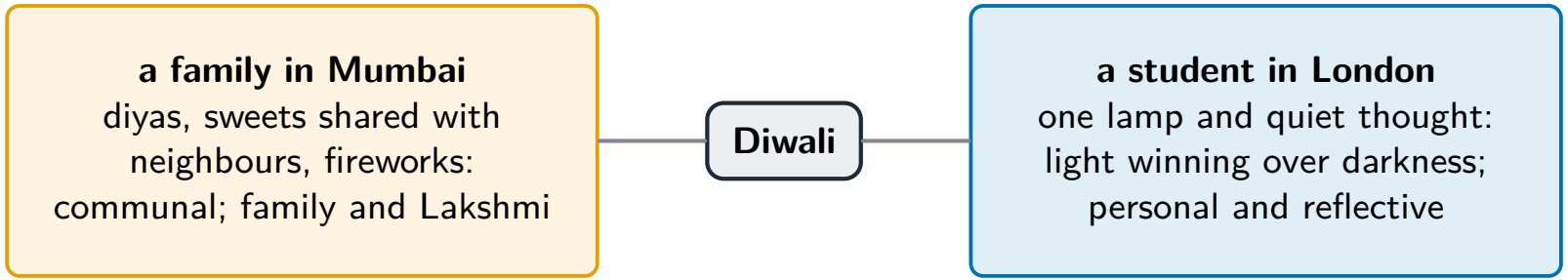
Exercise walk-through

1.2
Introduction: Hinduism, Buddhism and Sikhism

International Baccalaureate · IB Diploma · World Religions · SL

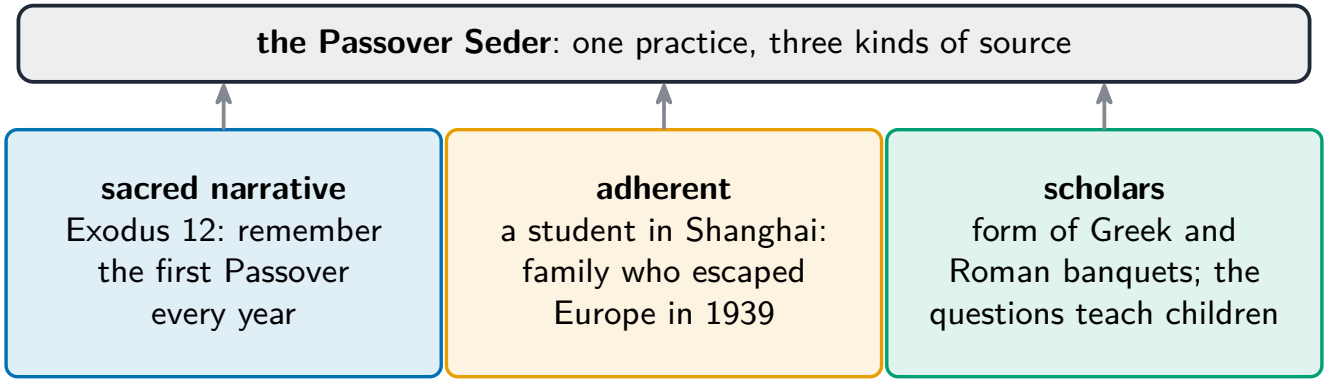
Belief, practice and respectful comparison: source representation



both accounts are true: record who speaks, where, and which practice

> One festival, two accounts: compare the emphases without ranking them.

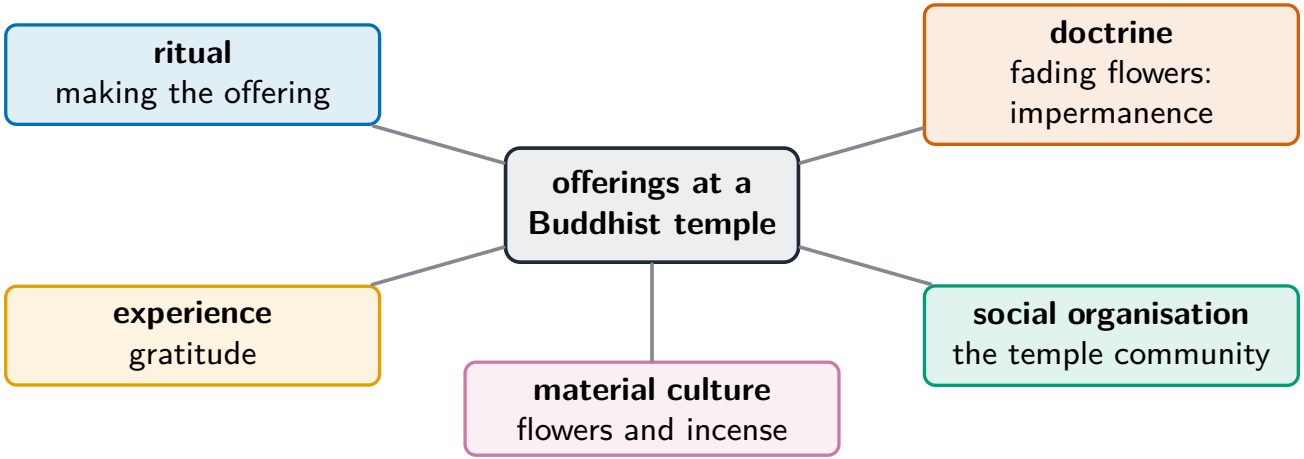
Sources, meaning and religious practice: source representation



what the text says, what she says it means, what scholars argue: keep them apart

> Three sources on one practice: each answers a different question.

A bounded religious-studies inquiry: source representation



Smart's dimensions organise the findings: use two or three in depth.

Exercises 2.1·2.2

2.1 Define **samsara** and **karma**. [2]

2.2 Guru Nanak was born in 1469 and the Khalsa was founded by Guru Gobind Singh in 1699. Calculate the years between them, and explain **one** purpose of the Khalsa. [3]



Exercises 2.1·2.2

2.1 Define **samsara** and **karma**. [2]

2.1

samsara: the cycle of birth, death and rebirth; karma: the principle that intentional actions have results that shape future experience and lives

2.2 Guru Nanak was born in 1469 and the Khalsa was founded by Guru Gobind Singh in 1699. Calculate the years between them, and explain **one** purpose of the Khalsa. [3]



2.2

$1699 - 1469 =$ **230** years; purpose, e.g. a community of committed (initiated) Sikhs ready to defend justice and the faith; with a visible identity, the five Ks, that shows equality and commitment

Exercises 2.3·2.4

2.3 Explain the meaning of the **langar** for Sikhs. [4]

2.4 Compare the Hindu idea of **atman** with the Buddhist idea of **anatta**. [6]

Exercises 2.3·2.4

2.3 Explain the meaning of the **langar** for Sikhs. [4]

2.3

the langar is a free community kitchen in every gurdwara, open to all; everyone sits together on the floor and eats the same food; it expresses the equality of all people, whatever caste, religion or wealth; and service (seva) as a way to God

2.4 Compare the Hindu idea of **atman** with the Buddhist idea of **anatta**. [6]

2.4

atman: an eternal, true self in each being; many Hindus teach atman is one with Brahman; anatta: no fixed, unchanging self; a person is a changing process; in Buddhism what continues in rebirth is a stream of causes, not a soul; similarity: both are linked to liberation from samsara; a clear statement of the key difference

Exercises 3.1·3.2

3.1 *(Paper 1 style.)* Outline the central teaching of the **Buddha** about suffering. [7]



the Eightfold Path

3.2 *(Paper 1 style.)* Compare the goal of life in **Hinduism** and **Sikhism**. [8]

Exercises 3.1·3.2

3.1 *(Paper 1 style.)* Outline the central teaching of the **Buddha** about suffering. [7]



the Eightfold Path

3.1

the Four Noble Truths named; dukkha: life involves suffering or dissatisfaction; samudaya: suffering arises from craving (tanha); nirodha: suffering can end (nirvana); magga: the way is the Noble Eightfold Path; groups of the path: wisdom, ethics, meditation; accurate terms used

3.2 *(Paper 1 style.)* Compare the goal of life in **Hinduism** and **Sikhism**. [8]

3.2

Hinduism: moksha, release from samsara; several paths, e.g. knowledge, devotion, action; Sikhism: mukti, union with God; by remembering God's name (nam simran), honest work and sharing; God's grace; similarity: both seek release from rebirth; difference: Sikhism rejects renouncing the world; it values family life; a clear comparative conclusion