



WORLD RELIGIONS STANDARD LEVEL PAPER 1

Wednesday 2 May 2012 (afternoon)

1 hour 15 minutes

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Examination code

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QUESTION BOOKLET - INSTRUCTIONS TO CANDIDATES

- Write your session number in the boxes above.
- Do not open this examination paper until instructed to do so.
- Answer a total of five questions selecting at least one question from:

Section A

and

Section B

and

Section C.

- Each question is worth [10 marks].
- The maximum mark for this examination paper is [50 marks].

Answer a total of five questions, selecting at least one from each section.

SECTION A

Hinduism

1.

1.		nose who take refuge in me, striving for liberation from old age and death, come to know Self, and the nature of all action."	Brahman,
		Bhagavad	Gita 7:29
	(a)	Describe the connection between "the nature of all action" and "liberation from old age and death".	[3 marks]
	(b)	Explain what Krishna means when he refers to coming "to know Brahman, the Self"	[7 marks]



Buddhism

Study the passage below and answer the questions which follow.

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

Dhammapada 251 What is understood by "delusion" in this passage? [3 marks] (a) Explain the connection between the "craving" (tanha) and the Buddhist view of (b) the human condition. [7 marks]



Turn over

Guru Granth Sahib 1242

Sikhism

Study the passage below and answer the questions which follow.

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."

What is understood by "Nam" in this passage? [3 marks] (a) Explain how Sikhism suggests that the Nam can be reached or realized. [7 marks]



SECTION B

Judaism

4.	"So he c	m; male and female	
			Genesis 1:27
	(a)	Define what Jews may understand by the phrase "in His image".	[3 marks]
	(b)	Analyse the implications for Jews of having free will.	[7 marks]



"Then the LORD God said, 'See, the man has become like one of us, knowing good and evil; and now,

Christianity

5.

the I	LORD God sent him forth from the garden of Eden, to till the ground from which he	was taken."
	Ge	nesis 3:22–23
(a)	How do the statements in this passage relate to the concept of the Fall?	[3 marks]
(b)	Explain what Christianity teaches about salvation.	[7 marks]



Islam

	Qur'an, Surat	al-An'am
(a)	How do the statements in this passage relate to the concept of tawhid?	[3 m
(b)	Explain ways in which a Muslim can acknowledge, and live by, the doctrin of tawhid.	ie [7 m



SECTION C

Taoism

	ept disgrace willingly, ept misfortune as the human condition."	
	1	Lao-Tzu, <i>Tao Te Ching</i> 13
(a)	Comment on what is meant by "Accept disgrace willingly".	[3 marks]
(b)	Explain how disgrace and misfortune relate to the Taoist understand human condition.	ding of the [7 marks]



Jainism

[fe	e alone is competent to expound the perfect, supreme and true dharma who els at one with the soul], who is always danta [who has controlled or conquered d who has destroyed the channels that permit the influx of karma."	_
	Sambodhi, Atmamulakadharma-Pi	ratipadana
(a)	Comment on the qualities of the enlightened human being from this passage.	[3 mar
(b)	Explain what is meant by "the influx of karma" and how this relates to the Jain doctrine of final liberation (kevala).	[7 mar



Baha'i Faith

Study the passage below and answer the questions which follow.

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



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