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Other names

Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Buddhism

Tuesday 27 June 2017 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1C

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of your response
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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Pearson

Buddhism

According to Buddhist ontology things are not as they seem. Any ontology whose upshot is such a view, must work to develop an epistemology and a theory of language that cohere with it, for the ordinary commonsense versions of both these enterprises tend to assume, to the contrary, that things are pretty much as they seem, and that human languages as ordinarily used can get rather close to accurate and adequate description of the way things are. Buddhist philosophers, constrained by this necessity, put a lot of effort into elaborating epistemological and linguistic theories that will do the job they need done.

To take philosophy of language, Buddhists tend to exhibit a deep suspicion of language. One form of this suspicion – perhaps the most extreme form – is evident in the attempt by some (especially those versed in Madhyamaka modes of thought) to engage in philosophical argumentation without making any substantive claims, but rather only by laying bare the contradictions present in or entailed by those put forth by others. But this proved a controversial strategy even among Buddhists, and still more so among their non-Buddhist debaters in India and China...

But there are other ways to treat and elaborate this suspicion of language and concept. Some Buddhists deploy a distinction between two kinds of truth, one of which operates at the level of appearance and talks of such things as tables, chairs, and persons, and the other of which transcends language and conceptual distinctions altogether, and issues finally in silence.

(Source: adapted from Griffiths, P. 'Buddhism', Quinn, P. and Taliaferro, C. (ed),
A Companion to Philosophy of Religion, Blackwell, 2002, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1C = 50 MARKS

