

## SECTION B

Answer ALL questions. Write your answers in the spaces provided.

Read the following passage before answering the questions.

Those of us who do not live according to the Buddhist program of morality and meditation have, therefore, no means of judging this claim. The Buddha was always quite clear that his Dhamma could not be understood by rational thinking alone. It only revealed its true significance when it was apprehended 'directly,' according to yogic methods, and in the right ethical context. The Four Noble Truths do make logical sense, but they do not become compelling until an aspirant has learned to identify with them at a profound level and has integrated them with his own life. Then and only then will he experience the 'exultation,' 'joy' and 'serenity' which, according to the Pāli texts, come to us when we divest ourselves of egotism, liberate ourselves from the prison of self-centeredness, and see the Truths 'as they really are.' Without the meditation and morality prescribed by the Buddha, the Truths remain as abstract as a musical score, which for most of us cannot reveal its true beauty.

(Source: extract from *Lives: Buddha*, Karen Armstrong, Phoenix Press, 2002, Edexcel Anthology)

- 3 (a) Clarify Buddhist ideas about meditation shown in this passage.

*You must refer to the passage in your response.*

(10)

Within this passage, Armstrong clarifies the idea that meditation is not purely rational thinking but is actually about clearing the mind. We must 'divest ourselves of egotism' and 'see the truths 'as they really are''. This clarifies that meditation aids Buddhist teachings as one cleans the mind of attachment, desire and greed. This means that, with negative traits and desires gone, you see the teachings as they are (e.g. Dukkha/suffering) and can apply them to your own life / 'identify with them at a profound level'. This passage also clarifies that meditation helps the observation of the way of all things - we must use meditation to 'liberate



ourselves from the prison of self-centredness'. Only then will we start to understand the true nature of reality and of the self.

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