



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Advanced Level

**HINDUISM**

**9014/02**

Paper 2

**October/November 2013**

**3 hours**

Additional Materials: Answer Booklet/Paper



**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

**Fill in the grid on the front page of the answer booklet to show which questions you have answered.**

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

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.

At the end of the examination, fasten all your work securely together.

All questions in this paper carry 20 marks.

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



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

### Section A

- 1 'Liberation is the removal of the obstacle of ignorance.'

Discuss in the light of your understanding of the Samkhya system.

- 2 'Yoga is the practical side of the Samkhya philosophy and has nothing distinctive of its own.'

Evaluate this statement.

- 3 'The Brahman alone is real. The world only has a dependent reality; it is changing but it is not non-existent or a void. The Self is not different from the Brahman.'

How far is this a complete summary of Sankara's teaching on Advaita Vedanta?

- 4 'Salvation is not dissolution of the individual self into God because one substance cannot be dissolved into another.'

Assess how far this represents Ramanuja's view on Visistha Advaita.

### Section B

- 5 'The essence of Jainism is the doctrine of *syadvada*, which teaches that nothing can be absolutely affirmed or denied and the doctrine of *ahimsa* which encourages intellectual tolerance.'

Discuss.

- 6 'In its theories of *annica*/impermanence and *anatta*/non-self, emphasising life as suffering, Buddhism deliberately opposes the upanishadic concept of a permanent blissful Self.'

Discuss.

- 7 'Early Buddhism is practical and 'this-worldly', rejecting the authority of the Veda.'

Discuss.

### Section C

- 8 'The goddess is revealed as both gracious and horrific, so that Durga can be identified as Siva's consort Parvati.'

Discuss this interpretation of the role of the goddess in Hinduism.

- 9 'Vishnu is described as wide-striding and all-pervading, fixing the boundaries of the world and claiming it for humans to inhabit.'

How far does this early view of Vishnu link with his later role as ten avatars?

- 10 'There is but one God hidden in the heart of all beings, which people call by different names.'

In what ways does this famous verse shed light on the relation between the One and the many, and on the importance of murtis in puja?

### Section D

- 11 'The Purusha Sukta of the Rig Veda divided society into 'varnas'/colours based upon duties and responsibilities, but due to human greed the 'varnas' got corrupted into the 'jati' or caste system we have today.'

Assess the validity of this statement.

- 12 'The image of the caterpillar looping itself from one blade of grass to another is used in the Upanisads to declare that rebirth is determined by one's actions (karma) and that release is achieved through knowledge.'

Does the law of karma have significance for people today?

Give reasons to support your views.

- 13 'All that is needed for evil to prevail is for good men to do nothing.'

To what extent is this view of 'adharma' relevant to understanding the four *purusharthas*?

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