



Examiners' Report

June 2023

GCE Religious Studies 9RS0 4A

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Introduction

This year there were some excellent responses that demonstrated a wide range of ability, with many showing a high level of skill in engaging with the material.

Candidates generally showed thorough knowledge and understanding across the paper, reflecting the ability to assess, analysis and evaluate.

Candidates who achieved high marks offered responses that were detailed, and they deconstructed the issues identified using clear and sustained reasoning and judgement in relation to the question. This was accomplished through reviewing and analysing the strengths and weaknesses of different views and presenting clearly justified judgements. Overall, there was a good range of subject-specific vocabulary, with a range of scholarship employed effectively in many responses.

In Question (Q)01 candidates were required to select relevant material from the topic to address the question. Many candidates are still writing more than the time and space permitted for and, as a result, it appeared they ran out of time on other questions.

Whilst most candidates wrote well and engaged with the required AO2 skills, some candidates simply used knowledge and understanding rather than making judgements, assessing or evaluating differing arguments. Therefore, they were unable to attain the top marks. This is an area candidates should be encouraged to focus on to attain the higher levels of the mark scheme.

There were many excellent answers to the anthology extract in Q03(a). Candidates were able to 'clarify' well, and the tendency to paraphrase or repeat the passage, whilst still evident, was generally less obvious. Many candidates expanded and developed the ideas raised and set them in content of the wider topic. Similarly, Q03(b) revealed some outstanding detailed responses.

The synoptic link element of Q04 was managed well by the majority of candidates. However, a significant number of responses were self-penalising for not making links, thus limiting the levels of the mark scheme available. This link was effective when clearly signposted. Many of the better responses generated this link, which were embedded successfully throughout the candidates' essays.

Question 1

In this question, candidates were asked to 'Explore key teachings about the three marks of existence.'

There were some very excellent, full and concise responses to this question. The majority of these responses were able to identify and accurately describe the three marks, usually treating each mark individually. The best responses used Buddhist terminology competently in relation to the question.

Weaker responses used up far too much time and space discussing dukka alone (possibly not knowing anicca and anatta). Regrettably, some candidates simply offered an answer about the three poisons, which did not address the question set.

1 Explore key teachings about the three marks of existence. Anatta no soul
Anicca (8)

The three marks of existence are key to the teachings of the Buddha because Dukkha, Anatta and Anicca and ~~words~~^{key} perceptions of the true nature of reality that keep you bound to the cycle of Samsara. Dukkha is caused because of your negative cravings and desires that you need to get rid of. It's the cause of your ill and needs to be eliminated by driving actions from the three virtues and following the eightfold path. Anatta is the ~~view~~^{doctrine} of no soul, this is the view that we don't have a soul, there is no essence that moves onto another life like the Hindu's view of the atman. Anicca is the idea of impermanence, this is key for Buddhists to understand. This view carries over to that relationships, life and age is never permanent, it's always in a cycle of change that we can't control. To become enlightened it is essential to fully understand the three marks of existence and how they effects the true nature of reality. You need to recognise what causes your Dukkha and eliminate it. Also, you need to understand the principles of Anatta + Anicca to get full insights into the Dharma.



The candidate gives a detailed and wide-ranging response that is focussed on the demands of the question.

The content reflects accurately the key teachings on the marks of existence.

Total: 7 marks

Level 3



Explain all the key words used.

1 Explore key teachings about the three marks of existence.

(8)



Dukkha is dissatisfaction, suffering. Dukkha has 3 stages. Ordinary Dukkha: being unhappy with something. Dukkha caused by change: something changes in your life that causes discontentment / unhappiness. Dukkha caused by conditioned states:

Anatta is the doctrine of no soul, we are impermanent. The only thing which carries us through to next life is our karma. Whether its good or bad, it is the only thing which progresses through rebirth. Because we are impermanent, our soul cannot be.

Anicca is the principle do not harm, we should not purposely inflict harm onto other living beings. Because it is wrong, it does not promote loving kindness, karuna or prajna. It should not be done / performed. Self defence can be used, but not encouraged.



This is a response that uses some Buddhist terminology, along with some relevant knowledge and understanding.

The information is good, although underdeveloped in terms of depth of content.

The candidate could have included some general teachings relating to the three marks of existence.

It does not fulfil all of the requirements of the Level 2 descriptor.

Total: 4 marks

Level 2



Plan the structure of your response to ensure it addresses the question fully.

Question 2

In this question, candidates were asked to 'Assess the centrality of Buddha Gautama within Mahayana Buddhism.'

Overall, there were some very strong answers for this question, with most candidates choosing to discuss the influence of Buddha Gautama on the life of Mahayana Buddhists. For example, some candidates offered the life as an example and did this successfully.

Some of the better responses demonstrated the candidates' ability to explore the role of Buddha Gautama in Mahayana, not only by describing it but also by appraising his influence and, consequently, coming to a reasoned judgement on whether the Buddha Gautama is central to Mahayana Buddhism or not.

Weaker responses offered a description of the life of Buddha Gautama, without developing the amount of 'assess' material, as demanded by the question.

AO2 marks are achieved by offering a reasoned judgement about the issue. This can be done by considering and assessing relevant counter-arguments.

2 Assess the centrality of Buddha Gautama within Mahayana Buddhism.

(12)

Buddha Gautama is at the centre of Mahayana Buddhism as he is seen to be what to strive towards. Gautama promotes the three virtues - compassion, wisdom, generosity. Mahayana is a development of Theravada and is known as the greater vehicle. Mahayana believed Theravada did not promote its teachings of Buddhism as strongly as it should have. Mahayana therefore had the Buddha Gautama who promoted loving kindness and believed Mahayana was stronger than Theravada. However, Buddha Gautama was not that central as Mahayana focused on many other things too, including meditation. Mahayana Buddhism is more applied to modern day than Theravada.



This answer is brief and the material used indicates the characteristics exemplified by Buddha Gautama that are of import to Mahayana Buddhists.

However, the response is limited and lacks development. The answer could be improved by developing the amount of 'assess' material, and developing the detail given for both strengths and weaknesses.

Total: 4 marks

Level 2

The centrality of Buddha Gautama is certainly a fundamental basis for the practices of Mahayana Buddhist. However, there are equally aspects that undermine his absolute centrality likewise.

Buddha Gautama is an essential part of Mahayana Buddhist's Bodhisattva Path, as he is the perfect prototype of a Bodhisattva, which is the Mahayana ideal. This is because Gautama set a precedent of right thought, action, intention and understanding. Not only this, he remained in compassionate existence out of compassion for the suffering of others and created 'the way' out of such suffering and the Dharma, including the very important 'Four Noble Truths'. This allowed all beings to have a similar path out to enlightenment. Thus, the centrality of Buddha Gautama is illustrated through his perfect demonstration of the ideal Bodhisattva and, without this, Mahayana Buddhist would perhaps not follow the 10 Bhumiis or attempts to acquire the 6 paramitas of the Bodhisattva, which is their aim.

However, in many Mahayana communities, Buddha Gautama may be seen as of secondary importance. For example, the notion that the

Malayans ~~convinced~~ put that many Malayan Buddhist gather together and even live together maybe as a result of the Buddhist councils and further teachings, which were not necessarily created or endorsed by Buddha. Instead, many Malayan Buddhist follow teachings which were not strictly written by Buddha or scholars of Buddha. Instead, they see a more fluid approach to the teachings and do not assume the only important teachings were from the Buddha Gotama. This means, not necessarily following the Triptaka and thus, the importance or centrality of Gotama for Malayan Buddhist may not be as essential as a Theravada Buddhist would agree for.

It would be argued that the Buddha Gotama is central to Malayans, as the Trikaya Doctrine is a key Malayan teaching. This highlights the Buddha's many statuses in an emanation body, a truth body and an essence body. These highlighted the Buddha's significance in terms of enlightenment, teachings and physical manifestation. Thus, Malayans clearly do place an element of centrality to the Buddha Gotama. This spiritual interpretation of Buddha in this way, equally essential to

said that Malaysians view Buddha as an
inaccessible, distant transcendent and spiritual
figure, which emphasises their great deal of
significance based on Buddha Gotama.

However, it would again be said that
the Buddha Gotama is more of a symbol
in the way, to Malaysian Buddhists and,
although he stated the process off,
it is the importance of current Buddhist
endeavours to help others that is essential
to creating a compassionate world and we
are the people that can finish what Gotama
started, thus his importance is slightly
undetermined.

To conclude, the importance of Buddha
Gotama is very central to Malaysian
Buddhism in his position of a role
model for the bodhisattvas. However, his
importance in terms of teachings is ~~lessened~~
lessened in the practice of Malaysia.



The candidate gives a wealth of material on the centrality of Buddha Gautama in Mahayana Buddhism.

It is organised securely, covers much material, and is focussed on the role that he has in Mahayana Buddhism.

The candidate offers reasoned judgements on whether their response is convincing or not, showing good AO2 skills.

To gain 12 marks it needs further critical deconstruction of religious information.

Total: 10 marks

Level 3



Ensure AO2 is evident explicitly, throughout the answer.

Question 3

Q03(a) is centred on the three refuges and the importance of these in a person's life, in this case a soldier.

The question asked candidates to refer to (though not for long quotations or paraphrased material from), the passage. It is essential to note that Q03(a) is not about writing out lines from the extract and then putting them in their own words, which many candidates attempted.

The better responses identified key ideas from the set paragraph and then linked this to knowledge of, for example, the three refuges in Buddhist life, in comparison to teachings provided by Hinduism. In addition, many of these responses made use of scholars to support the ideas identified in the passage.

In the better responses, the AO1 knowledge was handled well and generally detailed. This resulted in good quality explanation of the extract and development on the points it raised, in relation to the three refuges. These were used to clarify and explain the ideas in the passage.

In weaker responses candidates ignored the passage and only wrote about the three refuges.

"I'm not crying, lord, because of what the Blessed One said to me, but simply because I have been deceived, cheated, & fooled for a long time by that ancient teaching lineage of warriors who said: 'When a warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle.'

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

(Source: Extract from 'Yodhijva Sutta: To Yodhajiva (The Warrior),
Thanissaro Bhikkhu, 1998, Edexcel Anthology)

3 (a) Clarify Buddhist ideas about the three refuges in this passage.

You must refer to the passage in your response.

(10)

In the passage above it firstly talks about how all Buddhists begin without the three refuges and they experience deception, and also the three fires, however then later during their Buddhist paths they seek out the three ~~refuges~~ refuges which for example can be the Buddha or in other words the 'Blessed one', they can also go to the Dhamma and also other monks in the community. These three refuges then can help the Buddhist tackle the

three fires. The Buddhist also after going to the refuge for guidance it is believed that they will go to him for refuge forever.

As Buddhists vow:

In the passage they use the analogy of a warrior in battle to explain why we would need three refuges. They explain it in the way if a warrior was striving in battle and someone killed him he would again be reborn into cycle of samsara, however if you seek the refuges they can help you learn virtues and become enlightened and escape cycle of rebirth.

(b) Analyse the importance of the three refuges in the daily life of a Buddhist.

(20)

In the life of a Buddha there are many things that may ~~require~~ require guidance, such as through meditations, extinguishing the three fires and also learning the Buddhist lifestyle. The three ~~fires~~ ~~are~~ refuges are a good way to get guidance with these things and help the Buddhist achieve enlightenment quicker.

The three refuges can be seen as a way for the Buddhist to get advice and be told what to do to achieve three virtues. It can offer support ~~on~~ on things such as support in meditation and what sort of meditation to do and helps Buddhists feel comfortable and confident during their path.

The three refuges also help extinguish negative traits such as hatred, ignorance, greed by guiding Buddhists in correct direction and also educating them on why they are bad and how they ~~keep~~ keep you in negative cycle of

rebirth, they educate Buddhists
on topics as such through ~~the~~ the
Dharma written by the Buddha and also
is one of the three refuges.



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Examiner Comments

Part (a)

There is a limited range of material present. Some accurate knowledge of the context of the extract is evident in the response but this needs to be developed further.

Overall, this is a top Level 1 answer. It shows superficial knowledge and understanding, and addresses a narrow range of key religious ideas and beliefs.

Level 1

Part (b)

The three refuges are explained, with some understanding of their importance in the life of Buddhist.

The candidate shows knowledge and understanding of key religious ideas and beliefs, however it is not fully developed. Therefore, this is a bottom Level 2 response.

Level 2

Total: 8 marks



ResultsPlus
Examiner Tip

Refer to the question frequently: this helps focus on the question.

"I'm not crying, lord, because of what the Blessed One said to me, but simply because I have been deceived, cheated, & fooled for a long time by that ancient teaching lineage of warriors who said: 'When a warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle.'

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

(Source: Extract from 'Yodhajiva Sutta: To Yodhajiva (The Warrior),
Thanissaro Bhikkhu, 1998, Edexcel Anthology)

3 (a) Clarify Buddhist ideas about the three refuges in this passage.

You must refer to the passage in your response.

(10)

In this extract, the three refuges are represented as that which can help those learn the truth of the world and seek safety in them. In the start of the extract, we are shown that the Buddha himself reaches those who are ignorant and have been deceived the real truth, showing high levels of metta. - 'I'm not crying, lord, because of what the Blessed One (Buddha) said to me, but simply because I have been deceived, cheated and

guided for a long time by that ancient teaching lineage of warriors'. Further along in the extract, it shows the Buddha to have the ability to enlighten those to the truth of the world, regardless of how far different their views are. He turns what is thought wrongly, into right. - 'Just as if he were to place upright what was overturned, to reveal what was hidden'. In this extract it specifically focuses on how he was able to correct a person showing large amounts of violence (non-ahimsa) and elements of the three poisons (mainly hatred) toward the right path. - 'to show the way to one who was lost'. It then goes on to explain how the Buddha has made the importance of his teachings and the truth (Dhamma) clear. This is also referred to as being logical and having evidence behind it (lines of reasoning) - 'in the same way has the blessed one - through many lines of reasoning - made the dhamma clear. Finally, it is shown that once the Buddha reveals the truth to someone,

They are then focused on finding refuge in the three refuges (Buddha, Sangha and Dhamma) as they have full trust in what they have been taught: 'I go to the Blessed one for refuge (Buddha), to the Dhamma and to the Community of Monks (Sangha). With these realisations and comfort, people wish to commit themselves to the Buddha and the other refuges, whether this is as a Bhikkhu (monk) or not. - 'May the blessed one remember me as a lay follower who has gone to him for refuge, from this day forward, for my life'

This shows the three refuges to help in guidance to showing people the truth and surrounding them in a community that holds the same values and keeps them committed.

(b) Analyse the importance of the three refuges in the daily life of a Buddhist.

P - Sangha keeps them from each other
P - Theravada Buddhist work alone
D - teachings are most important to live a strong Buddhist life.

In Buddhism, the three refuges / ^{three Jewels / Triana} refer to the Buddha, the Dharma and the Sangha. Many Buddhists hold it as a key thing in their daily life. This essay will analyse the importance of the three refuges in the daily life of ~~the~~ Buddhist.

One way that the three refuges can be seen as important in the daily life of ~~the~~ Buddhist is through the fact that they help in the ultimate goal of enlightenment. Specifically the Buddha and the Dharma help in the clear steps to reaching enlightenment. The Buddha acts as a role model for Buddhist monks and sees the path of what individuals should do. Regardless of the school of Buddhism, the Buddha is seen to be a great and admirable being. He

was this period's first being to reach enlightenment and should be seen as a role model to all Buddhists. Buddhists would not be able to follow in his footsteps if they were not familiar with his teachings. This means that the Dhamma/ his teachings play just as strong of an important role in guiding people to enlightenment. This can be seen in teaching such as the four noble truths, the three poisons and the eightfold path (fourth noble truth). These are needed alongside the Buddha to work as guidance. This shows the sangha to be important as it helps guide people to the main goal of enlightenment.

One way that the three refuges may not be seen as important in a Buddhist's ^{daily} life is through the ideas followed by Theravada Buddhists. Theravada Buddhists believe that the Buddha was a great human who is now dead, and believe that an

Individual should be enlightened for themselves from help through things like meditation and their own abilities from within. By seeing refuge in the Buddha and Sangha, they are making their enlightenment more about others and finding refuge in a being who is dead. The Buddha is a great being but support can't be found in him as he has now passed and by finding refuge in the Sangha, their enlightenment is becoming less about themselves and the path of the arhat. This shows the three refuges is not be important in the daily life for Theravada Buddhists.

A further way that the three refuges can be seen as important in the daily life of a Buddhist is through the purpose of the Sangha / Community. The Sangha allows Buddhists to seek refuge with those who are in agreement of their thoughts and beliefs. They are able to ensure that they

stay on track in their Buddhist lifestyle and avoid surrounding themselves with others who may lead them off the path to enlightenment with the three poisons. This shows the sangha to be important to daily life as it ensures Buddhists are in a community of people who will help them in their path to enlightenment.

Finally, the three refuges may not be seen as very important to the daily life of Buddhists due to the fact that there are more important focal points for the daily life of a Buddhist. Yes, the three refuges are important but they do not help in daily life as much as other elements and teachings. For example, meditation may be seen as more important as it helps to maintain focus and tranquility in the mind for acting in the best way for a Buddhist lifestyle day-to-day. This shows that

The three requests lack daily importance in Buddhist life as there are greater priorities.

In conclusion, the three requests can be seen as important in Buddhist life to help maintain focus and provide guidance to the path of enlightenment. However, this may vary depending on the school of Buddhism. There are also other things such as enlightenment which can be seen as more important to daily life. It should also be considered that Buddhism is what a Buddhist makes it. This means importance may vary from Buddhist to Buddhist in daily life.



Part (a)

The candidate outlines the ideas in the extract and explains effectively the context, using a wide range of religious ideas.

The response is developed because the ideas are linked to references from the extract. Specialist language is used throughout.

The candidate displays a good understanding of the key concepts and implications in this passage.

Level 3

Part (b)

The response is structured clearly and covers a wide range of knowledge. It uses Buddhist specialist, technical vocabulary throughout.

The candidate makes some connections between the ideas explained. They also present some coherent and reasoned judgements, with an attempted appraisal of the evidence. This places the response at the bottom of Level 4.

Level 4

In a) to gain higher marks the candidate needs to 'explain' in increased depth.

In b), they need to construct coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence.

Total: 24 marks



Explain any technical terms used, to demonstrate understanding.

Question 4

In this question, candidates were asked to 'Evaluate Buddhist responses to science'.

Many candidates made effective use of relevant material and developed answers that offered a generally accurate account of a range of arguments for Buddhist responses to science.

This was a well-answered question, with many candidates demonstrating secure understanding of the role of scientific method versus Buddhist teaching, that the question demanded. This led to conclusions on whether or not science is compatible with Buddhist thinking.

Many candidates showed a good understanding of the main protagonists, including the Dalai Lama, Wallace and Russell and their arguments, together with sound analysis of compatibility with science. The use of B Russell, in particular, made an easy segue into a synoptic link.

Some candidates were unable to earn further marks and achieve at Level 5, given they made no synoptic link, even though they had written an otherwise excellent answer. Some of the weaker responses attempted links but the quality of the essays was poor due to being vague or simply descriptive, rather than evaluative. They did not address all the elements of the question.

Some of the weaker responses often gave opinions without any scholarly reference, or were unable to distinguish the elements of Buddhism that were compatible with science and those that were not.

4 Evaluate Buddhist responses to science.

In your response to this question, you must include how developments in Buddhism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

(30)

Buddhist responses to science can be seen a lot different compared to other religions such as christianity. Firstly ~~christ~~ Buddhism doesn't ~~believe~~ believe in there being a God and so they don't invent and theorise about creation storys. They wouldn't do this as there is no god to them so no one would of created it.

Furthermore this then means that Buddhists are more likely to respond to sciences theories if they are a factual and do not speak about a God. Therefore Buddhist react in a positive way to science as in their culture they just believe in Nirvana and three ~~the~~ virtues and how to get to that point so they don't have creation storys so just use science. In Buddhism its important to recognise they don't believe in a

God and that the Buddha is not God to them but instead he can be seen as an inspiration, a refuge and also the blessed one. The Buddha is ~~ea~~ their guider in the way that he was the first one enlightened and so wrote the Dharma to help others and this is how he is an inspiration but not a God. So therefore Buddhists more likely to believe in science as their figure was once like them and didn't claim to be something he wasn't.

Another view Buddhists have on science is that it should be acknowledged as science doesn't just compete with religion but science also helps tell us what's wrong with our world. And Buddhists value peace and calmness and want to ensure everything's good. Therefore they believe science should be taken seriously and have a positive relationship with it.

However, for Buddhists science is not the most important thing. Science is almost

for them not that much big of a thing as Buddhists main focus is to on themselves and achieving the best version of yourself and meditating or cleaning etc and so they don't really have time to look into science enough to have an opinion on it, they only favour it because it doesn't speak about a god, however Buddhists just want to reach Nirvana and so science doesn't play a massive role or influences them much.



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Examiner Comments

The candidate made some use of a limited range of relevant material.

The response has basic connections between a limited range of elements in the question.

This answer achieved the bottom mark of Level 2.

To improve this response a wider range of content was needed and it needed to be critically deconstructed and appraised.

Total: 7 marks

Level 2



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Examiner Tip

Ensure revision includes all of the requirements of the specification.

4 Evaluate Buddhist responses to science.

In your response to this question, you must include how developments in Buddhism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

-cardinals
-Evolution
-origins of the universe
-meditation
-cause + effect
-interdependence (30)

-Karma
-rebirth
-search for lamas

It can be argued that Buddhism is compatible with science due to its open views on evolution and the origins of the universe. However, Buddhism also has some principles that doesn't work with science for example Karma and the theory of rebirth. Overall, it can be seen that Buddhism responds well to science.

On one hand it can be said that Buddhism is compatible with science because of its agreement of evolution. Buddhists agree with the Darwin's ideas because they see that rationality is the best way to approach these unanswered questions. They understand that all beings are dependent on another, which is similar to Darwin's theory of species adapting over time. Also, Buddhists emphasize that all things are interdependent and the unity.

of all things. This shows that they agree that it's possible that humans evolved from apes, ^{as} we are all interdependent. ~~Overall it can be~~
This view differs from the Christian views that God created the ~~earth~~ ^{universe} and everything within it. Buddhists disagree with the idea of an all-powerful God that created humans. The Buddha saw the true nature of reality through meditation and rationality into the insights of the universe. Overall, it can be seen that Buddhists are compatible with science because of their views ~~of~~ evolution.

Additionally, it can be seen that Buddhism is compatible with science because of its beliefs on the origin of the universe. Buddhists believe that the big bang created the world disagreeing with Christian design arguments. Buddhism believes in cause and effect which is similar to the scientific explanation of the universe. They reject the design arguments due to the fact that in Buddhism there is no divine law maker. Buddhists also have the view that there has been 13 Buddhas across the time of the universe which isn't compatible with the Christian belief that the world was created 10,000 years ago. Overall, it can be argued

that Buddhism is compatible with science because of their beliefs that the big bang was the origin of the universe. Buddhists reject the idea of an external being that created the world in six days.

Also, it can be said that Buddhism is a scientific religion due to some of its teachings. For example, ^{one of} the main advice that the Buddha's teachings/Dharma gives is the idea of meditation. It is proven by scientists to have plethora of benefits that can help you see the true nature of reality. Meditation can benefit you because it calms you, makes you concentrate more and can ease depression + anxiety. There are many different types of meditation e.g. Samatha, Vipassana which guides you to cool your ego and extinguish ~~the~~ ^{your} fire. Overall, it can be argued that the Buddhist use of meditation is compatible with science as it has been proven to have many benefits.

On the other hand, it can be seen that Buddhism isn't a scientific based religion due to some of its principles not being compatible with science. For example, the Buddhist theory of karma is

not scientific because it can't be verified and not scientific that karma can transmigrate to your next life. Karma isn't compatible with science and even opposes it because it takes the idea of cause and effect too far. This idea hasn't been scientifically proven and can't be if there is no life after death. The Shamanic group Aikheles also disagree with Buddhists as they advocate that there is no such thing as karma. Overall, it can be argued that Buddhism isn't compatible with science due to its core belief of karma.

Additionally, another core belief of Buddhists that challenge science is their idea of rebirth. Buddhists have a core principle that everyone will be reborn due to their positive or negative karma. They say that once you've reached enlightenment you will no longer be reborn. Mahayana Buddhists delay nirvana to help all suffering beings. This belief can be seen to not be compatible with science as there is no evidence that ~~that~~ beings can be reborn after death. Science would disagree with this belief as it can't be empirically tested and scientists say once you've died,

you no longer exist. Hindu's also disagree with both science and Buddhists as they believe in reincarnation. ~~AND~~ This is the idea that ~~you will~~ ^{your} ~~be reincarnated~~ due to your jiva atman will be reincarnation due to your karma until your atman is unified with Brahma. Christians also disagree with science, Buddhism and Hindu's due to their belief of heaven, hell and resurrection. They have a strong belief that the fact Jesus was resurrected from the cross is strong proof that it's possible. Christians also oppose science because they suggest once you've died you will either go to heaven or hell. Overall, it can be argued that Buddhism's responses to science aren't scientific because of their beliefs in rebirth.

In conclusion, it can be argued that Buddhist responses to science are compatible in their belief system. Buddhism is a rational and reasoned religion who gets their beliefs of the true nature of reality through observations of the natural world. For example, the Buddha saw the interconnectedness of all things and the compassion that is needed through his

observations during the ploughing festival. Karma can also be seen as scientific because it proves cause and effect because every intentional action has consequences. However, it can be said that Buddhism isn't scientific as a result of the Tibetan idea of searching for the lamas or the different realms in the Tibetan wheel of life. But, Buddhist scriptures are full of myths and symbolism, they aren't true. Overall it can be argued that Buddhist responses to sciences show how they are compatible. Some of Buddhism core principles demonstrate that it is a science based religion.



This is an example of a very effective response that was awarded the top level.

The candidate uses a good range and variety of material. There is a clear structure and a good link made with the Design Argument in Philosophy.

The candidate uses the content selected well and makes logical, evidenced and reasoned judgements throughout.

This answer achieved the bottom Level 5.

To improve this response the reasoned judgements needed to be fully supported by the comprehensive appraisal of evidence.

Total: 26 marks

Level 5



Highlight the synoptic link!

Paper Summary

Based on their performance on this paper, candidates should:

- Ensure they choose relevant material specifically to address the question as set. For example, in the Q01 essay, candidates need to focus the structure of their response in relation to the marks and space available
- Remember to identify clearly the use of the command words (assess, analyse and evaluate). Offer an assessment of, a verdict on, or a stance. Do not merely present an alternative view, eg, '*some scholars disagree*', without demonstrating relevant reasoning why '*some scholars disagree*'
- Read the question thoroughly and reference it throughout, to sustain the focus within their answer
- Ensure scholars are used accurately in respect of the ideas ascribed to them
- For Q04, make the synoptic link explicitly clear. Sound synoptic links are usually more than a sentence or two in content and draw attention to the issues being linked

Grade boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<https://qualifications.pearson.com/en/support/support-topics/results-certification/grade-boundaries.html>

