

GCSE RELIGIOUS STUDIES

BUDDHIST PRACTICES

REVISION GUIDE



AQA Specification
Exam 1

Exam Information

You are completing the Full Course GCSE Religious Studies Specification A with the exam board AQA. At the end of year 11 you will have to sit 2 exams.

| Exam 1 = Paper 1A Paper Reference 8062/1A | Exam 2 = Paper 2A Paper Reference 8062/2A |
|---|---|
| <p>You have to have studied two religions and answer on both. You have studied Christianity and Buddhism.</p> <p>DO NOT ATTEMPT TO DO ANOTHER RELIGION YOU WILL NOT KNOW ENOUGH.</p> <p>Christianity and Catholic Christianity are not the same make sure you do not answer the incorrect one.</p> <p>On each religion, there are 10 parts (individual questions to answer) 5 of these will be on beliefs/teachings and the other 5 will be on practices. We know the types of questions that will be asked for and how many marks each of these will be out of. You will have practiced this throughout the GCSE but guidance is also offered here.</p> <p>The maximum mark for this paper is 101. The marks for questions are shown in brackets.</p> <p>Spelling, Punctuation and Grammar (SPaG) will be assessed in the 12 mark questions. The marks for SPaG are shown below the mark allocation for each question. The best of these marks will be included in your total for the paper.</p> <p>The paper is 1 hour 45 minutes long. You are advised by the exam board to spend 50 minutes on each religion.</p> | <p>You have studied four themes. In this exam you are tested on your knowledge of these four themes and religious views. You have to know both the Christian and the Buddhist views as well as your own.</p> <p>The four themes you have studied are: Theme A Relationships and families Theme B Religion and Life Theme D Religion, peace and conflict Theme E Religion, crime and punishment T</p> <p>DO NOT ANSWER ANY OF THE OTHER THEMES IN THE BOOKLET. YOU ONLY HAVE TO DO FOUR AND YOU HAVE NOT LEARNT THE OTHERS.</p> <p>Each theme will have 5 parts. We know the types of questions that will be asked for and how many marks each of these will be out of. You will have practiced this throughout the GCSE but guidance is also offered here.</p> <p>The maximum mark for this paper is 96 plus 5 marks for Spelling, Punctuation and Grammar. The marks for questions are shown in brackets.</p> <p>Spelling, Punctuation and Grammar (SPaG) will be assessed in the 12 mark questions. The marks for SPaG are shown below the mark allocation for each question. The best of these marks will be included in your total for the paper.</p> <p>The paper is 1 hour 45 minutes long. You are advised to spend 25 minutes on each theme.</p> |

Places of Worship

Buddhists can worship at home or in a communal space such as a temple.

Temple

A temple is at the heart of a Buddhist community. Temples come in many different shapes and sizes; some even have many buildings. Temples may include the following:

- A main hall where Buddhists practice together. This will include a statue or statues of the Buddha
- A meditation hall, only for meditation (this is called a gompa in Tibetan Buddhism)
- A study hall for meetings or lectures
- A shrine (Bodhisattva in Mahayana Buddhism) dedicated to the Buddha
- A pagoda or stupa, which is a tiered tower or mound like structure used to contain holy relics

Temples are important places because Buddhists come together to study, meditate and practice together. Lay Buddhists may listen to talks given by Monks. Lay people often take offerings to support members of the monastic community.

Shrines

Buddhists make offerings at a shrine, as a way of paying respect to the Buddha. They symbolise different aspects of his teachings:

- An offering of light (candle) symbolises wisdom. The light drives away the ignorance of darkness
- An offering of flowers (which will die) signifies that everything is impermanent
- An offering of incense symbolises purity, reminding Buddhists of the importance of practicing pure thoughts, speech and conduct.



The focus of the Shrine is the statue of the Buddha (the Buddha rupa)

Shrines can be found in a temple or a home; they are a focus of meditation

“The time and effort required to keep the shrine clean and replenished with flowers and other offerings is considered a skilful activity to focus one’s mind in the spiritual practices”

Lama Choedak Rinpoche
(Tibetan Buddhist Monk)

Monasteries (Viharas)

- A building where a community of monks or nuns live to spend their lives dedicated to their spiritual practice, where they live a simple lifestyle.
- A stupa is really important because it contains relics to symbolise where Buddha was cremated and his ashes were left to rest after his death.


Revision activity: Explain why temples and their contents are important for Buddhists.

How do Buddhists worship?

What's the purpose?

- Express gratitude and respect for Buddha and show how important he is in their lives
- Focus on their faith by developing their understanding of Buddha's teachings
- Remind themselves of the nature of existence (way of life), leading to the wisdom and compassion of enlightenment.

How do Buddhists worship?

| Chanting | Reciting Mantras |
|---|--|
| <ul style="list-style-type: none"> • Before written texts, Buddhists memorised the teachings and passed them on by word of mouth • Today, Buddhists still chant sacred texts such as; the three refuges, five moral precepts and Bodhisattva vows. • Chanting is a devotional practice: the aim is to make sure that people understand the teachings of Buddha in greater depth, as well as to concentrate and clear the mind <div style="text-align: center; margin-top: 10px;">  </div> | <ul style="list-style-type: none"> • A mantra is a sequence of sacred syllables that is usually chanted over and over, some times spoken and sometimes experienced in the mind • Some Buddhists believe that mantras have transformative powers • They can be used in meditation to focus the mind and call on the spiritual qualities of the Buddha • The most common mantra in Tibetan Buddhism is '<i>om mani padme hum</i>' which means The word Mani means "jewel" or "bead", Padme is the "lotus flower" (the Buddhist sacred flower), and Hum represents the spirit of enlightenment. • This mantra helps them to understand compassion and better help them experience this quality in their lives • Buddhists can recite a mantra hundreds or even thousands of times, often using a mala (string of prayer beads, usually with 108 beads) in order to count the number of recitations. |

Revision activities

Match up the correct elements of Buddhist worship with the definitions

| | |
|------------------|---|
| Offerings | Reciting a passage from a Buddhist text |
| Mala | A spiritual practice of reflecting deeply on Buddha's teachings and the nature of reality |
| Bowing | Repeating ' <i>om mani padme hum</i> ' over and over again |
| Chanting | A chain of beads, used to count recitations |
| Sacred text | Bending the body three times in front of shrine, to recall the three refuges |
| Reciting mantras | A text containing the Buddha's teachings |
| Meditation | Flowers and incense on a shrine |

Meditation

“... you should so train yourself that with respect to the seen there will be merely the seen, that with respect to the heard there will be merely the heard, that with respect to the sense there will be merely the sensed, that with respect to the cognised there will be merely the cognised.”

The Buddha in the *Udana* p.8

The Practice of Meditation

- Before starting, Buddhists might recite verses praising the three refuges: the Buddha, the Dhamma and the Sangha
- Theravada Buddhists recite the five moral precepts
- During meditation, the meditator focuses their attention on physical sensations, developing calm and stability – whenever they notice that their mind has become distracted, they refocus on physical attributes
- Buddhists may focus on a variety of different objects, processes, character traits or emotions when they meditate; from a candle flame to the development of wisdom

| Type of meditation | Which vehicle? | What is it? |
|------------------------------------|----------------|--|
| Samatha Meditation | Theravada | Develop calm and positive emotion |
| Vipassana meditation | Theravada | Develop understanding and wisdom |
| Learning scripture by heart | Tibetan | Split into two stages: Analytic stage: think carefully about the meaning of the text Concentrative: aim to fully understand the meaning of the text |
| Metta Bhavana | All vehicles | The aim is to develop a sense of compassion towards oneself and then to others and to let go of bad feelings. The aim is to create a loving sense of calmness and positivity. |

The purpose of meditation:

Meditation has two significant aims:

1. Develop a calm, still and focussed mind
 2. Develop a greater understanding of the Buddha’s teachings in order to gain a better insight into the true nature of reality.
- NOTE: Although Buddhism does not believe in a creator God, some forms of Mahayana Buddhist meditation involves visualising and praying to the Buddha, other Buddhas and Bodhisattvas

“Even the gods envy those awakened and mindful ones who are intent on meditation, wise, delighting in the peace of the absence of desire”

The Buddha in the *Dhammapada*, verse 181

Revision Activities

1. Explain why meditation is so important to Buddhists (4 marks)
Remember: two well developed points with reference to evidence (use the quotes above)
2. How does the Buddhist centre or Vihara near your home help people to meditate? Which forms of meditation do they use?

Samatha Meditation

Samatha meditation is a 'calming meditation'; a type of meditation that involves calming the mind and developing deeper concentration.

Mindfulness of breathing

Normally our attention is split across many things, however Samatha meditation makes Buddhists gently return their attention to their breathing:

"Breath is the bridge which connects life to consciousness, which unites your body to your thoughts. Whenever your mind becomes scattered, use your breath as the means to take hold of your mind again."

Thich Nhat Hanh (Vietnamese Buddhist Monk)

Breathing is the most popular focus of samatha meditation, however Buddha listed 10 other kasinas (items of focus) for meditation: earth, water, fire, wind, blue, yellow, red, white, space and consciousness. The object simply gives the person an object to focus on.



The Purpose of Samatha Meditation

- Develop a calm and concentrated mind
- This is preparation for developing wisdom (vipassana meditation)
- Buddhists understand that distraction is a normal part of meditation and that people should not become discouraged by distraction. There is no way to fail, but the need to practice is greater.

"You must show energy. The tathagatas [Buddhas] are [only] teachers. Those who have entered [on the path], meditative, will be released from Mara's fetter."

The Buddha in the Dhammapada, verse 276

Revision Activities

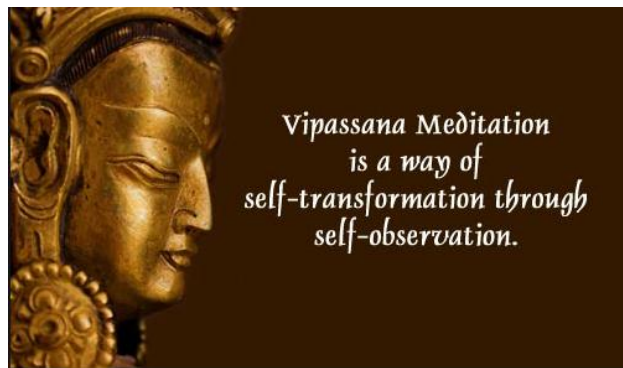
1. Draw a circle. On the outside of the circle, write all of the distractions that you would like to eliminate during a samatha meditation. On the inside, write what you would want to focus on.
2. Using your circle, explain the main purpose of samatha meditation. Could this work even if you weren't a Buddhist?

Vipassana Meditation

The purpose of this type of meditation is to try to gain insight into the true nature of reality – to see things as they really are. They may do this by reflecting upon the **three marks of existence**: that all experience is characterised by impermanence, nothing has an independent and unchanging identity and that attachment leads to suffering.

The meditator also uses mindfulness of breathing (as seen with Samatha meditation) but the object of focus is different. Whereas Samatha meditation requires focus upon one simple object (one kasinas), in Vipassana meditation **everything** can be explored objectively, including things that are personal to the meditator.

Vipassana meditation helps Buddhists to understand how all things are characterised by the three marks of existence, and to develop greater awareness about the world. This makes meditation an essential part of the eightfold path, with the goal of developing complete understanding and achieving enlightenment.



The meditator might reflect on the body and how people can become attached to their bodies, or on an unattractive aspect of the body to create a detachment from their body.

The meditator might switch focus between a range of things. The aim in Vipassana meditation is to understand the true nature of things by thinking about them mindfully. Whereas Samatha meditation includes developing powers of concentration by focussing on one object. This is the **key** difference.

This may lead to negative emotions, such as nervousness or annoyance which they would consider with mindful kindness. Alternatively, they might hear the sound of rain falling outside and focus on this.

Zazen Meditation

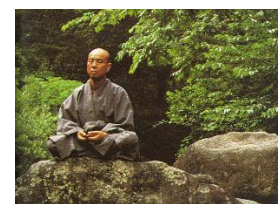
Zazen is a Japanese word which means 'seated meditation' and is a form of meditation practiced in Zen Buddhism.

Purpose

Zen leads the meditator to a deeper understanding of the nature of existence. The meditator sits (relaxing and focuses on mindfulness of breathing before beginning) and focuses their awareness on the present moment. While thoughts and experiences come and go, the meditator returns to the present moment.

Revision activity:

Attempt one of these types of meditation. You may find a tutorial on YouTube to be helpful. Write down your thoughts and feelings afterwards.



The Visualisation of Buddhas and Bodhisattvas

Visualisation: imagining or 'seeing' an object in one's mind.

Buddhists will try to imagine an object as fully as they can, imagining and examining all of the qualities and characteristics of the object. They will try to hold the image in their mind for as long as possible.

Deity Visualisation

- Tibetan Buddhists will visualise a 'deity' when they meditate. Deities, for Buddhists, are not gods but a being who has become fully enlightened, such as a Buddha or Bodhisattva
- The meditator isn't only focussed on physical qualities, but the characteristics of the deity
- Essentially, you imagine what you want to be in order to become a better person
- Some Mahayana Buddhists visualise themselves as a Buddha to help stimulate them and awaken their Buddha nature

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| The 'Medicine Buddha' | Related to healing. Visualising this Buddha will help to heal them and reduce suffering, may even increase their own healing powers. |
| Avalokiteshvara | One of the most popular Bodhisattvas. Related to compassion. Helps Buddhists to develop their own sense of compassion, which is necessary to attain enlightenment |
| Buddha Amitabha | Pure Land Buddhists worship Buddha Amitabha in the hope that he will help them to be reborn in the pure land and achieve enlightenment quicker. They visualise Buddha Amitbha during meditation. |

Using thangkas or mandalas

Thangka: a detailed painting of a Buddha or Bodhisattva

Mandala: an intricate, circle shaped pattern that is used for meditation

They are sacred diagrams that represent Buddhist principles or teachings. Buddhists who are highly skilled in visualisation can study a thangka or mandala and imagine it in their mind, visualising all of the tiny intricacies.



Revision Activity:

Colour in the mandala on the right.

Shut the revision guide and try to visualise the mandala.

Was it relaxing or frustrating? Do you think it is helpful for meditation? Is it more geared towards Samatha or Vipassana meditation?

In Tibetan monasteries, monks can make mandalas out of brightly-coloured sand. It can take weeks to make, but mandalas are brushed away as soon as they are finished to remind monks of the impermanence of life. They are never kept as works of art, because they may become attached which is against Buddhas teachings.

Ceremonies and Rituals associate with death and mourning

Buddhist beliefs about death

Buddhist tradition teaches that:

- When a Buddhist dies, their kammic energy leaves their body and is reborn in a new one
- Death is not the end, but a transition from one form to another
- While Buddhists will naturally grieve the loss of people they loved, they think about Buddha’s teachings on impermanence being a natural part of life.
- Funerals are a reminder of impermanence. Nothing lasts. People suffer less if they accept this.

| Theravada funerals | Ceremonies and Rituals in Tibet and Japan |
|---|---|
| Very little money is spent on funerals, family and friends may donate the money to a worthy cause and transfer the merit to the deceased (transfer good kamma) | Ceremonies differ greatly between various Tibetan and Japanese traditions |
| Rituals that transfer merit to the deceased may also be performed, such as offering new cloth to make new robes to a senior monk of a nearby monastery on behalf of the deceased person | Tibetan tradition of ‘sky-burial’, in which the body is left in a high place as a gift to the vultures. In a mountainous country short of firewood and often too frozen for grave-digging, giving ones body was seen as a practical and generous act. |
| A shrine may be set up to display the deceased portrait, along with offerings to the Buddha of candles, incense and flowers. An image of the Buddha is usually placed beside or in front of the shrine. | It is more common now to burn the body. Revered teachers have always been cremated. In all cases, ceremonies involving prayers and offerings of yak-butter lamps may be made every seven days for the next 49 days. |
| Buddhists may be buried, although cremation is traditional and more common. Monks will perform last rites before the casket is sealed. Mourners will follow the hearse and send good thoughts to the family and contemplate the impermanence of life. | It is common across all Japanese traditions for relations to gather after the cremation and pick out the bones from the ashes, using chopsticks. As in Tibet, these remains may be kept for 49 days and prayers offered every seventh day. |

Revision activities:

Read the following statements. Which do you think Buddhists would agree with and which do you think Buddhists would disagree with?

Give reasons for your answers

- a) ‘There is no life but this one. When you die, that’s it. What is important is making the most of this life because it’s all you’ve got’.
- b) ‘I believe life is the same as all energy; it never ends but rather passes from one living thing to another’
- c) ‘My nan died five years ago but somehow I feel that she is still with me at times. Your spirit has to live on after death.
- d) ‘I know that I believe in a heaven. I want to go there when I die. I can pray to God and he will take me there at my death’



Wesak and Par nirvana Day

Wesak

- It is celebrated on the full moon during the months of Wesak (usually in May)
- The festival commemorates three major events in the Buddha's life: his birth, his enlightenment and his passing into paranirvana (the final state of nibbina)
- All three of these events are said to have happened on a full moon
- Wesak is a festival to honour and remember the teachings of the Buddha

How is it celebrated?

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| Buddhists light up their homes with candles, lamps or paper lanterns and put up decorations. | They make offerings to the Buddha, and may give gifts such as food, candles and flowers to the monks in the local monastery. | In return, the monks may lead some meditation, chant from Buddhist scriptures, or give sermons about the Buddha's teachings. |
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How Wesak is celebrated in...

Singapore: ceremonies where caged birds and animals are released as a symbol of liberation, and to signify their release from past troubles and wrong-doing

Indonesia: giant paper lanterns are lit to float up into the night sky. Light is an important symbol during the festival, and is associated with a number of different meanings: light overcoming darkness, Buddha reaching enlightenment and as a sign of hope.



Paranirvana Day

- Mahayana Festival that is celebrated during February to remember the Buddha's passing into paranirvana
- The festival is a more solemn occasion than Wesak
- It provides Buddhists with a chance to reflect on their own future death and to remember friends or relatives who have recently passed away. Impermanence is the focus for the day

Key Buddhist text for the day: *Mahaparinirvana Sutra* which describes Buddha's last days, and passages from it are often read on Paranirvana Day

Buddhists might read and reflect at home or join others for Puja in a monastery

Some places will organise retreats, because the day is seen as a suitable occasion for quiet meditation and reflection.

It is also a traditional day to pilgrimage to the site of Buddha's death: Kushinagar in India.

Revision Activity: 'Religious festivals are just an excuse for people to have fun'. Evaluate this statement using AFRO.

Kamma (Karma) and Rebirth

Kamma is a principle that explains how the ethical impulses behind a person's actions lead in the direction of either suffering or happiness. Buddhism speaks of 'skilful actions' and 'unskilful actions'.

Skilful actions: good, ethical actions or behaviour

Unskilful actions: bad, unethical actions or behaviour

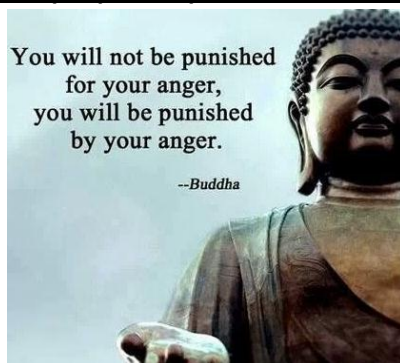
Skilful actions lead to happiness and unskilful actions lead to suffering

The consequences of a person's actions can be understood in different ways:

Habits develop through repeated behaviours

- i. If someone regularly acts with anger, they become an angry person
- ii. Anger is not a pleasant state and this leads to suffering
- iii. State of mind leads to actions: angry people shout, break things, beep their horn when driving and create a situation where no one wants to be around them

Kamma shows not that people are punished or rewarded by their actions



A person's actions in this life will impact future rebirth. Depending on a person's kamma, they may be reborn in one of six realms: the realm of the gods, the realm of the angry gods, the realm of the animals, the realm of the tormented beings, the realm of hungry ghosts or the human realm. The human realm is accepted as the best in which to gain enlightenment.

Kamma is empowering for Buddhists because it means that they have control of their future through their present actions. By practising skilful actions and states, they can live a happier life with a more pleasant rebirth.

Buddhist Ethics

- 'Right action' is one of the spokes of the eightfold path, so acting morally, ethically and skilfully is important for Buddhists – to reduce suffering and to reach enlightenment.
- The concept of Kamma is central to Buddhist ethics – the whole community benefits from skilful actions.

Revision activities:

1. Write a short story to illustrate how a Buddhist's actions cause either suffering or happiness and how this affects their rebirth.
2. Do you think intention or consequence is more important when considering an action?

Compassion (karuna)

I believe that at every level of society, the key to a happier and more successful world is the growth of compassion.

Tenzin Gyatso (the Dalai Lama)

Karuna: compassion; feeling concerned for the suffering of other people and wanting to relieve their suffering

- It means wanting others to be free of suffering and being moved to do whatever is possible to relieve the suffering of others
- It also means recognising when you are suffering and having compassion towards yourself
- A person cannot be truly happy while there are others in the world who are suffering

The Four Sublime States

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| Loving-kindness | Compassion |
| Sympathetic joy (being happy for others) | Equanimity (being stable and calm in the face of happiness and suffering) |

These are four states that it is important for all Buddhists to develop. Together, they explain how one should act towards others and themselves.

Ethical dilemma: If a scientist developed the world's most dangerous nuclear bomb and sold it to the highest bidder, without understanding their intention, he lacks the wisdom to understand the power of his intervention and the compassion (karuna) to for those who it may be used on.

ROPKA

ROPKA is a charity, set up in the 1980s which helps to run schools and educated children in Zimbabwe, Nepal and Tibet.

The aim is to help families to escape poverty through better education, but also teach children about the value of compassion.

ROPKA believe that learning how to be kind and developing a desire to help others is the way to bring real and lasting change.



Revision Activity:

What would a response based upon 'Karuna' look like towards: poverty, racism or asylum seekers.

Write a short newspaper story to explore this.

Loving Kindness (metta)

Metta: loving-kindness; showing a benevolent, kind, friendly attitude towards other people

Distinction with Karuna:

- Metta is a desire for people to be happy
- Attitude of warmth and kindness towards all people
- Karuna arises when metta comes into contact with a specific person who is suffering
- Example of metta: wishing for your friend to be happy
- Example of karuna: friend has had an accident; the person's good will towards them transforms into compassion



"Just as a mother would protect with her life her own son, her only son, so one should cultivate an unbounded mind towards all beings, and loving-kindness towards the world"

The Sutta Nipata verses 149-150

Buddhists believe that those who cultivate metta will feel at peace because they see no need to possess any ill will or hostility towards others. Radiating metta is thought to contribute to a world of love, peace and happiness.

Loving-kindness meditation

These five steps help Buddhists to develop an attitude of metta and cultivate loving-kindness towards:

1. Yourself
2. A good-friend
3. A 'neutral' person (you see them a lot but they don't bring strong emotions out of you, whether positive or negative)
4. A 'difficult' person (you dislike)
5. All four of these people, followed by everyone else in the world.

This may include thinking of all of the positive things about each person and sending them loving kindness and start with phrases such as "May I be happy. May I be well. May I be safe. May I be peaceful."

"Just as compassion is the wish that all sentient beings be free of suffering, loving-kindness is the wish that all may enjoy happiness. As with compassion, when cultivating loving-kindness, it is important to start by taking a specific individual as a focus of our meditation, and we then extend the scope of our concern further and further, to eventually encompass and embrace all sentient beings."

Tenzin Gyatso (the Dalai Lama)

Revision Activity: 'Metta is impossible to show to everyone in the world'. Do you agree? Create a response using AFRO and a quote.

The Five Moral Precepts

1. To abstain from taking life
2. To abstain from taking what is not freely given
3. To abstain from misuse of the senses or sexual misconduct
4. To abstain from wrong speech
5. To abstain from intoxicants that cloud the mind



The impact of each precept:

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| First Precept | Buddhists do not harm or kill any living being, including animals. This is the reason that many Buddhists are vegetarians. |
| Second Precept | As well as not stealing, this means that they will not manipulate or exploit people (taking more from others than they would have given freely) |
| Third Precept | They should not engage in sexual activity that causes harm to others, such as adultery, rape or incest. |
| Fourth Precept | Buddhists undertake not to lie or gossip about other people. They aim to speak truthfully, kindly, helpfully and at the right time. |
| Fifth Precept | Not taking alcohol or drugs, is important for Buddhists who have committed themselves to developing calm, clear awareness. |

“Whoever destroys a living creature, and speaks untruth, takes what is not given in the world, and goes to another’s wife, and whatever man applies himself to drinking liquor and intoxicants, that person digs up his own root here in this very world”

The Buddha in the *Dhammapada*, verses 246-247

Buddhists do not believe in a god who will judge or punish them, so they follow the 5 precepts voluntarily. Buddhists practice the precepts more and more deeply as they progress.

“We just keep on working, we are patient with ourselves, and on and on it goes. Little by little our life comes more into alignment with the wisdom that gives rise to the precepts. As our mind gets clearer and clearer, it’s not even a matter of breaking or maintaining the precepts; automatically they are maintained”

Jan Chozen Bays (Zen meditation teacher)

Sometimes, however, Buddhists may have to balance on precept against another. What if being truthful might lead to more harm? It could be more ethical to lie, if this is motivated by genuine kindness.

The root precept is the first one – not to cause harm, the others help to support this. This links with the Buddhist belief of Kamma because intentions and reasons for doing things are very important in Buddhism. You have to want to follow the precepts to genuinely follow them.

Revision activity:

Re-write the five precepts as a series of five positive things. (DO rather than DO NOT). Eg. Do be kind to everyone.

The Six Perfections

The six perfections are qualities that express how a Bodhisattva lives, according to Mahayana Buddhists. The six perfections define the qualities that Buddhists should develop in order to live in an enlightened way. Spiritual life depends on the development of these.

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| Generosity | <p>Tibetan Buddhists talk about three types of giving</p> <ol style="list-style-type: none"> 1. Give material goods: food, clothes or money. This gives short term relief from people's problems, but does not present a long-term solution 2. Protection from fear. This helps people if they are in trouble or are afraid. 3. Give the Dhamma (the Buddha's teachings). This is seen as a gift that helps the recipients to help themselves, and therefore has a longer lasting impact. <p>The intention behind giving is very important. Buddhists should give without expecting anything in return. It is important to be aware of one's motivations for giving and ensure that they are pure.</p> |
| Morality | <p>The five precepts is a major part of Buddhist morality. Most Buddhists try to follow the five moral precepts and Mahayana Buddhists add an extra five: not to talk about others people's errors or faults; not to praise oneself and speak badly of others; not to be stingy; not to be angry; and not to speak badly of the three refuges.</p> <p>Buddhists use meditation to cultivate compassion to help with wanting to perfect morality.</p> |
| Patience | <p>A Bodhisattva embodies patience, which is expressed through tolerance and endurance. Buddhists should learn to endure personal hardship and to practice compassion towards those who show them anger.</p> <p>Accepting the Noble truths helps Buddhists to cultivate patience.</p> |
| Energy | <p>Cultivating mental energy and strength. Buddhists should put as much energy into the practice of the Dhamma as possible. They should generate the energy to strive for enlightenment over many years.</p> <p>This can be done in many ways: look after their own health, deepen different aspects of their own practice, or study the Buddha's teachings.</p> |
| Meditation | <p>Meditation is incredibly important to Buddhists (as we have seen), it helps them to develop the concentration and awareness needed to achieve the sixth perfection, wisdom.</p> |
| Wisdom | <p>All of the first 5 perfections contribute to the development of wisdom. Through meditating and studying the Buddha's teachings, and through living morally and ethically, Buddhists aim to develop full understanding of the nature of reality</p> <p>Mahayana Buddhists believe that the Bodhisattva, who is the ideal Buddhist, combines wisdom with compassion.</p> |

Revision activity:

Do you think it would be possible to cultivate these perfections in our society? Use AFRO (2 reasons for each argument) and quotes from Buddhist teachings.

