



GCE AS MARKING SCHEME

SUMMER 2022

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

2120UD0-1

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 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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p><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.

GCE AS RELIGIOUS STUDIES – UNIT 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) **Explain how the Theravada monastic sangha use the Patimokkha as a source of wisdom and authority.** [AO1 15]

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

- The Patimokkha is used as a source of wisdom and authority within the Theravada monastic Sangha. The Vinaya rules (code of discipline) are assumed to have been established by the historical Buddha during his lifetime and are, therefore, treated with respect.
- There are 227 rules for Bhikkhus and 311 for Bhikkhunis which have the positive aim of guiding someone back to the right path. The Bhikkhunis Vibhanga deals specifically with the rules for nuns.
- The Sutta Vibhanga is of importance to the individual.
- The purpose of the code of conduct is to provide a practical guide to following the Middle Way. The principles of the practice were established during the first council at Rajagaha when the Vinaya was formed. Both major and minor rules established by the Buddha were preserved and kept as they were at the time of the historical Buddha.
- Different traditions have different material to aid doctrinal understanding and so there is variation in practice between schools of Buddhism, e.g. the Theravadin and Tibetan sanghas.
- The importance of the Patimokkha is kept in mind through the fortnightly recitations of the Patimokkha. This shows respect to the oral tradition within Buddhism.
- Reference could be made to the use of the eight key areas for the monastic life including the Parajikas (rules for expulsion); rules which if broken require a further meeting of the sangha; indefinite rules; rules requiring acknowledgement, forfeiture, confession or further training; and rules for settling disputes. Allow wider reference to panca/dasa sila here.
- The Khandhaka sets out the organisation of the Collective Sangha including rules around admission to the Sangha, the recitation of the Patimokkha, guidelines for ceremonies, dress and dietary codes, etc.
- The Parivara is a summary of the rules which is recited and used for teaching and examination of Bhikkhus and Bhikkhunis.
- The Thai Forest Tradition suggests that the rules are for the excellence and wellbeing of the Community. They control ill-behaved monks, restrain bad habits arouse faith and establish the dharma and support the Vinaya.
- The rules are an important source of wisdom as they enable the monastic sangha to create an environment conducive to spiritual development.

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

(b) 'Without the Patimokkha rules the sangha would not exist today.'

Evaluate this view.

[AO2 15]

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

- The continuity of the monastic sangha has been a constant factor in Buddhist history. This might be seen as a result of the organisational nature of the Patimokkha rules. The Patimokkha rules have enabled Bhikkhus and Bhikkhunis to preserve the dharma thus keeping Buddhism alive.
- The origin stories surrounding the rules enable Buddhists today to gain a greater understanding of the history, teachings and philosophy of Buddhism.
- The reciting of the Patimokkha rules at the fortnightly Uposatha Days have kept the teachings and guidance of the Buddha in the forefront of the minds of members of the Sangha.
- Many of the rules seem outdated in today's society and to follow them rigidly might cause Buddhism to stagnate or become irrelevant.
- The reasons the Thai Forest Tradition give for the Buddha laying down the rules would all support the view that the Patimokkha rules have enabled the survival of Buddhism.
- The rules are intended to promote harmony in the community; this has ensured the survival of Buddhism.
- It is the philosophy of the Four Noble Truths and the practicality of the Eightfold Path that ensure the survival of Buddhism rather than the Patimokkha rules.
- The modern interest in Buddhism results from practices such as mindfulness and ahimsa rather than the Patimokkha which hold less relevance for many Buddhists. However, the one of the purposes of the Patimokkha rules is to create the right conditions for meditation and renunciation.
- Many Mahayana Buddhist Sanghas do not follow the Patimokkha rules and they have survived and are flourishing today.
- Buddhism may have survived, but people today may not be attracted to the monastic life with its withdrawal from society and frugality as outlined in the Patimokkha rules.
- The monastic Sangha's ability to adapt is fundamental to its success rather than its ability to adhere rigidly to the Patimokkha rules. In cultures where the lay sangha is small and unable to support the monastic sangha then rules it might be more important to adapt the rules in order for the Dhamma to be taught so that the Sangha survives.

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

2. (a) Examine ways in which Buddhists interpret narratives surrounding the birth and early life of the Buddha. [AO1 15]

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

- Very little is known about the historical details of the life of Siddhartha Gautama/Siddhatta Gotama. There are fragments found in numerous texts rather than a comprehensive historical account.
- Expect candidates to explain hagiography (religious biography) and myth stories that have questionable or dubious historical accuracy and often involve the supernatural).
- The conception: Before being born, residing in Tusita heaven; marked by miraculous events – light and earthquakes; Maya's dream of the white elephant – white representing purity and the elephant supreme power and majesty; pregnancy of ten lunar months which is said to be the norm for enlightened beings.
- Candidates may refer to the significance of the mythical elements of his birth - standing up; born from right-side with no blood or birth waters; water from the sky and the earth trembling to mark the event; steps in all directions symbolising that his teaching would spread in all directions; declaration of last birth – free from rebirth as human being; visit and prophecy of Asita.
- The supernatural elements surrounding might be seen as too elaborate to be taken literally.
- The narratives of his birth and early life point to the Buddha being special and unique.
- Candidates may refer to different ways of interpreting the historical Buddha's life in the palace - he was not to encounter sickness, old age, death or wandering ascetics. Sickness, old age and death cannot be avoided and are part of the nature of life.
- The Buddha is thought to have been entering human existence from a higher level of para-existence. He is thought to be pure, untainted by karmic weighting and in harmony with his natural environment.
- Candidates may refer to the idea that the Buddha and the dharma are one and that hagiography is not a person but a principle.
- Reference to scholarly views about the interpretation of the narratives (such as Gombrich, Williams and Lopez) might be discussed.

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

(b) 'The biography of the historical Buddha is no longer relevant today.'

Evaluate this view with reference to Buddhism.

[AO2 15]

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

- Practising Buddhists pay respect to statues of the historical Buddha, showing his biography has historical value and is relevant.
- His biography still holds relevance as he is a role model to Buddhists today. In Theravada Buddhism he is seen as a human example.
- The biography of the Buddha is a hagiography pointing to the dharma and so has relevance today.
- In Buddhism the quest for the historical Buddha has never been majorly relevant. Even if it could be proved that the historical Buddha did not exist this needn't detract from the teachings of the Buddha. The dharma would still exist.
- For many Buddhists the emphasis is not so much on the biographical details of the Buddha's life, but on his experience and achievements. What he represents is more relevant.
- Reference to scholarly views such as Gombrich (soteriology), Williams (e.g. the Buddha exemplifies the dharma), and Lopez (that there have been 'garbled versions of the life of the Buddha') can be discussed in light of the relevance of the biography.
- The biography of the Buddha is not really significant as the myths and garbled legends have been added later by different peoples and cultures.
- Candidates may refer to 'soteriology' – religious ideas about personal salvation to describe Buddhist views. Buddhism's focus is not on personal trust in an ultimate being, but on what is relevant to the quest for personal salvation. It is in this sense the biography of the Buddha might be seen as relevant.
- The Buddha's biography is viewed as being of more relevance to some schools than to others. The Buddha is not seen as a supreme being by Theravadins, who see him as an inspirational teacher to reach Enlightenment. There is no need to prove the supernatural biographical details as truth.
- For Mahayanists everyone has Buddha nature and the historical Buddha is one amongst many making the details of his biography less relevant than what they reveal about the world around them and about the potential they have to become Buddhas or bodhisattvas.
- People can always gain meaning and significance from stories and therefore the biographical stories will always have some relevance.
- The stories of the Buddha may not be historically accurate, but they should be read and appreciated for their philosophical truth.

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

Section B

3. (a) Outline the role and importance of dana (giving) and punya (merit) in Buddhism.

[AO1 15]

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

- Dana 'cultivating generosity' is more than just giving of time, money, alms or possessions to the sangha. It is selfless giving. The laity might give practical help or materials to the sangha, and the members of the monastic sangha give guidance and teachings to lay people. Both types of giving generate punya (merit).
- Dana involves the development of a giving attitude – not just to the sangha, but to anyone in need or to humanitarian projects designed to bring about better lives for all beings or to benefit the environment.
- Dana is not part of the Eightfold Path and yet it remains an important practice within Buddhism and a foundational virtue.
- Dana is important as it is the first of the paramitas.
- Dana and punya (merit) are interconnected. The practice of dana purifies the mind of the giver and results in the generation of punya (merit). Dana is the primary way of developing punya.
- There is no personal reward for practicing dana as punya is passed on. Whilst it is an important practice, dana is a difficult spiritual discipline. Undertaking dana with 'pure' motives, where there is no thought of gain, and no attachment to the gift or to the recipient, is important. It is possible to undertake dana with 'impure' motivations, such as shame and guilt, or in order to 'appear giving' to others.
- Dana is important as it increases capacity for self-transcendence. It helps to undermine selfishness, ego and attachment to the idea of I and mine. Thus it is an activity which supports the core Buddhist teaching of no self or anatta and the idea of letting go.
- The spirit of generosity engendered in the practice of dana leads to gratitude for dana received. This is important in developing an understanding that, at the level of ultimate truth, there is no distinction between giver and receiver.
- Punya may be developed through sila or living a virtuous life; through effort involved in chanting of sutras/suttas; or through the effort and commitment involved in the serious practice of meditation.
- Punya can be generated through asserting effort over a creative project designed to make people's lives better, or to forward the dharma. Punya itself can be dana. It is common practice for Buddhists to express the intention that the punya arising from a particular practice or act of giving be used for the benefit of someone other than the giver. This merit does not have to be for someone living, it can be for the deceased or for persons personally unknown to the giver.

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

- (b) **‘There are more important teachings within Buddhism than the notion of punya.’**

Evaluate this view.

[AO2 15]

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

- Dana is practiced in Buddhist cultures all around the world, because of its ability to generate punya, showing its importance as a teaching.
- The teaching of punya is important to the whole community it is a positive consequence of the development of a spirit of generosity which is central to the Buddhist life for the individual and the community (sangha).
- The notion of punya is linked to some of the most important practices within Buddhism such as dana, meditation and the chanting of mantras and is therefore important.
- The transfer of merit is an important practice within a Buddhist funeral when merit is thought to be passed to deceased relatives or to all sentient beings.
- The most important way to generate merit is to perform actions within the sangha ‘field of merit’. This highlights the importance of punya within the Buddhist community/sangha, as the fourfold sangha is the most conducive place to generate merit.
- There are more important teachings within Buddhism, e.g. The Four Noble Truths which the historical Buddha advocated as the way out of suffering. Punya is not featured in the Four Noble Truths or the Eightfold Path.
- Nirvana is a more important teaching within Buddhism as it is the ultimate goal of Buddhists.
- The notion of punya can seem out of line with Buddhist principles as doing good works in order to build up merit might be seen as a form of attachment.
- Candidates might argue that the notion of punya is only relevant to the laity who have a limited understanding. Once arahatship is achieved punya is transcended.
- Generosity, which leads to punya, is a key concept in Buddhism. Therefore, the merit generated as a concept is important. This links punya to more important Buddhist teachings of karma.
- Perfect giving is much more complicated than just receiving merit. The intention behind the gift determines the merit. Punya cannot be accrued through selfish giving.
- Punya is simply an outworking of other more important Buddhist teachings.

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

4. (a) Explain the Buddhist teachings of the three lakshanas (marks of existence). [AO1 15]

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

- The three lakshanas (marks of existence) are dukkha, anicca and anatta.
- Dukkha is the first of the Four Noble Truths and is one of the three marks of existence.
- Expect candidates to focus on the difficulty with the translation of 'dukkha' into English. It means more than suffering. It is a diagnosis of the human condition and involves a general dissatisfaction with life. Dukkha has a spectrum of experiences from unsatisfactoriness through to suffering.
- Dukkha is not only about good things coming to an end. It is about everything being fundamentally imperfect, even if only slightly.
- Candidates may develop the idea of dukkha into three types: dukkha arising from suffering, dukkha arising from mental/emotional pain and dukkha arising from impermanence.
- Anicca means impermanence and insubstantiality and applies to all that is conditioned. It means that everything is in a constant state of flux; cause and effect; nothing lasts forever.
- Buddhists see all things (people, objects, states of mind, relationships, qualities, everything) as being dependent on causes and conditions, and are therefore constantly changing.
- Buddhists believe that ignorance arises from the failure to appreciate the truth of dukkha, anicca and anatta and their universal application.
- Dukkha, anicca and anatta are interrelated.
- The lakshanas are taught so that Buddhists can seek and find enlightenment. They offer diagnoses of the human condition.
- Anatta is often translated as 'no self' or 'no soul'. 'Not-self' is an alternative translation.
- There is no permanent, unchanging metaphysical self.
- On Awakening the Buddha discovered that the self is made up of five constantly changing skandhas: form, feeling, perception, mental formations, and consciousness.
- The five skhandas constitute a human being. This is illustrated in The Questions of King Milinda by Nagasena through the chariot analogy.
- Discussion on the concept of the absence of svabhava (own-being) and sunyata (emptiness) which relates to all conditioned phenomena may also arise.

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

(b) 'The three lakshanas do not represent reality in today's world.'

Evaluate this view.

[AO2 15]

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

- Candidates should exemplify the lakshanas observed in the world around us, e.g. sickness, old age and death will always be a reality.
- The lakshanas can be verified through modern scientific inquiry.
- The lakshanas represent reality as people can identify with them today.
- The lakshanas have been based on beliefs that have been thoroughly tested. In fact, the Buddha recommended testing his teachings. Therefore they are open to modern scientific inquiry.
- The lakshanas underpin all other Buddhist teachings and are therefore relevant to Buddhists today.
- Anatta cannot be verified, therefore, all three of the lakshanas are not representative of reality in today's world.
- The teaching of the lakshanas is too complicated and is often misinterpreted and, therefore, doesn't represent reality to people today.
- This teaching is relevant today as there are parallels between the lakshanas and modern psychology where it is important to focus on how we interpret and experience things as this reflects the human condition.
- Mindfulness is a technique widely used in contemporary society to deal with anxiety and stress often caused by changing circumstances. This reflects the reality of dukkha and anicca in today's world.
- The teaching of dukkha may be discarded by people today as being too negative and pessimistic.
- If interpreted more widely as unsatisfactoriness more people today might identify with the concept of dukkha as the ups and downs of life are common to everyone.
- Some religious people within today's world would dismiss the lakshanas as they believe in a permanent, unchanging soul and eternal life. There is a conflict between Buddhism and other religious worldviews in the analysis of human experience.
- Quantum physics has made the teachings of the lakshanas more relevant as there is an acceptance that everything is in a state of constant flux.
- The lakshanas are less relevant today than other Buddhist teachings and practices such as the Four Noble Truths and the Noble Eightfold Path which offer a way out of suffering. Without the further teachings the lakshanas would offer no hope.

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

5. (a) Explain Buddhist teachings about the Four Noble Truths. [AO1 15]

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

- Identification and explanation of the significance of each of the Truths.
- (i) All life is suffering or dukkha; problems with translation; dukkha is in everything; three types of suffering, dukkha-dukkha (painful experience), viparinama-dukkha (changing nature of existence) and sankhara-dukkha (the contingent nature of existence); dukkha enables Buddhists to understand the nature of life; dukkha is significant as it is one of the three lakshanas.
- (ii) Suffering is caused by tanha (craving). one of the three fires at the hub of the wheel of samsara as depicted in the Tibetan wheel of life; tanha causes samudaya, the arising of dukkha. If it is identified suffering can be overcome.
- (iii) Nirodha or cessation. It is possible to overcome tanha –optimistic message of the Buddha’s enlightenment – overcoming the temptations of Mara.
- (iv) Magga. The way to overcome tanha through following the Noble Eightfold Path – the middle way. Eight spokes of the wheel are to be acted on simultaneously.
- Candidates may use evidence/examples to exemplify the truths, e.g. in terms of a doctor’s diagnosis of the human condition – what’s wrong with life, why it is wrong, the good news that something can be done and the prescription this should be linked to the significance of each.
- The Four Noble Truths were the first teachings of the Buddha.
- This teaching significant because it deals with life as a whole – a diagnosis of what is wrong with life and what needs to be done. This gives hope and inspiration in dealing with life.
- The Fourth Noble Truth, the Noble Eightfold Path, is significant as it shows the way out of suffering and is a guide on how to live in the world – problems and relationships are the same from age to age.
- Reference may be made to how significant the Four Noble Truths are within Theravada and Mahayana Buddhism.

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

(b) 'The Four Noble Truths are the only teaching needed within Buddhism.'

Evaluate this view.

[AO2 15]

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

- The teaching of the Four Noble Truths deals with life as a whole — a diagnosis of what is wrong with life and what needs to be done. Therefore, other teachings are unnecessary.
- The logic behind the Four Noble Truths is simple but effective as the comparison to a doctor's diagnosis shows.
- The Truths are the content of the historical Buddha's First Sermon and therefore they must be the most effective and all that is needed.
- The historical Buddha is reported to have said 'I teach suffering, its origin, cessation and path. That's all I teach.' Therefore, the Four Noble Truths are all that is needed.
- The Four Noble Truths are the core teachings of Buddhism.
- The Four Noble Truths give Buddhists hope and inspiration in dealing with life.
- The Noble Eightfold Path is a path to enlightenment — what else do Buddhists need? Are the other truths needed?
- The Noble Eightfold Path is a guide on how to live in the world — nothing else is needed.
- Many important teachings in Buddhism are also needed to support the Four Noble Truths:
 - the three marks of existence
 - the three jewels
 - teaching on karma and re-birth – meditation
 - teachings about Awakening/Enlightenment
- The Four Noble Truths do not provide an instant enlightenment or answer to the problem of suffering as they require a lifetime of examination; therefore, other teachings might be more necessary.
- The Four Noble Truths are too simplistic to be the only teachings needed, e.g. where is the craving that causes childhood illness? A deeper explanation is needed to ensure satisfactory answers to questions like this.
- There are limits to how accurate the truths can be in terms of being accurate accounts of reality. Therefore, Buddha said that his teachings should be tested. They are a raft. If they are not useful to the individual then another way can be sought.
- Some teachings within Mahayana Buddhism are needed, e.g. teachings about the bodhisattva path.

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