



GCE AS MARKING SCHEME

SUMMER 2019

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

2120UD0-1

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 or all 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.

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 15 marks
	<p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p>13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar.
4	<p>10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p>7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p>4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p>1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 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 the practice and meaning of going for refuge for different Buddhists.** [AO1 15]

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

- 'Refuge' - a place of trust, safety, support.
- Buddha, Dharma and Sangha (the Three Jewels) as refuge by saying the Threefold Refuge daily reminding themselves of the commitment to attain enlightenment through the guidance and inspiration of the Three Jewels.
- Recited by individuals before a Buddha rupa, or repeated after a monk or nun line by line.
- The inspiration of the Buddha's life as an example to Buddhists; the Dharma, as guidance through life and the path to enlightenment; the Sangha's responsibility for looking after the Dharma.
- The practice of going for refuge is thought to define who a Buddhist is.
- The 'act' of taking refuge is sometimes seen as the first step on the path to enlightenment.
- Reference to the practices of different Buddhists - bowing, kneeling, prostration, burning incense and candles, making offerings. Honouring the Dharma with mind, word and body - many Buddhists bring together the palms of the hands, raise them to their forehead, then mouth and then to their chest. Visiting temples and shrines to take refuge or this practice can take place in homes.
- The practice results in good conduct and mental development. Buddhists cultivate equanimity, self-control, a calm, clear mind and wisdom.
- Some convert Buddhists practise Buddhism alone, without a Sangha and the surrounding community may not be Buddhist e.g. Triratna Buddhists, may take refuge and live in a community with other Sangha members despite not being ordained.
- Buddhists are likely to see the Sangha as offering a valuable refuge in the modern world which is orientated to capitalist values and individualism.
- Going for refuge in the Sangha can mean different things to Buddhists in different traditions. For an ordained monk or nun, it would mean something specific about their attitude and relationship to their fellow monastics, superiors and the monastery. To a lay person it may signify a commitment to practising the five precepts and Eightfold Path with the guidance of the monastic Sangha. It may also signify a commitment to being an example and a help to other lay people, and to support the fourfold Sangha in general.

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

- (b) **'The Buddha is the most important of the three refuges.'**
Evaluate this view.

[AO2 15]

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

- No one jewel is more important than the others; all are interdependent.
- The Three Jewels all support Buddhist life they are the three pillars of Buddhism.
- The Buddha discovered the path without the Sangha. Without the Buddha there would be no Dharma or Sangha.
- Without the Sangha the Buddha's story and his teaching might have been lost. The Sangha is the most important Refuge because of its role in safeguarding the Dharma.
- The Sangha is more important as members of the monastic Sangha act as teachers in community. They give lay Buddhists guidance towards enlightenment. Also, through leading worship/puja they give the laity a chance to gain punya and to create good karma.
- Buddha is the founder of the religion and an inspiration to Buddhists - they can relate to him. Shrines are dedicated to Buddha, statues of Buddha, etc. Followers show full commitment to Buddha and try to follow his example and he is the inspiration on how to gain enlightenment.
- In Theravada Buddhism the Buddha was a man – example only – people must be a lamp unto themselves.
- It is Dharma which is important today as a guide. Dharma is true irrespective of Buddha's existence; Dharma is not set in a specific period;
- Buddha's teaching is a guide to enlightenment – it does not matter if he existed or not; he shows that enlightenment is within reach of every person.
- Buddhist rituals and festivals are not based on the historical Buddha.
- Mahayana traditions do not focus on historical Buddha.
- Pure Land Buddhists take refuge in nembutsu which means to focus on or contemplate the Buddha.
- The Sangha creates the best environment for following the path to enlightenment as whilst you are in it, through interacting with others, you have a mirror for self-reflection.

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

2. (a) Examine the features of two different traditions of meditation in Buddhism. [AO1 15]

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

- Meditation as a deep form of concentration and analysis that explores the processes of the mind and its relationship with the physical world.
- Samatha – calmness meditation from the Theravada tradition. Meditation for peace of mind; often focusing on mindfulness of breathing (anapanasati) to become aware of the five skandhas in flux; includes the metta bhavana to cultivate loving feelings; requires a comfortable position, sit in lotus position, half-lotus or in a chair. Hand mudras and the use of objects for focus during meditation. Chanting may be used as a preparation to meditation. Metta bhavana can be practised as part of samatha meditation.
- Vipassana (insight/clear meditation) a deep meditation from the Theravada tradition. A much more complicated form of meditation generally with samatha as its base; insight meditation is a more advanced level of mindfulness; focuses on understanding the three marks of existence; must be taught by a master; develops wisdom; usually, but not always, practised in a sitting position with legs crossed. Also sometimes use walking as a means to meditate.
- Metta Bhavana (loving-kindness) Metta – loving-kindness even for enemies; Karuna – compassion for the suffering experienced by others; Mudita sympathetic joy – celebration of goodness of others; Upekkha – equanimity – loving all beings equally. The aim is to cultivate a wholesome state of mind. Reference may be made to the five stages of practice – love for oneself, focus on a dear friend, to neutralise feelings of dislike, to resolve feelings of conflict and hate and finally to extend this to all beings.
- Zazen - sitting meditation from Zen Buddhism - a form of Mahayana Buddhism. 'Za' is Japanese for 'sitting'. The Sanskrit is 'dyana' referring to a deep sense of absorption in meditation. Zen Buddhists believe that nirvana and samsara are two sides of the same coin; concentrate on realising the truth that nirvana is here and now; meditation can take place anywhere; work can be a form of meditation. Reference to satori the Awakening of Buddha nature instantaneously or spontaneously. Zazen is often performed in a sesshin (retreat) and/or in a rendo (meditation hall) supervised by a monk.

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

- (b) **'Meditation is the most valuable practice for Buddhists.'**
Evaluate this view.

[AO2 15]

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

- Meditation is one way Buddhists show commitment. Commitment can be shown in other ways, e.g. taking refuge or following the Noble Eightfold Path.
- Meditation is an important part of the Eightfold Path, the way to enlightenment. Through meditation a Buddhist overcomes dukkha. Nirvana can only be reached through meditation.
- Meditation is a way to see the true nature of all things. Meditation is the most valuable practice in Buddhism as it is used to develop Right View. When Right View is established, principles of compassion, loving kindness, non-violence and non-harm become part of the practice.
- Meditation is central to most forms of Buddhism but there are different attitudes to meditation within different Buddhist traditions.
- The Buddha was enlightened through meditation, so it is how a Buddhist sees the true nature of reality.
- Other practices can be more valuable, e.g. Puja, which is how a Buddhist shows respect for the Buddha. Puja is a reminder of the Buddha's teaching and quest in life. Puja gives a Buddhist a clear focus towards enlightenment.
- Following Buddhist lifestyle can be achieved without meditation. To practice Buddhist ethics is more important than meditation, e.g. ahimsa – harm no living thing or when Right Action is taken it leads to good karma and a better rebirth.
- Pure Land Buddhists consider meditation to be navel gazing, self-indulgent, excessive contemplation.
- However, without meditation truly ethical behaviour is not possible as Through meditation Buddhists may realise the need to act with care and compassion.
- Goal of meditation is to gain personal enlightenment – to be a lamp for yourself. It does not take the welfare of others into consideration.
- Its role in calming the mind and training it to explore reality as it really is.
- It allows people to find the answers to life's problems; facing up to the reality of dukka, anicca and anatta. It is therefore a tool for enlightenment.
- Meditation without action is useless. Action, not reflection through meditation, is necessary to overcome suffering. Meditation and Right Action go hand in hand - the Buddha taught for 45 years following his Enlightenment.

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

Section B

3. (a) Explain the concepts of pratityasamutpada and rebirth. [AO1 15]

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

- Explanation of pratityasamutpada as conditioned arising, dependent origination on interconnectedness.
- Explanation that life and death a process of becoming, samsara is depicted in the bhavachakra (Wheel of Life), a symbol of pratityasamutpada. Samsara literally means 'around and around' or rebecoming. This may be linked to anicca, change or impermanence.
- As rebirth, punabhava, is cyclical and not linear then death is not seen as the end but is simply another change in a constantly changing process.
- The wheel being held by Yama, god of death, who eats the wheel showing that everything ultimately is going to die.
- There is no transmigration of the soul, anatta. The Buddha's rejection of the Hindu idea of eternal soul changing bodies like discarding worn out clothes for new; a person is a series of events, one arising from the one before, conditioned by it. There may be reference to the skandhas or dhammas when discussing what it is that is reborn.
- Buddhists follow the Eightfold Path to escape from the wheel and enter Nirvana.
- The realms of rebirth. Are they realms after death or physical realms?
- The 12 nidanas, links of causation - what they are? Ignorance of cause and effect leads to suffering.
- The three poisons (greed, hatred and ignorance) at the hub of the wheel, represented by the pig, cock and snake, driving samsara or the wheel of life.
- The teachings of rebirth can either be taken literally, or symbolically to represent reality.
- The notion of rebirth contains within it both the idea of constant change and the idea of connectedness through causation. Candidates are likely to draw on Buddhist ideas of the self as a process rather than an essence in order to explain it.
- All volitional actions have consequences which are played out in the life or future lives of the person, especially in terms of the developing propensity to act in certain ways.
- Distinctive to Buddhist ideas about rebirth are karma and intention. A bad intention will result in bad karma. This means that what we do or say, or even think now, will affect our future. Our lives at this moment are the effect of our actions in the past.

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

- (b) **'The concept of rebirth seems unrealistic in the modern world.'**
Evaluate this view with reference to Buddhism. [AO2 15]

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

- The concept of pratityasamutpada makes logical sense as nothing exists independently. The teaching of pratityasamutpada makes samsara one continuous process and rebirth is just one aspect of that process.
- Many Buddhists today believe in rebirth but there are different understandings of what rebirth is.
- These concepts are still relevant because the idea of rebirth being linked to karma means that each human being is responsible for his or her own situation.
- The concept of rebirth could be considered to be irrelevant because Buddhists do not give great prominence to beliefs about future lives.
- Buddhists today are guided and motivated by other beliefs such as the Four Noble Truths.
- Teachings about rebirth and pratityasamutpada, are relevant because they are linked to karma as all phenomena are causally connected in a morally neutral way.
- The practices of the Noble Eightfold Path encourage ethical behaviour in this life and that is more important than focusing on a life to come.
- Within the early teachings of Buddhism this notion was not uncomplicated. There is no atman to be reborn into another life. Buddha did not encourage speculation about nature of life after death. Buddha did not explain clearly whether a Buddha would exist after death.
- Teaching on skandhas and analogy of flame suggest a belief in life after death.
- Metaphors are used to explain the relationship between anatta and rebirth, for example the metaphor of milk and yoghurt.
- Candidates may argue that the Buddha tended to remain silent when asked about life after death.
- Some forms of Buddhism focus more on afterlife than others (e.g. Tibetan and Pure Land traditions).
- Some examples or references to sources of wisdom with regards to rebirth may be given from Buddhist teachers or primary sources including the Dharmapada.

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

4. (a) Explain the events leading to the Buddha's Awakening/Enlightenment. [AO1 15]

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

Expect candidates to do more than merely describe the events. They must explain their significance to the Buddha and how they contributed to his Awakening/Enlightenment. Expect candidates to, either give a general answer and refer to his background, or to focus in detail on the actual enlightenment itself – the different watches of the night and what happened in each one.

- His birth stories which show his importance as does the prophecy Asita gave concerning his future, that he would either be a great leader or a holy man.
- The four sights, of sickness, old age, death and a holy man, which inspired the Buddha to set out on his quest towards enlightenment. These sights ultimately led him to the three marks of existence.
- The renunciation - realising that life in the palace was an illusion; his commitment to the quest for enlightenment. His choice not to follow the duty set out for him by ancient Indian society at that time.
- The ascetic lifestyle – the rejection of extremes, the receiving of food, and finally accepting the Middle Way.
- The enlightenment - seeing the nature of life. The actual steps of enlightenment under the tree of Bodhgaya. The first watch – reaching the four stages of jhana. The second watch – the heavenly eye. The third watch – perfect wisdom. All this leading to full enlightenment.
- Reference to his mythic and psychological defeat of Mara, with his demon hordes and seductive daughters. Siddhartha asking the earth to be his witness in his defeat of Mara (the earth touching-mudra).
- The insight Siddhartha gained into the cycle of birth, death and rebirth and the role of karma in this relentless turning. The three fires, three marks of existence and the discovery of the Four Noble Truths.
- There may be reference to parinirvana, the final Nirvana or complete Awakening.
- Reference may be made to the ways in which the stories of the Buddha's life are read.
- Through the chain of events throughout his life the Buddha eventually understood the meaning of life, the three lakshanas and the Four Noble Truths.

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

- (b) The Awakening/Enlightenment of the Buddha is the most significant feature of Buddhism.**

Evaluate this view.

[AO2 15]

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

- The Buddha's Awakening or Enlightenment is significant in different schools of Buddhism to varying degrees. It is seen as an example to others, particularly within Theravada Buddhism.
- Without the Buddha's enlightenment there would be no Buddhism. The religion relies upon this event.
- Enlightenment, the climax of the Buddha's life, is the goal which all Buddhists strive to reach.
- Without the Buddha's Awakening/Enlightenment he would have had no insight into the reality of life, the three lakshanas and the Middle Way.
- The Mahabodhi Temple at the site of Buddha's enlightenment is now a pilgrimage site reflecting the importance of this event. However, Buddhists today mark many of his life events through festivals or pilgrimage.
- Other events are important in Buddhism. For example, the Buddha's experience of the Four Sights began his spiritual quest; it is the event that made him question the meaning of life; it is the event which led to his teaching on the three marks of existence. The Four Sights is the event in reality that leads to the founding of Buddhism.
- The Buddha's birth shows he was unique. The influence of Asita's prophecy.
- His decision to teach sharing the Dharma is more significant as Buddhism would have died with the Buddha otherwise.
- The Enlightenment of the historical Buddha is more important to Theravada Buddhists as they see him as a human example rather than one of a number of celestial beings as in the Mahayana tradition.
- All events in the life of the Buddha are important as they are interconnected.
- In some Mahayana schools other Buddhas or teachers are more significant than the historical Buddha.
- The story of the Buddha's life may not be historically true. Some contemporary Buddhists might prefer to focus on other aspects of Buddhism rather than the story of the Buddha's Enlightenment or Awakening.
- It is the philosophical truths it conveys that are more important.
- It is the here and now that is important and not an event that happened over 2500 years ago.

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

5. (a) **Explain how the dasa sila (ten precepts) are applied within the Buddhist community.** [AO1 15]

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

- Refer to the dasa sila (ten precepts) as the major ethical principles for a Buddhist. They are guidelines for personal conduct.
- There are five lay precepts (panca sila) – refraining from destroying living creatures; taking what is not given; sexual misconduct; incorrect speech; and intoxicating drink and drugs that cloud the mind.
- There are five monastic precepts undertaken by the monastic Sangha – refraining from eating at the forbidden time; from dancing, singing, music, going to see entertainments; from wearing garlands, using perfumes, and beautifying the body with cosmetics; from lying on a high or luxurious sleeping place; and from accepting gold and silver (money).
- Examples of how the dasa sila are kept will be expected. For example, there may be different interpretations of not doing any harm – influence on diet and vocation; Not taking anything which is not given means that generosity is expected.
- Explain the purpose of the dasa sila and how they influence a Buddhist's lifestyle. The vows are taken to abstain from negative actions that are contrary to Buddhist principles. They are training aspirations rather than commandments for the community of believers,
- Reference to the monastic precepts and their influence on the quest for enlightenment. They encourage the monastic Sangha to follow the Middle Way between extremes. The monastic Sangha keeps the vows on behalf of the wider Sangha.
- Eight precepts observed by lay people during periods of intense meditation. The panca sila plus refraining from eating after midday, dancing, singing music and entertainment and sleeping in a luxurious bed. Eight precepts are observed by novice monks.
- Keeping the precepts reduces dukkha and increases positive karma.
- Reference may be made to how the community responds to the breaking of the precepts, e.g. hiri – feeling shame rather than guilt.
- Candidates may also refer to situations in which it is difficult to keep the precepts, e.g. not drinking at social occasions.

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

(b) 'The Sangha could not survive without rules.'

Evaluate this view with reference to Buddhism.

[AO2 15]

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

- The Buddha founded the monastic Sangha as guidelines for living. The discipline keeps the Sangha in order and reminds Buddhist of the teachings of the Buddha.
- The rules are necessary for the survival of the monastic Sangha. Whilst the laity may not follow all of them, the monastic Sangha would die out without them and the Dharma would not be taught to the wider community.
- The monastic Sangha has preserved the teachings through oral recitation, so without the monastic Sangha it is unlikely that Buddhism would have been preserved or developed, and deviating from a monastic Sangha is abandoning something important.
- There is an interrelationship between the monastic and lay Sangha that requires the precepts to maintain order.
- If the rules are not kept, as in some the Mahayana traditions, it might be seen as 'abandoning' the Buddha's teachings.
- Many Mahayana traditions do have monastic Sanghas and they are still surviving without the dasa sila.
- The rules of the Sangha are not as important today with the introduction of ideas such as original enlightenment, enlightenment in this-body, and Buddha-nature, meant that anyone, not just the monastic Sangha could attain enlightenment. Thus, lay Buddhism developed, and became particularly popular in East Asia.
- Buddhism changes whenever it enters a new culture and therefore, the rules may not be as relevant in different cultures.
- Buddhism is not bound by a particular authority which demands a monastic Sangha.
- The ordination line for nuns was broken by historical accident anyway, yet women still practise the Buddhist life.
- Buddhism is about its core teachings of enlightenment, wisdom and compassion and meditation, rather than rules for a monastic Sangha.
- The Sanskrit scriptures contain a vast body of work beyond that of the Pali Canon and the rules contained within it.
- The dasa sila are ultimately about a personal ethical responsibility and the path of enlightenment for practitioners. The dasa sila are not solely followed to keep the Buddhist Sangha alive.
- What is crucial in a monastic setting is that the Patimokkha, rather than the dasa sila are the driving force for regulating the Sangha and it is the rules of the Vinaya that have kept Buddhism alive.

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