

**GCSE
RELIGIOUS STUDIES A
8062/11**

Paper 1: Buddhism

Mark scheme

June 2021

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

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.

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

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.

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.

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

Buddhism: Beliefs

0 1 . 1 Which one of the following terms means the concept of dependent arising in Buddhism?

[1 mark]

- A Arhat
- B Bodhisattva
- C Paticcasamuppada
- D Sunyata

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Paticcasamuppada

0 1 . 2 Give two stages of the Eightfold Path.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited:

Students could either state wisdom (panna or prajna), ethics or morality (sila) and meditation (samadhi) as the stages of the Eightfold Path or as below.

- Right Understanding / viewpoint / samma ditthi.
- Right Thought / intention / samma sankappa.
- Right Speech / samma vaca.
- Right Action / samma kammanta.
- Right Livelihood / job / profession / samma ajiva.
- Right Effort / samma vayama.
- Right Mindfulness / samma sati.
- Right Concentration / samma samadhi.

0 1 . 3 Explain two ways in which the Four Sights the Buddha saw influence Buddhists today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

To be a ‘detailed explanation’ the ‘influence’ of the way must be included.

Students may include some of the following points, but all other relevant points must be credited:

- The Four Sights influences Buddhists today because without them Buddhism would not exist.
- Buddhists follow Buddhism today because Buddha’s teaching arose out of the Four Sights.
- The first Sight, old age / everyone will experience decay and getting old / recognition that getting old is inevitable / avoid things like plastic surgery and other techniques to try and stop or postpone for a time the onset of old age.
- The second Sight, illness / everyone will experience some sort of pain, illness being unwell at some stage in their lives / understanding that illness is a reality of life / through this understanding, an acceptance that illness will come and go.
- The third Sight, death / death is the inevitable, that everyone will experience it / if someone is born, they go through a process that involves growing older, illness, suffering and death / there is no escape from this reality for people so they accept that it will happen at some point in their lives.
- The fourth Sight, the holy man / people might search for an answer to why they suffer / be calm in their approach to life / be able to understand the process of dukkha more, etc.

NB: Students can comment holistically or on any two of the Four Sights or all of them in their response.

0 1 . 4 Explain two of the Three Marks of Existence.

Refer to sacred writings or another source of Buddhist belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Relevant and accurate reference to sacred writing or another source of Buddhist belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Dukkha is usually translated as suffering but can mean dissatisfaction with things or unsatisfactoriness / Buddhists try to reduce their dukkha and the dukkha of others by their actions and intentions / Buddhists try to increase their understanding of reality by acknowledging dukkha / dukkha can mean ordinary everyday suffering, suffering caused by things being impermanent or simply angst, those niggling things that cause people some form of suffering.
- Anicca is usually translated as impermanence / everything is impermanent and continually changing / it affects living things; for example, birth is followed by decay and death / it affects non-living things; for example, an iron nail left out in the rain will eventually rust; a Buddhist temple will eventually erode and turn into ruins if it is not repaired / it affects people's minds; for example, our thoughts, views, feelings, ideals, morals, longings all change throughout life.
- Anatta is often translated as 'no self' or 'no soul' / it means no permanent self or soul / people are made up of five constituent parts called the five aggregates or skandhas / these are: form; sensations or feelings; perception or recognition of what things are; mental formation which are people's thoughts and consciousness or people's awareness of things, etc.

Sources of authority might include:

'What I teach is suffering and the cessation of suffering.' Majjhima Nikaya, vol 1, page 140.

'Kisa Gotami, I have a way to bring your son back to life.' 'My Lord, I will do anything to bring my son back'. 'If that is the case, then I need you to find me something. Bring me a mustard seed but it must be taken from a house where no one residing in the house has ever lost a family member. Bring this seed back to me and your son will come back to life.' Gotami Sutta.

'If all the harm, fear and suffering in the world occur due to grasping on to the self, what use is that great demon to me?' Shantideva (Indian Buddhist monk from the 8 century C.E.).

0 1 . 5 ‘For Buddhists, suffering cannot be overcome.’

Evaluate this statement.

In your answer you should:

- refer to **Buddhist teaching**
- give **reasoned arguments to support this statement**
- give **reasoned arguments to support a different point of view**
- reach a **justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|-------|--|-------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Suffering is a fact of life and is part of the human condition / everyone will suffer at some point.
- It would not matter about a particular mindset, humans will always experience hurt, pain and loss at some point in their lives.
- Suffering will continue after someone dies for those they leave behind.
- People can only find ways to come to terms with suffering / they will never overcome suffering.
- The Tibetan Wheel of Life teaches that suffering is constant and will ultimately happen again / even if a person is enlightened, they can still experience some suffering.
- It is unrealistic to think that suffering can be overcome even if Buddhists follow the Buddha’s teachings, etc.

Arguments in support of other views

- Clearly the Buddha's main message is that suffering can be overcome.
- If people believe in the Buddha's teachings, then suffering is an illusion anyway / note his teaching on anatta.
- It is the goal of the Buddhist faith so must be achievable / Buddhism cannot be based on a false premise.
- The Buddha had clearly changed once he had become enlightened / for the Buddha, suffering was no more.
- Mind over matter is a powerful medium so people should be able to overcome suffering.
- Most suffering is temporary, so it does end, even if we then suffer for something else, etc.

Credit reference to how humans deal with animal suffering.

Buddhism: Practices

0 2 . 1 Which one of the following is not one of the Six Perfections in the Mahayana tradition?

[1 mark]

- A Energy
- B Generosity
- C Jealousy
- D Patience

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Jealousy

0 2 . 2 Give two reasons why Buddhists perform puja in the home.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

Meditation to settle the attention of the practitioners on their physical sensations developing calm and insight / reciting verses from scripture to acknowledge how important the Buddha is in their lives / chanting to reflect on the teachings of the Buddha / mantra recitation to focus the mind (maybe having transformative powers) / use of mala beads to count number of recitations which helps focus the mind / making offerings / visiting a temple may be difficult, etc.

0 2 . 3

Explain two contrasting ways in which Buddhists can show devotion to the Buddha in a temple.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrasting may mean opposing or mean different ways.

Students may include some of the following points, but all other relevant points must be credited:

- Making offerings to the Buddha may symbolise wisdom such as light offering through a candle drives away the darkness of ignorance / flowers as an offering remind Buddhists of the Buddha's teachings on anicca / incense reminds Buddhists of the purity of the Buddha's teachings.
- Reciting mantras and bowing down three times before the Buddha image.
- Chanting a devotional practice may increase Buddhists' receptivity towards the Buddha.
- Tantras that often call on the spiritual qualities of the Buddha.
- Circumambulate a stupa that is said to contain a relic of the Buddha.
- Meditation as a spiritual exercise that calms the mind and do as the Buddha meditated.
- Read and listen to scriptures that pay particular homage to the Buddha.
- In Tibetan Buddhism it is common to visualise the Buddha either as an enlightened being or as a bodhisattva, their qualities and characteristics to then try and emulate.
- A Buddhist may visualise the medicine Buddha (the Buddha of healing) or Avalokiteshvara (the bodhisattva of compassion) or Buddha Amitabha (the Pure Land Buddha).
- Painting of thangkas as a sign of dedication to the Buddha.
- Construction of a mandala as a sacred diagram that may represent the Buddha, etc.

0 2 . 4 Explain two reasons why death and mourning rituals are important for many Buddhists.

Refer to sacred writings or another source of Buddhist belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Buddhist belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- When a Buddhist dies, their kammic energy leaves their body and this is important for Buddhists to acknowledge because their 5 skandhas are reborn into a new body.
- Death is not seen as the end / death is only a transition from one form to another.
- Death and mourning rituals are important to teach Buddhists about anicca (impermanence).
- An opportunity to transfer merit to the deceased.
- An opportunity to donate to a charity in recognition of a loved one's life.
- Offering of cloth to monks on behalf of a deceased relative is a meritorious act.
- A shrine may be set up with an image of the Buddha next to it / this is to show the importance of relying on the Buddha's teachings.
- The Tibetan sky burial allows Buddhists to offer their dead bodies as a 'gift' to the vultures / a generous and practical act.
- Buddhists may be asked to lift the casket of a deceased relative as a final act of service to the dead.
- Revered Buddhist teachers have always been cremated / the remains placed in a chorten (memorial structure often known as a stupa) / this becomes an important site for worship by Buddhists / an opportunity to show generosity and practical care.
- Sending good thoughts through meditation to the family of those who have lost a loved one and contemplating the impermanence of life, etc.

Sources of authority might include:

'At the hour of death, the king and the beggar are exactly equal in that no amount of relatives or possessions can affect or prevent death. But who is the richer in the time of death? If the beggar has created more merits, then although he looks materially poor he is really the rich man.' Thubten Zopa Rinpoche – a Nepalese Buddhist monk.

'This world is shrouded in darkness. Here, only a few can see their way free. These few birds escape from the net, and fly away to the heavens.' Dhammapada 11.11, etc.

0 2 . 5 ‘For Buddhists, it is always wrong to speak falsehoods (tell lies).’

Evaluate this statement.

In your answer you should:

- refer to **Buddhist teaching**
- give **reasoned arguments to support this statement**
- give **reasoned arguments to support a different point of view**
- reach a **justified conclusion.**

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|--------------|--|--------------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- In Buddhist texts, this precept is considered second in importance to the first precept, because a lying person is regarded to have no shame, and therefore capable of many wrongs.
- It is against the fourth precept and clearly a significant moral stance in Buddhism.
- Untruthfulness is not only to be avoided because it harms others, but also because it goes against the Buddhist ideal of finding the truth.
- It is part of right or perfected speech on the Eightfold Path.
- Buddhists should be accurate and sincere in what they say and speak in a way that promotes harmony between people.
- Being kind and gentle when speaking are clearly wholesome thoughts.
- Slander, gossip and speaking harshly or unfairly involve being dishonest with people and is not the Buddhist way.

- ‘One who feels no shame at telling a deliberate lie,’ the Buddha told a monk after dramatically pouring out the contents of a dish, ‘has as much of a contemplative in them as this empty bowl’.
- Even lying about something because you love someone may still be hurting others.
- Even so-called ‘white lies’ (which may be deemed as not as bad an outright lie) still involve potential deception which Buddhists must guard against in order to realise enlightenment, etc.

Arguments in support of other views

- Concepts of karuna (compassion) and metta (loving kindness) might take priority over the fourth precept.
- In Mahayana teachings such as the Lotus Sutra (Parable of the Burning House) telling a falsehood saves lives.
- Sometimes in life, a ‘white lie’ can protect others; Buddhism is seen as a practical religion by many so this would fit in with Buddhist ethics.
- There are ‘degrees’ of lying with some lies much worse than others. Telling the absolute truth could cause embarrassment or could harm a relationship.
- If it is the lesser of two evils to lie it may be necessary for Buddhists to do so for the greater good.
- There are far more important moral codes such as the first precept which Buddhists should concentrate on to help realise enlightenment.
- Some, even Buddhists, might not deliberately set out to deceive someone by what they say, or their body language, but this is part of ‘normal’ living.
- In the real world it is impossible to go through life not telling a lie, therefore the premise is unrealistic, etc.