

GCE

Religious Studies

Unit **G576**: Buddhism

Advanced Subsidiary GCE

Mark Scheme for June 2017

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All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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These are the annotations, (including abbreviations), including those used in scoris, which are used when marking

Annotation	Meaning of annotation
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – to be used at the end of each part of the response in the margin
	Highlighting a section of the response that is irrelevant to the awarding of the mark
	Point has been seen and noted eg where part of an answer is at the end of the script

Question		Answer	Mark	Guidance
1	(a)	<p>Explain why a Buddhist might choose the lifestyle of a bhikkhu.</p> <p>Candidates might begin by suggesting that following the bhikkhu's lifestyle is the closest way of following the teachings of the Buddha and the only way to reach Nibanna. They might suggest that this lifestyle is the one that the Buddha followed and the one that he encouraged his followers to also follow.</p> <p>Candidates might point to the Pali Canon and show that more than half of the contents are linked in some way to laying out the bhikkhu's lifestyle and the importance of it in achieving Nibanna. They might show how the Vinaya Pitaka does this and how suttas from the Sutta Pitaka, also highlight the benefits of this path.</p> <p>Candidates may focus here on the lifestyle as an ascetic one, which is characterised by non-attachment, and suggest that this is the most important characteristic to develop as non-attachment is the way to achieve Nibanna.</p> <p>Candidates might go on to outline the different areas of a bhikkhu's lifestyle which may have importance such as the alms round; teaching the lay community; learning and passing on the Dhamma; and meditation practice. For example, candidates might suggest that the alms round is important because it shows that the sangha is fully</p>	25	

		<p>reliant on the lay community and not attached to even the simplest of worldly affairs such as cooking. Some might show that this is also important because it teaches bhikkhus' non-attachment to food and their self-discipline and this helps to overcome the three fires, especially greed (lobha).</p> <p>Candidates might suggest that the whole of a bhikkhu's lifestyle should be preparing him for an understanding of the Dhamma and once they have developed this understanding it should be communicated to others. Candidates could show how this shows that the bhikkhu's lifestyle is important in the preservation and continuation of the Dhamma and also how understanding the Dhamma relies on the bhikkhu lifestyle.</p> <p>Candidates might also (or instead) show that the bhikkhu's lifestyle mirrors that of the three divisions of the Eightfold Path; wisdom, morality and meditation. They might then go on to suggest reasons why these are important. Candidates might explain the importance of developing wisdom through their lifestyle so that they can guide themselves towards Nibanna or to help others towards the same goal, such as the lay community or novice bhikkhus. They might also suggest that morality is important in keeping the sangha functioning and that the Vinaya Pitaka contains 227 rules to ensure that this happens. They might also suggest that acting morally helps maintain the relationship within the four fold sangha which is essential for the survival of the monastic sangha.</p>		
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		<p>hey might suggest that meditation develops mindfulness, which is fundamental to non-attachment and liberation from samsara. This could be linked back to the idea of the bhikkhu's lifestyle as an ascetic one.</p>		
1	(b)	<p>‘Bhikkhus and bhikkhunis are the most important part of the sangha.’ Discuss.</p> <p>Candidates might argue that bhikkhus and bhikkhunis are the most important part of the sangha for various reasons. These might include the view that the Buddha set out the monastic tradition as the way to follow his teachings and achieve Nibbana as well as a way of preserving and passing on his teachings so that others can achieve Nibbana. Therefore, they are the most important part of the sangha. Some might suggest that this also means that the sangha is the bhikkhus and bhikkhunis and not the physical structures that house them.</p> <p>Some candidates might show the importance of the bhikkhus and bhikkhunis within the four fold sangha and suggest that as they perform the function of preserving and teaching the Dhamma then they are more important than the lay community even though that community supports them.</p> <p>Candidates might suggest that bhikkhus and bhikkhunis are not the most important part of the</p>	10	

			<p>sangha for various reasons. They might suggest that the monastic sangha would not exist without the lay community who provide them with food, clothing, housing and new novice monks. Therefore, within the four fold sangha the lay men and lay women are more important.</p> <p>Some might suggest that as there has not been a consistent surviving lineage of bhikuninis then they are not more important than the bhikkhus. Candidates might point to texts which suggest that bhikkuninis have additional rules to follow and are always subordinate to bhikkhus.</p> <p>Others might argue that the Dhamma is the most important part of the sangha as it is the Dhamma that the sangha preserves and passes on and therefore individuals or even communities are not as important as the teachings of the Buddha.</p>		
2	(a)		<p>Explain the concept of dukkha.</p> <p>Candidates might begin by stating that this is the first of the Four Noble Truths and they might also suggest that there is no single English word that adequately defines the full range and subtlety of the term dukkha. They might suggest that there have been many translations of the word such as; stress, unsatisfactoriness or suffering.</p> <p>They could quote from the Samyutta Nikaya (56.11) that "Birth is dukkha, aging is dukkha, death is dukkha." They could then use this to explain the various forms of dukkha.</p>	25	

			<p>There are traditionally three forms of dukkha (which are encapsulated in the quote above) and candidates may suggest that these are dukkha-dukkha, viparinama-dukkha and sankhara-dukkha. They might then take each one in turn and explain what they are.</p> <p>Candidates might suggest that dukkha-dukkha is the dukkha of experiences that are painful in themselves. Candidates might suggest that this is where the translation of dukkha as “suffering” most frequently applies. There is the obvious suffering caused by war, violence, hunger, natural disasters, political and social oppression, and injustice. Candidates might go on to suggest that there is also the inevitable pain of the body, starting with childbirth, and then sickness, injury, ageing and death. Candidates might also say that this form of dukkha also includes suffering in the mind, such as feelings of fear, jealousy, anger and hatred.</p> <p>Candidates might then go on to explain viparinama-dukkha as the unsatisfying, unreliable nature of all things. Candidates might show this as the suffering inherent in pleasant situations as we realise that these pleasant situations and the feelings we get from them do not last and that nothing can be counted on to bring lasting fulfillment, precisely because nothing lasts. Some might suggest that this means that there are times of association with what we don’t want and separation from what we do want.</p>		
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			<p>Candidates might then suggest that the third type of suffering is samkhara-dukkha. They might show that the Buddha suggested that people experience an underlying unease about the future. This worry and anxiety is a manifestation of life's inherent unsatisfactoriness due to its impermanent nature. Candidates might explain this by saying that each moment arises due to certain conditions, then it just disappears. Therefore there is nothing lasting or substantial in daily life, thus it leaves a general feeling of insecurity, angst or anguish.</p>		
2	(b)		<p>To what extent is anicca is the most important of the three marks of existence?</p> <p>Candidates might begin by explaining the importance of the concept of anicca within the Three Marks of Existence. They might also define the concept as 'impermanence' and link it to the concept of craving by showing how the Buddha linked human ignorance of impermanence or unwillingness to accept to craving and therefore suffering (dukkha).</p> <p>Candidates might then suggest reasons why this is the most important of the Three Marks of Existence. These reasons might include the suggestion that dukkha and anatta are not as important as anicca within the three marks of existence. Candidates might suggest that the concept of dukkha is only coherent if one first accepts the concept of anicca, as it is change and the inability to accept this change that causes</p>	10	

		<p>suffering. Candidates might go on to suggest that anicca leads inevitably to the concept of anatta, and therefore anicca is not only more important than dukkha but anatta as well.</p> <p>Candidates might then argue that dukkha is more important than the concept of anicca because the Buddha's quest and eventual enlightenment was a pursuit of the answer to the question of why we suffer. The Buddha's subsequent teachings are also all connected to overcoming suffering in all its forms. Candidates might show that Nibanna is the end or cessation of suffering and this is the goal of Buddhism. Dukkha is the fundamental condition of human life and all teachings stem from this.</p> <p>Some might argue that anicca is the most important because anatta only make sense if one accepts the concept of impermanence (anicca). They might go on to suggest that anicca is only coherent in terms of dukkha because anicca is only a problem because it causes suffering.</p> <p>Some may even suggest that anatta is the most important because without an understanding of the nature of self and not-self one could not fully grasp the Buddha's teachings. Concepts such as the Five Khandas or even Nibbana do not make sense without first grasping the nature of not-self. Therefore, candidates might suggest that although the concept of anatta might rely on the other two conceptually, all of Buddhism relies on anatta for coherence.</p>		
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3	(a)	<p>Explain the difference between karmic formulations and karmic consequences.</p> <p>Candidates might begin by explaining what kamma is as a concept and then go on to explain kammic formulations and kammic consequences and the differences between them.</p> <p>Candidates might explain that kamma is a Sanskrit term that literally means action or doing and often refers to action driven by intention which leads to future consequences. Candidates might go on to link this to the idea of kammic fomulations.</p> <p>Candidates might show this by explaining that the Buddha identifies kamma with volition. Candidates might suggest that this makes kamma a mental event. They might explain this by suggesting that the mind seeks to actualise the mind's drives, dispositions and purposes which then come into being through body, speech or mind.</p> <p>However, candidates might show that it is not the actualising of the volitions that creates the kammic consequence by the very volition itself. This leaves an impression on the mind so that the mind may be more disposed to create this thought again. Candidates might exemplify this by showing how intentional actions are driven by kleshas (disturbing emotions) or tanha (craving) which create impressions, tendencies or seeds in the mind. These impressions, or seeds, will ripen into a future result or fruit.</p>	25	
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		<p>Candidates might then show that kamma leads to future consequences. This is often called karma-phala, or the fruit of action. They might suggest that any given action may cause all sorts of results, but kammic consequences are only those results which are a consequence of the intention behind the action.</p> <p>Candidates might suggest the law of kamma shows Buddhists that good moral actions lead to wholesome rebirths, and bad moral actions lead to unwholesome rebirths. Candidates might link this to the Tibetan wheel of life and the six realms of existence. But they might also suggest that kammic consequences can be felt almost instantly as well as throughout life and for lives to come.</p> <p>Candidates might then compare these two forms of kamma and explain where there are differences. For example, one is about the intention behind the act whilst the other is about the consequences of an act. Neither is about the act itself. They might suggest that Buddhists cannot do anything about the kammic consequences but they can control the volitional side and this can be found in the Buddha's teaching of the Four Noble Truths and Eightfold Path.</p> <p>Candidates might also show that they are different sides to the same coin and link this to the Buddha's teachings about right view.</p>		
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3	(b)	<p>‘If there is no soul then kamma cannot affect rebirth.’ Discuss.</p> <p>Candidates might begin by showing how Buddhist teachings link these concepts together. They might suggest that the concept of anatta shows that there is no permanent self or soul which transmigrates from life to life. They might show that this means that a person’s actions can have an affect in their current life but if nothing of the person exists after death then kammic consequences cannot affect the next life. Candidates might suggest that if I do something wrong like murder then I will get punished, but if I do not carry on into a new life then I cannot continue to be punished for murder. Candidates might describe this a nihilistic view and show why the Buddha thought it was incorrect. They might show that this is a misunderstanding of the nature of the self. They might suggest that the Buddha taught that there is no “I”, only the five khandas (bundles) and therefore, thinking that I have murdered and I will get punished is a misunderstanding, and that if there is no I then kamma can affect rebirth.</p> <p>Candidates might go on to suggest, as the Buddha did, that it is the kammic consequences that actually travel across lives and not the self or person. Therefore kamma is the only thing that affects rebirth. They might suggest that it is actually kamma that causes a new life to come into being and this could be linked to the twelve nidanas (Twelve Causal Links from the Tibetan wheel of life also referred to as the Chain of</p>	10	
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		<p>Dependent Origination). Candidates might exemplify this with stories from the Buddha's past lives.</p> <p>Candidates might even suggest that it is the impressions or tendencies of the mind or the habitual actions of a person which are carried forward into the next rebirth and neither of these are based on kamma. They might show that if a person's mental formulations are disposed to think in a greedy way then think will cause any new existence to also be disposed to be greedy. This can also be linked to Dependent Origination. Candidates might conclude that the question stems from a basic misunderstanding of Buddhism and is therefore inaccurate.</p>		
4	(a)	<p>Explain the key aspects of the arhat and bodhisattva paths.</p> <p>Candidates might begin by explaining what an arhat is. They might suggest that an arhat is the 'Perfected One' who has overcome the Three Poisons of desire, hatred and ignorance. At the end of the present life, he is no longer reborn. In other words, he is finally freed from the suffering of existence in the cycle of birth and death, and attains Nibbana.</p> <p>Candidates may then go on to explain the four stages which comprise the arhat path. The first stage is the Stream-enterer, that is, one who has entered the 'stream' that eventually leads to the</p>	25	<p>The question asks for both the arhat and bodhisattva paths. Therefore, candidates will need to give roughly equal weight to each path.</p> <p>There are very different versions of the bodhisattva path from different traditions, some have five paths into which the ten bhumis fit. Some only have the ten bhumis and some just have the six perfections. As all are correct any variation will be acceptable.</p>

		<p>'Ocean of Nirvana'. Candidates might show that at this stage an arhat overcomes doubt and fully understands the concept of anatta.</p> <p>Candidates might then explain that as an arhat makes further progress they reach the second stage of the Once-Returner. After this life, he will be reborn only once more as a human being. In that rebirth, he would attain Nirvana.</p> <p>Candidates might then explain the third stage, that of the Non-returner. The Non-Returner will no longer be reborn in the human realm, and they will have overcome all doubt, craving and misunderstanding.</p> <p>Candidates may then explain the fourth stage, where an arhat makes the final advance towards becoming a Perfect One who attains Nirvana.</p> <p>Candidates may then explain what a bodhisattva is. They might show that this is a Mahayana idea of someone who has awakened their bodhicitta which is the enlightened mind who strives for Buddhahood out of compassion for all suffering beings, so that they can end all suffering.</p> <p>Candidates might show that after the bodhicitta has arisen a person will take a bodhisattva vow. Once someone has made this vow they embark on the bodhisattva path. Candidates might show this as being practised by developing a number of perfections. Some texts show it as the development of the Six Perfections.</p>		
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			<p>Candidates might then explain the ten stages or bhumis.</p> <p>Candidates might explain that the first bhumi as the very joyous in which one rejoices at realising a partial aspect of the truth; the second bhumi is the stainless in which one develops moral virtue; the third bhumi is the light-maker, in which one radiates the light of wisdom; the fourth bhumi, the radiant intellect, in which the radiant flame of wisdom burns away earthly desires; the fifth bhumi is the difficult to master, in which one perfects meditation; the sixth bhumi is where one gains full insight into dependent origination and anatta. Candidates might suggest that this level of development is equal to that of an arhat; the seventh bhumi is the gone afar in which one rises above being reborn according to kamma; the eighth bhumi is the immovable in which one cannot be reborn as anything other than a bodhisattva or a Buddha; the ninth bhumi is the good intelligence in which one teaches the dhamma to all beings in a way that best suits their needs; the tenth bhumi is the cloud of doctrine in which one benefits all sentient beings with the Dhamma, and either lives in the Tusita heaven waiting rebirth as the next Buddha (as Maitreya now does) or lives on earth as a human for the benefit of other humans.</p>		
4	(b)		<p>To what extent is the arhat path more selfish than the bodhisattva path?</p> <p>Candidates might begin by suggesting that this</p>	10	

		<p>statement is true because the nature of the arhat path is for personal enlightenment whereas the bodhisattva path is followed for the benefit of all sentient beings. Candidates might support this view by showing that the arhat is the "Perfected One" who has overcome the Three Poisons/ Fires. At the end of the present life, they are no longer reborn, they and they alone are finally freed from the suffering of existence in the cycle of birth and death, and attain Nibbana.</p> <p>Whereas candidates might show that the key motivation behind this is compassion and this is characterised by the bodhisattva Avalokiteshvara. Candidates might counter this view by suggesting that closer reading of the arhat path shows that to achieve Nibbana one must follow the three ways of practice; good conduct, mental development and wisdom. To develop good conduct one would have to achieve perfect purity by strict observance of the Five Precepts. Therefore, the arhat is not acting selfishly rather they are avoiding selfish behaviour or behaviour which would harm others in anyway. Candidates might then go on to suggest that at the stream entry stage of the arhat path this good conduct, mental development and wisdom allow an arhat to overcome the belief in the existence of a permanent self or soul. Therefore, selfishness would have to be overcome before an arhat passed through this stage of the arhat path.</p> <p>Candidates might also suggest that wanting to achieve enlightenment in order to save all sentient beings from suffering is quite a grandiose claim</p>		
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		<p>and only someone with a over inflated opinion of themselves could ever think that they could not only gain enlightenment but also save all sentient beings from suffering. They go on to suggest that this sort of conceit is one of the hindrances an arhat has to overcome before they can gain enlightenment.</p> <p>Candidates might conclude that the arhat path is superficially more selfish than the bodhisattva path however, the bodhisattva path can be seen to be based on a grandiose claim, and the arhat path has an inherent morality built into it which avoids selfishness.</p>		
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APPENDIX 1 AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms L1	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification L1
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
2	6–10	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms L2	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification L2
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms L3	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified L3
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate L4	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed L4
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	21–25	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms L5	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints L5
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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