

HINDUISM

Paper 2

9014/02

October/November 2014

3 hours

No Additional Materials are required.

READ THESE INSTRUCTIONS FIRST

An answer booklet is provided inside this question paper. You should follow the instructions on the front cover of the answer booklet. If you need additional answer paper ask the invigilator for a continuation booklet.

Answer **five** questions.

Answer at least **one** question from **each** section.

Read the questions **carefully**. Try to understand exactly what is being asked of you.

You are reminded of the need for good English and clear presentation in your answers.

All questions in this paper carry 20 marks.

This document consists of **3** printed pages, **1** blank page and **1** insert.

Answer any **five** questions. Choose at least **one** from each section.

Section A

- 1 'The *Puruṣa* is the conscious principle, a passive enjoyer (*bhokta*) and the *Prakriti* is the enjoyed (*bhogyā*).'

In the light of this statement discuss why Samkhya is called pluralistic, atheistic and dualistic.

- 2 'The eight "limbs" are the means to samadhi, and samadhi is the means to the end which is Kaivalya/Liberation.'

Discuss this view of Patanjali's system of Yoga.

- 3 'Advaita Vedanta emphasizes Jnana Yoga as the ultimate means of achieving moksha, and other yogas (such as Bhakti Yoga) are means to the knowledge.'

How far does this agree with Sankara's teaching?

- 4 'Vishishta-advaita teaches that the Lord has two inseparable modes, namely, the world and the souls. Matter and souls constitute the body of the Lord. The Lord is their indweller.'

How far is this a fair representation of Ramanuja's view of Vedanta?

Section B

- 5 Discuss the relevance to Jains of the 'great vows' for attaining liberation.

- 6 'Nirvana (nibbana) is the only real focus of Theravada Buddhism.'

Evaluate.

- 7 'The Lord Buddha commonly uses the word *anattā* or *anātman* in the context of teaching that all things perceived by the senses (including the mental sense) are not really "I" or "mine", and for this reason one should not cling to the five skandhas.'

Assess the significance of this teaching compared with that of Hinduism on Atman and Maya.

Section C

- 8 'Shiva is a god of contradictions, a family man, a hermit, a warlike king, a teacher ... who embodies both creation and destruction.'

Discuss.

- 9 'Durga is a manifestation of the Great Goddess/Maha Devi, "difficult to attain".'

Evaluate the validity of this statement.

- 10 'Murti Puja is the core feature of Hindu worship and life.'

Discuss.

Section D

- 11 'The Ashramas were stages in the life of a Brahmana which are still relevant for all human beings today.'

Evaluate.

- 12 'Dharma is that which upholds, supports or maintains the regulatory order of the universe as well as that good behaviour necessary for the maintenance of the natural order of things.'

Discuss in the context of the purusharthas.

- 13 'Karma is a concept which includes a system of actions and reactions throughout a soul's reincarnated lives, said to be formed from 8.4 million forms of life; but only in human life is an exit from this cycle possible.'

Discuss the role of freewill in this great drama.

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