



---

# **GCE AS MARKING SCHEME**

---

**SUMMER 2022**

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

**B120UD0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 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 [25 marks]</b></p> <p><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 style="text-align: center;"><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 style="text-align: center;"><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 style="text-align: center;"><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 style="text-align: center;"><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 style="text-align: center;"><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>

## EDUQAS GCE AS RELIGIOUS STUDIES – COMPONENT 1

### OPTION D: AN INTRODUCTION TO BUDDHISM

#### SUMMER 2022 MARK SCHEME

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

#### Section A

1. (a) Examine the concept of punya (merit) in Buddhism.

[AO1 25]

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

- Candidates may explain the definition of punya before going on to explain how and why punya is created. Punya means 'merit' in Sanskrit (punna in Pali). Merit in this sense can be gained from good actions, deeds or thoughts. The Dhammapada states, 'To cultivate wholesome action, to purify one's mind - this is the teaching of the Buddhas.'
- Some candidates may explain punya with reference to examples of dana which should be credited.
- Puja rituals are a way to achieve punya and also through dana. Dana is considered to be the most direct way to produce punya. Punya can be seen by some as the other side of the coin of dana.
- Merit can carry on across lifetimes and into future rebirths.
- Punya can help Buddhists on the path to enlightenment and once achieved it no longer has an effect on that being. Arhats are seen to be 'beyond merit and demerit'
- Peter Harvey, a British Theravada Buddhist wrote, 'may any auspicious purifying power (punya) generated by writing this work be for the benefit of my parents, wife and daughter, all who read this book, and all beings.' Candidates may have similar examples of punya.
- When a person dies their families will often give gifts to monasteries. The merit that is gained will hopefully pass on to those who have died. It is difficult to achieve merit in certain realms and so families will want to help their dead loved ones.
- Some Buddhist festivals aim to pass on merit to the dead. For example, there are collective merit-making activities that often occur in Thailand and Myanmar today and during the 19<sup>th</sup> Century in Siam it was popular to take part in merit-making festivals.
- Bhikkhu Bodhi said 'The pursuit of merit is the Buddhist way to develop a wise sense of self'. He acknowledged that many Buddhists in the West do not consider attempting to gain punya part of a higher order of Buddhism, preferring to focus on 'letting go'.
- Merit can be transferred to others. It would be selfish for Buddhists to only do good deeds in order to achieve enlightenment, instead Buddhists can pass on this merit to others (parivarta in Mahayana Buddhism).
- Not exclusively a Mahayana practise. Bodhisattva's release a lot of merit for the use of others. Some Buddhists believe that enlightenment can come exclusively from the receipt and accumulation of so much merit.

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

**(b) 'Punya is completely dependent on dana.'**

**Evaluate this view.**

**[AO2 25]**

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

- Punya means 'merit' and is an important concept in Buddhism. Merit can be gained in many ways and one such way is dana, which means 'giving'. Dana can be done by giving robes and food to monks, to be legitimate it needs to be proceeded by good intentions.
- One line of argument is that if punya is necessary and dependent on dana then we may start to question whether this practise is one that promotes attachment. Many aspects of Buddhism try to help a Buddhist to achieve a sense of no self. If a Buddhist performs dana so that they receive punya then they are filled with tanha (desire), which is something to avoid. The solution to this may be to transfer the gained punya, but if we desire it for someone close to us, then some might question whether this is still desire. Only an Arhat or the equivalent may consider themselves free from karma and merit.
- Another line of argument is that there are 10 streams of merit mentioned in the punnadhara, only one of these is dana. Thus, it can be concluded that punya is not dependent on dana, but a consequence of various acts. Examples of streams of merit can include morality, reverence, service, mental development, transference of merit, reverence in someone receiving merit, teaching or listening to the dhamma and right view.
- An alternative idea is that dana is often described as the other side of the coin of punya. Indeed, many believe that the easiest way to accrue punya is to perform dana. Dana and punya are interwoven, but this does not mean that they are simple processes. There are different purities of merit. The processes are to be seen as an impersonal force or law.
- In contrast punya could be viewed as independent from dana, it could be seen as a relief from greed, hatred and delusion. It can be understood to eradicate these evils, rather than be something for an individual to achieve.
- Perhaps the best way to understand the relationship is to start off accepting the statement and as the Buddhist develops their understanding of each term then the statement loses truth as more complex options are presented.

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



2. (a) Outline the meanings of the three refuges in Buddhism.

[AO1 25]

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

- The candidates may introduce the idea of the three refuges before explaining each in more detail. Sarana is the word that is translated 'to get refuge'. Tisarana is the Pali term for the three refuges; however, they are also known as three jewels or tiratna (Sanskrit triratna) to highlight their precious nature. Refuge in the Buddhist sense is not about a safe space to seek comfort. Instead, it is a place of spiritual excellence that a Buddhist can find strength and also to refresh oneself on the journey to enlightenment. They are 'places' to be transformed and purified. Buddhist monks often chant the refuges three times. This is an initiation ritual as well as something to be said when in need of the three refuges.
- The Buddha is the first of the three refuges. He is a teacher and a guide and an inspiration. He is an example of a human who has overcome the human condition. The teachings of the Buddha that Buddhists may use to help them include the middle way of living; the insight of the four sights; the Eightfold Path; the diagnosis of the Four Noble Truths and meditation, leading to enlightenment. For Mahayana, the Buddha is seen as more than human; a being with powers that have been developed through high level meditation.
- The dharma is the second of the three refuges. The dharma is the collective body of the teachings of the Buddha. Each group of Buddhists will have a slightly different account of the Buddhas teachings as for the first few hundred years after the Buddha had died the teachings were orally passed on. Theravada Buddhists would consider the Pali Canon to be the complete dharma. For Zen Buddhists the scripture is not the best way to access the dharma. Oral transition of koans and Sutras are the Zen way of accessing the dharma.
- The sangha, which is the Buddhist community. The Buddhist community is often explained differently. However, in this instance it means the widest community the worldwide community. As a refuge it is to be seen as a group of like-minded Buddhists that share the common goal of enlightenment. The purpose of the group is to provide support and encouragement to every Buddhist on the path to awakening.
- Candidates may express why this refuge is important through the parable of the elephant that belonged to the King.

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

**(b) 'Dharma is the most important refuge for Buddhists.'**

**Evaluate this view.**

**[AO2 25]**

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

- One line of argument is that the dharma is the most important refuge as it is the closest account of Buddha available and a way to enlightenment. He said himself, 'to see me is to see the dharma'. The Buddha put value in the teachings as an answer to the question; a diagnosis and solution. It was his gift to humanity.
- Moreover, candidates could express that the dharma provides more than just the refuge, it is also a hagiographical account of the Buddha. It gives us a historical account of the Buddha and his life.
- An alternative line of argument is that the dharma is not universal. There are different versions of the dharma: Mahayana, Zen and Theravada. An example is that Zen Buddhists do not hold the texts in high regard. As their beliefs are all different it can be said that the dharma is not the most important refuge for Buddhists.
- A different point of view could be that they are supposed to be of equal importance. Together the three refuges provide the optimum chance for Buddhists to reach enlightenment.
- A line of reasoning is that the Buddha is the most important refuge. He is the dharma, he found the teachings. Thus, there is no dharma without the Buddha and without the Buddha there would be no sangha. The Buddha created the first sangha. The Buddha is the first of the three refuges, when recited.
- However, a counter line of argument is the Buddha is not seen in the same way for all Buddhists. For Theravada Buddhists he is just a man, a human who found enlightenment. There are some Mahayana Buddhist who believe that the Buddha has powers that he gained from deep meditation and there are others who do not agree, seeing his powers as mythological.
- It could be argued that the sangha strengthens Buddhism and keeps the teachings alive and relevant. The sangha can be seen to preserve the religion. It incorporates both the dharma and the Buddha. The dharma is not necessarily accessible to all without the help of the sangha to interpret the text for modern or new Buddhists.

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

## Section B

3. (a) **Explain the Four Noble Truths, with reference to the medical metaphor.**  
[AO1 25]

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

- Candidates should explain both the medical metaphor and Four Noble Truths. They will explain how the truths help Buddhists to overcome suffering and reach enlightenment. The Buddha has often been compared to a physician diagnosing the human condition and prescribing a solution. This concept can be found in the Dharmacakkappavattana 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 four 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), which leads to the eightfold path. 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 (painful suffering), viparinama-dukkha (the changing state of nature) and sankhara-dukkha (the contingent nature of existence). Candidates may give examples for each of the types of suffering. Suffering is the first of the Four Noble Truths. Understanding the truth of dukkha is to complete the first truth. It is like the doctor realising the problem.
- The second of the truths explains the reason why we suffer. This is when the doctor realising why the problem is happening. 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. This is the doctor realising that there is a cure for this problem. 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 is like the prescription that the Buddha prescribes. This is the solution to the problem. The way the Buddha proposes we are healed of the suffering that we encounter is by changing our lifestyle to align with that set out in the Eightfold Path.

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

**(b) 'The Four Noble Truths do not reflect reality.'**

**Evaluate this view.**

**[AO2 25]**

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

- One line of enquiry is that the Truths do reflect reality and this can be seen when Peter Harvey translated the Four Noble Truths to mean the four 'sure realities'. He wanted to emphasise the empirical nature of them. They are, for Harvey, clear realities in the world today. They do not need to be viewed as philosophical concepts of the philosophy of Buddhism as they have been tried and tested and appear to work for a lot of Buddhists, and thus there may be truth in their reality.
- Candidates may give examples of how each step can be observed in the modern world. They may use the example of the doctor to emphasise the truths as reality.
- A counter line of argument could be that there are human scenarios that do not seem to fit into the model of the Four Noble Truths. An example of this could be a child born with a medical issue that leads to early death. It is not apparent where the *tanha* is in this scenario. The model can be seen as too simplistic for life's complicated web of events.
- An alternative argument could be that the craving came from a past life. This however seems to be an evasion of the issue and relies upon the faith of the individual. Empirical evidence is the world of reality in modern times, not faith.
- A different process of reasoning may say that suffering, as a main aspect of human life, seems very pessimistic. *Dukkha* is more than pain. It is completely based in reality; humans suffer on many levels each day. Candidates may use examples.
- Candidates may argue that they do reflect reality as the reality is that many people need help to become better humans, morally and spiritually. The prescription of the Buddha is the Eightfold Path which helps to develop a positive insight into how the world works alongside our human nature and mindset.
- A line of reasoning is that they are reality for some not all. The Buddha himself said that Buddhists should 'test for yourself and see'. This means that the Buddha himself did not expect every teaching to suit each individual Buddha on their quest for enlightenment.

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

**4. (a) Examine the Buddhist notion of karma.**

**[AO1 25]**

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

- Candidates may explain karma (Pali - kamma) using modern examples and/or through scripture. In its most simplistic form karma means action. Karma is the activity that all humans are constantly carrying out in the cycle of existence. Everything in life is ultimately connected in a web of cause and effect.
- The Buddhist definition of karma from Narada Thera is 'Good gets good. Evil gets evil. Like attracts like. This is the law of kamma.' Buddhists have to take ownership of their actions and the affect that it can have on their future. Whilst action is the definition of karma, weight is put on the intention of the action and the thought process that comes before that. The intention may be the ultimate cause of a person's rebirth. Buddha said, 'intention O monks is what I call kamma'.
- Candidates may discuss chapters 1 and 9 of the Dharmapada. Chapter 1 makes it very clear that our actions come from our thoughts and impure thoughts lead to bad actions, whereas pure thoughts lead to good actions. It also explains what sort of feelings and thoughts lead to bad actions or negative outcomes. For example, haters will receive hatred, evil thoughts will last throughout lifetimes and those who do not train their mind will fall foul of their passions - anger, jealousy, greed etc. It tells us that our actions determine our future, but this is controlled by our mind. To control our future, we have to learn to control our minds.
- Chapter 9 looks further into the relationship between cause and effect. It focusses on the idea of evil and how that might manifest across lifetimes. It says that, 'painful is the accumulation of evil'. It compares evil to a seed that is planted that grows more evil. If good is planted then the planter will reap the reward of seeing the goodness ripen.
- Karma is said to be best described as wholesome or unwholesome fruit- fruitful or unfruitful. Unwholesomeness has been described in Buddhism as lobha (greed), dosa (hatred) and moha (delusion). An individual has personal feelings before committing an act, but karma as a law is impersonal. In the questions of King Milinda, he asks Nagasena to explain how karma works. The karmic fruits can be passed on through lives as karma is a continuous process much like the cycle of life and death.

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

**(b) 'Buddhists should reject questions about the existence of God.'**

**Evaluate this view.**

**[AO2 25]**

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

- One line of argument is that questions about God are legitimate in any religion and Buddhism is no different. Every human at some point has questions about the origins of the universe and life, why would Buddhists be any different?
- However, some candidates may say that Buddhism is not like any other religion and so the legitimacy of God are not questions that Buddhists need to concern themselves with. The Buddha himself clearly states in the Pali Canon that questions of this nature are not useful for anyone. He rejected speculations about God and other metaphysical ideas.
- In support of this line of reasoning is the Buddha used many analogies to explain his theories. One such analogy is that of the poisoned arrow. The victim is concerned with the origin of the arrow, that persons family etc, instead of getting to a surgeon. This is like those who focus on the origin of the world instead of the solution to the problem.
- A contrasting line of enquiry is that these questions do not help a Buddhist on the path to enlightenment. Buddhists should focus on trying to eliminate dukkha. All metaphysical questions about the past or the future cannot be seen as relevant.
- Another line of enquiry is that the Buddha might be seen to ignore the questions of the legitimacy of God rather than dismiss them. It is accepted that there are gods in Buddhism and this can be seen as metaphysical. However, it could be the rejection of an almighty God that created the universe, that the Buddha doesn't engage with. An ultimate God may not fit into Buddhist cosmology.
- Candidates might discuss how Buddhism is considered by many to be atheistic. It doesn't have a creator God and so there is not a need to analyse the legitimacy of one. It could be debated that atheistic Buddhism can legitimately have a realm of gods.
- In addition to the above line of enquiry, many in today's world try to combine the idea of a scientific evaluations of the world and Buddhism. Trying to combine these two world views can become contrived and take something away from both. Some may say that trying to marry the two together is as relevant as seeking out answers to questions of a legitimate God.

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

5. (a) Explain the Buddha's knowledge of past lives, karma and the cessation of dukkha, in accounts of his Awakening.

[AO1 25]

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

- Candidates are expected to explain all three aspects of the Buddha's awakening as listed in the question. He progressed through four stages of deep meditation, called the four jhanas or absorptions. During these deep stages of meditation, he realised three things that had a profound effect on him and thus affected Buddhism forever more. He had meditated before but had felt that there was something more. The meditation that he had experienced before had left him wanting.
- Past lives: As the Buddha meditated, he gained access to information about each of his past lives. He could clearly see what had led him to this point of enlightenment where he had become the Sammasambuddha. He attributes this to his consistent and determined effort to attain enlightenment.  
He later used examples from his past lives to explain key teachings to his followers. The examples that he uses can be found in the jatakas. There are roughly 550 tales from his past lives as human, animal, bird and fish. He describes himself as being both male and female in these past lives.
- Karma: The Buddha gained an insight into the law of karma and how this law played a part in the tying of being to the cycle of life, death and then rebirth. He saw that it was both action and intention that kept a being in the cycle and that a better understanding of the part that intention played could help a being move from ignorance to enlightenment. Intentions create our futures. The Buddha realised that to make steps towards enlightenment there needs to be an understanding that the origin of karma is mental formations. Dharmapada 1:1 says, 'All that we are is the result of what we have thought: it is founded on our thought, it is made up of our thoughts.'
- Cessation of dukkha: The final stage of the Buddha's awakening was the process of going from ignorance to enlightenment. The turning of the wheel of life was consumed by suffering and ignorance. The Buddha realised that suffering could be eradicated through the development of an awareness of the three marks of existence. Ignorance could be eliminated by a knowledge of and the blowing out of the three fires. These fires are greed, hatred and delusion.

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

**(b) 'The Buddha's Awakening is an experience beyond language.'**

**Evaluate this view.**

**[AO2 25]**

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

- One line of argument is that the Buddha's awakening is not meant to be articulated and cannot be. The Buddha achieved enlightenment after passing through the four jhanas. The jhanas, especially the fourth jhana, is said to be 'a state beyond all differentiation, beyond pleasure and pain, indeed, beyond all sense of joy and thought construction.' Thought construction is the precursor to thought articulation and so if the Buddha was beyond thought construction then he was beyond word articulation.
- A contrasting line of enquiry is that the Buddha's awakening can be articulated by simple comparisons. Many Buddhists use simple comparisons such as the deathless, blissfulness, tranquillity and the highest happiness. The Questions of King Milinda uses similes such as a 'lotus unwetted by water' or the medicine that 'protects beings who are poisoned by the defilements, it cures the disease of suffering'.
- An alternative line of enquiry is that some believe it is best explained by what it isn't rather than what it is. Walpola Rahula said it is so hard to put into words what it is but to explain what it cannot be is an easier way to express it.
- A different line of enquiry could be that the Buddha said the best way to express his awakening was by saying nothing; to express it through silence. 'To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing and to designate nothing- that is the entrance into nonduality'.
- A further line of enquiry is that Sunyata, the Mahayana term, supports the idea that there are some Buddhist ideas that cannot be put into words. E.g. nirvana has no essence and thus cannot be identified empirically. If something cannot be identified empirically then it cannot be expressed with words e.g. Parinibbana.
- The Buddha's awakening is beyond all forms of articulation. To try and put it into words is a selfish attempt to satisfy our need for explanation. When a Buddhist is at the point of enlightenment, they will not need anything to satisfy 'me' and 'my'. It should perhaps be a mystical aspiration, requiring faith.
- To contrast, if Buddhists could not articulate the Enlightenment of the Buddha then Buddhists would find it harder to make sense of it. Making sense of enlightenment will help a Buddhist along their path to enlightenment.

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