this view may be morally unacceptable. However, ethical systems similar to Natural Moral Law are widely accepted in many societies today. Therefore Hindu teachings on homosexuality and transgender issues which reflect Natural Moral Law are morally acceptable today.



0 6 . 1

**‘Belief in free will undermines religious authority for Hindus.’**

**Critically examine and evaluate this view with reference to the dialogue between Hinduism and ethical studies.**

**[25 marks]**

**Target: AO1.4:** Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

**Target: AO2:** Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

## **AO1**

### **Hinduism**

The concept of karma depends upon the view that individuals have free will and are morally responsible for their choices. There may be consideration of teaching on dharma, which prescribes specific duties proper to each stage of life. There may be discussion of the authority of the Vedas, the smṛti texts and gurus.

### **Ethics**

There may be consideration of how far free will is possible, including various determinist, compatibilist and libertarian views, and the conditions of moral responsibility. There may be reference to theological determinism and debate about the free-will defence against the problem of evil, for example Mackie’s version, Plantinga’s response and Hick’s ideas.

Maximum Level 3 for answers that do not include both Hinduism and ethics.

**AO2**

Answers may present, analyse and evaluate some of the following arguments:

For many Hindus, all authority originates in the Ultimate Reality. For some, that authority is mediated through scripture, while for others it comes through gurus and the teachings of Hindu leaders. It could be argued that there is always a level of theological determinism in Hindu teaching, so belief in the absolute freedom of the will must undermine religious authority. However, Hindus also believe that the Ultimate Reality gave humankind free will, which suggests that free will does not undermine religious authority because the Ultimate Reality cannot be undermined.

Belief in the absolute freedom of the will implies that humans can distinguish right and wrong without reference to a divine source of authority, for example through Intuitionism. This undermines religious authorities which assume that the Ultimate Reality is the source of right and wrong. However, most Hindus see God as the source of all goodness, and interpret free will as the choice to follow or deviate from God's will as mediated through religious sources of authority. Such a view does not undermine religious authority.

Some sources of religious authority support belief in the absolute freedom of the will, for example Varnashrama dharma. This teaching suggests that Hindus who exercise absolute freedom of the will undermine the authority of dharma and its role in determining behaviour during a Hindu's life stages. However, belief in free will does not undermine religious authority for Hindus; rather religious authority teaches free will. For example, in the Bhagavad Gita, Hindus are taught to consider Krishna's teachings, but are then free to do what they will with this knowledge.