



# Cambridge O Level

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## HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

October/November 2024

1 hour 30 minutes

You must answer on the answer booklet/paper.

You will need: Answer booklet/paper

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### INSTRUCTIONS

- Answer **three** questions in total, **one** from each section.
- If you have been given an answer booklet, follow the instructions on the front cover of the answer booklet.
- Use a black or dark blue pen.
- Write your name, centre number and candidate number on all the work you hand in.
- Do **not** use an erasable pen or correction fluid.
- At the end of the examination, fasten all your work together. Do **not** use staples, paper clips or glue.

### INFORMATION

- The total mark for this paper is 60.
- The number of marks for each question or part question is shown in brackets [ ].

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This document has **4** pages.



**Section A: Aspects of knowledge, action and devotion**

Answer **either** Question 1 **or** Question 2.

- 1 (a) (i) Name the Upanishad which describes **two** birds in a tree. [1]
- (ii) State what **one** of the birds is doing. [1]
- (b) Outline **one** example used to explain the nature of the self in the Chandogya Upanishad. [3]
- (c) Explain what the description of **two** birds in a tree teaches Hindus about karma. [5]
- (d) 'The path of devotion does **not** require reading scripture.'
- To what extent do you agree with this view? Refer to the specified texts you have studied in your answer. [10]

- 2 (a) (i) Name the monkey god who met Rama on behalf of his king. [1]
- (ii) Name the king who sent him. [1]
- (b) Outline the reasons the king and Rama needed each other's help. [3]
- (c) Explain what the Bhagavad Gita Chapter III teaches about why people do wrong actions. [5]
- (d) 'All Hindus need to interpret the meaning of scripture for themselves.'
- To what extent do you agree with this view? Refer to the specified texts you have studied in your answer. [10]

**Section B: Hindu life and ceremonies**

Answer **either** Question 3 **or** Question 4.

- 3** (a) (i) What is the grihastha stage of life? [1]
- (ii) What is the vanaprastha stage of life? [1]
- (b) Outline the ceremony that marks the start of the brahmacharya ashrama. [3]
- (c) Explain the purpose of the rituals involved in the antyeshti samskara. [5]
- (d) 'The namakarana samskara is **not** important to Hindus in the modern world.'
- To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument. [10]

- 4** (a) Give **two** duties of the brahmacharya ashrama. [2]
- (b) Outline **one** way the sannyasa ashrama might help a Hindu achieve moksha. [3]
- (c) Explain why the varnas might be considered the foundation of an ideal society. [5]
- (d) 'Dharma is **not** the only purushartha that matters.'
- To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument. [10]

**Section C: Reforms and reformers of the 18th to 20th centuries**

Answer **either** Question 5 **or** Question 6.

- 5** (a) (i) Name the form of God Ramakrishna Paramahansa devoted himself to. [1]
- (ii) Name Ramakrishna Paramahansa's best known student. [1]
- (b) Outline **one** religious experience Ramakrishna Paramahansa had as a child. [3]
- (c) Explain the work of **one** of the 19th- and 20th-century reformers to achieve the abolition of sati. [5]
- (d) 'The Arya Samaj was a more effective movement for change than the Brahmo Samaj.'
- To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument. [10]

- 6** (a) (i) Where did Ram Mohan Roy die? [1]
- (ii) Give **one** religious practice that was rejected by Swami Dayananda Saraswati. [1]
- (b) Outline what Swami Dayananda Saraswati did during his years as a sannyasi. [3]
- (c) Explain the significance of the work of Ram Mohan Roy for Hinduism in the modern world. [5]
- (d) 'It is **not** important that women receive the same education as men.'
- To what extent do you agree? Refer in your answer to your study of Indian reformers. [10]

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