



# **MARKSCHEME**

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**WORLD RELIGIONS**

**Standard Level**

**Paper 1**

11 pages

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## SECTION A

## Hinduism

1. “Regarding sacrifice and merit as most important, the deluded ones (Brahmins) do not know of any higher spiritual good. Having enjoyed themselves only for a time on top of heaven won by good deeds, they re-enter this world or even a lower one. Those who practice penance and faith in the forest, the tranquil ones, the knowers of truth, living the life of wandering renunciation – they depart, freed from passion, to where dwells the immortal Purusha, the imperishable Soul.”

*Mundaka Upanishad 1.2.1, 2, 10–11*

- (a) Describe the two paths identified in the passage. [3]

- The first path describes the reward of practicing religious ritual and
- It also describes gaining good karma. The passage suggests that the reward of right actions is only good rebirth (on earth or in a heavenly realm).
- The second path refers to moksha, or final liberation from birth and death. According to the passage only renunciation can lead to moksha.

*Accept other valid points.*

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

- (b) Explain the relationship between renunciate “forest” sages and Brahmin priests from the passage. [7]

- The passage suggests two possible outcomes of a religious life.
- In the first path, the person practices religious rituals based on gaining merit and performing the sacrifice (twice-born only). In the second path, the person practices renunciation in the forest and seeks self-knowledge.
- The Brahmin can only obtain a good rebirth on Earth after a period of heavenly reward.
- The forest sage is able to obtain moksha or freedom from re-birth through knowing the truth and overcoming all passions.
- The passage indicates a conflict between the “priest” and the “sage” in Hinduism in which the renunciate regards himself/herself as further along the road of the spiritual goal of human life than the “priest”.

*Accept other relevant explanations.*

## Buddhism

2. “Long is night for the wakeful;  
Long is a league for the weary.  
Long is samsara for fools  
Who do not know the true Dhamma.”

*Dhammapada 60*

- (a) What does the passage tell us about the concept of samsara in Buddhism? [3]

- The round of birth and rebirth (samsara)
- Samsara is almost endless
- The round of birth and rebirth is characterized by dukkha (suffering or unsatisfactoriness)

*Accept other valid points.*

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

- (b) Explain why samsara is “long” for “fools”. [7]

- Fools do not recognize that human existence is characterized by anicca (impermanence), dukkha (suffering or unsatisfactoriness) and anatta (non-self).
- They, therefore, live in illusion or ignorance.
- This means that their lives are driven by craving (tanha) or greed and hatred.
- They do nothing to reduce or eradicate craving.
- When they die, because they have not eradicated craving, they are reborn within samsara.
- If they do nothing to eradicate craving, they will be reborn again and again.
- Samsara will only end when all craving is eradicated and “fools” are no longer fools but enlightened beings.

*Accept other relevant explanations.*

## Sikhism

3. “They who remember the Name and make fear of God their spiritual food – such servants, with the Guru’s aid, dwell in union.

If the Mind is unclean how can it be purified by worshipping stones, visiting places of pilgrimage, living in jungles, wandering around as an ascetic? He who is united with the True One, he it is who acquires eternal honour.”

*Guru Granth Sahib 686*

- (a) Identify the variety of ways in which a Sikh can achieve union with God. [3]

- Remembrance of the Name of God
- Purification of the mind and obedience to God’s will
- Seeking the guidance of the Guru

*Accept other valid points.*

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

- (b) Explain the ways in which Sikh teachings are used in opposition to other religious practices common in India. [7]

- The passage indicates that the goal of human life is union with God.
- Union with God is achieved by keeping God uttermost in one’s awareness, through remembrance of the Name (Nam).
- Sikhs should follow the teachings of the Gurus to aid their spiritual endeavour.
- Asceticism, pilgrimage, or worshipping images are regarded as ineffective means to unite with God. Such practices were part and parcel of normal religious life in India.
- Sikhs understand the way to union with God to consist of purification of the mind from the five vices. This task cannot be achieved by outer religious practices.
- Purification of the mind can only be achieved by remembrance of the Name, depending upon the Guru’s grace and direction, cultivating a God-fearing life.

*Accept other relevant explanations.*

**SECTION B**

**Judaism**

4. “See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess.”

*Deuteronomy 30:15–16*

- (a) **What does this passage teach about free will?** [3]

The passage shows that:

- God wants his people to obey his commands
- if people obey his commands then they will be rewarded by life and descendants
- they have the right to make the choice themselves.

*Accept other valid points.*

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

- (b) **Explain the consequences for Jews of exercising free will.** [7]

Candidates should be able to explain:

- God has given people free will
- therefore it is up to them whether they follow their good inclinations *ie* to obey God, or not
- yetzer ha-ra is bad inclinations
- yetzer ha-tov is good inclinations
- consequences of obedience and disobedience.

*Accept other relevant explanations.*

## Christianity

5. “For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.”

*Nicene Creed*

- (a) **What is the meaning of the first sentence in this passage?** [3]

The sentence covers the following:

- that God became man as Jesus of Nazareth
- that Mary became pregnant by the Holy Spirit, not by a human
- that the Incarnation was for the benefit of all humanity.

*Accept other valid points.*

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

- (b) **Explain the doctrines of original sin and salvation.** [7]

Candidates should be able to explain:

- original sin was introduced into the world by Adam and Eve disobeying God by eating the fruit of the tree of the knowledge of good and evil
- from that time all humanity has been born in a state of original sin
- Jesus is seen as the second Adam
- Jesus was innocent of any crimes
- he allowed himself to be crucified and did nothing to stop it happening
- by willingly giving up his life he was able to conquer death
- he made atonement for the original sin of Adam and Eve and so mended the relationship between humanity and God.

*Accept other relevant explanations.*

**Islam**

6. **“Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets [*ie* procreates] not, nor is He begotten; and there is none like unto Him.”**

*Qur’an* 112:1–4

- (a) **On the basis of the verses above, describe *three* ways in which a Muslim can understand the doctrine of tawhid.** [3]

- “Allah is the one and Only.” A Muslim does not consider any other beings as divine or god-like. Any praise and prayers can only be offered to Allah.
- “Allah is eternal and absolute” and “there is none like unto Him”. A Muslim recognizes that Allah does not belong to the world of creation. No creature, not even the Prophets or the devil can reach the same level as Allah.
- Allah “begets not, nor is He begotten”. A Muslim understands that Allah does not father any beings. Even the best of prophets, Prophet Muhammad, cannot be deemed at the same level and of the same nature as Allah.

*Accept other valid points.*

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

- (b) **Explain some of the reasons why Muslims believe that monotheistic religions that “worship” prophets are in error.** [7]

All or some of these arguments could be included:

- Prophets are human beings. They are born and they die. They were chosen by Allah to convey the divine message to humankind. In many cases, such as through Jesus and Muhammad, divine revelation was recorded in a holy book.
- The message and guidance delivered through the Prophets comes from Allah. It does not originate from the Prophets who are only instruments of Allah.
- Prophets cannot be worshipped because they are not divine. Muslims believe that Christians consider Jesus as divine. This directly contradicts tawhid and the understanding of Allah as being “One and Only” and who “begets not”.
- To be saved, an individual needs to adhere to Islamic monotheism (tawhid) and to reject any expressions of multiplicity in the divine.
- The Christian doctrine of the Trinity is seen by Muslims as an expression of such a multiplicity, as a way of diluting monotheism and associating other “beings” with Allah (*ie* shirk).

*Accept other relevant explanations.*



**SECTION C**

**Taoism**

7. **“Do not meditate, do not cogitate ... Follow no school, follow no way, and then you will attain the Tao.”**

*Zhuangzi, book of “Master Chuang”*

- (a) What is the teaching in this passage?** **[3]**

The passage contains the essence of Taoist belief:

- people have to find their own way to the “Way”
- this cannot be attained by study, thought or meditation
- it is achieved by being guided by ordinary life.

*Accept other valid points.*

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

- (b) Explain what is meant by “attain the Tao”.** **[7]**

- What Lao Tse names the “Tao”, in reality is nameless.
- It is something formlessly fashioned, that existed before heaven and earth.
- Tao is the “imperceptible, indiscernible”.
- Nothing (wu) and Tao are not identical; wu and humans are two aspects of the Tao.
- Attaining the Tao refers to balance and harmony.

*Accept other relevant explanations.*

## Jainism

8. “Emancipation means the establishment of the soul in its own nature on account of the destruction of all the karma. The liberated soul is the disembodied soul whose knowledge and intuition are completely uncovered, with delusion completely dispelled. The terms liberated, enlightened, emancipated, Great Soul, Great Lord and Lord are synonyms. The number of emancipated souls is infinite and they are never-returners.”

*Jaina Siddhanta Dippika 5, 19–22*

- (a) Outline what is meant by “the soul in its own nature” in the passage. [3]

- Jains do not believe in God, heaven or hell as ultimate destinations of the human soul.
- The soul is individual and omniscient and remains so when liberated.
- The soul rediscovers its pure and natural state when released from all karma (good and bad).

*Accept other valid points.*

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

- (b) Explain the Jain understanding of “emancipation”. [7]

- All souls are trapped in matter.
- The emancipated soul is freed from matter.
- Emancipation includes the cessation of all karma.
- In the Jain state of kevala (liberation) the soul is simultaneously isolated and exclusive whilst unlimited, complete and absolute.
- Through cessation of activity that leads to karma accruing to the soul as a sticky form of subtle matter that holds the soul down in matter (body and mental dispositions), the soul is liberated. Harmlessness to all creatures is considered paramount in the Jain’s quest to free the soul.
- Finally the soul exists in its own nature, all-pervading and omniscient.

*Accept other relevant explanations.*

**Baha'i Faith**

9. “The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother.”

**Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh* LXXXI:157**

- (a) **What is the meaning of this passage?** [3]

- In this passage Bahá'u'lláh is trying to explain that there is no way of understanding or comprehending the next life.
- Baha'is should not concern themselves about the next life.
- The comparison is between the world, the world to come and the world of an unborn child and stresses why therefore it is not possible to know this.

*Accept other valid points.*

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

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

- The soul becomes associated with the body at the point of conception.
- In this life, it acquires virtues, such as honesty, love, truthfulness, kindness, *etc.* These qualities are needed in the next world.
- A soul can go to hell by denying God and committing evil acts.
- At the point of death, the soul separates from the body. Souls continue to progress “throughout the worlds of God”.
- In Baha'i understanding, life after death is neither cyclical (as in reincarnation theories) nor static, as progress is without end.

*Accept other relevant explanations.*