



GCSE RELIGIOUS STUDIES A 8062/11

Paper 1: Buddhism

Mark scheme

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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

0 1

Buddhism: Beliefs

0 1 . 1

Which one of the following means ‘emptiness’ in Buddhism?

[1 mark]

- A Anicca
- B Arhat
- C Skandha
- D Sunyata

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

Answer: D Sunyata

0 1 . 2

Give two of the Three Marks of Existence.

[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 some of the following points, but all other relevant points must be credited.

Dukkha / suffering / ‘all is ill’ / dissatisfaction / unsatisfactoriness / Anicca / impermanence / nothing stays the same / things are continually changing / Anatta / no permanent self / no permanent soul / no fixed self / no fixed soul.

0 1 . 3 Explain two ways in which the concept of dependent arising (paticcasamuppada) influences 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.

- Everything arises and continues in life dependent on conditions / to act in a way that they think about the consequences of their actions.
- Nothing is permanent and unchanging.
- ‘When this is, that is’ / ‘from the arising of this comes the arising of that’.
- ‘When this is not, that is not’ / ‘when this ends; that ends’.
- Life is an interdependent web of conditions / we depend on certain conditions to survive
- Nothing is eternal including human beings.
- Everything is in a constant process of change / Buddhists will not want to form attachments.
- The Dalai Lama said, “all events and incidents in life are so intimately linked with the fate of others that a single person on his or her own cannot even begin to act.”
- The Tibetan Wheel of Life illustrates the process of dependent arising which represents the Buddhist teaching on rebirth.
- The type of world a Buddhist is born into is said to depend on the quality of their actions in their previous life.
- Intentions lead to actions / actions lead to consequences / good actions lead to a more favourable rebirth / Buddhists might believe that they should show more compassion (karuna) and loving kindness (metta) / Buddhists might want to break the habit of craving (tanha), etc.

0 1 . 4 Explain two reasons why the Four Sights were important to Siddhartha Gautama (the Buddha).

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.

- The First Sight: the Buddha saw a frail old man / his first real experience of old age / this sight showed the Buddha impermanence (anicca) and suffering (dukkha).
- The Second Sight: the Buddha saw someone lying in the road in agony / his first real experience of illness / his first real experience of sickness / illness becomes a reality of life for the Buddha / illness shows impermanence (anicca) and suffering (dukkha).
- The Third Sight; The Buddha saw a dead man carried through the streets in a funeral procession / his first real experience of death / he realised that death comes to everyone / if someone was born, they would go through the process of growing older, illness, suffering and death / there was no escape, even for kings.
- The Fourth Sight; a different sight to the other three; a holy or religious man / the Buddha saw a man dressed in rags and carrying an alms bowl / the man had a peaceful expression on his face / the Buddha felt inspired to be like this holy man and to become a wandering truth-seeker / this was perhaps the beginning of the Buddha's quest to search for the answer to the problem of why people suffer and how to stop that suffering, etc.

Sources of authority might include:

'...ageing is suffering, illness is suffering, death is suffering.'

Amid such splendour and a delicate life, it occurred to me: 'an uninstructed wordling, though himself subject to old age, not exempt from old age, feels repelled, humiliated, and disgusted when he sees another who is old, overlooking his own situation. Now I too, am subject to old age and am not exempt from old age...' Mahapadana Sutta.

"Oh, my prince," said Channa, "do not hold this man like that. This man is sick. His blood is poisoned. He has plague fever and it is burning all over his body. That is why he is crying loudly without being able to speak." Channa in conversation with the Buddha.

NB Some students may offer a holistic approach to their response whereas other students might offer one or two of the sights only. Each is credit worthy in its own way.

NB If the four sights **only** are mentioned – max 2 marks.

Accept all other sources of authority that correctly support the beliefs given.

0 1 . 5 ‘All Buddhists should aim to become a Bodhisattva.’

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

- To become a Bodhisattva is to elevate the status of compassion to that of wisdom, thereby being much less selfish an ideal than the Arhat, as one would want to save all beings from suffering.
- A Bodhisattva remains in the cycle of births, deaths and rebirths, to help others.
- Mahayana Buddhists believe that the original emphasis of the Buddha’s teachings to his disciples was to ‘go forth for the welfare of the many’, and this is a great thing for Bodhisattvas to do.
- A Bodhisattva will have attained certain attributes (the six perfections/paramitas), and this is a high goal to achieve.
- A Bodhisattva can become transcendent, not just earthly.
- A Bodhisattva can appear in different forms to help others and to lead them to enlightenment.

- Mahayana Buddhists can pray to Bodhisattvas in times of need, thereby suggesting their great status, etc.

Arguments in support of other views

- Becoming an Arhat is the spiritual goal of Theravada Buddhism, so is also very important as a Buddhist spiritual ideal.
- It is someone who has become enlightened and a 'perfected person', so it would be difficult to find something better to achieve.
- An Arhat has been able to overcome the main causes of suffering, such as greed, hatred and delusion (the three fires or poisons).
- It is someone no longer reborn when they die, and someone who is finally freed from the suffering of existence in the cycle of births, deaths and rebirths.
- A Buddhist is following in the steps of the first five monks the Buddha was with, so very prestigious.
- In Pure Land Buddhism, the aim may well be to achieve a rebirth in the Tushita heaven (Western Paradise) and be one step closer to enlightenment.
- The ultimate goal is nibbana (nirvana) and how a Buddhist achieves this doesn't matter, etc.

0 2

Buddhism: Practices

0 2 . 1

Which one of the following is the festival that remembers the Buddha's birth, enlightenment and death?

[1 mark]

A Karuna

B Samatha

C Wesak

D Zazen

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

Answer: **C** Wesak

0 2 . 2

Give two of the five moral precepts.

[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 some of the following points, but all other relevant points must be credited.

Do not take life / abstain from taking anything that has a life force / do not take anything that has a life force / no killing / belief in ahimsa / do not steal / abstain from taking the not given / do not take the not given / do not misappropriate / no sensual misconduct / abstain from sexual / sensual misconduct / no sexual misconduct / no adultery / no false speech / abstain from bearing false witness / no gossiping / no lying / no perjury / no false speech in body language / no intoxicants that tend to cloud the mind / abstain from taking intoxicants that tend to cloud the mind / no taking of drugs.

0 2 . 3 Explain two contrasting ways in which a Buddhist might use visualisation in meditation.

[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 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.

- Some Buddhists use the visualisation of an object (kasina) in meditation / requires the meditators to visualise an object in their mind / look at an image for inspiration, then get rid of the image, then simply imagine or visualise it in their mind / imagine in as much detail as possible and perceive it as fully as they can / examine all the qualities of that object, etc.
- Some Buddhists, such as Tibetans, will visualise a 'deity' instead when they meditate / not a god as such but a being who has become fully enlightened such as a Buddha or Bodhisattva e.g. Avalokiteshvara / they will focus on the deity's characteristics and qualities / they might imagine themselves as that deity to try and gain the same type of qualities, etc.
- Some believe that visualising themselves as the Buddha helps to stimulate and awaken their Buddha nature / Pure Land Buddhists might focus on Amitabha or Amida Buddha (chanting and / or recitation) to help them gain entry into the pure land / some use paintings or thangkas to help them visualise during meditation / some use a mandala or pattern to visualise or focus on.
- There may be a reference to metta meditation and the meditator might visualise or imagine themselves a good friend, a 'neutral' person or a 'difficult' person looking happy.
- The Medicine Buddha is a Buddha related to healing / Buddhists believe that visualising the Medicine Buddha will heal them and reduce their suffering and may even increase their own healing powers, etc.

0 2 . 4

Explain two reasons why retreats are important for some 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.

- A retreat is a period of time spent away from everyday life in order to focus on meditation and practice
- Buddhists might want to follow the example of the Buddha who spent time in retreat
- Opportunity to spend some time away from a busy schedule to practice meditation and meditation techniques
- opportunity to be with likeminded Buddhist believers for a period of time
- opportunity to visit a Buddhist monastery
- a way to deepen an understanding of different aspects of the Buddhist faith
- opportunity to study Buddhism as a religious faith
- taking part in Buddhist rituals
- taking part in workshops
- taking part in study groups and talks
- Buddhists monks and nuns may take on additional rules (vinaya) / precepts
- in Theravada communities, monks observe vassa, the rainy season in an annual retreat that lasts three months or so which means that they can dedicate more time to study and meditation
- Buddhists can be encouraged by the example of others on retreat and re-establish their lives in a new way, etc.

Sources of authority might include:

- ‘The Sangha of the Blessed One’s disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully’. From the Triratna.
- The Buddha in the Dhammapada, verse 276; ‘You must show energy. The Tathagatas (Buddhas) are only teachers. Those who have entered on the path, the meditative, will be released from Mara’s fetter.’
- ‘Work out your own salvation. Do not depend on others.’ The Buddha.
- ‘No one saves us but ourselves. No one can and no one may. We ourselves must walk the path.’ The Buddha.
- Lama Zopa Rinpoche: ‘This is the first reason for doing retreat – to develop the basic human qualities of affection and loving kindness. The second reason is that it gives us the time for putting into practice the teachings we have received.’ etc.

Accept all other sources of authority that correctly support the beliefs given.

0 2 . 5 'The law of kamma (karma) makes all Buddhists behave well.'

Evaluate this statement.

In your answer you:

- 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

- It is regarded as a natural moral law, so Buddhists will be governed by it .
- 'Good gets good. Evil gets evil. Like attracts like. This is the law of kamma.' (Narada Thera).
- Since everything in life is connected in some way, activities have consequences, and Buddhists know this.
- It is based on the idea of cause and effect / some Buddhists believe in the transference of merit at funerals etc, so it must be important.
- Once the good outweighs the bad in one's life, the quality of life improves for that person.
- 'We ourselves are responsible for our own deeds, happiness and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. In short, we ourselves are our own kamma (karma).' (Narada Thera).

- The actual workings of kamma (karma) are regarded as impersonal, but they may begin with a person and have personal motives.
- Kamma (karma) has an impact on rebirth, and all want a favourable rebirth if they have not already become enlightened.
- Kamma (karma) is represented in the Tibetan Wheel of Life, which many Buddhists accept as a world view.
- If Buddhists take on the qualities of a Buddha, they would naturally earn good Kamma (karma).
- Buddhists follow the eight fold path would be encouraged to follow right Speech, Action and Livelihood, etc.

Arguments in support of other views

- Buddhists have to live their lives and cannot be constantly thinking about good or bad kamma (karma).
- Some Buddhists might behave badly anyway despite the law of kamma (karma).
- Some Buddhists may not believe in the law of kamma (karma).
- If a Buddhist tries to live by the code of the five moral precepts, it may be difficult to live by; for example, to not harm or kill any living thing is impossible in today's world; so, this will affect their kamma (karma) anyway.
- Likewise, it may be difficult to avoid manipulating or taking advantage of others in the competitive world in which we live, so again potentially earning bad kamma (karma).
- A Buddhist's intentions may be good and honourable, but the outcome may be bad, so where would they stand on the law of kamma (karma)?
- Accept examples to illustrate a point, eg Myanmar.
- The Buddha told his followers to work out their own salvation with diligence so this seems to bypass any notions of kamma (karma) , etc.
- Pure Land Buddhists are encouraged to chant Amitabha's (Amida's) name rather than focus on building up good kamma (karma).
- Accept examples to illustrate a point, eg Myanmar, where a few years ago Buddhist monks were protesting about Muslims and driving them out of Myanmar into Bangladesh clearly unconcerned about the prospect of any bad kamma (karma) for this action, etc.