



MARKSCHEME

May 2012

WORLD RELIGIONS

Standard Level

Paper 1

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SECTION A

Hinduism

1. **“Those who take refuge in me, striving for liberation from old age and death, come to know Brahman, the Self, and the nature of all action.”**

Bhagavad Gita 7:29

- (a) **Describe the connection between “the nature of all action” and “liberation from old age and death”.** *[3 marks]*

- Krishna is referring to the law of karma
- The one who strives for liberation avoids attachment to the fruits of action
- The one who strives for liberation avoids both aversion to suffering and attachment to pleasure.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain what Krishna means when he refers to coming “to know Brahman, the Self ...”** *[7 marks]*

All or some of these arguments could be included:

- in Hinduism Brahman refers to a universal consciousness and those who come “to know Brahman” experience their innermost Self as part of that universal consciousness
- Krishna is referring to the ultimate purpose and end of human life: that is moksha (liberation). Moksha describes a state of being where the soul having passed through countless lives, occupying different bodies and experiencing repeated births, lives and deaths is freed from the process and merges back into Brahman
- Krishna offers this to “those that take refuge in him” and to those who also strive for liberation as their goal in life. The juxtaposition of these two positions suggests that both grace and human effort are required to attain liberation
- “to know Brahman” refers to jnana, the highest kind of knowledge which is defined as direct knowledge of the ultimate reality.

Accept other relevant explanations.

Buddhism

2. “There is no fire like passion,
No grip like hate,
No net like delusion,
No river like craving.”

Dhammapada 251

- (a) What is understood by “delusion” in this passage? *[3 marks]*

- Synonymous with “ignorance”
- Not being aware of the three characteristics of existence: impermanence (anicca); unsatisfactoriness (dukkha); non-self (anattā)
- Not being aware that delusion leads to dukkha and repeated rebirths.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Explain the connection between the “craving” (tanha) and the Buddhist view of the human condition. *[7 marks]*

All or some of these arguments could be included:

- craving is the most important concept for understanding how Buddhism views the human condition. Craving is the cause of dukkha (unsatisfactoriness, suffering, anguish, pain)
- dukkha is a characteristic of the human condition. The human condition is also characterized by repeated rebirths
- humans are reborn because they have not eradicated craving. Craving is linked to clinging to the “self” and selfishness. When craving is eradicated the human being attains nibbana.

Accept other relevant explanations.

Sikhism

- 3. “Nam is within us, how can it be reached?
It is Nam that works everywhere and permeates all space.
The perfect Guru awakens your heart to the vision of Nam.
It is by the grace of the God that one meets such an enlightenment.”**

Guru Granth Sahib 1242

- (a) What is understood by “Nam” in this passage? [3 marks]**

- Nam refers to the name of God
- Nam is God manifest in creation
- Remembrance or awareness of Nam allows the Sikh to be God-orientated or God-filled.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Explain how Sikhism suggests that the Nam can be reached or realized. [7 marks]**

All or some of these arguments could be included:

- although the Nam is everywhere, the human being realizes it through the grace of the Guru who alone can awaken the heart. It is only through the grace of God that the perfect Guru is met
- to be God-orientated the human being needs to go through a transition away from self-centredness (haumai)
- the enlightened person intuitively knows himself/herself to be one with God. This unity can only be achieved through the religious disciplines taught by the Guru
- the main aspect of this discipline is nam simran (the remembrance of the Name). However, nam simran is not sufficient to enlighten the human being without the grace of God.

Accept other relevant explanations.

SECTION B

Judaism

4. “So God created humankind in His image, in the image of God he created them; male and female he created them.”

Genesis 1:27

- (a) Define what Jews may understand by the phrase “in His image”. *[3 marks]*

- Some people interpret this literally as physical image
- It may mean that humanity has a conscience and the ability to understand God’s wishes
- It may mean that humanity has the opportunity to be God-like by a free will choice to live as God wants.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Analyse the implications for Jews of having free will. *[7 marks]*

Responses should demonstrate a comprehensive understanding of the concept of free will and the implications of this for Jewish life:

- the ability to choose to worship or not worship God and God alone
- to accept the Sinai Covenant and the Torah as its written and oral manifestation
- to accept the concept of being a chosen people
- to demonstrate this by living an halakhic life – walking in the way of God
- this can be done by obeying, as far as possible, all of the 613 mitzvot
- to resist yetzer ha-ra and choose yetzer ha-tov.

Accept other relevant explanations.

Christianity

5. “Then the LORD God said, ‘See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever’ – therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.”

Genesis 3:22–23

- (a) **How do the statements in this passage relate to the concept of the Fall?** [3 marks]

- Adam and Eve chose to eat the forbidden fruit from the Tree of Knowledge
- Humans gain a knowledge of good and evil
- This act of disobedience introduced Original Sin into the world.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain what Christianity teaches about salvation.** [7 marks]

Responses should show a comprehensive understanding of the need for salvation following the Fall and how this is found through the person of Jesus Christ:

- the Fall introduced Original Sin into Creation and Adam and Eve became mortal
- humanity was no longer in a state of Grace with God
- in order for the state of Grace to be restored and humanity to have the possibility of union with God after death salvation was necessary
- God came to earth as Jesus Christ and suffered, died and was resurrected to restore union with God and atone for the Fall.

Accept other relevant explanations.

Islam

6. “Such is Allah, your Sustainer/Lord (rabb): there is no deity but He, the Creator of everything: worship then Him [alone] for it is He who has everything in His care.”

Qur’an, Surat al-An’am 6:102

- (a) **How do the statements in this passage relate to the concept of tawhid?** [3 marks]

- The doctrine of tawhid refers to the oneness and uniqueness of Allah
- Allah is the only being worthy of worship. No other being, not even the prophets, can be worshipped
- Allah is one Creator of one creation, but also sustainer/lord (rabb).

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain ways in which a Muslim can acknowledge, and live by, the doctrine of tawhid.** [7 marks]

All or some of these arguments could be included:

- tawhid can be acknowledged by submitting to the will of Allah as expressed in the Qur’an. Therefore, a Muslim needs to follow the Right Path and not be tempted to be led astray
- tawhid can be acknowledged in practice by following the 5 pillars and by the remembrance of Allah through any permissible means
- a Muslim can acknowledge tawhid by following the way the last Prophet led his life
- theologically, to acknowledge tawhid is to stick to monotheism and to reject any expressions of multiplicity in the divine
- consequently, any practices which remove the mind of a Muslim from Allah need to be removed.

Accept other relevant explanations.

SECTION C

Taoism

7. “Accept disgrace willingly,
Accept misfortune as the human condition.”

Lao-Tzu, *Tao Te Ching* 13

- (a) **Comment on what is meant by “Accept disgrace willingly”.** **[3 marks]**

- Do not be concerned with loss or gain
- Accept being unimportant
- Recognise that success and status do not bring wisdom.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain how disgrace and misfortune relate to the Taoist understanding of the human condition.** **[7 marks]**

All or some of these arguments could be included:

- our true nature is to be part of the Tao and not to seek fulfillment. In this way we can care for all things without seeking advancement. As a result desire and selfishness ceases
- change is constant, all things rise and fall. Disgrace and misfortune are part of this cycle of change. But the way of the Tao is unchanging. If we surrender to this we shall not seek fulfillment and contentment will arise through achieving nothing
- we seek to promote ourselves and our importance through positive attributes and actions but this brings about division. Our success diminishes others. Disgrace and misfortune humble us and this can lead to a better understanding of our true nature if we accept them willingly.

Accept other relevant explanations.

Jainism

8. “He alone is competent to expound the perfect, supreme and true dharma who is atmagupta [feels at one with the soul], who is always danta [who has controlled or conquered his passions], and who has destroyed the channels that permit the influx of karma.”

Sambodhi, *Atmamulakadharm-Pratipadana* 31

- (a) **Comment on the qualities of the enlightened human being from this passage. [3 marks]**

- The enlightened person has fully controlled desires for the world or become desireless
- The enlightened person experiences a feeling of oneness with the soul
- The enlightened person has been able to live in such a way that neither good nor bad actions any longer attach to the soul and prevent the soul from being weighed down in this world.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain what is meant by “the influx of karma” and how this relates to the Jain doctrine of final liberation (kevala). [7 marks]**

All or some of these arguments could be included:

- Jainism is unique among Indian religions in that it teaches that karma (action) is made of sub-atomic particles of matter that accrue to the soul. Karma is the cause of suffering, birth, death and illusionary perception of reality
- Jainism believes that the result of both good actions and bad actions weigh down the soul. All living beings have been attached to karma since eternity. On death the soul leaves the body but takes accrued karma with it
- liberation can only be obtained when all karma has been discarded and no new karma is accrued
- the soul is by nature omniscient, pure, infinitely blissful and free. Once the karma is prevented from attaching itself to the soul, the liberated soul floats eternally independent enjoying its own qualities (Kevala).

Accept other relevant explanations.

Baha'i Faith

9. “The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness.”

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh (1976)

- (a) Define what is meant by “The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence”. *[3 marks]*

- Baha'is believe we have a soul that can know God and will continue after death
- This involves humans having been given reason and a spiritual nature in order to know the Creator
- There is, and has always been, continuous revelation.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Explain how the teachings in this passage relate to Baha'i belief in an afterlife. *[7 marks]*

All or some of these arguments could be included:

- the afterlife is a state beyond death in which each soul comes into the presence of God. This occurs through a process of spiritual progress in life before death in which the individual comes closer to God. After death the individual soul continues to grow and develop in the spiritual world
- this soul, consisting of personality, spirit and consciousness, that continues after the death of the body. This evolution of the soul is sustained by knowledge of God and love of Him
- this, in turn, enables a closer communion with God. As we draw closer to God, our character becomes more refined and our actions reflect more and more the attributes and qualities of God
- because the divine qualities are not external to the soul but latent within it so, in the afterlife, we achieve our potential of being created in the image of God, coming to know Him and attaining His Presence.

Accept other relevant explanations.
