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# GCSE RELIGIOUS STUDIES A 8062/11

Paper 1: Buddhism

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**Mark scheme**

June 2022

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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 creditable 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 creditable 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
<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

**Buddhism: Beliefs**

**0 1 . 1** Which one of the following is not one of the Five Aggregates (skandhas)?  
[1 mark]

- A Form
- B Ignorance
- C Perception
- D Sensation

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

Answer: B Ignorance

**0 1 . 2** Give two reasons why Siddhartha Gautama rejected his life in the palace.  
[2 marks]

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

One 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:**

The Buddha was unhappy with life in the palace / He was becoming too attached to a life of luxury / he became dissatisfied with his life in the palace / he grew curious about the outside world / he saw the four sights (old age / illness / death / a holy man) / he wanted to find the answer to the problem of suffering / he knew that if he stayed in the palace, he would not find the answers he was looking for, etc.

**Suggestion of two of the sights as two separate points as to why Siddhartha Gautama rejected his life in the palace is credit worthy for two marks.**

**0 1 . 3** Explain two ways in which belief in the Pure Land influences some 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:**

- Having faith in Amitabha (Amida Buddha) / gives hope to some Mahayana Buddhists / being reborn in the paradise where Amitabha lives / this is more important than actions or behaviour.
- They rely on Amitabha helping them / they will have an opportunity to be taught by Amitabha himself.
- They will have a much better chance of achieving buddhahood / becoming a Buddha.
- They will have no suffering / none of the problems that stop people in this world from attaining enlightenment.
- They will believe that following the five types of religious practices / reciting scriptures / meditating on Amitabha and his paradise / worshipping Amitabha / chanting Amitabha's name / making praises and offering to Amitabha will enable them to enter the Pure Land on their death, giving more accessibility to enlightenment, etc.



0 1 . 4

**Explain two temptations the Buddha experienced immediately before he became enlightened.**

**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:**

- Mara sent his daughters to seduce Siddhartha / they stripped off in front of him / some traditions say three daughters, some say five daughters which include the names pride and fear.
- Mara sent his armies to attack Siddhartha / arrows directed at him from these armies turned to flowers before they could hit him / Mara sent forth a great storm of rain, rocks, ashes, and darkness, frightening away all the gods who had gathered to honour the future Buddha.
- Mara offered Siddhartha control of his kingdom / Mara urges Buddha to become a universal king / establish a great empire in which men can live in peace / he reminds Buddha that he can turn the Himalayas into gold if he but wishes so that all men will become rich / Buddha replies that a single man's wants are so insatiable that even two such golden mountains would fail to satisfy him.
- Mara himself tried to attack Siddhartha / Mara states that only he has the right to sit in the place of enlightenment and his soldiers were witnesses to this / Mara remonstrates with Siddhartha telling him to follow his duties of father, ruler and husband and to abandon the quest for liberation from the material world as Mara states that it is not proper for a king to renounce the world that he rules / Mara also utilises fear in his attempt to make Siddhartha run away from the search for liberation and doubt Siddhartha's ability to become enlightened / Mara gathered his 'fiendish minions' from the deepest pits to wage war with Siddhartha, etc.

**Possible teachings might include:**

- 'They had come to him glittering with beauty Tanha, Arati, and Raga but the teacher swept them away right there – As the wind, a fallen cotton tuft.' Samyutta Nikaya.
- 'A single man's wants are so insatiable that even two such golden mountains would fail to satisfy him ...' The Buddha.
- 'And so it came about that the demon king Mara found himself staring at a most unwelcome intruder. He glared at the naked old man sitting in lotus position before his throne. Nothing like it had happened in a long while.' Deepak Chopra: Buddha; A story of enlightenment, etc.

**0 1 . 5** 'For Buddhists, craving is the main cause of suffering.'

**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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <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

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

**Arguments in support**

- Craving is the dominant link on the chain of dependent origination.
- No other cause of suffering was taught in so much detail by the Buddha / there are three main types of craving - sensory craving such as things people like to smell or see or taste, craving to be something we are not and craving to stop something happening (like being embarrassed or feeling pain).
- If Buddhists can alleviate craving from their lives, some say they are half way to becoming enlightened.
- Craving links to greed, hatred and delusion or ignorance so it must be the most important cause of suffering as it encompasses other causes.

- Craving, because it is rooted in ignorance, is so fundamental to suffering because it shows an ignorance of the world in general and the nature of reality.
- Craving is the one link that keeps the wheel of life spinning round, therefore the main link to suffering in samsara, etc.

**Arguments in support of other views**

- Craving (tanha) is just one of the causes of suffering.
- Ignorance (avijja - pali / avidya- sanskrit) could be classed as the main cause of suffering.
- Some Buddhists would argue that the main causes of suffering are the three poisons or fires of greed, hatred and delusion or ignorance / these trap people in the cycle of samsara more than anything else and therefore prevent them from achieving enlightenment.
- Any of the 12 nidanas (paticcasamuppada) could be seen as the main cause of suffering as it depends on the individual.
- The main cause of suffering for many Buddhists is attachment to what they already have rather than craving.
- Identifying physical and mental pain might be the main cause of suffering for many / there are many other causes of suffering such as war and poverty, etc.
- Reference to the Three Marks of Existence i.e. anicca and anatta, then etc

**Buddhism: Practices**

**0 2 . 1** Which one of the following is insight meditation?

**[1 mark]**

- A** Mantra
- B** Samatha
- C** Vipassana
- D** Metta

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

Answer: C Vipassana

**0 2 . 2** Give two different items which might be seen on a Buddhist shrine.

**[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:**

Buddharupa / statue of the Buddha / Buddha image / Bodhisattva statue / thangka image / flowers / garlands / water / candles / incense and incense holder / rosaries or mala beads / food offerings in the Mahayana tradition / some shrines might have seven traditional brass offering bowls / shrine cloth, etc.

**0 2 . 3 Explain two contrasting ways Buddhists might show compassion (karuna). [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

Contrast may mean opposing or mean different views.

If similar ways are given only **one** of them may be credited up to 2 marks max.

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

- As karuna is one of the four sublime states in Buddhism, they may show karuna by being happy for others and maintaining stability and calm in the face of both happiness and suffering.
- Feeling a concern for the suffering all people have to endure in the world / as if it was their own suffering / to selflessly act to alleviate suffering wherever it appears and / then this could be achieved through meditation.
- Wanting others to be free of suffering / recognising that a person cannot be truly happy while others are still suffering / helping people who are mentally, emotionally or physically distressed.
- A crucial quality to be developed in becoming a bodhisattva / having a desire to relieve people of their suffering.
- Compassion should be developed equally with wisdom in the Mahayana tradition (but not necessarily in the Theravada tradition).
- See and develop compassion as one of the four sublime states along with loving kindness, sympathetic joy and equanimity.
- Seeing it as a way of avoiding samsara and rebirth.
- Different from just pity so a desire to relieve others who are suffering for its own sake.
- To see giving compassion as dana paramita or 'the perfection of giving' so important for how a Buddhist gives dana, as a teaching, as material goods to someone in need or as a counsellor, etc.
- Rokpa is a Tibetan word meaning 'help' or 'friend' and is the name given to the 1986 international charity which was set up and based in the premise of showing compassion to others.

**0 2 . 4** Explain two reasons why believing in kamma (karma) is important for Buddhists today.

**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:**

- In Buddhism it is intentional actions that have consequences / because actions have consequences a Buddhist will be mindful on decisions they make / good kamma (karma) earned can reduce suffering.
- Understanding kamma (karma) is another manifestation of paticcasamuppada / repeated actions develop habits so if someone acts with anger on a regular basis they will generally become an angry person.
- Kamma (karma) shows that people are not really punished or rewarded for their actions but rather by their actions so Buddhists will be mindful of what they do in life.
- What Buddhists do in this life will impact on their rebirth so everything they do and say will sow the seeds for a future rebirth.
- Their kamma (karma) will lead to which of the six realms they will be reborn into; the gods, the angry gods, the animals, tormented beings, hungry ghosts or the human realm.
- Kamma (karma) is empowering because it can change the future through their own actions / if a Buddhist cultivates skilful mental states and actions, they can live a happier life and have a favourable rebirth.
- Good ethical behaviour is a major part of the Eightfold Path, so acting compassionately towards others, not harming animals, being patient and helping anyone in need in the community are all part of building up good kamma (karma), etc.

**Specific teachings might include:**

- The Tibetan Wheel of Life suggests that the type of world Buddhists will be reborn into for example a human, animal or heavenly being) is said to depend on the quality of their actions (kamma or karma) in their previous lives.
- Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox.' Dhammapada verse 1.

- 'Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts, happiness follows him like his never-departing shadow.' Dhammapada verse 2.
- 'I am the owner of my karma. I inherit my karma. I am born of my karma. I am related to my karma. I live supported by my karma. Whatever karma I create, whether good or evil, that I shall inherit.' Anguttara Nikaya verse 57.

**0 2 . 5** 'Rituals associated with death have little importance to Buddhists.'

**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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <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

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

#### **Arguments in support**

- When a Buddhist dies, karmic energy leaves the body and is reborn into a new one so rituals associated with mourning and death are pointless.
- Death is not seen as the end but a transition between this life and the next.
- There are so many different funeral practices in different Buddhist countries, rituals have become more culturally based rather than Buddhist.
- Little money is spent on Buddhist funerals which may say something about their worth (particularly in the Theravada tradition).
- Deceased may be cremated or buried in Buddhism, there is no one important ritual.
- Death is a natural part of life for Buddhists so there is greater acceptance of what is happening rather than marking the occasion with a lavish funeral.



- Buddhist death rituals will not aid the journey to enlightenment so may be deemed pointless, etc.

**Arguments in support of other views**

- The Tibetan 'sky' burial is a very well known and traditional way in which the body is left on a high place as a gift to the vultures, so is an important ritual in this tradition.
- Giving away one's body in a special ritual is considered both a practical and generous act / revered teachers have always been cremated and their remains placed in a chorten (Tibet) or stupa (Theravada and Mahayana) to become a site of worship or pilgrimage and this could place greater emphasis on a death ritual and a greater understanding of the Buddhist faith
- Death rituals often involve prayers and offerings and are made every seven days for a set period of forty nine days in total.
- In Japan, the coffin is always placed with the head facing west / chanting takes place and reading from the Lotus Sutra / relations gather after the cremation and pick out the bones from the ashes, using chopsticks.
- A shrine may be set up with a picture or portrait of the deceased and offerings are made; all of which would not happen if the death rituals were not that important.
- Sermons are given by senior monks / donations are made to worthy causes.
- Mourning rituals give the family and friends the opportunity to reflect on the teaching of impermanence and the chance to send good thoughts to the mourners.
- Some Buddhists believe it is possible to transfer the kamma (karma) created by a person's own good actions and deeds to someone else, etc.