



GCE AS MARKING SCHEME

SUMMER 2023

**AS
RELIGIOUS STUDIES - COMPONENT 1
OPTION D: AN INTRODUCTION TO BUDDHISM**

B120UD0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES – COMPONENT 1

OPTION D: AN INTRODUCTION TO BUDDHISM

SUMMER 2023 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

Either,

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 (a) Explain how the Theravada monastic sangha use the Patimokkha. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The Patimokkha is a set of 227 rules for monks and nuns and can be found within the Vinaya Pitaka, more specifically the Sutta Vibhanga.
- They are there to guide the Buddhist monk or nun back to the right path. They are there to create a sense of harmony in the Sangha, to promote confidence in the Dhamma and to guide monastics towards enlightenment.
- The Patimokkha deal with the eight different types of behaviour: Parajikas (rules that if broken lead to expulsion from the Sangha); rules about meetings; indefinite rules; forfeit and confession; acknowledgement; training; dispute settling.
- Bhikkunis have extra rules for living within a Sangha bringing their total to 311.
- As well as the Sutta Vibhanga there are two more sections called Khandhaka and Parivara; each deal with Sangha organisation and a summary of the rules for recitation, respectively.
- The Patimokkha was preserved for a long time in oral form. As well as each of the specific rules themselves being orally transferred from generation to generation, the origin story that accompanied them was also orally transmitted. It is thought that this accompanying origin story is how each of the rules has been remembered.
- The origin stories offer context and rationale for each of the rules submitted.
- The Patimokkha is recited every two weeks by most monasteries. This is because they are supposed to recite it all where there is a full moon (Uposatha Day) and new moon days.
- On Uposatha Day all of the ordained monks and nuns gather in the monastery to recite (or chant) from memory or from the Sutta Vibhanga.
- In the Thai Forest Tradition they believe that the Buddha gave ten reasons why each rule was necessary (5 pairs): For the excellence and wellbeing of the community; to control bad monk behaviour and comfort good monk behaviour; to restrain bad habits in this life and stop them in the next; to arouse faith in the faithless and increase faith in the believers; to establish the Dhamma and support the Vinaya.
- There are four rules that a monk or nun cannot break or else they are de-robed. These are 1) no sex 2) no theft 3) no part of another's death 4) no lying about spiritual progress.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Buddhists do not need the Pattimokka.’**
Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Buddhist monks and nuns use the 227 and 311 Patimokkha rules respectively to guide them through monastic living and provide a suitable environment for them to flourish on their path to enlightenment. The rules are therefore important for this group of Buddhists.
- The rules are not used by all groups of Buddhists thus not all Buddhists need the Patimokkha. Theravada are the group that use Patimokkha whereas Tibetan and Nepalese Mahayana monks favour the Sanskrit Pratimoksha.
- Zen and Jodo Shinshu also have their own individual hybrid rules.
- The purpose of the Patimokkha makes it extremely important for Theravada Buddhists. It provides them with safety and harmony within the monastic Sangha.
- It allows monastics to interact with the laity in the most suitable way, thereby benefitting the whole sangha community.
- All Buddhists may not need the Patimokkha, but the fact that each group of Buddhists has a set of rules that need to be adhered to shows that rules in general are very important for Buddhist monastics and are conducive to their lifestyle and the end goal that they have chosen.
- The Patimokkha have been orally transmitted and passed down for generations. They must hold a lot of importance.
- The fact that these rules are recited every two weeks shows that they are very important.
- The Buddha is said to have given a story alongside each rule, that puts it into context and explains the need to follow it. If they were not very important then the Buddha would not have gone to so much effort. Thus, showing that Buddhists do need the Patimokkha as the Buddha has laid this out for them clearly.
- Perhaps the intricacies of the rules (up to 311) are not important but the idea that one is following them, whatever they are. It is a discipline to follow them and recite them. Could this be seen as a form of focussing the mind? Thus, they do not need them specifically. They could use another set of rules or another way of focussing the mind.
- More important than the Patimokkha as a whole are the five precepts: killing, stealing, sexual misconduct, lying and intoxicants. These rules are to be followed by all Buddhists and are the ones that are needed the most, or perhaps at all.
- Lay Buddhists are not expected to follow the Patimokkha and so the statement is not true and would need to be more specific.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

0 2

(a) **Explain how Buddhists might interpret narratives about Buddha's birth and early life.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The Buddha was born between 490 and 450 BCE in India to a Hindu king and queen. Hinduism was prevalent at the time and Siddhartha Gautama, the Buddha, was the founder of the new religion Buddhism. His parents were kshatriyas, the ruling class within Hinduism.
- Some would say that the historical elements of the Buddha's birth are not important and that what is significant are the discoveries that were made when he was older.
- However, there are elements of the birth narratives that lead to the discoveries and so some would say that the birth is a significant event for Buddhists.
- The birth story can be found in the Jataka tales and the Mahavastu.
- The King and Queen had trouble conceiving and so it could be said that the Buddhas conception could be seen as miraculous.
- Queen Maya had a dream that she was carried off by Devas to lake Anotatta where she was anointed with perfumes and covered in divine flowers. Then a white elephant, holding a lotus flower in its trunk came to her and circled her three times before entering her womb through her right side. This is significant as it removes the need for sex which would have been seen as polluting the mind and hindering spiritual development by some at the time. The fact that it was a white elephant meant that she had received an important message as the elephant is a symbol of greatness.
- The Buddha is supposed to have resided in Tusita Heaven, before being reborn via Maya. He decided to take the form of a white elephant to show Maya his importance.
- The Queen gave birth in a park on the way to her father's palace. The birth was painless as she held herself up by hanging from a tree. The birth was from her side to show the importance of the Buddha.
- The baby could walk straight away, demonstrating his knowledge and skill.
- Siddhartha means 'one who has accomplished his goals' and Gautama was the name of a teacher in his heritage.
- Asita, a sage, came to visit the baby after a few days and told the King that the child was either going to be a great warrior or a great spiritual leader.
- The sage cried at the thought of not living to see the baby's great accomplishments to come.
- The King did not want his son to be a spiritual leader and trained him as a warrior. He removed anything from his view that may lead him to question life and seek answers. He was spoilt and living in blissful ignorance. It may be considered the reason for his drastic lifestyle change that ultimately led him to enlightenment.
- Denise Cush says that there are many slightly different interpretations of the birth of the Buddha, but that all point to him being unique.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'The biography of the Buddha can only be understood as hagiographical.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Hagiographical means that the stories of the Buddha are there to demonstrate his importance, it can be said to be a religious biography rather than an historical one.
- The biography of the Buddha can be seen as hagiographical as there is too much within the story that can be seen as extraordinary. There is nothing to back up the claims of an elephant entering the side of Maya, or a baby born from a woman's right side or a baby that walks straight away.
- Perhaps it can be seen as purely mythical as the story has no proof and does not offer much significance to Buddhism and Buddhists today.
- The story cannot be purely mythical as it holds a lot of meaning, especially with regard to the significance of the person that was Siddhartha Gautama. It is hagiographical as it explains that the Buddha was destined for his role, that he had lived in a heaven in his last life, and gives a significant timeline of events leading up to his enlightenment. Without those details the story does not have as much significance.
- The story shows the Buddha to be a Sammasambuddha, self-enlightened, and this is made clear through the story of his birth to adulthood. It doesn't, however, need the mythical elements to show this. This part can be seen as historical (he wasn't shown the Dhamma) and hagiographical as he can be seen to be important through being a Sammasambuddha.
- Paul Williams claims that the birth story and early life are hagiographical and that if we accept this then we can see the Buddha as a principle rather than a human. It says in the Vakkali Sutta, 'who sees the Dhamma sees me and who sees me, sees the Dhamma.' They are one and the same.
- The mythical elements of the Buddha's birth should not cloud the overall idea that he was important, unique and that this was his last rebirth before enlightenment. His birth should not be read as myth or history but of hagiography.
- The biography of the Buddha has been taken as hagiography by many but according to Daniel Lopez this has removed the truth meaning of the text. We should, through study of the earliest texts, find the Buddha of history and get back to the idea of the Buddha as a man, a relatable being. By doing this the figurehead of Buddhism can be of the greatest value and the message as he wanted it can be accurately restored.
- Out of the three options: hagiographical, mythological and historical none alone can explain the significance of the narrative of the birth. They each have merits and can be used together.
- The biography of the Buddha has historical value as it is the story of the beginning of a world religion with approximately 500 million followers.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

Either,

0 3

- (a) **Examine the practices of dana (giving) and punya (merit) in Buddhism.**
[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Dana means 'giving' and is a significant element of Buddhism. It is one of the ten paramitas.
- Dana is the quality of generosity, charity, giving and offering. It is about open-heartedness and open-mindedness. It is a type of giving free from attachment and expectation. It cannot be done for selfish reasons or want of a reward.
- It can be about giving compassion, time, resources or energy to help other beings.
- It is something that needs to be perfected and requires a lot of thought. It should be perfected by trying to give it out as widely as possible for the benefit of many.
- It can be done by the laity to help the monks. Monks carry alms bowls and these need to be filled with food each day so that the monks can survive. The donations are generous and without direct reward. It can be considered a Buddhist's duty to give to monastics. In modern times they might donate to the monastery rather than to each individual alms bowl.
- On completing dana, a Buddhist may achieve spiritual reward. It has the ability to purify and transform the mind of the giver.
- It is one of the four traits that can lead to happiness and wealth in the next life. Thus, a lack of dana in this life could lead to unhappy states and poverty.
- You gain from dana but only if you truly do not seek to gain. The gain cannot form part of the intention of dana. If done properly dana can reduce the impulses that lead to dukka.
- Punya means 'merit' and can be gained from dana. This is all controlled by the laws of karma. Merit is gained from good actions, deeds or thoughts. These can be gained in this life and in subsequent lives.
- Punya can be transferred to other people. It is better for your karma to share the punya with others.
- If Buddhists perform certain deeds, then they can purify their karma, and this can help them on the path to enlightenment. As well as dana, you can gain punya from doing puja (rituals).
- Peter Harvey demonstrated the giving of his punya at the start of the book by declaring in writing that any good merit he received should be given out to his family, those who read his book and all beings (in that order). By doing this he expects that his karma will be favourable, but that is not why he does it, he must remain selfless in the giving of his merit.
- Merit is given to the dead also. When a loved one dies people give gifts to the monastery so that merit can be passed on to the dead loved ones in order for them to have a better rebirth. This is important as in some realms it is difficult to achieve merit oneself.
- There are certain calendar dates where merit is given to the deceased.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **'Dana is the most important teaching in Buddhism.'**
Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Dana is important as it links directly to karma and karma is the controlling force of everything. To improve your lives, you need to give generously.
- It is one of the ten paramitas and so it will help a Buddhist on the bodhisattva path. If it is perfected along with the other nine paramitas a Buddhist can reach Buddhahood, the aspiration of Buddhists. On its own it may not be the most important part of Buddhism, but it is a significant part of the Bodhisattva path which can be said to be very important for Mahayana Buddhists. Perhaps then it is less important for Theravada Buddhists.
- Dana is only important when combined with the idea of punya. You cannot have one without the other in Buddhism as they are cause and effect. It could be argued that they underpin the concept of karma as we can define that in its simplest form as cause and effect.
- Perhaps Karma is a more important concept as without the idea of karma making the wheel of samsara turn, we would have no need to perform dana. Karma is the reason for dana.
- The most important part of Buddhism is the path to enlightenment. Dana is only one element along this path and whilst all Buddhists would say that dana is important, it is not as important as the end goal. It is just part of the right journey.
- Dana doesn't feature in the Four Noble Truths or the Eightfold Path, which are both very important teachings in Buddhism. In fact, it can be seen to go against these teachings as accumulation of points from dana can lead to attachment, which in turn leads to dukkha. It is a fine balance that is not well explained by dana and punya.
- Dana can be seen as a concept just for the laity as it is simple in nature. This is maybe why it does not feature within the more complex teachings of Buddhism. If it is for the laity due to its simplicity, then it cannot be seen as a very important feature of Buddhism. Or, perhaps this is why it is important, it is accessible to all Buddhists and can be seen as a starting point to improving this life and future lives of the individual and others around them.
- Dana can be seen as putting meditative practices such as Metta Bhavana into practice in real life. Making Buddhist ideas actualise.
- One of the main aims of Buddhism is to seek out and remove the roots of greed, hatred and delusion. Dana does not help to do this enough to be considered the most important part of Buddhism.
- Dana along with punya become more important once the other aspects of Buddhism are established. With a solid base in the essential teachings of Buddhism, dana can fine tune the merit and future progress of a Buddhist.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

0 4 (a) **Explain the application of the dasa sila (ten precepts) within the sangha.**
[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The dasa sila are the ten precepts that are taken by monks and nuns but are better understood as guidance for living a good monastic life.
- Monastics will vow to uphold these guiding precepts when they become members of a Sangha.
- The ten precepts are broken down into different combinations and used by all Buddhists in some form dependant on the setting. The first five rules (panca sila) are kept by all Buddhists, even those not part of the Sangha. This increases to eight rules on Uposatha days or days of intense meditation. This then increases to ten for novice monks and nuns and those who are ordained. Each rule starts with a declaration; I undertake the precept to...
- The rules are: 1) refraining from destroying living creatures 2) refraining from stealing 3) refraining from sexual misconduct 4) refraining from incorrect speech 5) refrain from drugs including alcohol 6) not eating after midday 7) no entertainment 8) no wearing garlands or perfume or makeup 9) no luxurious sleeping such as a high bed 10) not accepting money.
- The precepts are beneficial because they help the monastics through the Buddhist path by helping to keep their focus. It matches nicely with the idea of karma and the morality section of the eightfold path.
- Peter Harvey said, 'Behaving ethically reduces dukkha and increases happiness for oneself and others.'
- Whilst some see these as rules they are not enforced as such and are more about personal ethical responsibility. Each Buddhist monk or nun needs to decide for themselves how strictly they will follow the dasa sila based on their personal spiritual journey. Some take the precepts very literally and ensure that each of the dasa sila has been considered carefully and any implications for others, as a result of following or going against them, is carefully weighed up.
- An example of how the precepts can be thought of like this is from Peter Harvey. He says that when looking at the first principle we could take this to mean any kind of harm rather than just the physical. He would include anything that went against the spirit of the precept such as fraud, cheating or forgery. Another example is the refraining from singing, dancing and watching entertainments. Harvey would say that this includes anything that has the power to distract you.
- Not following the precepts does not lead to expulsion like the parajikas but there are consequences such as negative karma. This follows a sliding scale and much depends on the intention behind the negative act. Hiri is the word meant for shame felt when breaking a precept. It doesn't lead to guilt however as that is self-indulgent.
- Thanissaro Bhikku sees the precepts as working principles that, if kept simple, can help remove low self-esteem and make life easier. If it breaks a precept do not do it, do it if it doesn't.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The dasa sila is the only way to regulate the sangha.’
Evaluate this view.**

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Thanissaro Bhikku would agree that the best way to regulate a Sangha is to have a clear set of rules that are simple enough to positively govern each action that a monk or nun does. This is what the dasa sila aims to do and if kept simple and not overthought, can do.
- They are not rules that come with any direct consequence and so they cannot be seen as the best way to govern and regulate the Sangha. They are guidelines that each novice monk or nun strives to achieve but they are not enforced.
- Monks and nuns can choose how strictly they want to follow them and so they may not choose to follow them at all. This is why the parajikas are more important as a way of regulating the Sangha. The parajikas come with real punishment. Members are de-robed, an overwhelming disgrace to any member of the Sangha.
- No-one seems to agree as to what level and how the dasa sila should be observed. Thanissaro Bhikku believes that they are simple ethical rules to be taken at face value and Peter Harvey sees them as being wide ranging guidelines that encompass much more than the original dasa sila set out. This may lead to disparity among Sanghas.
- It could be argued that members of a Sangha are deeply spiritual beings who have given up all of the comforts that the modern world could afford them in a selfless pursuit of enlightenment, in order to teach others the way. Perhaps it is unnecessary to have any regulatory rules in play as they are unlikely to do any of the acts mentioned in the rules as they themselves can work out how to behave in a manner conducive to their goal.
- The dasa sila remove the need for day to day ethical thoughts that take away from the overall goal. They provide immediate answers so that precious time in this life is not wasted on ethical dilemmas that can be easily remedied by the adherence or flouting of a pre-set rule.
- Buddhists need to follow the panca sila or the eight rules only as they help to regulate the sangha on days when the laity and the monastic come together in the Sangha. These are the days that may need regulating as there is more of a chance of the rules being ignored.
- Each Buddhist needs to regulate themselves by following the footsteps of the Buddha. The Buddha did not have a set of rules to follow and did not stray from the path to enlightenment once he had committed himself to the task.
- The dasa sila can in no way be compared to the vastness of the Patimokkha which offers 227 -311 rules depending on whether you are a monk or a nun. The sheer number of these rules and the various areas of monastic life that they cover make them much more important rules to follow in the regulation of the Sangha.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

0 5

(a) **Examine the Buddhist concept of karma, with reference to Chapter 1 (The Pairs) and Chapter 9 (Evil) of the Dhammapada.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Karma means action and can consist of positive and negative outcomes. These outcomes affect a Buddhist's future lives and current life. It is sometimes referred to as the law of karma. We can think of it in its most simple form as cause and effect.
- Karma is not an external force, or a system of punishment or reward dealt out by a god. The concept is more accurately understood as a natural law, like gravity. Good, or wholesome, karma creates merit (punya), which can be transferred to others. Unwholesome karma Teachings about karma are meant to enable the Buddhists to realise the wider consequences for themselves and others of acting, thinking or speaking from a position of greed, hatred, or ignorance.
- Karma is the driving force behind everything according to Buddhism and everything is interconnected.
- It is not just about actions, despite that being part of the definition, it is also about the intention that precedes the action. The Buddha said, 'Intention, O monks, is what I call karma.'
- The Dhammapada (a summary of the Buddha's teachings) is where the teachings of karma, as laid down by the Buddha, can be found, especially in chapters 1 and 9.
- Candidates should refer to the Dhammapada Chapter 1 'The Pairs' or Chapter 9 'Evil' to explain the notion of karma. They may illustrate the notion of karma via images e.g., a seed growing into a plant or tree and bearing fruit explains interconnectedness and its relationship between cause and effect. Candidates may also refer to the Questions of King Milinda.
- In the first verse of Chapter 1: 'The Pairs' depicts the idea that we are what we think, and we do as a result of what we are. To achieve positive outcomes, we must do positive actions which come from positive thoughts. To have these positive thoughts Buddhists should meditate to gain a pure mindset. From the 20th versus, verse 1, 5 and 6 can be seen to be the clearest about the law of karma. Students may give detail about any of these.
- Chapter 9 is all about 'evil'. The first five chapters of the thirteen are the most pertinent for the explanation of karma. It tries to explain how karma works in relation to outcomes in this life and subsequent lives. It refers to it as 'ripening'.
- The idea of a seed growing into a tree and bearing fruit is often used to express the interconnectedness of all things in this life and beyond.
- Karma is described as wholesome and unwholesome and fruitful or unfruitful. This is instead of referring to it as good and bad. Those are more subjective terms whereas the former focus on the varying degrees of reward or negativity that can be gained from the act, both for the individual and others.
- There are three conditions for unwholesome karma; iobha (greed), dosa (hatred) and moha (delusion). Karma is not personal it just is. The individual applies personal attributes and thoughts to actions.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The three lakshanas are the most important concepts in Buddhism.’**
Evaluate this view. [AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The three lakshanas are the three characteristics of existence and are taken from observations in real life. Originally, they came from the Buddha’s experience of the four sights. These four sights, equivalents of, can be seen in the modern world and as such can be proven. This line of thinking is very scientific in its approach and as such can be labelled as important concepts. This is especially true in our enlightened modern world.
- The observations that the Buddha made; anicca, anatta and dukkha are the basis of Buddhism both in a historical sense and a practical sense.
- For Buddhists today, especially those embarking along the path to enlightenment, the starting point is the understanding of what the three lakshanas are. Enlightenment is, in one sense the full understanding of the three lakshanas.
- Anicca is an important teaching because it shows us that everything in life is temporary. For a Buddhist this is needed as their journey to enlightenment is one of change and understanding that this is possible and inevitable will help them to focus their change as an arhat or bodhisattva.
- Anicca could be seen as less important as it does not hold true for everything. Nibbana is not subject to anicca. It is a constant and free from continual change. It is unique, perhaps important as a result. It could indicate that as it is outside of the control of anicca it is more important than the lakshanas.
- In most religions the end goal or what can be found at the end goal, is the most important part of the religion. Nibanna is the end goal, the way out of dukkha and can be seen as the most important part of Buddhism.
- The Buddha taught that there is no self. He meditated in search of an answer to the location of the soul or of its existence and found nothing. He explained this to King Milinda. We are made of parts that are in constant flux. This idea is inherently Buddhist and no other religion shares the view. It links to all aspects of Buddhism and can be seen as important in itself as a result.
- Dukkha is an important factor, perhaps the most important factor in Buddhism as the strive to understand and remove dukkha underpins all Buddhist teaching from the Buddha’s original quest to the driving force behind all Buddhists daily acts.
- No specific Buddhist teaching can ever successfully claim to be the most important as by nature, all teachings within Buddhism flow into each other and support each other. There is no hierarchy of importance.
- There is an argument to say that the catalyst for the religion could be seen to be the most important part as without that element the rest would not have been created. The problem then lies with the identification of this element. Was it the four sights? Was it the understanding of the three lakshanas or are they one and the same?

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.