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Surname

Other names

Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Hinduism

Thursday 19 June 2014 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1E

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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PEARSON

Hinduism

The typical assumption in the Hindu tradition is that every living body is matched by a soul (sometimes called *atman* and sometimes *purusa*, or else *cit* or consciousness). However, in Advaita Vedanta the identity between the Divine Being and the Self is taken strictly. Consequently we all, so to speak, share the same Self. It is our limited view or projection which causes us to see separate selves. It is like a light seen through a colander. It looks like many lights when it is in fact only one. Advaita in this way shows an affinity to Buddhism, in that the latter has many individual consciousnesses but none are permanent; so at the lower or empirical level of truth we have a host of transmigrating individuals, lacking permanence.

Apart from karmic linkage between lives, it is assumed that yogis can by the process of purifying their consciousness remember previous lives. Spiritual leaders are held also to have other paranormal powers, such as telepathy and the ability to read others' minds. In regard to rebirth, arguments other than appeal to putative memory are used, mostly empirical – notably the occurrence of child geniuses, apparently paranormal recognitions, and so on.

The most important ontological divide in the Indian tradition is between the permanent and the impermanent. Advaitins interestingly define the illusory as that which is impermanent. But even the rest of the tradition, which takes the impermanent to be real, sees the distinction to be vital. This introduces a difference from Western distinctions. It means that in the Hindu schools the consciousness or self, which is permanent, is sharply distinguished from the psychophysical organism.

(Source: Smart, N. 'Hinduism' in Quinn P. and Taliaferro C. (eds),
A Companion to Philosophy of Religion, Blackwell Publishing Ltd. 2002, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1E = 50 MARKS

