



GCE A LEVEL MARKING SCHEME

AUTUMN 2021

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

A120UD0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2021 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. 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.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions [20 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	17-20 marks • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	13-16 marks • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	9-12 marks • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	5-8 marks • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	1-4 marks • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions [30 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	25-30 marks • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	19-24 marks • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	13-18 marks • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	7-12 marks • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	1-6 marks • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

EDUQAS GCE A LEVEL – COMPONENT 1

OPTION D: AN INTRODUCTION TO BUDDHISM

AUTUMN 2021 MARK SCHEME

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

Section A

1. (a) **Explain possible reasons for the popularity of Buddhism in Britain.**

[AO1 20]

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

- Accounts of the possible reasons for the popularity of Buddhism are outlined in a variety of ways and, for this, allowance needs to be made.
- Candidates may explore the early origins of Buddhism in Britain and relate this to its popularity, for example, the Theosophical Society and the work of Blavatsky, Bennett, Olcott and Humphreys. Early reasons for Buddhism's popularity may include texts, monasticism, rationalism, the heroic figure of the Buddha, a natural curiosity and engagement with Asian ideas through the increases in possibility for travel. Some may also say the early popularity was due to the works of 'middle / upper classes' and their intellectual curiosity, particular individuals, or, the interest in conflating 'Eastern' ideas with those of the 'West'.
- In addition to these reasons the reasons for Buddhism's popularity today may include stress-relief, mindfulness, meditation, focus on spirituality of the individual, etc.
- One further reason for Buddhism's popularity might be the apparent compatibility between Secular Buddhism and a humanistic/scientific/atheistic view of life.
- Candidates may explain popularity in terms of Buddhism being adopted by 'convert' Buddhists. The popularity of Buddhism as a result of immigration of 'heritage' Buddhists may be examined.
- Candidates may cite statistical evidence regarding the popularity of Buddhism in Britain. For example, according to census figures Buddhism increased from 0.28% on 2001 to 0.4% in 2011.
- The vacuum created by the decline of Christianity in Britain might be given as a reason.
- Buddhism's flexibility in terms of all forms of Buddhism being available in Britain might be a possible reason.
- The popularity of Buddhism in Britain might be due to the impact of tourism in terms of travellers returning from, for example, countries such as Thailand or Tibet.
- Reference may be made to the long-term impact and attraction in Britain of the Orientalism of Buddhism - first seen in Arnold's 'Light of Asia' - compared to the Occidentalism of the Abrahamic faiths.
- Another possible reason for the popularity of Buddhism in Britain is that it might be seen as being relatively new and as sharing the characteristics of an NRM (New Religious Movement).

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

1. (b) 'British Buddhism has a unique nature.'

Evaluate this view.

[AO2 30]

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

- Candidates may 'question the question' as to whether the term 'British Buddhism' is a coherent and cogent one given the diversity of Buddhism(s) in Britain.
- It may be argued that British Buddhism is unique because of the way in which it developed in Britain since the 19th century, particularly amongst 'convert' Buddhists where, for example, women have a major role.
- Candidates may argue that British Buddhism is unique because of the way in which 'convert' Buddhists and 'heritage' Buddhists of all schools have an equal footing in Britain e.g. Theravada, Mahayana and Tibetan.
- It may be argued that British Buddhism is unique because for 'convert' Buddhists in particular the language of the dharma, of study, prayer and worship is English.
- Candidates may argue that British Buddhism is unique for 'convert' Buddhists because of the way it has been influenced in its development by what was the majority religion of Christianity.
- It may be argued that British Buddhism is unique because, unlike the situation of Buddhism in other countries where 'heritage' Buddhism is the norm, there is only a very small monastic Sangha.
- Conversely, candidates may argue that British Buddhism is not unique because in all its essentials – Four Noble Truths, the lakshanas (marks of existence) - the dharma is the same as that found in Buddhism in other countries.
- It may be argued that 'heritage' Buddhists in Britain - because of being able to travel to their country of origin and then back to Britain - follow exactly the same Buddhism as that found in their country of origin.
- Candidates may argue that as a result of modern media, British Buddhism is no longer an isolated phenomenon, but can share with all forms of Buddhism everywhere in the world: thus, it is not unique.
- It may be argued that British Buddhism is not unique because, as with other countries where Buddhism is practised, the same conditions of dukkha, the Three Poisons and the search for Awakening/Enlightenment can be found.
- Candidates may argue that British Buddhism is not unique because by its very nature, there has never been 'one' type of Buddhism practised in other countries: thus, all forms of Buddhism are both 'unique' and 'the same'.
- It may be argued that British Buddhism is not unique, but only different due to it having to adapt to British laws, traditions and culture. In addition, most Buddhist places of worship are buildings converted from other usage.

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

2. (a) Examine the Dalai Lama's assessment of the value of science.

[AO1 20]

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

- The Dalai Lama's experience of his increasing awareness of Western views on the universe made him conclude that the cosmology he was being taught was wrong in many aspects and should be abandoned. 'If the author of that 4th-century treatise were writing today, I'm sure he would write the chapter on cosmology differently... If science proves some belief of Buddhism wrong, then Buddhism will have to change.'
- In 2000, the Dalai Lama gave a speech entitled 'The Need and Significance of Modern Science' to abbots from the major Tibetan monastic centres of learning and to hundreds of key Tibetan monastic scholars and leaders. In the speech he announced that henceforth modern science education – particularly psychology, physics and astronomy – would form part of the Tibetan monastic curriculum.
- The Dalai Lama explained that firstly the value of science to Tibetan Buddhism lay in the fact that it helped improve lives, having a 'positive impact on the life of people living in this world' and has 'directly benefited the people by helping them live a better and more comfortable life.'
- In particular, with reference to medicine, the Dalai Lama argues that the Western 'outsider's art of healing' has brought about correct diagnosis and medication rather than 'mere rituals' such as the Medicinal Tantra.
- In addition, the Dalai Lama argues that science is of value because it was 'very precise and accurate' in its analysis of 'the material world, evolution of the universe, and nature of chemical substances.' He argues also that it is only through bringing together science and Buddhism that 'belief and conviction' will be generated in the minds of the new generation of Tibetans.
- Science is also of value because it is based in empirical research, and is therefore concerned only with reality and truth. The Dalai Lama regards other religions as ideologies 'based on belief in God as the almighty creator'. By contrast he regards Buddhism alone as combining faith with wisdom, based on reality and truth, and, is 'scientific' in its approach.
- One of the benefits of science is that for the Dalai Lama it validates and upholds the teaching of Buddhism. The Dalai Lama refers specifically to the concepts of impermanence such that nothing truly and ultimately exists. This has always been part of the dharma, but only recently have scientists realised the truth of this as they discover that 'things lack true existence' and that 'it is unfindable when closely examined and searched'.
- This overall assessment of the value of science, long-held by the Dalai Lama, led him to co-found with two other Buddhists the Mind and Life Institute in 1997. The mission statement of the Institute states that science provides both 'the dominant framework for investigating the nature of reality and the modern source of knowledge that could help improve the lives of humans and the planet.'

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

2. (b) 'A scientific worldview and Buddhism are incompatible.'

Evaluate this view.

[AO2 30]

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

- Candidates may 'question the question' as to what is meant by the term 'Buddhism': for example, the incompatibility or otherwise of Mahayana Buddhism with a scientific worldview is very different from the incompatibility or otherwise of Secular Buddhism with such a worldview.
- It may be argued that a scientific worldview and Buddhism are incompatible because a number of Buddhists beliefs – such as Awakening/Enlightenment, nirvana, samsara, punya (merit) - are metaphysical and cannot be proven by empirical evidence.
- Candidates may argue that a scientific worldview and Buddhism are incompatible because the supernatural plays a major part in almost all Buddhist belief ranging from bodhisattvas to gods such as Mara and Yama.
- It may be argued that a scientific worldview and Buddhism are incompatible because, for example, Buddhists believe in the efficacy for themselves, their future rebirth and that of the relatives, of chanting, dana (generosity) and mantra-recitation for which there is no empirical proof.
- Candidates may argue that a scientific worldview and Buddhism are incompatible because the Buddha refused to answer key cosmological questions - the avyakata (undetermined questions) – because they were not helpful in living the holy life.
- It may be argued that a scientific worldview and Buddhism are incompatible because ultimately Buddhism is based to a large extent on an unproven a priori belief found in the First Noble Truth and the first lakshana (mark of existence): dukkha (suffering).
- Conversely, candidates may argue that a scientific worldview and Buddhism are compatible because even when stripped of the supernatural and the metaphysical, Buddhism as a coherent way of life remains.
- It may be argued that a scientific worldview and Buddhism are compatible by highlighting particular Buddhist beliefs such as sunyata (emptiness) which, for example, the Dalai Lama regards as being congruent with quantum physics.
- Candidates may argue that a scientific worldview and Buddhism are compatible particularly in the West amongst 'convert' Buddhists who have rejected overtly religious beliefs in favour of Buddhism.
- It may be argued that a scientific worldview and Buddhism are compatible primarily because Buddhism holds no belief in an omnipotent, omniscient, omnibenevolent Creator God.
- Candidates may argue that a scientific worldview and Buddhism are compatible because Siddhartha Gautama, the founder of Buddhism is viewed by many Buddhists as being no more than a great teacher who showed the Middle Way to happiness.

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

Section B

3. (a) **Examine the importance of dana (giving) and punya (merit) within Buddhism.**

[AO1 20]

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

- Accounts of the importance of dana and punya within Buddhism are outlined in a variety of ways in sources and, for this, allowance needs to be made.
- Dana may be identified as selfless generosity and as being the first of the three bases of meritorious acts, the first of the four ways of benefitting others and the first of the paramitas (perfections).
- Punya may be identified as being merit gained from wholesome, positive, 'good' and meritorious thoughts or acts - such as dana - which carries over in a person's lifetime, in their own rebirth or in the rebirth of others.
- It may be stated that dana is upheld as a strong counterpoint and - even cure - for the three poisons of ignorance, greed and hatred in that it weans a person off unwholesome actions.
- Different types of dana may be identified such as giving with a right intention, giving wisely and giving generously.
- Dana may be identified in particular as that Buddhist virtue which unites the monastic and the lay sangha: lay Buddhists may give through material goods such as money, food and robes while the monastic sangha may give through upholding and teaching the dharma, performing religious ceremonies and providing the opportunity for punya.
- It may be stated that punya depends on the motivation of the moral agent, their spiritual purity and the type of act which is performed.
- Different ways of generating punya may be identified such as following closely the Eightfold Path – particularly in the area of sila (morality) – and the dasa sila (ten precepts).
- Reference might be made to the fourfold sangha where punya could be gained from both teaching and listening to the dharma and through positive and wholesome actions which help strengthen the sangha.
- It may be pointed out that dana to the monastic sangha is often regarded as the best type of punya which can be performed by lay Buddhists.
- The practice of transference of punya at Theravada funeral ceremonies may be highlighted. The punya of the living can assist the dead to achieve a better rebirth and above all help the dead to avoid entering the Hungry Ghost Realm.

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

3. (b) 'Dana and punya are not important compared with other Buddhist teachings.'

Evaluate this view.

[AO2 30]

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

- Candidates may 'question the question' as it implies that there is a hierarchy of Buddhist teachings with some being more important than others: arguably, pratityasamutpada implies that this is not the case since everything is interconnected.
- Some Buddhists might argue that the teaching in the Vinaya Pitaka and Abhidhamma Pitaka is less important than dana and punya because such teachings are only of use to the monastic sangha and not to the majority of Buddhists.
- It may be argued that dana and punya are the least important Buddhist teachings since they are not found in the Four Noble Truths – including the Eightfold Path – and are not part of the lakshanas (marks of existence).
- Candidates may argue that taken together, dana and punya are the least important Buddhist teachings because they did not lead Siddhartha Gautama to attain Awakening/Enlightenment - something Buddhists aim to achieve.
- It may be argued that dana and punya are the least important Buddhist teachings in the West because they depend on interaction with the monastic sangha which is absent outside of largely Buddhist countries.
- Candidates may argue that dana and punya are the least important Buddhist teachings because, from a certain point of view, there is nothing particularly Buddhist about selfless generosity or about the belief that good deeds, acts or thoughts are beneficial in a person's life.
- Conversely, candidates may argue that dana and punya are not the least important Buddhist teachings because over the centuries they have underpinned the fourfold Sangha in general and the monastic Sangha in particular: in this way Buddhism has survived and thrived.
- It may be argued that the true importance of dana and punya as Buddhist teachings is only recognised once a person has become a practising Buddhist who tries to live out their beliefs in their community.
- Candidates may argue that dana and punya are not the least important Buddhist teachings because they create an attitude of karuna (compassion) exemplified by the bodhisattvas of Mahayana Buddhism.
- It may be argued that punya in particular is not the least important of Buddhist teachings because the Buddha refers to it in the Dhammapada: for example, 'just as a water jar is filled up by falling drops of rain, so also the wise one is filled up with merit'. (Dhammapada 122)
- Candidates may argue that dana and punya are not the least important because they form the attitudinal foundation of all Buddhist morality.
- It may be argued that dana and punya are not the least important Buddhist teachings because it has always been believed that through dana, transference of punya at funerals can take place – thus supporting Buddhist beliefs about rebirth and the realms of existence.

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

4. (a) Examine the use of the Patimokkha within the Theravada monastic sangha.

[AO1 20]

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

- Accounts of the use of Patimokkha within the Theravada monastic sangha are outlined in a variety of ways in sources and, for this, allowance needs to be made.
- The Patimokkha, according to Thanissaro Bhikkhu, were not just preserved by oral tradition through chanting the specific rules in the format that they exist today. Before this they were each associated with an 'origin story' in order to exemplify the rule in practice. It is thought that this formula of rules and origin story was the oral form that preserved and transmitted the entire Patimokkha.
- Patimokkha may be identified as the basic code of monastic discipline found in the Sutta Vibhanga – a section of the Vinaya Pitaka.
- The Patimokkha may be described as the 'tight bond' which binds the monastic Sangha together.
- The 227 rules for monks and 311 rules for nuns in the Patimokkha may be identified.
- The Patimokkha may be subdivided into, for example, the parajikas (defeats which require leaving the monastic Sangha), sanghadisesa (rules as to the meeting of the sangha), aniyata (indefinite rules), pacittiya (rules requiring confession).
- As a rule, throughout Theravada Buddhism, the Patimokkha are recited before the assembled community of the fully ordained on all full-moon (Uposatha Day) and new moon days. This means it is chanted as a community every two weeks in many monasteries. Indeed, some monks and nuns memorise the rules. There are variants of such chants in other Buddhist traditions.
- According to the teachings of the Thai Forest Tradition, monasteries established by Ajahn Chah, the Buddha, in laying down each rule, gave ten reasons (in five pairs) for doing so: (1) for the excellence and well-being of the Community; (2) for the control of ill-behaved monks and the comfort of well-behaved monk; (3) for the restraint of bad habits in this life and the prevention of bad habits in the next; (4) for the arousing of faith in the faithless and the increase of faith in the faithful; (5) for the establishment of the dharma and support of Vinaya.
- The rules are intended to ensure harmony within the Sangha and to promote confidence in the dharma. They also serve to restrain and prevent mental bad habits within individual monks. This encourages mindfulness and reflection in actions of body and speech which are both qualities which enhance the training of the mind. They enable the monastic Sangha to live in conditions whereby complete focus on meditation is possible through living a life of simplicity.

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

4. (b) 'The Patimokkha are an essential part of Buddhism.'

Evaluate this view.

[AO2 30]

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

- Candidates may 'question the question' as it implies that there is a hierarchy of Buddhist teachings with some being essential and others not: arguably, pratyasamutpada implies that this is not the case since everything is interconnected.
- It may be argued that the Patimokkha are essential for Buddhists because they preserve the ancient tradition of the monastic sangha with rules which have their origin in the first teachings of the Buddha.
- Candidates may argue that the Patimokkha are essential for Buddhists because their observance has preserved the monastic sangha and thus the transmission of the dharma over the centuries.
- It may be argued that the Patimokkha are essential for Buddhists because their observance preserves the environment in monasteries as places where monks and nuns may have the best conditions in which to practice meditation and renunciation.
- Candidates may argue that the Patimokkha are essential for Buddhists because they are good for the sangha overall, they control the behaviour of monks and nuns, they prevent bad habits from developing, they increase spiritual awareness and they are part of the dharma.
- It may be argued that the Patimokkha are essential for Buddhists because through their chanting every fortnight, the sense of community within the monastic Sangha is encouraged as well as the sense of continuity with the past.
- Conversely, candidates may argue that the Patimokkha are not essential for Buddhists because they only apply to the monastic Sangha and are therefore of no help at all to lay Buddhists.
- It may be argued that the Patimokkha are not essential for Buddhists because they are only fully observed and given great importance within Theravada Buddhism.
- Candidates may argue that the Patimokkha are not essential for Buddhists because they are simply an elaborate expansion of the dasa sila (ten precepts) and other teachings regarding sila (morality).
- It may be argued that the Patimokkha are not essential for Buddhists because each monastic community needs to have its own rules – rather than the Patimokkha - which are best suited to where each community is established.
- Candidates may argue that the Patimokkha are not essential for Buddhists because they belong to a very different time and culture to that of Buddhists in the 21st century world.

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

5. (a) Examine the relationship of the Eightfold Path with the Middle Way.

[AO1 20]

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

- The Eightfold Path is outlined in a variety of ways in sources and, for this, allowance needs to be made. Answers should relate the Path to the notion of Middle Way.
- The Eightfold Path may be identified as being part of the first sermon – ‘Setting in Motion the Wheel of Dhamma’ – given in Sarnath after the Buddha’s enlightenment in Bodh Gaya. It is seen as between the extremes of asceticism and materialism and thus, the ‘middle’.
- The Eightfold Path may be located within the Four Noble Truths as the Buddhist way of life outlined in the Fourth Noble Truth.
- Candidates may explain the Eightfold Path in terms of the threefold trainings of morality, wisdom and meditation:
- Morality includes: Right speech, Right action and Right livelihood. Morality is foundational for the Buddhist Path as it promotes balance and responsibility – again, the ‘mean’ or ‘middle’ of extreme behaviours. Right speech avoids telling lies or idle talk and instead being sincere and accurate in speech and valuing silence when there is nothing useful to say. Right action means not harming or destroying life, not taking what is not given and not misusing sexuality. Right livelihood includes choosing work which is of benefit to others and, above all, work which is not the cause of harm to others.
- Wisdom includes: Right view and Right thought (intention). This helps a Buddhist to see accurately the true ‘Middle Way’ through the ‘right view’ in understanding dukkha (suffering) and an acceptance of the dharma. Through right thought (intention) a Buddhist can generate wholesome actions in following the Eightfold Path which are such as might gain punya (merit)
- Meditation includes: Right effort, Right mindfulness and Right concentration. Meditation is to be sustained by supporting the body and not neglecting it. Only by taking care of the body can the mind be developed without distraction of suffering caused by neglect and the extreme of asceticism. Meditation is another example of balance and the ‘Middle Way’.
- An example of Right effort might be the conscious effort to turn away from unwholesome thoughts which feed into the Three Poisons and the choice instead to replace them with positive wholesome thoughts.
- An example of Right mindfulness might be a Buddhist having full awareness of themselves, their motivation, thoughts, words and actions.
- An example of Right concentration might be a Buddhist calming their mind through meditation so that metta bhavana (spreading loving kindness) is achieved alongside a deeper insight into the lakshanas (marks of existence).

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

5. (b) 'The Eightfold Path is of very little use as a moral guide for Buddhists.'

Evaluate this view.

[AO2 30]

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

- It may be argued that the Eightfold Path is of very little use as a moral guide for Buddhists today because it is an ancient guide written in a very different era which is of little practical relevance: for example, there is no reference to life in a post-modern industrial society where issues such as relationships and sexuality are much more complex.
- Candidates may argue that overall the Eightfold Path is of very little use as a moral guide because it is really designed for those living the monastic life - as can be seen by the trainings of wisdom and the trainings of meditation.
- It may be argued that the Eightfold Path is of very little use as a moral guide because it only provides very broad and general principles which are difficult to apply to individual circumstances.
- Candidates may argue that the Eightfold Path is of very little use as a moral guide because only a third of it is explicitly concerned with sila (morality).
- It may be argued that the Eightfold Path is of very little use as a moral guide because Buddhists in the monastic sangha can find much more detail and help in the Patimokkha, whilst lay Buddhists find much more detail and help in the dasa sila (ten precepts).
- Conversely, candidates may argue that the Eightfold Path is of use as a moral guide affecting every aspect of life, because some of its underlying principles such as Right thought (intention) encourage only actions which might gain punya (merit).
- It may be argued that the Eightfold Path must be of use as a moral guide for all Buddhists because it is part of the Four Noble Truths which were the first – and necessarily the most important - teaching given by the Buddha after his Awakening/Enlightenment on how to live the Middle Way.
- Candidates may argue that the Eightfold Path is of use as a moral guide because taken together the three trainings of morality, wisdom and meditation provide a goal in terms of behaviour which is dictated by Right thoughts, intentions and actions.
- It may be argued that the Eightfold Path is of use as a moral guide today because Right speech, Right action and Right livelihood provide the essence of what is required of people to combat in the correct way the three fires/defilements/poisons of lobha (greed), dosa (hatred) and moha (delusion).
- Candidates may argue that the Eightfold Path is of use as a moral guide today when it is not taken in isolation but combined with other Buddhist teachings such as the ten paramitas, the dasa sila and Buddhists virtues such as karuna (compassion) and metta (loving-kindness).

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