

**GCSE**  
**RELIGIOUS STUDIES**  
**8062/11**

**BUDDHISM**

---

**Mark scheme**

**Additional specimen**

---

V1.0

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

### Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

## Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

## Spelling, punctuation and grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

| Level                           | Performance descriptor  | Marks awarded |
|---------------------------------|---|---------------|
| <b>High performance</b>         | <ul style="list-style-type: none"> <li>Learners spell and punctuate with consistent accuracy</li> <li>Learners use rules of grammar with effective control of meaning overall</li> <li>Learners use a wide range of specialist terms as appropriate</li> </ul>  | 3             |
| <b>Intermediate performance</b> | <ul style="list-style-type: none"> <li>Learners spell and punctuate with considerable accuracy</li> <li>Learners use rules of grammar with general control of meaning overall</li> <li>Learners use a good range of specialist terms as appropriate</li> </ul>  | 2             |
| <b>Threshold performance</b>    | <ul style="list-style-type: none"> <li>Learners spell and punctuate with reasonable accuracy</li> <li>Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>Learners use a limited range of specialist terms as appropriate</li> </ul>         | 1             |
| <b>No marks awarded</b>         | <ul style="list-style-type: none"> <li>The learner writes nothing</li> <li>The learner's response does not relate to the question</li> <li>The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul> | 0             |

**01 BELIEFS**

| Qu | Part | Marking guidance  | Total marks |
|----|------|---|-------------|
| 01 | 1    | <p>Which <b>one</b> of the following is one of the Three Marks of Existence?</p> <p><b>A</b> Anatta.<br/> <b>B</b> Dhamma (dharma).<br/> <b>C</b> Nibbana (nirvana).<br/> <b>D</b> Sunyata.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Anatta.</p> | 1           |
| 01 | 2    | <p>Give <b>two</b> of the four signs that the Buddha saw.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>An old man/a sick man/a dead man/a holy man.</p>  | 2           |

|    |   |   |   |
|----|---|---|---|
| 01 | 3 | <p>Explain <b>two</b> ways in which the Buddha's ascetic life influenced his later teaching.</p> <p><b>Target: AO1:2</b> Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p><b>First way</b><br/>           Simple explanation of a relevant and accurate influence – 1 mark<br/>           Detailed explanation of a relevant and accurate influence – 2 marks</p> <p><b>Second way</b><br/>           Simple explanation of a relevant and accurate influence – 1 mark<br/>           Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the Buddha taught the Eightfold Path/this was the middle way between a life of asceticism and self-indulgence/it avoided extremes etc</li> <li>• the Buddha realised that extreme fasting was pointless/the way to enlightenment lay in meditation/in searching deep within his own mind, etc</li> <li>• the Buddha told his disciples that he had taking his fasting further than any other ascetics/it did not lead to higher wisdom/but to physical and mental weakness, etc.</li> </ul> | 4 |
|----|---|---|---|

|    |   |   |   |
|----|---|---|---|
| 01 | 4 | <p>Explain <b>two</b> Buddhist teachings about the causes of suffering.</p> <p>Refer to sacred writings or another source of Buddhist belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First teaching</b><br/>           Simple explanation of a relevant and accurate teaching – 1 mark<br/>           Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second teaching</b><br/>           Simple explanation of a relevant and accurate teaching – 1 mark<br/>           Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• suffering is caused by craving/the second of the Four Noble Truths/ as a result we become attached to things/this causes more suffering, etc</li> <li>• we want everything to stay the same/we do not realise that everything is subject to change/the three marks of existence/ everything is impermanent, etc</li> <li>• the Buddha taught that the Three Poisons cause suffering/these are greed, hatred and delusion/for example centring life round making money, etc.</li> </ul> | 5 |
|----|---|---|---|



| 01     | 5   | <p>'It is better to be a Bodhisattva than an Arhat (a perfected person).'</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Buddhist teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>  | 12     |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
|--------|---|---|--------|----------|-------|---|--|-------|---|--|-----|---|---|-----|---|---|-----|---|---------------------------|---|--|
|        |   | <table border="1"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.<br/>                     Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br/> <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.<br/>                     Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br/> <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.<br/>                     A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br/>                     OR<br/>                     Recognition of different points of view, each supported by relevant reasons/evidence.<br/> <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> | Levels | Criteria | Marks | 4 | A well-argued response, reasoned consideration of different points of view.<br>Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br><b>References to religion applied to the issue.</b> | 10–12 | 3 | Reasoned consideration of different points of view.<br>Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br><b>Clear reference to religion.</b> | 7–9 | 2 | Reasoned consideration of a point of view.<br>A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br>OR<br>Recognition of different points of view, each supported by relevant reasons/evidence.<br><b>Maximum of Level 2 if there is no reference to religion.</b> | 4–6 | 1 | Point of view with reason(s) stated in support. | 1–3 | 0 | Nothing worthy of credit. | 0 |  |
| Levels | Criteria  | Marks   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
| 4      | A well-argued response, reasoned consideration of different points of view.<br>Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br><b>References to religion applied to the issue.</b>  | 10–12   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
| 3      | Reasoned consideration of different points of view.<br>Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br><b>Clear reference to religion.</b>  | 7–9   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
| 2      | Reasoned consideration of a point of view.<br>A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br>OR<br>Recognition of different points of view, each supported by relevant reasons/evidence.<br><b>Maximum of Level 2 if there is no reference to religion.</b> | 4–6   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
| 1      | Point of view with reason(s) stated in support.   | 1–3   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
| 0      | Nothing worthy of credit.   | 0   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |
|        |   | <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• a Bodhisattva is the highest goal of the Mahayana Buddhist faith/ great Bodhisattvas are supernatural figures that Buddhists can pray to for help and guidance/they symbolise skilful spiritual qualities/ they become the focus for worship</li> <li>• they can save others and help them achieve enlightenment/they</li> </ul>  |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |  |

|  |  |  |  |
|--|--|--|--|
|  |  | <p>embody both wisdom (panna) and compassion (karuna)/images possess the spiritual power of beings they represent/they hold a position of honour in worship/they are 'enlightenment beings' so it is much greater to help others achieve enlightenment rather than just achieve it on one's own/they always put others' interests first/they are like the captain of a sinking ship, getting all the passengers off before themselves/they have to perfect the six perfections and there is no higher ideal in Buddhist morality</p> <ul style="list-style-type: none"> <li>• some Buddhists, especially Mahayana regard the Bodhisattva ideal as superior to the Arhat one as it is totally selfless and based on compassion for all beings rather than personal liberation and nibbana/the Arhat ideal is considered to be selfish by some Buddhists, etc.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• the Arhat is the goal of the Theravada tradition/it is an older, therefore better tradition than the Bodhisattva/it is a person who has completed the Noble Eightfold Path/it is someone who has overcome the Three Poisons; greed, hatred and delusion or ignorance</li> <li>• the title arhat means 'one worthy of respect'/it is a difficult and singular path to become an Arhat/a lay person in Theravada cannot become one until possibly reborn/an Arhat leads a blameless life and can generate lots of good kamma/he can perform meritorious deeds which bring good fortune to others</li> <li>• the Arhat was what the Buddha intended his followers to become/ the Arhat ideal is considered to be equal to the Bodhisattva idea in Theravada Buddhist traditions as compassion for all beings is an essential part of the Arhat path, etc.</li> </ul> <p>SPaG 3 marks</p> |  |
|--|--|--|--|

**02 PRACTICES**

| Qu | Part | Marking guidance  | Total marks |
|----|------|---|-------------|
| 02 | 1    | <p>Which <b>one</b> of the following is a Buddhist festival?</p> <p><b>A</b> Samatha.<br/> <b>B</b> Theravada.<br/> <b>C</b> Vipassana.<br/> <b>D</b> Wesak.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: D Wesak.</p> | 1           |
| 02 | 2    | <p>Give <b>two</b> types of Buddhist meditation.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Samatha/vipassana/metta/bhavana/zazen.</p>                                       | 2           |

|    |   |  |   |
|----|---|--|---|
| 02 | 3 | <p>Explain <b>two</b> contrasting aims of Buddhist meditation</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p><b>First contrasting aim</b><br/>           Simple explanation of a relevant and accurate contrast – 1 mark<br/>           Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting aim</b><br/>           Simple explanation of a relevant and accurate contrast – 1 mark<br/>           Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the encouragement of stillness and focus/samatha meditation/ done through mindfulness of breathing, etc</li> <li>• developing understanding of the Three Marks of Existence/ vipassana (insight) meditation/attainment of the state of nibbana (nirvana), etc</li> <li>• the desire to become a Buddha/this is to free all beings from dukkha (suffering)/achieved through visualisation of the Buddhas, etc.</li> </ul> | 4 |
|----|---|--|---|

|    |   |   |   |
|----|---|---|---|
| 02 | 4 | <p>Explain <b>two</b> ways in which death ceremonies are important to Buddhists in Tibet.</p> <p>Refer to Buddhist teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First way</b><br/>           Simple explanation of a relevant and accurate way – 1 mark<br/>           Detailed explanation of a relevant and accurate way – 2 marks</p> <p><b>Second way</b><br/>           Simple explanation of a relevant and accurate way – 1 mark<br/>           Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• it is traditional to read the Bardo Thodol to the dying/this is to prepare the dying for the passage into their next lifetime/it helps them come to terms with their imminent death/and approach it calmly, etc</li> <li>• it is read for 49 days after death/this contains important teachings/ that will assist those who have died in their next life, etc</li> <li>• the body leaves the world as it arrived/ this is done by washing it/ and laying it out into a foetal position, etc</li> <li>• bodies are traditionally offered to vultures in a sky burial ceremony/ vultures are encouraged to eat all the body/this is so that the deceased is taken to the Bardo, which according to Buddhist teaching has three stages, etc.</li> </ul> | 5 |
|----|---|---|---|

| 02     | 5   | <p>‘The five precepts are impossible to live by.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Buddhist teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view</li> <li>• reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.<br/>                     Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br/> <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.<br/>                     Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br/> <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.<br/>                     A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br/>                     OR<br/>                     Recognition of different points of view, each supported by relevant reasons/evidence.<br/> <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• the five precepts are ultimately based on eliminating the power of greed and hatred and this is too idealistic for society today/modern society can be seen as dominated by consumerism and secular values, which contradict a life style based on the five precepts</li> </ul> | Levels | Criteria | Marks | 4 | A well-argued response, reasoned consideration of different points of view.<br>Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br><b>References to religion applied to the issue.</b> | 10–12 | 3 | Reasoned consideration of different points of view.<br>Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br><b>Clear reference to religion.</b> | 7–9 | 2 | Reasoned consideration of a point of view.<br>A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br>OR<br>Recognition of different points of view, each supported by relevant reasons/evidence.<br><b>Maximum of Level 2 if there is no reference to religion.</b> | 4–6 | 1 | Point of view with reason(s) stated in support. | 1–3 | 0 | Nothing worthy of credit. | 0 | 12 |
|--------|---|---|--------|----------|-------|---|--|-------|---|--|-----|---|---|-----|---|---|-----|---|---------------------------|---|----|
| Levels | Criteria  | Marks   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |
| 4      | A well-argued response, reasoned consideration of different points of view.<br>Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.<br><b>References to religion applied to the issue.</b>  | 10–12   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |
| 3      | Reasoned consideration of different points of view.<br>Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.<br><b>Clear reference to religion.</b>  | 7–9   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |
| 2      | Reasoned consideration of a point of view.<br>A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.<br>OR<br>Recognition of different points of view, each supported by relevant reasons/evidence.<br><b>Maximum of Level 2 if there is no reference to religion.</b> | 4–6   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |
| 1      | Point of view with reason(s) stated in support.   | 1–3   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |
| 0      | Nothing worthy of credit.   | 0   |        |          |       |   |  |       |   |  |     |   |   |     |   |   |     |   |                           |   |    |

|  |  |  |
|--|--|--|
|  | <ul style="list-style-type: none"> <li>• human nature is naturally driven by selfish motives/so the ideals of egolessness and unselfishness which are themes that run through the precepts are beyond most people’s capacity</li> <li>• killing seems commonplace in some societies, which breaks the first precept/theft, burglary and stealing are commonplace as people are greedy/sexual misconduct is all around us so the third precept is clearly too idealistic/false speech happens with gossip, slander, back biting, white lies and seems part of everyday life and accepted/the attitude towards avoidance of intoxicating substances is not easy to apply in modern society, etc.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• the ethics outlined in the five moral precepts are very realistic and not difficult to put into practice/and they are common sense/they are based on good intention and are undertakings to ‘refrain from’ rather than strict rules so clearly a realistic goal for Buddhists</li> <li>• the five precepts are ideally suited to modern society as they are supported by meditation and wisdom/society today can easily apply most of the moral precepts and gradually develop these qualities too</li> <li>• the Dalai Lama has consistently taught the importance of the five precepts for the modern world and thinks they are attainable/the five precepts have much to offer modern society as they are all rooted in humanitarian values, etc.</li> </ul> |  |
|--|--|--|

