



MARKSCHEME

May 2013

WORLD RELIGIONS

Standard Level

Paper 1

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SECTION A

Hinduism

1. “There are two paths, Arjuna, which the soul may follow at the time of death. One leads to rebirth and the other to liberation.”

Bhagavad Gita 8:23

- (a) Define what is meant by “soul” in this passage. [3]

- Krishna is referring to atman, the eternal self within life-forms
- It is the atman which reincarnates from life to life
- The atman is eventually freed from repeated births, lives and deaths and merges back into Brahman.

Accept other valid points.

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

- (b) Distinguish between the “two paths” that Krishna mentions to Arjuna. [7]

- In the first path, a soul is reborn into a new life-form and continues on the journey through many lifetimes (samsara). The second path referred to by Krishna is the ultimate purpose and end of human life, that is, liberation (moksha), after which there is no more rebirth
- In the first path, the soul is still subject to karma and the new birth in the world will be according to karmic destiny; in the second the soul is released from karma and therefore need not be reborn
- Rebirth is not necessarily considered by Hindus to be a negative fate. They would strive to be reborn as a human being. However, rebirth creates a situation where the soul is subject to both pleasure and pain. Many Hindus would perform appropriate religious actions to ensure a good rebirth
- However, Hinduism also contains religious disciplines which permit the practitioner to know Brahman, the universal consciousness and to experience their innermost Self as part of that universal consciousness
- The identification or oneness with Brahman is known as moksha. A soul which has attained moksha is freed from the process of birth and death, pleasure and pain, worldly desire, and merges back into Brahman
- Hinduism in its various forms provides the religious disciplines for both paths
- Both the Upanishads and the Bhagavad Gita refer to the various types of Yoga as leading to moksha, whereas those who follow religious rituals proceed on the path to good rebirth.

Accept other relevant explanations.

Buddhism

2. **“People assailed by craving run around like a hunted hare. Held fast by attachments [...] they go to misery again and again for a long time.”**

Dhammapada 342

- (a) **Outline what is meant by, “they go to misery again and again for a long time”.** [3]

- People are reborn again and again within samsara
- These rebirths are full of misery because they are full of dukkha (suffering or unsatisfactoriness)
- Dukkha is a result of attachments which, in turn, is the cause of misery.

Accept other valid points.

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

- (b) **Analyse the importance of tanha (craving) and the eradicating of tanha in the Buddhist view of human existence.** [7]

- Tanha (craving) is the cause of dukkha (suffering or unsatisfactoriness), according to the second Noble Truth
- Every human life is characterized by dukkha
- There are different forms of tanha, including craving for sensual pleasures and craving for existence
- We are born as humans because tanha has not been eradicated
- Tanha binds humans to repeated rebirths within samsara
- According to the principle of dependent origination, dukkha cannot be eradicated unless tanha, its cause, is eradicated
- The eradication of tanha is therefore necessary if the goal of Buddhism, nibbana, is to be attained.

Accept other relevant explanations.

Sikhism

- 3. “You have obtained this human body, so very difficult to obtain.
This opportunity shall not come into your hands again.
So chant the Nam, the name of the Lord, and the noose of death shall be cut away.”**

Guru Granth Sahib 258

- (a) Outline what is meant by “chanting the Nam”.** [3]

- “chanting the Nam” refers to the Sikh practice of “nam simran/nam japna”
- Devout Sikhs use this technique to constantly remember God’s Name
- The Sikh Gurus referred to nam simran as the means to overcome death and haumai.

Accept other valid points.

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

- (b) Explain the roles of nam japna as the means to achieve union with God.** [7]

- The Guru Granth Sahib teaches that nam japna is the only way to overcome haumai
- Nam japna is more than repetition. It is a method to tune the mind to the essence of God so that the person becomes completely absorbed in Him
- Sikhism rejects asceticism, renunciation, or celibacy as a means to achieve union with God. The Gurus advocated nam simran in normal family life. Nam japna does not imply withdrawal from society and Sikhs also live lives of service (seva) in the community (Panth)
- Nam japna is a way of becoming God-centred (gurmukh) and showing devotion (bhakti)
- For devout Sikhs it is the way to follow the teachings of the Gurus in the Guru Granth Sahib
- Orthodox Sikhs also consider it necessary to take amrit and become a member of the Khalsa
- Although the Gurus emphasise nam japna in order to achieve liberation and union with God many Sikhs consider it enough to attend the recitation of the Guru Granth Sahib in the Gurdwara and perform some service to the community.

Accept other relevant explanations.

SECTION B

Judaism

4. “And the LORD God said, ‘Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!’ So the LORD God banished him from the garden of Eden, to till the soil from which he was taken. He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.”

Genesis 3:22

- (a) **Identify what the phrase “become like one of us” means in this passage.** [3]

- This may be interpreted as suggesting that knowing the difference between good and bad gives humans a god-like status
- God did not intend humans to have this understanding
- Humans are no longer innocent as they were intended to be.

Accept other valid points.

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

- (b) **Explain the Jewish understanding of this story.** [7]

Responses should demonstrate a comprehensive understanding of the concepts in this story from a Jewish perspective:

- God wished humans to be happy and enjoy their existence
- God did not intend humans to suffer from the knowledge of good and evil
- humans suffer because of this initial act of disobedience
- the first verse raises a suggestion of a plurality of gods
- the consequences of disobedience involve a life of hardship
- that God fears that human beings will eat from the tree of life and become immortal
- banishment from the garden brings full humanity and its consequences, including free will.

Accept other relevant explanations.

Christianity

5. **“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 Christians might understand by “in his image”.** [3]

- Some people interpret this passage literally as meaning physical likeness
- It may mean that humanity has a conscience and the ability to understand God’s will
- 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 Christians of having free will.** [7]

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

- the ability to choose to worship God and live a life free from sin
- to choose whether to obey the commandments of the Old and New Testaments
- to choose a Christian life according to Jesus’ teachings and example
- to resist evil and choose good
- human beings are free to choose evil
- to communicate with God through prayer to understand his will.

Accept other relevant explanations.

Islam

6. **“Muhammad is not the father of any of your men, but [he is] the Messenger (rasul) of Allah, and the Seal of the Prophets (nabiyyin): and Allah has full knowledge of all things.”**

Qur’an, Surat al-Ahzab 33:40

- (a) **Define what is meant in this verse by the statement that Muhammad is “the Seal of the Prophets”.** [3]

- Muhammad is the last in the line of Prophets of God
- Muhammad is the best, the greatest of all prophets
- Allah’s teaching and messages to humankind through Prophets have occurred throughout the centuries with prophets like Moses and Jesus; Muhammad is the culmination of this means of divine communication with humankind.

Accept other valid points.

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

- (b) **Explain some of the ways in which the Prophet Muhammad enables a Muslim to live by Allah’s guidance.** [7]

All or some of these arguments could be included:

- Prophet Muhammad was Allah’s Messenger (rasul), he was instrumental in conveying the divine message (risala) to humankind in the form of the Qur’an, which came down to him and through him by revelation. In the Qur’an there is clear guidance for humankind to surrender to Allah by faith and practice
- the Qur’anic message to live by Allah’s guidance is expressed by the revelations Prophet Muhammad received and is embodied in the life Muhammad led
- the Prophet’s life as recorded in the hadiths is both an explanation of the divine message and a living example for all Muslims. Muhammad submitted to the will of Allah (Islam) and constantly acknowledged tawhid by rejecting the worship of any but Allah
- the Divine message is enshrined in the shahadah formula, which proclaims both Allah’s oneness (tawhid) and the role of Muhammad as Allah’s messenger. Without the latter, the revised and complete divine message would not have reached humankind
- as a consequence of the above some devout Muslims will try to imitate Muhammad in all aspects of his life.

Accept other relevant explanations.

SECTION C

Taoism

7. “The Way that can be described is not the true Way.”
“The Name that can be named is not the constant Name.”

Lao-Tzu, *Tao Te Ching* 1

- (a) **Comment on what Taoists understand by these opening lines of the Tao Te Ching.** [3]

- That Tao is transcendent, indistinct and without form
- That Tao cannot be named or categorised
- Even the word “Tao” can be seen as limiting understanding.

Accept other valid points.

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

- (b) **Explain what Taoists believe about the human condition.** [7]

- The human condition is a state of imperfection caused by imbalance
- Tao is the balance between yin and yang
- The cosmos is out of balance because humans have departed from the Way
- Nature is in harmony with Tao
- Human society has tried to improve on nature and as a result has created conflict and chaos
- Taoist teachings on Wu-Wei show how to live in accordance with the Tao and their true nature
- Not striving for our own improvement results in living in harmony with nature.

Accept other relevant explanations.

Jainism

8. “There is soul. The souls are eternal. There is bondage of Karma. There is a way to destroy the bondage of Karma. There is liberation. There is a way to reach to liberation.”

Sambodhi, *Gyeya-Heya-Upaadeya* 4

- (a) Outline what is meant by “liberation” in this passage. [3]

- Liberation refers to escaping the bondage of karma
- Jainism teaches that both good and bad karma bind the soul to the cycle of birth and death (samsara). Liberation is freedom from all karma
- Jainism is unique in that it believes karma to be a form of subtle matter that literally “sticks” to the soul and holds it down in samsara. Liberation involves the escape of the soul from this burden of karma. The soul will then exist in omniscience and perfect bliss for eternity.

Accept other valid points.

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

- (b) Explain the Jain understanding of soul (jiva). [7]

- All living beings and plant life contain a soul
- All souls are trapped in matter (karma, the consequences of action, is material)
- Jain liberation involves the complete freedom from matter including the cessation of karma and the removal of accrued karma
- Liberation of the soul is achieved in human life through complete self-control
- The soul in Jainism is an independent sentient or conscious entity
- In the Jain state of kevala (liberation) the soul is simultaneously isolated and exclusive whilst unlimited, complete and absolute
- Through cessation of activity (asceticism) and harmlessness the Jain frees the soul to ascend in total isolation to the summit of the cosmos. It is here that the soul is all-pervading and endowed with omniscience. There is no God to be united with or worshipped.

Accept other relevant explanations.

Baha'i Faith

9. “The nature of the soul after death can never be described... The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The light which these souls [after death] radiate is responsible for the progress of the world and the advancement of its peoples.”

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

- (a) **Identify what important Baha'i teachings are found in this passage.** [3]

- That it is impossible to know the nature of the soul
- That God sent Prophets and Messengers to guide humanity along the Path of Truth
- That the souls of the dead influence the progress and development of the world.

Accept other valid points.

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

- (b) **Explain Baha'i beliefs about death and the afterlife.** [7]

Responses should demonstrate a comprehensive understanding of Baha'i beliefs about death and the afterlife:

- Baha'is believe that the purpose of human life is to grow spiritually and to come closer to God
- this starts at birth and continues after death
- Baha'is do not believe that Heaven and Hell are actual places but how close people have come to God
- the spiritual world is an extension of our own universe and not somewhere different and remote
- in the afterlife the soul moves through different spiritual worlds until it eventually reaches God's presence
- Baha'is do not believe that the soul is reborn or reincarnated
- the souls of those people who have died are viewed as angels. They are called “The Concourse on High” and can help people on earth as well as inspiring them in their life and worship.

Accept other relevant explanations.
