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# **GCE AS MARKING SCHEME**

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**SUMMER 2019**

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

**B120UD0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 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	<p style="text-align: center;"><b>Assessment Objective AO1 – Part (a) questions</b>    25 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<b>5</b>	<p style="text-align: center;"><b>21-25 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>16-20 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>11-15 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>6-10 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-5 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

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

## Component 1

### Option D: An Introduction to Buddhism

#### Mark Scheme

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

#### Section A

1. (a) Explain how different Buddhists view the three refuges. [AO1 25]

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

- Going for refuge is a way of affirming a Buddhist's identity. There are three parts to this oral tradition which are often called the three jewels. A Buddhist will confirm that they seek refuge in the Buddha, the Dharma (Buddha's teachings) and the Sangha (the spiritual community).
- The three jewels are repeated three times. This is done at the start of the path to enlightenment; either alone to the statue of a buddha or repeated line by line following a monastic. The three refuges are often said daily after this to act as a reminder of the commitment that they have made to achieving enlightenment.
- The word refuge is often used to mean a safe place but in this sense it usually means a place to find strength, to be purified and transformed. It is where a Buddhist would go for guidance along their difficult spiritual path.
- 'I take refuge in the Buddha' is the first of the three jewels. The Buddha is a figure whose words offer guidance and his actions set an example.
- Theravada Buddhists would take a rational view of the Buddha as a human who should be revered for the role model that he is and the wisdom he provides.
- Mahayana Buddhists would take refuge in a transcendent Buddha who has metaphysical aspects.
- Zen/ Tibetan Buddhists may consider the Buddha within all of us when taking refuge.
- Pure Land Buddhists see it as a central part of achieving enlightenment.
- 'I take refuge in the Dharma' is the second of the three jewels. The Dharma is the whole teaching of the Buddha which eventually became the Pali Canon. Theravada Buddhists would take refuge in the Pali Canon only.
- Mahayana Buddhists go for refuge in the teachings found in a range of texts (Sanskrit, Chinese, Tibetan, Japanese, Korean etc. beyond the Pali Canon).
- Tibetan Buddhists would take refuge in the many translations of the Buddha's teachings as recalled by many groups.
- 'I take refuge in the Sangha' is the third of the three jewels. The Sangha is the Buddhist community and in terms of refuge it provides training. The aim of the Sangha is to help a Buddhist on the path that the Buddha taught and to utilise the knowledge and encouragement of like-minded people on this path. Whilst all groups of Buddhists would have slightly different ideas about the Sangha they would all agree with the use of the Sangha for refuge.

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

**(b) 'Going for refuge is not relevant for Buddhists today.'**

**Evaluate this view with reference to Buddhism.**

**[AO2 25]**

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

- One line of argument might be that the modern world is fraught with temptation and distraction and therefore going for refuge is necessary now, more than ever, to keep a Buddhist on the path to enlightenment.
- There are other places to go for refuge in the modern world such as political leaders, counsellors and modern role models. The Buddha may not be the most popular choice.
- The variations in the application of going for refuge and their definitions means that there is no consistency and renders them inconsequential in the modern world.
- Going for refuge is a commitment to enlightenment and therefore is not affected by a time period; modern or old. As long as a Buddhist commits to the three jewels they will stay focussed in their path. Therefore, going for refuge is needed in the modern world.
- Going for refuge is a significant aspect of Buddhism and to remove it from modern Buddhism would significantly alter the religion.
- A modern Buddhist does not have to recite the three refuges three times to demonstrate their commitment to any of the three or their commitment to enlightenment. They may contribute alms, they may help at the Sangha or learn the teachings of the Buddha. This could suggest that the three jewels are not needed.
- An argument to agree with the statement could be that a modern western Buddhist may have a very different experience of a Sangha than a heritage Buddhist and so the act of taking refuge in the Sangha may be seen to have lost its original meaning.
- The above point may be disputed by those who consider the Sangha a more spiritual concept rather than a physical place made up of people. Therefore, even if a Buddhist in the west finds it hard to locate a physical sangha community, they can take refuge in the spiritual Sangha. Also in this day and age, full of modern technology, they can access many Sangha communities worldwide.
- The Buddha can be seen as many different things to different Buddhists. Thus taking refuge in the Buddha has always been seen differently by different groups of Buddhists, modern Buddhists are just another group.

*A response which focusses on the relevance of individual refuges is a creditworthy way to address the question.*

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



**2. (a) Explain the Buddhist practices of samatha meditation and vipassana meditation. [AO1 25]**

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

- All meditation is for the purpose of mental development and self-awareness. The pinnacle of meditation is an insight into the truths of this world. Meditation is one of the central practices of most forms of Buddhism.
- Meditation is developed through vigorous training until eventually developing the virtue of mindfulness. Meditation involves all of the five skhandas.
- Samatha meditation is often known as calm meditation. It requires a comfortable position; lotus, half lotus or on a chair with the hands resting in the lap. Chanting may be used first as a warm up exercise to focus, for example taking refuge.
- It requires observation and uses objects to focus on. These could be mental images of the Buddha or even coloured spots.
- Samatha begins with the breath. Mindfulness of breathing is used (anapanasati) or loving kindness (metta bhavana).
- Whilst Samatha meditation can lead to a state of high mindfulness it can only lead to enlightenment when combined with Vipassana meditation.
- Candidates may explore metta bhavana further as part of Samatha meditation.
- Vipassana meditation is often known as insight meditation. It is said to extinguish the three fires; greed, hatred and delusion and as such lead to enlightenment.
- It is a complicated system of mediation. Damien Keown describes it as, 'the generation of penetrating and critical insight'.
- It opens the mind whereas Samatha meditation focusses the mind on a single point.
- Vipassana meditation explores the nature of reality and shows it to be insubstantial and ever changing. It cultivates a deep experience of the three marks of existence; dukkha, anatta and anicca.
- The meditator sees that the concept of the ego is just an illusion. They do this by observing their own thoughts, feelings, moods and their body. They see that these things are in constant flux.
- It does not have to be done sitting down. Many Buddhists choose to participate in 'mindfulness of walking'. The meditator makes a mental path and physically follows this path repeatedly. This can be seen as a development of vipassana, applying it to everyday life. Vipassana meditation is concerned with reality.
- This type of mediation involves highly developed skill. Samatha mediation must be mastered first.

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

**(b) 'Meditation is essential for all Buddhists.'**

**Evaluate this view.**

**[AO2 25]**

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

- Meditation is practised in most areas of Buddhism. Monks and nuns are expected to take part in meditative practices every day at least once.
- In village Theravada Buddhism it is seen as the practice of monastics rather than lay people, whose practice are dana -related.
- Some pure Land Buddhists do not meditate at all because they see it as flawed with spiritual pride. This is because you run the risk of reinforcing your sense of self, something that would not help a Buddhist to achieve enlightenment.
- The eightfold path clearly states that meditation is a step on the path to enlightenment and therefore all Buddhists should participate in it.
- Meditation is a practice that the Buddha participated in and all Buddhists are supposed to learn from his teachings and practises.
- Some forms of Buddhism do not consider meditation to be important. Meditation is supposed to open the mind but some Buddhists believe that it leads to the Buddhist comparing themselves to other Buddhists based on the amount of meditation they do. Pure land Buddhists see that it can lead to egotistical thoughts.
- The Dalai Lama said that it would bring peace and so Tibetan Buddhists should consider it to be an invaluable practice.
- Zen Buddhists would consider the practise of meditation to be important. Zazen meditation is the concept of 'sitting in absorption', or 'just sitting'. It is taken from traditional Indian meditative postures and adds the element of sitting facing a wall. It is about focussing on the emptiness (sunyata) of all phenomena. Zazen is often done in groups and watched over by a senior monk.
- There are so many different traditions that say that they have the correct way of meditating, this could lead to the belief that none of these meditative practices are important.
- Meditation is important for lay Buddhists as much as it is for monastic Buddhists. Samatha is an example of a meditative technique that even new Buddhists can learn easily.
- Meditation is something that both heritage and convert Buddhists can share as it does not always require a Sangha to perform it in. It can be seen as a uniting tool for the global greater sangha.

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

## Section B

### 3. (a) Examine the use of the Patimokkha.

[AO1 25]

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

- The Patimokkha is a set of rules that nuns and monks must follow. There are 227 rules for Buddhist monks and 331 for Buddhist nuns.
- The Patimokkha is found in the Suttavibhanga, the first book of the Vinaya Pitaka, the set of scriptures that hold the code of conduct for monks and nuns. Some of these rules were established in the time of the Buddha and some after when the Sangha was first formed.
- The purpose of the Patimokkha is positive rather than negative as it seeks to guide Buddhists back to the right path.
- The rules provide the Buddhists with the right conditions for meditation and renunciation. Non-attachment is fostered through the idea of giving up their homes and possessions and the withdrawal from a social life and family ties gives them freedom from the worries that can be associated with this.
- The Patimokkha was originally recited orally through the chanting of specific rules. Despite it being written down in approximately 80 BCE chanting the Patimokkha is still part of Buddhist rituals.
- Each rule has a story that explains why that rule was created; an 'origin story'. This may be the reason why each of the rules was successfully passed down.
- Theravada Buddhists come together to recite the whole Patimokkha on Uposatha days (celebration of the full moon or new moon). This means that they could be recited every two weeks. Many monks and nuns memorise the rules as a result.
- The rules are recited as a group within the Sangha in front of all of the ordained monks and nuns.
- The rules are there to ensure that there is harmony within the monastic sangha and also to promote a confidence in the Buddha's teachings.
- Reciting the rules prevents any bad habit from building within a Buddhist monk or nun. It enhances the training of the mind by encouraging mindfulness and reflection.
- The Patimokkha are extremely important to monastic Buddhists as they are there to protect and guide them. They condition a very simple lifestyle which is conducive to the Buddhist achieving enlightenment.
- Students may give examples of these rules.

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

**(b) 'The parajikas are not necessary today.'**

**Evaluate this view with reference to Buddhism.**

**[AO2 25]**

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

- The parajikas are necessary as they form a key part of Theravada monastic life. Breaking these four rules results in expulsion from the Sangha. These rules are applied in the same way today as they have been for over 2000 years.
- The parajikas are only relevant for monastic Buddhists.
- Some parajikas are more relevant than others. Sexual conduct is an area that varies across Buddhism. Whilst Theravada Buddhists adhere to all rules many other traditions allow sexual relationships. Tibetan monastics observe chastity but Japanese Shin Buddhist monks often marry nuns, rejecting the strict Vinaya and following the Bodhisattva path.
- The rule of not killing has not always been upheld and thus shows that they are not necessary, perhaps it is necessary to break them. Buddhist monks in Tibet/China have been known to take up arms. In 1963 Thich Quang Duc burned himself in the street to protest the persecution of Buddhists. There have been stories of Buddhist monks in Burma inciting others to violence. It should be noted that these are condemned by the wider Buddhist community and leaders like Thich Nhat Hanh.
- The rule of not killing may be outdated as there is much more violence in the world today. Some call for the rule to be questioned in cases of self-defence or under extreme torture.
- The parajikas are necessary as a tool to keep monastics on the right path and not to make moral statements about sex or violence. They serve the purpose of simplifying a monk or nun's life and letting them be free from the thoughts and desires that they may absorb from society.
- The four extra Theravada Parajikas for nuns are not necessary and could promote sexism. They suggest a further lack of moral control by nuns compared to monks.
- The parajikas are necessary as they demonstrate a standard to the lay community. The laity need to see that the monastics that they seek guidance from, and pay alms to, are those who have a strong sense of morality themselves.
- They must be necessary to the religion as to break one means that a monk or nun has to leave the Sangha; they are dis-robed. This would entail a full lifestyle change and the end of their spiritual life as they know it.

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

**4. (a) Explain the three lakshanas (three marks of existence). [AO1 25]**

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

- One of the first things that the Buddha did after enlightenment was to explain how he saw the human condition. According to Buddhism there are only three things that we can be sure of; the three marks of existence.
- The three lakshanas are dukkha (suffering), anicca (impermanence) and anatta (no-self). Lakshana means sign or characteristic or attribute.
- The three lakshanas are interlinked; we suffer (dukkha) because we do not understand or accept the impermanence of things (anicca). Because things are impermanent (anicca) we can say that nothing has a self or true form (anatta). Because we depend on and attach to things that are impermanent and have no self, we suffer.
- Dukkha is difficult to translate and the common term suffering can also be interchanged with pain or stress or frustration. It is also the first of the four noble truths.
- Dukkha is not just physical pain but also mental pain experienced in a variety of ways. It is also there in pleasurable experiences as dukkha is the inability to understand impermanence and no self. Happiness is never permanent nor is life.
- Anicca means impermanence, that nothing ever stays the same. The world is in a constant state of movement. It is a law of the universe and nothing can escape this fact. A good example of this is a real flower as it quite obviously changes and decays without water and with age. Even a fake flower is constantly changing, but more slowly and it is harder to see.
- Much like the concept of dukkha, anicca can be positive, change is not always decay, it can be growth such as from sickness to health.
- The only thing that is not affected by the concept of impermanence is nibbana.
- Candidates may reference the chariot passage of the questions of King Milinda.
- Anatta is the idea of no-self. Modern Buddhist philosophers refer to it as the absence of 'own being'. The Buddha noted that there was not a single aspect of his being that was not in flux.
- The human body does not have a soul but consists of five skhandas. The candidate may exemplify each of these; form, feeling, perception, mental formations and consciousness.

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

**(b) 'Dukkha is the most important concept in Buddhism'.**

**Evaluate this view.**

**[AO2 25]**

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

- One argument could be that dukkha is part of the three lakshanas and the three lakshanas are the foundation for Buddhism, therefore it is one of the most important aspects of Buddhism.
- Dukkha is also part of the four noble truths, which are widely accepted Buddhist teachings. Moreover it is actually a feature of most of the Buddhas teachings thus making it very important as he is such an important Buddhist figure.
- However, it could be argued that Buddhism is about what you do to embrace dukkha and to move beyond it. The eightfold path is more important as it helps a Buddhist to embrace the three marks of existence and to reach enlightenment. Magga (the path) provides more guidance, and is more practical, than the teaching of dukkha.
- Dukkha is often seen as negative however it can be positive and to really understand it is to move towards enlightenment. Without the true understanding of dukkha enlightenment is not possible, thus making it a very important concept in Buddhism.
- Some may say that because dukkha is often not translated properly it loses its meaning and cannot be considered an important concept in Buddhism. For example, John Snelling says that it has a 'wide spectrum of meanings' and Walpola Rahula says that definitions are often 'highly unsatisfactory and misleading.'
- The four sights are more important than dukkha as they can be said to be the starting point of the Buddha's journey to enlightenment and thus Buddhism today.
- Dukkha, fully understood, describes the human condition perfectly as it signifies the ups and downs of human life. People can relate to this description and see it as an accurate portrayal of reality; thus it is a very important concept within Buddhism.
- It could be said that anicca is the most important part of Buddhism, rather than dukkha as the suffering described by dukkha is the result of not accepting the impermanence of life.
- Dukkha cannot be the most important aspect of Buddhism as it is the start of the Buddha's path and teachings. The end and goal must be the most important aspect, enlightenment.

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

**5. (a) Examine the Four Noble Truths.**

**[AO1 25]**

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

- This concept can be found in the Dhammacakkappavattana Sutta, the Buddha's initial sermon. He was explaining that nobility is not a status gained through caste (as found in the Hindu caste system) but through wisdom. He created the Four Noble Truths or 'truths for the noble'.
- The first truth is suffering (dukkha), the second is the origin of suffering (samudaya), the third truth is cessation of dukkha (nirodha) and the fourth truth is the path (magga). This leads to the Eightfold Path.
- The first truth, Dukkha, is also the first of the three lakshanas. Suffering comes in many forms. Three examples include three of the sights that the Buddha saw on his journey outside of the palace. Candidates may comment on dukkha-dukkha, viparinama-dukkha and sankhara- dukkha.
- Humans are subject to desires and cravings and satisfying them does not last long, leading to suffering again. Understanding the truth of dukkha is to complete the first truth.
- The Buddha has often been compared to a physician diagnosing the 'illness' of the human condition and prescribing a solution. It can be described as what is wrong with us. He then goes on to solve this with positive steps, the second, third and fourth truth.
- The second of the truths explains the reason why we suffer. It is because of arising (samudaya) attachments (tanha) and desires that humans find hard to abandon, but ultimately need to, in order to reach enlightenment.
- Tanha is due to the three poisons, greed (lobha), hatred (dosa) and delusion (moha).
- The third truth is the cessation of the craving (nirodha). Once the craving has stopped, nibbana will occur. Nirodha does not cause nibbana it simply ends negative grasping and allows the wheel of life to stop turning. Nothing conditions or causes nibbana.
- The fourth noble truth is known as Magga, the noble Eightfold Path. They are practical training tools for reaching nibbana. This teaching is designed to root out craving, ignorance, greed and hatred, thus providing the right environment for enlightenment.
- The final truth leads to the eightfold path for some Buddhists but some choose to understand 'the way' in a different form. Different traditions will have different methods.

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

**(b) 'The Four Noble Truths reflect reality.'**

**Evaluate this view.**

**[AO2 25]**

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

- The logic of the four noble truths are simplistic and easy to follow. The analogy of the Buddha as a doctor aids this and demonstrates its reality. Dukkha is the diagnosis, an investigation into the cause shows it to be cravings, a solution is to stop this craving and the path provides a practical prescription.
- All Buddhists accept the Four Noble Truths and this adds weight to the argument that they are a true reflection of reality. It is a core teaching of the religion that spans across the many variations of Buddhism.
- There are many empirical examples that can be given to demonstrate that dukkha occurs in many forms and that tanha (craving) is the cause. For example not having the latest fashionable clothes can be dukkha but this comes from a craving to fit in with your peers.
- Due to the simplicity of the Four Noble truths, it can lead to the default answer to difficult questions, being based on faith rather than empirical reality. An example of this is a lack of a description of nibbana, Buddhists must take it on faith.
- Another line of argument could be that magga is seen to clearly demonstrate reality through the eightfold path. These are eight important teachings that can be seen by all to promote a healthy and moral life. They represent a way to improve a Buddhist's reality.
- A counter to this line of argument could be that different Buddhists interpret the final truth in different ways, not all use the eightfold path as 'the way'. Therefore they may not reflect everyone's reality.
- The Four Noble Truths can be seen to help the individual to understand their own path to enlightenment but they do not explain everything. Buddhists can be left with many unanswered questions that the Buddha says are not necessary to aid enlightenment
- The Four Noble truths are a good representation of reality but as part of the wider picture that Buddhism offers. When considered alongside other aspects of Buddhism such as the three lakshanas, the Eightfold Path and the three poisons they demonstrate the bigger picture of reality.
- Candidates may compare the Four Noble Truths to other areas of Buddhism and state that another aspect better reflects reality.

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