
HINDUISM

Paper 2

9014/02

October/November 2016

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 Supreme Good is Moksha which is the realisation of the Self as Self, pure and simple.'
Compare the concept of liberation in Samkhya with that in Yoga.
- 2 'Yoga seeks to teach the means by which the human soul may attain complete union with the supreme soul but lacks a theoretical base.'
Discuss this view of the eight limbs of Yoga.
- 3 'There is One Essence only, without a second.'
To what extent is this a full statement of Sankara's views on Atman and Brahman?
- 4 If, according to Ramanuja, Brahman is characterised by multiplicity, in what sense can it be true that Brahman alone exists?
Discuss this question in the light of your knowledge of Ramanuja's teaching of *Vishista-Advaita*.

Section B

- 5 'The Triple Gems of Jainism provide the way to realisation. There is no supreme divine creator, preserver, or destroyer. The universe is self-regulated, and every soul has the potential to achieve divine consciousness (*siddha*) through its own efforts.'
Compare this Jain view of Moksha with the Hindu view.
- 6 'Gautama Buddha taught a Middle Way between sensual indulgence and severe asceticism.'
Discuss the extent to which he expressed the essential teaching of the Upanishads.
- 7 Assess the importance of the Noble Eightfold Path in Theravada Buddhism and its practical significance for today.

Section C

- 8 The word *Vishnu* comes from the root *viś*, meaning 'to settle' or 'to enter into, to pervade', thus 'the All-Pervading One'.

To what extent is this shown in the way the major avatars of Vishnu are said to enter the universe to re-establish the all-pervading dharma?

- 9 'The worship of the warlike Kartikeya cannot be reconciled with the ideal of ahimsa in Hinduism.'

Discuss this statement, giving reasons to support your views.

- 10 'Purity, straightforwardness, Brahmacharya, and abstinence from injury are to be cultivated by the worshipper.'

Discuss the place of Puja in Hinduism in the light of this statement.

Section D

- 11 'The doctrine of the four *ashramas* is an attempt to harmonise the conflicting challenges of Hindu life into one system.'

Discuss.

- 12 'Even the way of the householder can lead to Moksha.'

Discuss.

- 13 'The doctrine of transmigration of the soul (samsara/the law of karma), is more central to Hinduism than faith in God.'

Assess the truth of this statement.

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