**Seminar & First PAPER 1 Answer:**

**OPTION 1**

“Those who remember me at the time of death will come to me. Do not doubt this. Whatever occupies the mind at the time of death determines the destination of dying; always they will tend towards that state of being. Therefore remember me at all times and fight on. With your heart and mind one-pointed through regular practice of meditation, you will find the supreme glory of the Lord.”  -Bhagavad-Gita.

* Part a) 3 points: Identify three beliefs which can be found within the above passage.
* One belief is that “through regular practice of meditation”, one will find the “supreme glory of the Lord”. Hindus believe that one way to achieve Moksha is through Raja Marga, or yoga and meditation, which focuses on controlling your mind and body for the purpose of bringing you closer to God as explained in Patanjali’s Yoga-Sutras and method of Pratya-hara.
* Another belief is that “whatever occupies the mind at the time of death determines the destination of dying”, meaning that until one’s mind is solely focused on God, they cannot reach Moksha, and instead will continue the cycle of reincarnation. This centering of the mind can be achieved through any of the different paths- Raja, Jnana, Karma, or Bhakti Marga.
* A third belief is that one should not “doubt” that “those who remember [God] at the time of death” will reach God, meaning that one much reject their own individual ego and instead recognize their Brahman, or eternal soul, placing complete faith into God.
* Part b) 6 points: Explain according to Hinduism how one might ‘find the supreme glory of the Lord’ and embark on the path to moksha.
* In Hinduism, there are four paths that one can take to Moksha. All paths are equally valid, and the differences in them account for the different ways that an individual might interact with God. One can choose to follow a single path, or mix a number of paths, to suit their interests or needs. There is a commonality between all four paths however, which is that in order to get to Moksha, one must reject their ego, or false self. But as long as you are looking outside of yourself instead of within, your Atman will be stuck in Samsara. The three stages of Samara reflect these outside needs- the first need being pleasure, next success, then community duty. Through the four paths, on can move through these three stages and onto the fourth- Moksha.

The first of the four paths is Raja Marga, which contains yoga and meditation. This path is based on Patanjali’s Yoga Sutras, and aims to use physical and mental means to help one disconnect from their ego. The second of the four paths is Jhana Marga, which uses philosophy such as the Vedas and Upanishads to allow one to realize their connection to God and ability to disconnect from their ego. The third path is Karma Marga, in which one stops acting on their ego looking for the outcomes of service, but rather on the selflessness of the act to reject their ego. The final path is Bhakti Marga, which focuses on images of God and rituals. Through Bhakti Marga, one can relinquish all focus on ego to focus on a manifestation of God. These manifestations, as seen in texts such as the Ramayama and Bhagavad Gita, provide means of devotion directly to God without ego getting in the way such as Krishna says in the Bhagavad Gita: “with discipline he should focus on me”. While all of these paths use different means, they all approach the same end, which is Moksha, and all focus on the rejection of personal ego, as ego stands in the way of Moksha. As Atman is Brahman and Brahman is Atman, ego is what prevents Atman from truly recognizing Brahman and moving on from Samsara.