

Buddhist Religion Studies Class Seven



National Curriculum and Textbook Board, Bangladesh



বাংলাদেশের মানচিত্র খচিত পতাকা হাতে নারী মুক্তিযোদ্ধা



বীরপ্রতীক ক্যাপ্টেন ডা. সিতারা বেগম



বীরপ্রতীক তারামন বিবি

যুদ্ধাহত মুক্তিযোদ্ধাদের চিকিৎসার জন্য মুক্তিযোদ্ধাদের দ্বারা পরিচালিত ৪০০ শয্যার বাংলাদেশ হাসপাতালটি ভারতের আগরতলায় বিশ্রামগঞ্জে অবস্থিত এবং সম্পূর্ণ হাসপাতালটি বাঁশ দিয়ে তৈরি ছিল। ২ নং সেক্টরের অধীনে ক্যাপ্টেন ডা. সিতারা বেগম এ হাসপাতালে কমান্ডিং অফিসার (সিও) ছিলেন। তিনি নিয়মিত ঝুঁকি নিয়ে আগরতলা থেকে ঔষধ আর দরকারি সরঞ্জামাদি আনার কাজ করতেন। গুরুতর আহত মুক্তিযোদ্ধা অথবা অনাহার আর রোগে ভোগা শরণার্থীদের অক্লান্ত শ্রম ও মেধা দিয়ে মুমূর্ষু সময়ে নিঃস্বার্থভাবে সেবা দিয়ে গেছেন তিনি। মুক্তিযুদ্ধকালীন বীরত্বের স্বীকৃতি স্বরূপ বাংলাদেশ সরকার ক্যাপ্টেন ডা. সিতারা বেগমকে 'বীরপ্রতীক' উপাধিতে ভূষিত করেন।

কুড়িথামের শংকর মাধবপুরে ১১ নম্বর সেক্টরে কিশোর বয়সে মুক্তিযুদ্ধে অংশ নিয়েছিলেন তারামন বিবি। মুক্তিযুদ্ধের সময় মুক্তিযোদ্ধাদের জন্য রান্না করা, তাঁদের অস্ত্র লুকিয়ে রাখা, পাকিস্তানি বাহিনীর খবর সংগ্রহ করা এবং সম্মুখযুদ্ধে হানাদার বাহিনীর বিরুদ্ধে অস্ত্র হাতে লড়াই করেছিলেন তারামন বিবি। মুক্তিযুদ্ধে শুধু সম্মুখ যুদ্ধই নয়, নানা কৌশলে শত্রুপক্ষের তৎপরতা এবং অবস্থান জানতে গুপ্তচর সেজে সোজা চলে গেছেন পাক-বাহিনীর শিবিরে। দুর্ধর্ষ সেই কিশোরীর অসীম সাহসিকতার জন্য ১৯৭৩ সালে বাংলাদেশ সরকার তারামন বিবিকে 'বীরপ্রতীক' খেতাব প্রদান করেন।

Developed by the National Curriculum and Textbook Board as a Textbook according to the National Curriculum 2022 for Class Seven from the academic year 2023

BUDDHIST RELIGION STUDIES

Class Seven
(Experimental Version)

Writers and Editors

Dr. Dilip Kumar Barua

Dr. Suman Kanti Barua

Dr. Arup Kumar Barua

Arifa Rahman

Anupam Barua

Utpal Chakma

Shipra Barua

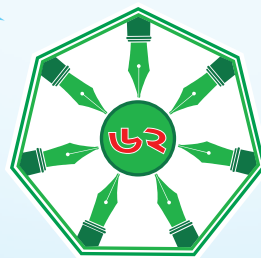
Translators

Ahmed Karim Hasnain

Rana Deb Barua

Editor

Arifa Rahman



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board

69-70 Motijheel commercial Area, Dhaka-1000

[All rights reserved by National Curriculum and Textbook Board , Bangladesh]

Published : December 2022

Art direction

Monjur Ahmed

Cover Design

Noor-E-Elahi

Illustration

Sajib Kumar dey

Rasel Rana

Graphics

Noor-E-Elahi



For free distribution by the Government of the People's Republic of Bangladesh

Printed by:

Preface

In this ever-changing world, the concept of livelihood is altering every moment. The advancement of technology, in accordance with knowledge and skill, has accelerated the pace of change. There is no alternative to adapting to this fast changing world. The reason is, the development of technology is at its zenith compared to any time in the human history. In the fourth industrial revolution era, the advancement of artificial intelligence has brought a drastic change in our employment and lifestyles and this will make the relationship among people more and more intimate. Varied employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that upcoming future.

Although a huge economic development has taken place throughout the world, the problems of climate change, air pollution, migrations and ethnic violence have become much more intense than before. The epidemics like COVID 19 has appeared and obstructed the normal lifestyle and economic growth of the world. Different challenges and opportunities have been added to our daily life.

Standing on the verge of these challenges and possibilities, implementation of sustainable and effective solutions is required for the transformation of our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, capability to adapt, humanity and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the pivotal instruments to attain the goals and there is no alternative to the modernization of our education system. Developing an effective and updated curriculum has become crucial for this modernization.

Developing and revising the curriculum is a regular and vital activity of National Curriculum and Textbook Board. The last revision of the curriculum was done in 2012. Since then, a lot of time has passed. The necessity of curriculum revision and development has emerged. For this purpose, various research and technical exercises were conducted under the supervision of NCTB during the year 2017 to 2019 to analyze the prevalent situation of education and assess the learning needs. Based on the researches and technical exercises, a competency-based incessant curriculum from K-12 has been developed to create a competent generation to survive in the new world situation.

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General and Vocational) of learners for grade VII. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook. If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

Professor Md. Farhadul Islam

Chairman

National Curriculum and Textbook Board, Bangladesh

Introduction

Dear student

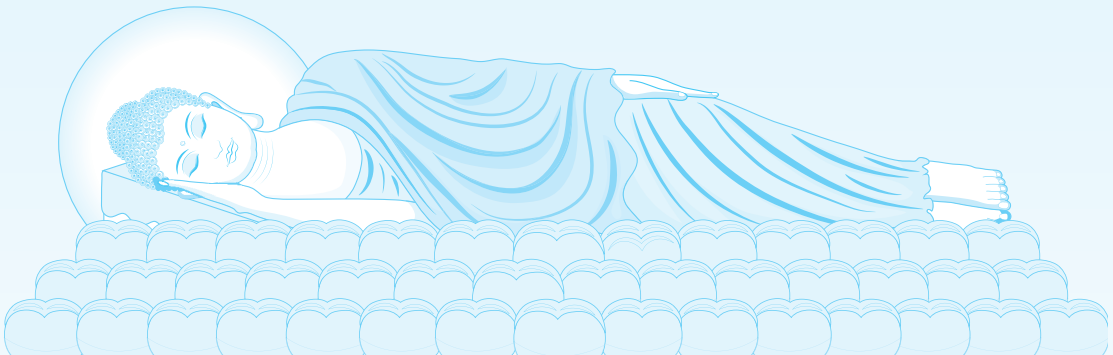
Name: _____

School: _____

Greetings of the New Year to you. Through this book you will get a number of beautiful and interesting experiences. Sometimes friends, sometimes parents, sometimes members of the family and sometimes classmates or teachers will be your companions when you get the experiences. Or, sometimes you will get those experiences by yourself. Then this book will be your sole companion.

However, do not forget to write down in this book what you learn or experience from it. And this book can be a resource book created by you.

Good wishes for you.



Index

Chapter One Sutra Pitaka	1 - 8
Chapter Two Sanghadana and Ashtapariskardana	9 - 18
Chapter Three Precepts (Sila)	19 - 25
Chapter Four The Noble Eightfold Path	26 - 38
Chapter Five Biographies	39 - 48
Chapter Six Jataka (Buddha's Previous Lives)	49 - 56
Chapter Seven Buddhist Rituals and Ceremonies	57 - 68
Chapter Eight Pilgrimage and Historical Sites	69 - 78
Chapter Nine Harmony	79 - 85



Chapter One

Sutra Pitaka

By the end of this chapter, we will:

- know what Sutra (Sutta) Pitaka is
- have a brief introduction to Sutra Pitaka
- understand the importance of reading Sutra Pitaka

One day, on the occasion of Buddha Purnima, a meeting was arranged at the Shantikunja Buddhist Vihara. There were bhikkhus, sramanas, learners, teachers, and religious-minded dayiks (male Buddhists) and dayikas (female Buddhists) present. At the meeting, Bhikkhu Visuddhananda was requested to deliver a sermon on the Tripitaka (Tipitaka). While talking about the Tripitaka, he said, “Buddha delivered many religious sermons on various occasions in different places. After the Mahaparinirvana of Buddha, his disciples collected those sermons through conferences. These conferences are called Sangiti. According to the nature of the sermons, they are collected in three Pitakas. The three Pitakas are: Sutra (Sutta) Pitaka, Vinaya Pitaka, and Abhidharma (Abhidhamma) Pitaka. The Tripitaka is a compilation of many books. It will take a lot of time to discuss all of them. So today I am going to discuss the Sutra Pitaka. Sutra Pitaka is the longest of the three Pitakas.

It is divided into five parts, which are

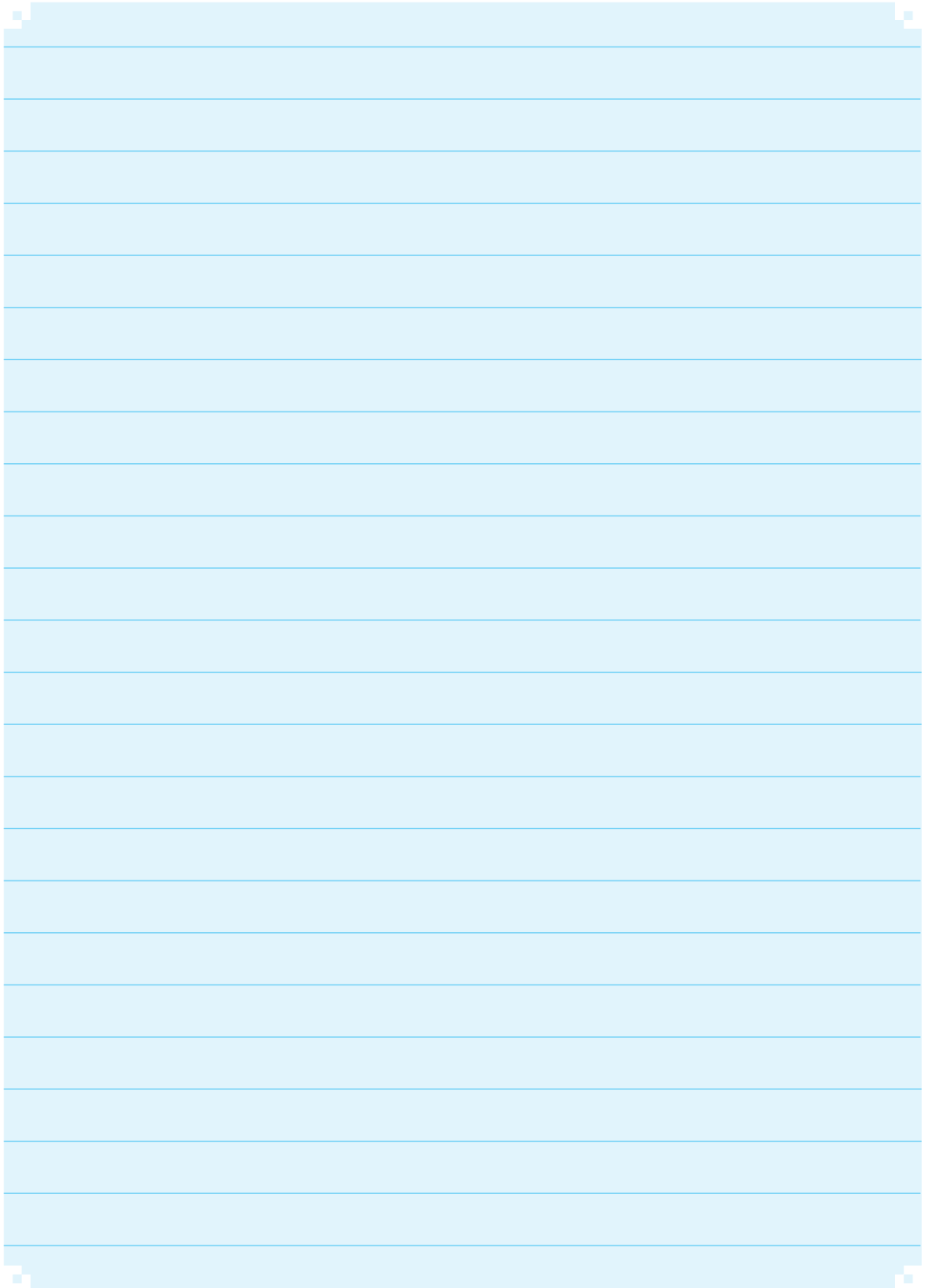
- a) Dirgha or Digha (Long)
- b) Nikaya, Madhyam or Majjhima (Middle-length) Nikaya,
- c) Sangyukta (Collected) Nikaya,
- d) Anguttara (Numerical) Nikaya, and
- e) Khuddaka (Minor) Nikaya.

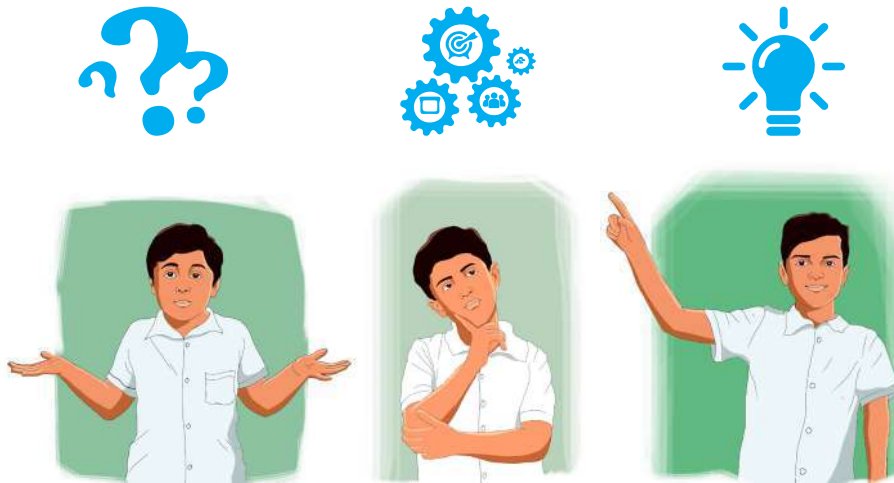
The sermons Buddha preached through the Sutras are compiled in these Nikayas of Sutra Pitakas. For this reason, these five Nikayas are collectively called Sutra Pitaka. Now I will briefly describe the Sutra Pitaka. Please listen attentively.”

Participatory Task 1

Think about the following question, then discuss in pairs and present your thoughts to your classmates.

Question: Why should we read religious books?





A brief introduction to Sutra Pitaka:

Dirgha or Digha (Long) Nikaya: The first part or Nikaya of Sutra Pitaka is Dirgha Nikaya. The long sutras preached by Buddha are collected in this Nikaya. For this reason, it is called Dirgha Nikaya. It is divided into three Barga (Vagga) or sections. They are Silakkhandha Barga, Maha Barga, and Patika Barga. There are 34 sutras in the three Bargas. Some sutras are composed in prose while others are in verse form. The sutras of Dirgha Nikaya contain Silas or moral precepts, descriptions of duties to others, and Buddha's activities in the last phase of his life. They also contain mantras or sutras that are recited to protect against misfortunes, troubles, and misery. Other religious and philosophical precepts common during Buddha's time can also be found in the Dirgha Nikaya.

Madhyam or Majjhima (Middle-length) Nikaya: The second part of Sutra Pitaka is the Madhyam or Majjhima Nikaya. It is called Madhyam Nikaya because it contains the medium-length sutras given by Buddha. It is divided into three parts with 152 sutras which contain discussions on giving (daan), character (sila), thoughts (bhabna), impermanence (anityata), suffering (dukkha), non-soul (anatma), and nirvana.

This Nikaya also details the qualities needed for a decent life.

Sangyukta (Collected) Nikaya: The third part or Nikaya of Sutra Pitaka is the Sangyukta (Collected) Nikaya, which is comparatively shorter and comprises 56 sutras. These 56 sutras, given by Buddha, are divided into five Bargas (vaggas). The sutras focus on the moral, the psychological, and the philosophical. They particularly have detailed descriptions of the body, mind, five senses (skandhas), meditation (Samadhi), four noble truths (chaturarja), respect, etc. These descriptions are presented through different moral and humane tales and poems. They are also presented through questions and answers, analogies, and examples.



Anguttara (Numerical) Nikaya: The fourth part of Sutra Pitaka is Anguttara (Numerical) Nikaya. Composed in both prose and verse, this Nikaya has 2308 short and long sutras. This Nikaya has discussions on character, meditation, wisdom, five senses (sight, taste, hearing, smell, touch), five afflictions (panchaklesh), five hindrances (panchanibaran), five meditations (pancha dhyana), fasting (upasath), path (marga), the attainment of the path (marga phala), etc. These are important subjects of the Buddhism. In addition, there are detailed discussions on human attributes, duties of human beings in society, virtues and vices, and good and evil deeds in this Nikaya.

Khuddaka (Minor) Nikaya: The last part of Sutra Pitaka is Khuddaka (Minor) Nikaya. There are 16 books in this Nikaya. The theme and style of each of the Nikayas are different and it is called the Minor Nikaya because it is a collection of smaller topics. The 16 books of Khuddaka Nikaya are: 1. Khuddakapatha 2. Dhammapada 3. Udana 4. Itivuttaka 5. Suttanipata 6. Vimanavatthu 7. Petavatthu 8. Theragatha 9. Therigatha 10. Jataka (part vi) 11. Maha Niddeśa 12. Chulla Niddeśa 13. Patisambhida magga 14. Apadana 15. Buddhavamsa 16. Chariyapitaka. The topics that are discussed in particular in Khuddaka Nikaya include morality, humanity, sacrifice, generosity, tolerance, benevolence, etc. Today, these books are highly valued in society.

After completing his sermon on Sutra Pitaka, Bhikkhu Visuddhananda said, “Reading the books of Sutra Pitaka has great advantages. Knowledge of various subjects can be gained.” Then he proceeded to narrate the importance of reading Sutra Pitaka.

Importance of Reading Sutra Pitaka:

By reading Sutra Pitaka, we can learn about the life and work of Buddha. The Sutra Pitaka has detailed descriptions of where, to whom, and for what reason Buddha delivered the sutras. Besides, from the sutras we can know about the kings and the courtiers, and the political, religious, social, economic, and geographical status of the kingdoms in Buddha’s time. For this reason, Sutra Pitaka is regarded as a source of knowledge about the history of ancient India. By reading the sutras of Sutra Pitaka, we can also attain qualities like morality, humanity, generosity, tolerance for others’

opinions, restraint, and patience. It awakens amity, harmony, and benevolence in us. It can also help us to refrain from acts of jealousy, greed, malevolence, and yearning. It is essential to read the sutras of Sutra Pitaka to build a moral and humane life that inspires us to achieve Nirvana.

After discussing the importance of reading Sutra Pitaka, Bhikkhu Visuddhananda ended his sermon by saying a prayer for the good of all living beings. The audience had listened to his sermon with attention and appreciation. The students came to the class the following day and told their teacher that they had learned a lot about Sutra Pitaka from the discussion meeting. The teacher praised them and inspired them to participate in religious discussions.

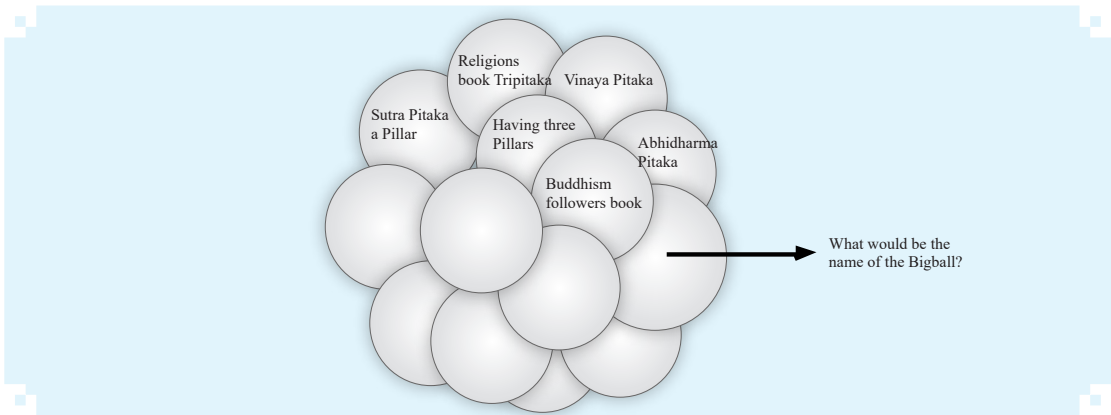


Participatory Task 2

Learn about the books of the Tripitaka from the website by scanning the QR code below:



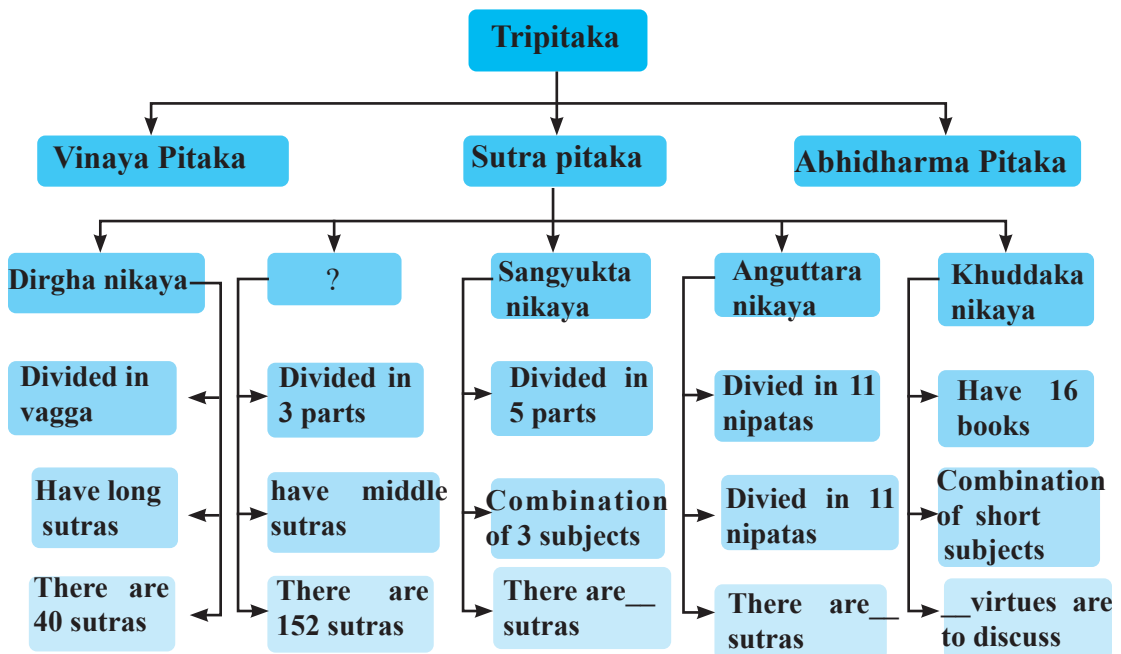
Participatory Task 3



Create a large snowball of your newly acquired knowledge about the Sutra Pitaka by writing the appropriate ideas inside the small circles below. The large snowball is made when many small snowballs are put together. See the image below:

Participatory Task 4

After reading this chapter, complete the flow chart below (fill in the blanks).



Participatory Task 5

Write your opinion about your experience of reading books and seeking information.

Experiential Learning Activity: Reading Books and Seeking Information

What you liked about the programme (positive aspects)

-
-
-
-

What problems you faced during the programme (obstacles)

-
-
-
-

What steps may be taken to solve the problems

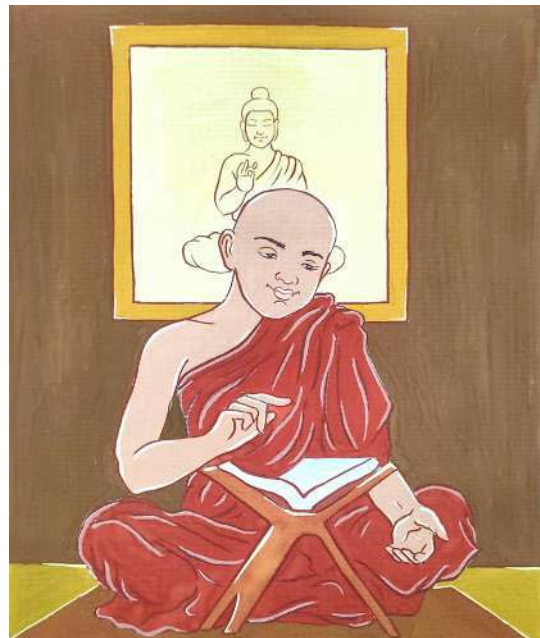
-
-
-
-

Areas for further improvement (suggestions)

-
-
-
-

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
1		
2		
3		
4		
5		



“Let us read the Tripitaka together And build a moral and humane life.”



Chapter Two

Sanghadana and Ashtapariskardana

By the end of this chapter, we will learn

- what Sanghadana and Ashtapariskardana are
- why we do Sanghadana and Ashtapariskardana
- the rules of Sanghadana
- the benefits of Sanghadana
- the religious and social significance of the ceremony of Dana

One day Sujana was discussing the arrangements of a religious programme with his family members when his childhood friend, Mahiuddin, who had returned from abroad, stopped by for a visit. They had met after a long time. After exchanging greetings and having some snacks, Sujana told Mahiuddin that his father had died two years ago. He also said that he would arrange Sanghadana with Ashtapariskardana for his father next March 15. He said, “I was discussing this with my family members.” Mahiuddin expressed a keen interest in learning about Sanghadana and Ashtapariskardana. Sujana told him that Buddhists observed various types of religious ceremonies and Sanghadana is one of the most significant ones. During Sanghadana, many also do the Ashtapariskardana. Buddhists make these donations for different reasons and their impacts vary. Then he proceeded to describe to Mahiuddin about the meaning, reasons, rules, benefits, and significance of Ashtapariskardana and Sanghadana. First he described what Sanghadana and Ashtapariskardana are and why they are arranged.

What are Sanghadana and Ashtapariskardana and Why are They Arranged?

The word “Sangha” has different meanings, like team, association, meeting, council, etc. Bhikkhu Sangha means team, meeting, gathering, council of Buddhist monks (Bhikkhus). According to Buddhism, a group, council or gathering of five Bhikkhus is called Sangha. In Sanghadana, the council of Bhikkhus is formally invited and necessary items are donated respectfully. It is mentioned in the Tripitaka that giving donations to the Sangha is more fruitful than donating to a Bhikkhu. A Sanghadana can be arranged at any time, and anyone such as Bhikkhu-Bhikkhunis, the devotees, or the donors can arrange one individually or collectively at the temple (vihara) or at home. Generally, the devotees and donors arrange the Sanghadana at home.

Buddhists arrange the Sanghadana on auspicious occasions like marriages, construction of homes, openings of businesses, foreign tours, at the beginning of a pilgrimage; births, emigration, etc.

But a Sanghadana is obligatory for the salvation of the deceased in a family. It is also a way to acquire blessings. During a Sanghadana, along with the Bhikkhusangha, relatives and neighbours are invited to a feast.

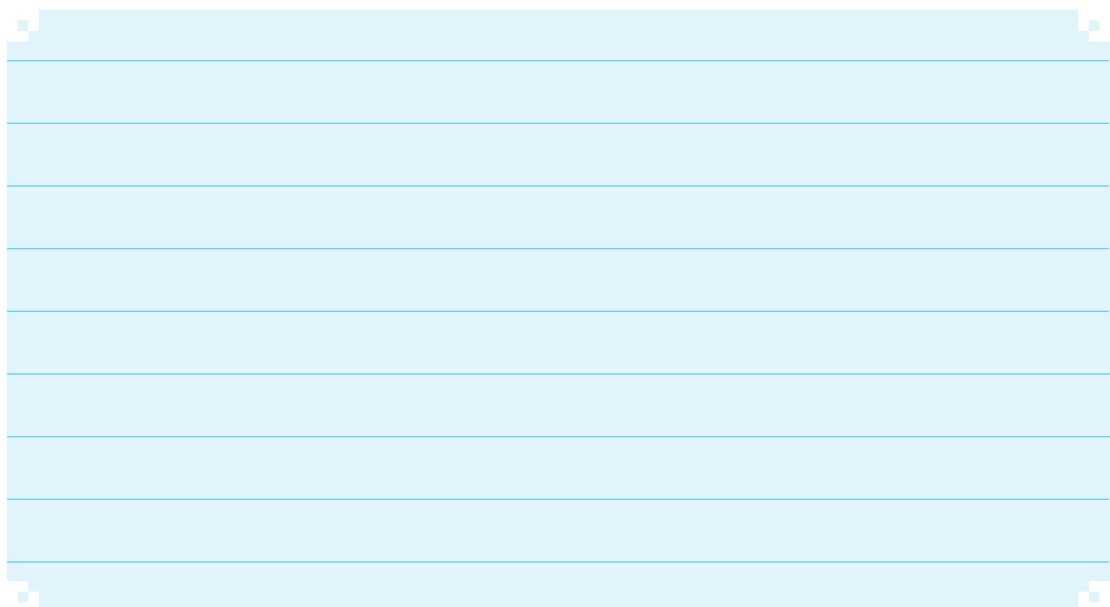
At a Sanghadana, any useful or edible item can be donated. These include food, chibara or the special cloth worn by the monks, medicine, sticks, umbrellas, needles and thread, books, stationery, furniture, and quilts, but at an Ashtapariskaradana, eight specific objects are required. The “ashta” in “Ashtapariskara” means “eight” and “pariskar” means “item.” The ceremony in which the eight requisite items of the Bhikkhus are offered is called Ashtapariskaradana. These eight items are: the upper robe, outer robe, under robe, alms bowl, razor, needle and thread, belt, and a piece of cloth for straining water.

Sanghadana can be arranged individually, with the Ashtapariskaradana generally arranged alongside. There are numerous benefits of Ashtapariskaradana. If Sanghadana is arranged with Ashtapariskaradana, it is possible to acquire more blessings. So, at present, the trend is to arrange Sanghadana with Ashtapariskaradana.

Participatory task 6:

Make a list of the auspicious occasions before which Sanghadana can be arranged.

List of the auspicious occasions



After narrating about Sanghadana and Ashtapariskardana, Sujana described about the rules of Sanghadana to Mahiuddin.

Rules of Sanghadana

Before Sanghadana, the Bhikkhu Sangha must be invited (“Fung”). It is considered that the more monks there are, the better, during a Sanghadana. In a Sanghadana, Bhikkhus of different temples (viharas) can be invited. Relatives and neighbours can be invited according to the capability of the family. During the ceremony, a tent is set up in the yard of the house to separately seat the guests and the Bhikkhus. The items for donation are arranged tastefully and placed in front of the Bhikkhus. As the Bhikkhu Sangha take their seats, they are welcomed by everyone. The Sanghadana ceremony begins after the Bhikkhu Sangha, the devotees, and the donors take their seats. To conduct the ceremony, the eldest Bhikkhu in the Bhikkhu Sangha is selected to preside. According to his instructions, the activities of the ceremony begin. One of the devotees must start by saying the Trisarana prayers with the Five Precepts (Panchasheel). Then either the presiding Bhikkhu, or another experienced Bhikkhu nominated by him, recites the verses of Sanghadana with Trisarana again three times. The verses are as follows:

Imam bhikkham saporikkharam Bhikkhusanghassa dema pujema
 Dutiyampi, Imam bhikkham saporikkharam Bhikkhusanghassa dema pujema
 Tatiyampi, Imam bhikkham saporikkharam Bhikkhusanghassa dema pujema

The English translation of the verses: We begin our worship with the donations of essential items to the Bhikkhu Sangha. Everyone present is requested to recite this verse together three times, ..

If Sanghadana is performed along with Ashtapariskara, the donated items must be handed over while reciting the dedication verses.

The dedication verses of Ashtapariskaradana have to be recited three times with the Bhikkhu. The verses are as follows:

Imam bhikkham atthaparikkharam Bhikkhu sanghassa dema pujema
 Dutiyampi Imam bhikkham atthaparikkharam Bhikkhu sanghassa dema pujema
 Tatiyampi Imam bhikkham atthaparikkharam Bhikkhu sanghassa dema pujema

The English translation: We say our prayers by offering these eight essential items (Ashtapariskara) as donation to the Bhikkhu Sangha.

Second time.....

Third time.....

Then the Bhikkhu Shanga recite different verses (sutras) in unison. They particularly recite the Karaniya Metta Sutra, Mangal Sutra, Ratan Sutra, Angulimal Sutra, Attantia Sutra, Bojjhango Sutra, etc. When the recitations of the sutras are completed, the devotees and donors or guests offer their felicitations.

Then a family member recites verses to endorse the blessings. Then, the rest of gathering repeats the verses thrice. During the recitation of the verses of blessings a family member pours out water and offers the blessings to their ancestors and all living beings and deities. The verse is as follows:

1	Idang bo yatinang hotu sukhita hontu yantayo (three times)
2	Unnome udokong bottong yata ninnong pabattati Ebomebo itodinnong petanang upakappati (three times)
3	Yotabari bahapura poripurentti sagarang Ebomebo itodinnong petanang upakappati (three times)
4	Ettabatta ca omhehi santatang puiyasampadang, sabbe deba anumadantu sabba sampatti siddhiya Ettabatta ca omhehi santatang puiyasampadang sabbe deba anumadantu sabba sampatti siddhiya Ettabatta ca omhehi santatang puiyasampadang sabbe deba anumadantu sabba sampatti siddhiya
5	Akasattha ca vummattha debanaga mahidhikka Puiyan tang anumuditta cirang rakhantu Buddha sasanang Akasattha ca vummattha debanaga mahidhikka Puiyan tang anumuditta cirang rakhantu desanang Akasattha ca vummattha debanaga mahidhikka Puiyan tang anumuditta cirang rakhantu mang parang
6	Imena puiyan kamma ma me bala samagamo Sattang samagamo hotu yaba Nibbanapattiya Idang me puiyang Nibbanassa paccayo hotu ti Asabokkхайabohang hotu

The English translation is:

1. May the blessings of this Dana shower down on all our family members. May this bring happiness to our family members. (three times)
2. Just as water flows down from above, may the blessings of the family from this world reach the spirits of the deceased.
3. Just as the flowing rivers gradually fill the ocean, so may the blessings of the family members reach the deceased in the hereafter.

4. May the deities, the souls, and the animals approve of and accept all the good deeds we have accumulated. (three times)
5. May the celestial beings, earthly beings, deities, and Nagas approve of these virtuous wealth and forever protect the Lokasasana, Buddhasasana, proclaimed religion, religious teachings, me, and other beings from all kinds of harm. (three times)
6. Until I attain Nirvana, let me not associate with bad company and may this virtue be the reason for my attainment of Nirvana.

The Bhikkhu Sangha are entertained with good food after the completion of the ceremony. The elders supervise the whole programme to ensure that there are no shortcomings during the ceremony. After the completion of the Bhikkhu Sangha's meal, the family presents the donations, Dakshina, and conveyance to the Bhikkhu Sangha with due respect and adulation. The Bhikkhu Sangha accepts them with blessings for all and leave the venue upon dispensing some advice, suggestions, and blessing to all present. Those present bid farewell together to the Bhikkhu Sangha with due praises and respect. After the departure of the Bhikkhu Sangha, the invited guests have a meal. The ceremony becomes an opportunity for relatives to reunite that day. Everybody, including family members, relatives, and neighbours meet and exchange greetings.

Participatory task 8:

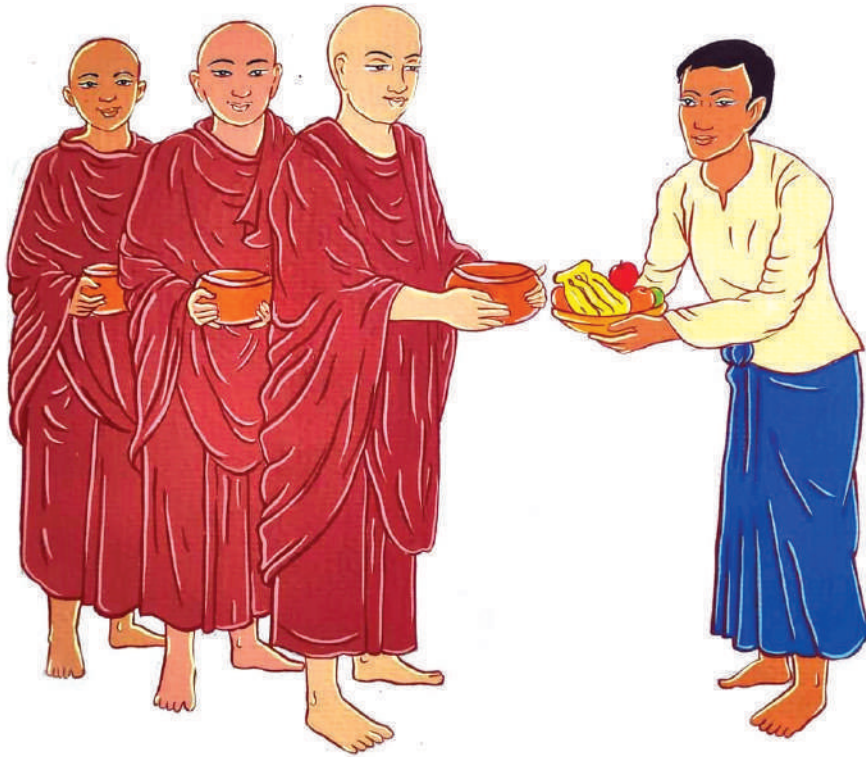
Act out the whole process of Sanghadana. (Optional)

Participatory task 9:

Write a brief report on a Sanghadana with Ashtapariskaradana ceremony you have witnessed (individual task). Please submit the report to your teacher.



Mahiuddin was excited to hear Sujan's account and was curious to know about the benefits of Sanghadana. So Sujan described the benefits of Sanghadana with a story about a donation.



Benefits of Sanghadana:

Buddha praised the benefits of Sanghadana highly. He said,

Patthabi sagaro me khayang yanti yuge yuge
Kappani satahassani sanghe dinnang na nassati

This means “the earth, the seas, and the poles perish over the years but blessings achieved from Sanghadana do not ever end.

The benefits of Sanghadana with Ashtapariskaradana is more significant. The Ashtapariskaradana ensures the donor's wealth, luxuries, and beauty in life and the afterlife. The donor will achieve fame, knowledge, and wisdom. He will be skilled in different disciplines and the arts. He will be saved from dangers and honoured by the deities. He will have health, courage, and a pure body. After this explanation, Sujan narrated a story of donation to Mahiuddin.

Once there was a maid servant named Purna. Though she was poor, she liked to donate. One day, tired after the day's household chores, she was preparing to eat at the ghat of a pond when a Buddhist monk passed by with an alms bowl. Seeing him, Purna felt like offering food to the monk, but the bread she had was half-burnt. So she hesitated. But she approached the monk and asked with due respect, "Bhante [a term used to address Bhikkhus – Venerable One], I have two pieces of half-burnt bread but I want to offer these loaves to you. Will you accept my offer?" The monk replied, "The wealth of the heart is more important than money." Hearing the monk's words, Purna was reassured and, with due respect, she offered the bread to the monk who accepted the food joyfully. As a result, Purna attained Sotapatti (the path to Nirvana).

After learning about the benefits of Sanghadana and Ashtapariskaradana, Mahiuddin's curiosity about donation increased. So he requested Sujan to describe the religious and social significance of donating. Sujan then described the religious and social significance of donating.

Religious and social significance of donating

The main goal of Buddhists is to attain Nirvana and the ten steps (Parami) are the path to attaining Nirvana. Without fulfilling the ten paramis, it is not possible to progress towards Nirvana. Among the ten paramis, donating (dana parami) is foremost. It is also one of the best and most blessed activities. Donating is a noble virtue. Donation ceremonies inspire ethical and righteous behaviour. Participation in such ceremonies helps one develop a habit of donation. It creates a mentality of kindness, generosity, and benevolence. On the other hand, it eliminates miserliness, greed, jealousy, infatuation, and arrogance. Buddha attained his Buddhahood through innumerable donations in his life and fulfilled the ten paramis.

The Bhikkhu Sangha, relatives, and neighbours participate in the donation ceremony. As a result, a good relation builds up between the Bhikkhu Sangha and donors. By delivering sermons, the Bhikkhu Sangha motivates the devotees to abstain from sinful actions and inspire them to do good deeds. On the other hand, the devotees help the Bhikkhu Sangha to practise religion by donating daily necessary items. In addition, through the donation ceremony, a good relationship develops between the relatives and neighbours, and misunderstandings are prevented. Hence, peace prevails in the community. Alongside the religious institutions, it is also possible to set up various welfare organizations through the act of donating. Nowadays, in addition to money, people are donating human organs and blood too. As a result, many people are being saved from death or regaining their eyesight. Thus, it is clear why the donation ceremony is important in religious and social life.

After his narration, Sujan invited Mahiuddin and a few other friends from different religions, namely Michael, Dhananjay, Durga, and Fatema, to the Sanghadana with Ashtapariskaradana to be held on 15 March. They joined the ceremony joyfully. They were delighted to witness the Sanghadana with Ashtapariskaradana with their own eyes. They became aware about the benefits of donating and their respect for others' religious ceremonies increased. This strengthened the friendship and harmony among them. They were inspired to donate and engage in activities to serve the community.

Participatory task 10

Write seven sentences on the advantages of participating in any donation ceremony.

Participatory task 11

Write your opinion on the experience of writing about experiential learning. Experience-based learning activities: Report writing on experiential learning.

Aspects of the activities you liked (positive)

-
-
-
-

Problems you faced during the programme (obstacles)

-
-
-
-

Steps to solve the problems

-
-
-

Areas for further improvement (suggestions)

-
-
-

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
6		
7		
8		
9		
10		
11		

Come, let's donate And so become great



Chapter Three Precepts (Sila)

By the end of this chapter, we will

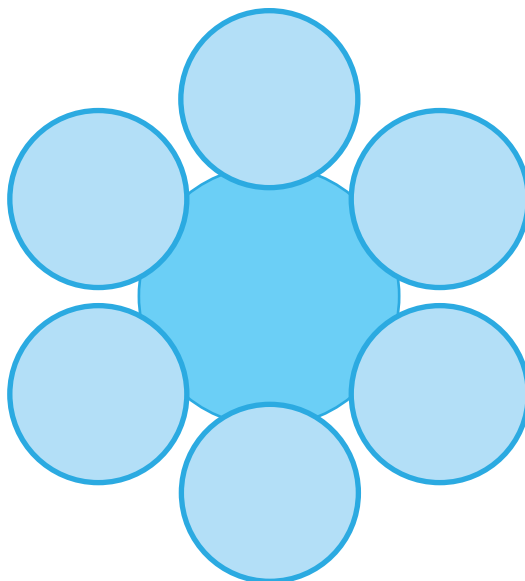
- learn what Sila is
- have a short introduction to the precepts
- know the classifications of the precepts
- be introduced to the Eight Noble Precepts (Astasila/AtthaSila)
- learn the prayer of Astasila/AtthaSila
- understand the benefits of observing Sila

On entering the classroom, the teacher found the students very excited. He gestured with his hand for everyone to be quiet and asked what the reason for the excitement was. Sukonya stood up and said, “Two days later is the Prabarana Purnima. We have all decided to go the temple (vihara) together and take the oath of Sila.”

Hearing this, the teacher replied, “That’s great. I will go with you too. We read about the precepts in class six and you all know about them.” The students replied in unison, “Yes, we remember.” So now you will prepare a flow chart on the precept highlighting the definition, classifications, and importance.

Participatory task 12

Make a flow chart of the precept.



From the chart above, we can see that there are different precepts. We have read about the Five Noble Precepts) (Panchasila) in class six. Now we will learn about the Eight Noble Precepts) (Astasila). The teacher then began to speak about Astasila.

Buddha introduced Uposatha to guide one towards a better religious life. Uposatha is a religious ritual observed by both monks and the common people during the full moon, the new moon, and on the eighth night of every two weeks. Uposatha generally means fasting, but in Buddhism, Uposatha does not refer only to fasting or abstaining from food. It also means observing the precepts, religious practices, meditating and living a disciplined life. Sometimes, through Uposatha, the usefulness of food is understood. That is why the religious and social significance of Uposatha is so high. The sufferings of the hungry can be sensed. In addition, it aids in developing a moral, humane, and religious life. Buddhists observe the oath of Uposatha through acceptance of the Eight Noble Precepts. If Astasila is accepted, nothing can be eaten after noon and up to sunrise of the following day. After sunrise, food can be eaten. Those who accept Astasila observe three extra precepts with Panchasila.

However, instead of the third precept of the Panchasila – “Kamesumicchacara veramaṇi sikkhapadam samadiyami” (refraining from sexual offences) – the following is substituted in the Astasila: “Abramachariya veramani sikkhapadam samadiyami” (abstinence). It means taking vows to refrain from all unchaste act. By practising this precept, the status of celibacy is maintained temporarily. Among the three extra precepts, the sixth precept teaches abstinence from food in the late afternoon. If food is taken after midday, it is considered as an evening meal. Eating in the evening intensifies physical ailments and lethargy. As a result, abstinence is hindered. So abstinence is practised through food habits.

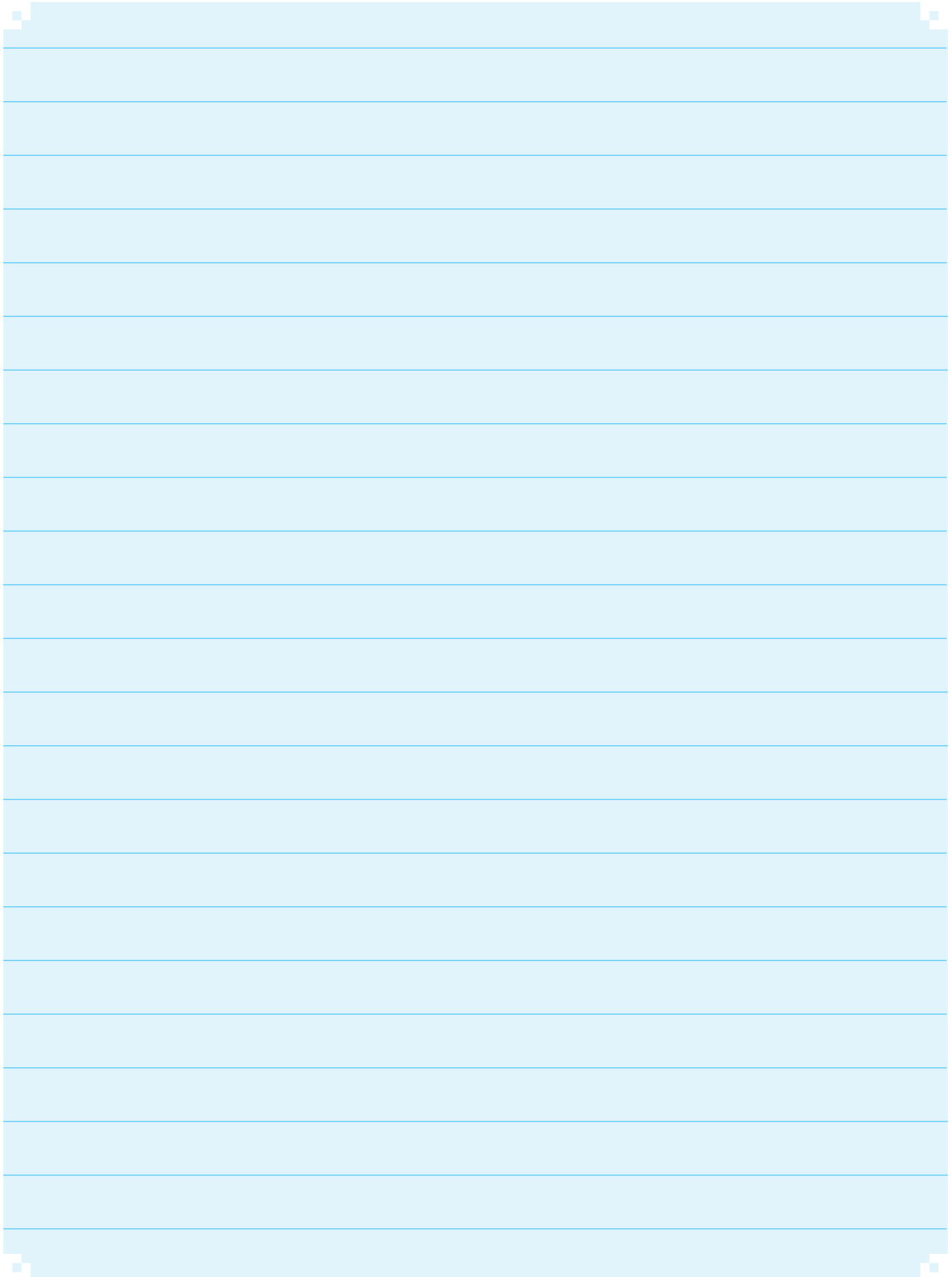
The seventh precept teaches abstinence from dancing, singing, music shows; wearing flowers, garlands, perfumes, and ornaments because these make the mind restless and arouse greed and craving, creating a barrier to abstinence.

The eighth precept teaches us to abstain from using elevated and luxurious beds. That is, sleeping in and sitting on expensive, well adorned, and comfortable beds gives rise to a love for comfort and indolence. An addiction towards indulgence is aroused. Thus, there is the possibility of a rise in greed and craving.

Before accepting the Astasila, mental preparation is needed. Usually Astasila is observed with offerings to the Bhikkhu in a temple (vihara). The Bhikkhu approves the Astasila prayer and delivers Astasila with Trisarana which the respected devotees receive. But Astasila can be observed at home too. In that case, Astasila is received with Astasila prayer sitting in front of the statue of Buddha.

Participatory task 13

Write about your or your family member's experience of observing Astasila



Prayer of Astasila

Before accepting Astasila, the Astasila prayer must be offered to the Bhikkhu. Astasila prayer in Pali:

Okasa aham bhante tisanenasaaha atthanga samannagatang uposatha-Silang dhammam yacami anuggaham katva Silam detha may bhante
 Dutiyampi, Okasa aham bhante tisanenasaaha atthanga samannagatang uposatha-Silang dhammam yacami anuggaham katva Silam detha may bhante
 Tatiyampi, Okasa aham bhante tisanenasaaha atthanga samannagatang uposatha-Silang dhammam yacami anuggaham katva Silam detha may bhante

It is necessary to know when an individual is praying, “aham” and “yacami” are used, but when a group prays, “mayam” and “yacham” are used.

English translation of the Astasila prayer:

O Bhikkhu, give me your permission. I am praying for the Eight Precepts together with Trisarana. O Bhikkhu, please grant me Sila.

For the second time, O Bhikkhu, grant me permission (when you have a moment). I am praying for the Eight Precepts together with Trisarana. O Bhikkhu, grant me Sila.

For the third time, O Bhikkhu, grant me permission (when you have a moment). I am praying for the Eight Precepts together with Trisarana. O Bhikkhu, grant me Sila.

Bhikkhu: Yamahang Badami Tang batetha (repeat after me)

Sila receiver: Ama Bhante (yes, Bhante I repeat)

Bhikkhu: Namatassa Bhagabato Arahato sammāsambudhassa (you must repeat three times)

Then the Bhikkhu will give instructions to receive trisarana.

Trisarana prayer: Pali and English

Buddham Saranam gacchami (I take refuge in Lord Buddha).

Dhammam Saranam gacchami (I take refuge in faith [Dhamma]).

Sangham Saranam gacchami (I take refuge in Sangha).

Dutiyampi Buddham Saranam gacchami (For a second time, I take refuge in Lord Buddha).

Dutiyampi Dhammam Saranam gacchami (For a second time, I take refuge in faith [Dhamma])

Dutiyampi Sangham Saranam gacchami (For a second time, I take refuge in Sangha).

Tatiyampi Buddham Saranam gacchami (For the third time, I take refuge in Lord Buddha).

Tatiyampi Dhammam Saranam gacchami (For the third time, I take refuge in faith [Dhamma]).

Tatiyampi Sangham Saranam gacchami (For the third time, I take refuge in Sangha).

Bhikkhu: sarana gamanag sampannang (Taking refuge in trisarana is now complete).
Sila receiver: Ama Bhante (Yes, Bhante). After this, the Bhikkhu will offer Astasila and receiver of Astasila will repeat after him:

Astasila (in Pali)

Panatipata veramani sikkhapadam samadiyami

Adinnadana veramani sikkhapadam samadiyami

Abrahmacariya veramani sikkhapadam samadiyami

Musabada veramani sikkhapadam samadiyami

Suramereya majja pamadatthana veramani sikkhapadam samadiyami

Vikalabhojana veramani sikkhapadam samadiyami.

Nacca-gita-vadita-visuka dassana mala gandha vilepana dharana
mandana vibhuusanatthana veramani sikkhapadam samadiyami.

Uccasayana mahasayana veramani sikkhapadam samadiyami

Astasila (in English)

I undertake to abide by the precept of refraining from killing living beings.

I undertake to abide by the precept of refraining from or taking what is not offered or permitted.

I undertake to abide by the precept of abstaining from adultery.

I undertake to abide by the precept of refraining from telling lies.

I undertake to abide by the precept of refraining from taking intoxicating substances.

I undertake to abide by the precept of refraining from taking meals in the late afternoon.

I undertake to abide by the precept of refraining from enjoying dancing, singing, instrumental music, and visiting shows or fairs, and using scented cosmetics or ornaments.

I undertake to abide by the precept of refraining from using an elevated and comfortable bed.

Participatory task 14

Role play the process of receiving Astasila.

Participatory task 15

Reflect on your learning from receiving Astasila and write about your experience.

Reflection:

1. Write about the process of receiving Astasila.

2. Write about your feelings of the experience of receiving Astasila.

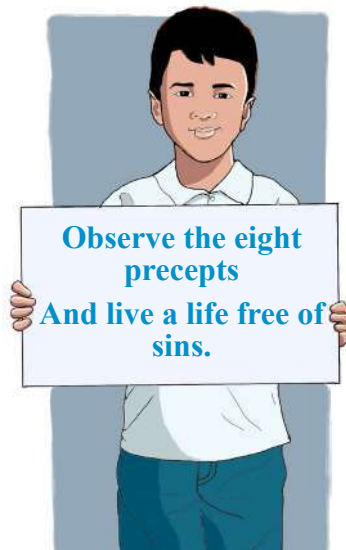
3. Write about the benefits you gained from observing Astasila.

After discussing Astasila, the teacher spoke about the benefits of observing Astasila. The benefits are given below.

Benefits of Observing Astasila

The benefits of observing Sila are many. Due to ignorance, human beings are aroused by thirst and desire, which, in turn, causes greed. Being tempted by greed, people become involved in various bad deeds. As a result, they suffer a lot. Through observing Astasila, restraint, honesty, discipline and humility, self control, patience, and other virtues are developed. Greed and thirst are dispelled. Self-restraint and tolerance are increased. Health and long life are gained. A religious spirit is awakened to inspire a religious lifestyle. Moreover, a moral and humane life can be constructed. The habit of observing Astasila in the family can nurture peace in family life. So everyone should observe Astasila.

With that, the teacher ended the lesson with advice to the students to observe Astasila.





Chapter Four

The Noble Eightfold Path

By the end of this chapter, we will

- learn the meaning of the Noble Eightfold Path (Sanskrit: Aryastangamarga, Pali: Ariya Atthangika)
- know what the Noble Eightfold Path is
- have a brief introduction to the Noble Eightfold Path
- understand the benefits of practising the Noble Eightfold Path



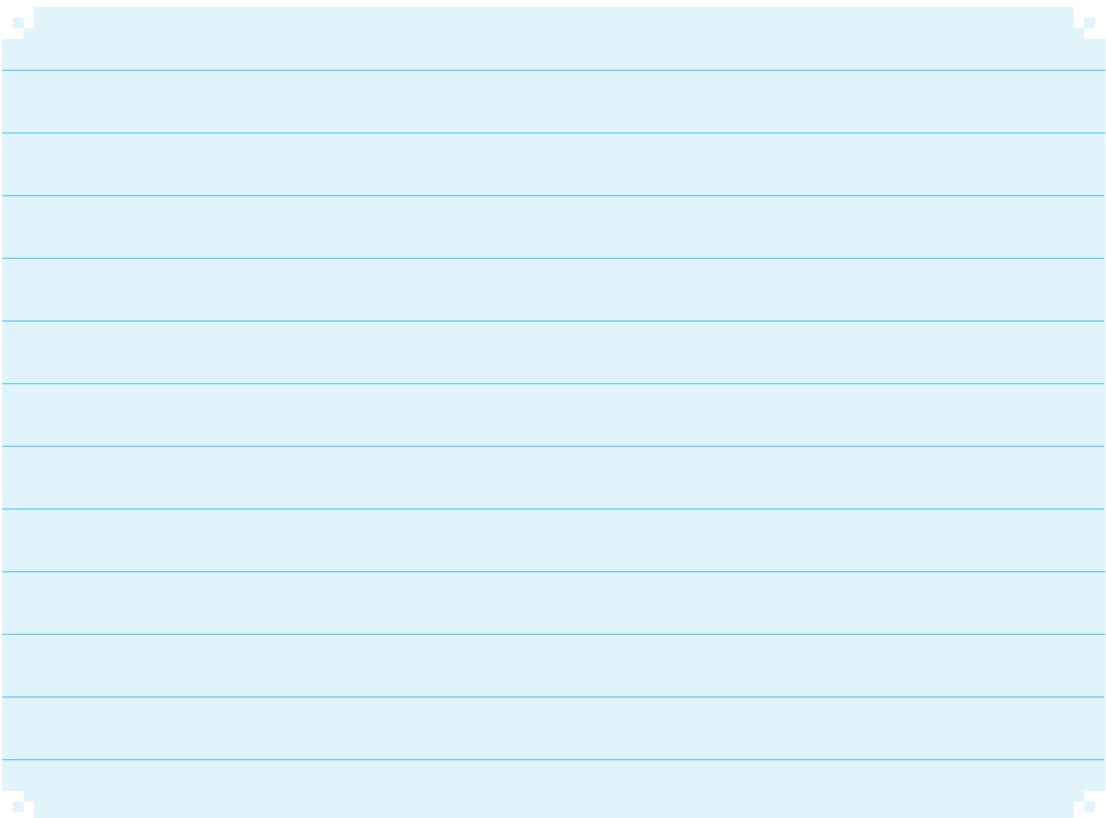
One evening, five friends went to the temple (vihara) to listen to the sermon. When they arrived at the vihara, they first prayed for Buddha, Dharma, and Sangha by lighting lamps and incense. Afterwards they prayed for the Bhikkhu of the vihara and requested him to preach. The Bhikkhu gladly accepted their request and began to give them a sermon, but he noticed that, though four friends were listening attentively to his words, one friend was sitting absent-mindedly. Upon enquiring, the Bhikkhu came to know that his (the friend's) father was very ill. That is why he was sad. Then the Bhikkhu said, "People experience various sufferings in life. They suffer from disease. They suffer due to old age. They suffer when away from loved ones. They suffer when they

hear harsh words, and also from physical injury. But there are ways to be free from sufferings. For example, once Mr. Rupen was suffering from a severe fever. The fever would not abate in any way. He could not eat because of the fever. He could not sleep. He was vomiting and his body ached. He was suffering very much. His family members took him to a doctor. After examining him, the doctor discovered that Mr. Rupen was suffering from malaria. Now that he knew the cause of the illness, the doctor could prescribe the medication for malaria. Mr. Rupen took the medicines regularly as the doctor advised. After a few days, his fever went away and he was cured. He could again work as before. From this incident, we can understand that it is possible to get rid of sorrow if we know the causes of the physical ailment and the ways to cure it. Buddha says that there is suffering in human life. There are causes of suffering and also ways to get rid of suffering. He also said that human beings can be free from sufferings if they try themselves. As a means of becoming free of sufferings, Buddha preached the Noble Eightfold Path. He advised to practise the Noble Eightfold Path to be free of sufferings. Today I shall tell you about the Noble Eightfold Path.”

First, he explained the meaning of the Noble Eightfold Path and described what the eight paths were. Afterwards, he briefly explained the nature of the Noble Eightfold Path. Finally, he described the advantage of practising the Noble Eightfold Path.

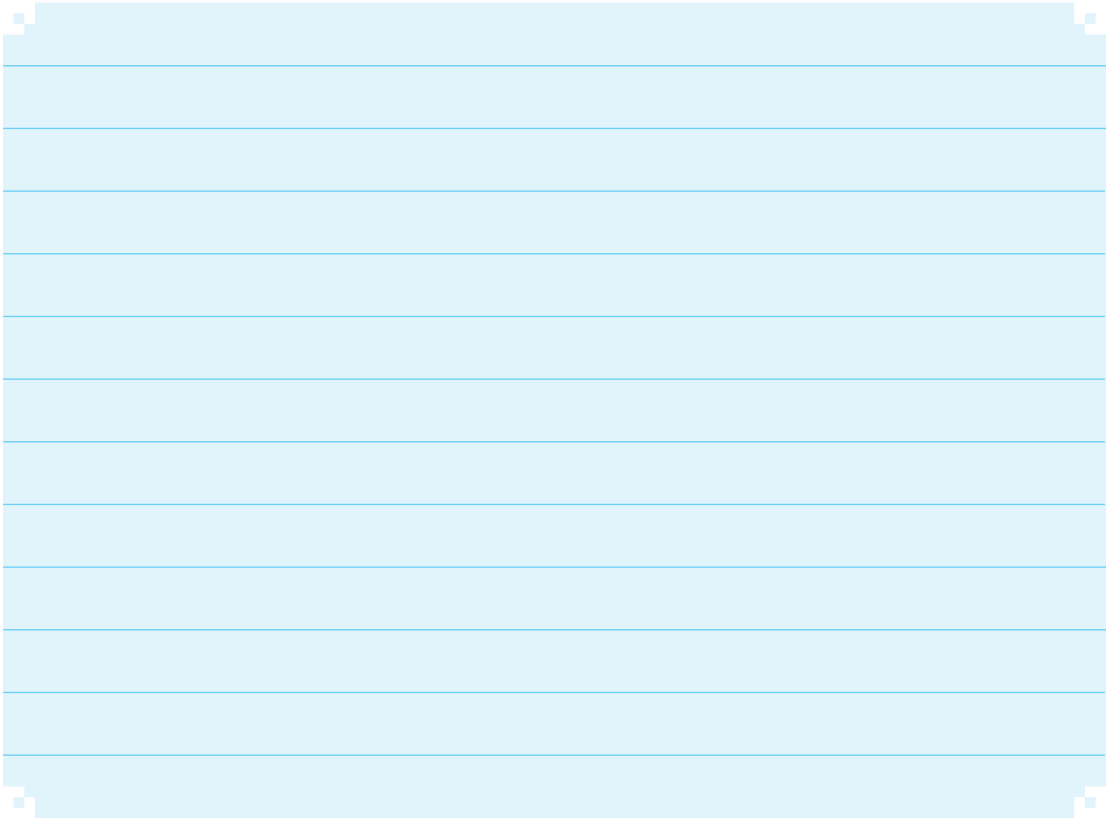
Participatory task 16

Write down below your observations of the sufferings of a sick person you have seen.



Participatory task 17

Make a list of the sufferings of people that you have seen.



Participatory task 18

Discuss in groups what the Noble Eightfold Path is.



The Noble Eightfold Path

The word “Noble” (Arya or Ariya) in the “Ariya Atthangika” means the greatest, excellent, and pure. Eightfold means eight components, and “Path” (Marga or Magga) means the way or measure. Therefore, the excellent (greatest) ways (measure) with eight components are called the Noble Eightfold Path.

- | | |
|---------------------------------|-------------------------|
| 1. Right Viewpoint; | 5. Right Livelihood; |
| 2. Right thought/Intention/Vow; | 6. Right Effort; |
| 3. Right Speech; | 7. Right Mindfulness; |
| 4. Right Action; | 8. Right Concentration. |

A Short Introduction to the Noble Eightfold Path

1. Right Viewpoint: The term “Right” (Samyak or Samma) means correct, true, or accurate. Again, the meaning of the term “Viewpoint” (Dristi or Ditthi) is to see, understand, or realise. So the Right Viewpoint (Samyak-dristi or Samma-ditthi) stands for seeing, understanding, or realising something correctly. The Right Viewpoint denotes seeing or understanding life and the world in the right way. For want of the Right Viewpoint, humans do not realise the true nature of life and the world. We suffer only because we do not know the true form or nature of life and the world. For example, we suffer if one of our favourite toys is broken. We suffer when a favourite pet animal or a favourite person dies. But all things eventually perish. One day every human being, animal, and tree will die. This is the true form or nature of inanimate objects and living beings. We become overwhelmed with grief and sorrow because we cannot realise the true nature of

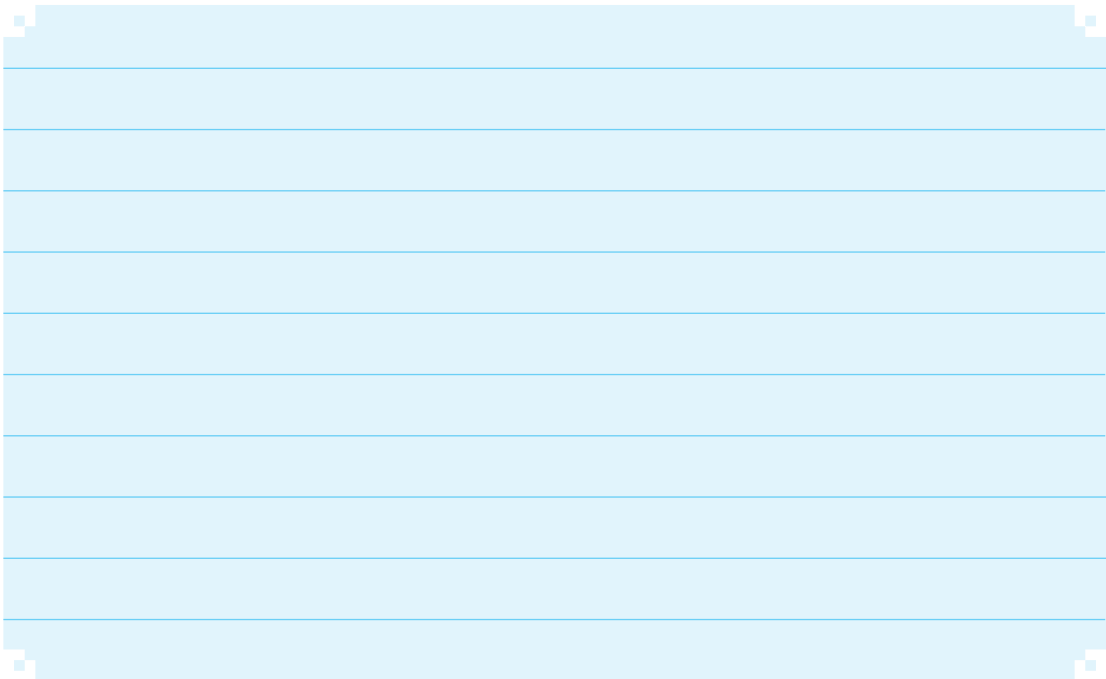


objects and living beings. The true nature of the world is suffering. All humans and animals undergo some kind of suffering in their lives. But there are causes of these sufferings, and these sufferings can be relieved as there are ways to do so.

To know or realise these Four Noble Truths is the Right Viewpoint. For a want of the Right Viewpoint, people become subject to greed and lust, and cannot differentiate between good and harmful deeds. They become associated with different kinds of harmful deeds because of greed and yearning. As a result, they undergo various kinds of sufferings. The person who has the Right Viewpoint always refrains from harmful deeds and does good. Besides, he or she can realise the true nature of life and the world. As a result, he or she can be free from suffering.

Participatory task 19

Write in your own words what you understand by the Right Viewpoint.



2. Right Thought/Intention (Samyak-samkalpa or Samma-sankappa): The meaning of “Samkalpa” is vow, promise, or oath. So, the meaning of Samyak Samkalpa is a right or noble vow or noble oath. People take various kinds of vows. Some vow to serve humanity by becoming a doctor or a nurse. Some vow to invent various things for the use of mankind by becoming an engineer. Some other people intend to produce crops by becoming a farmer. Again, some people take an oath to make people religious by becoming a preacher. The primary objective of the Buddhists is to attain Nirvana. So, all Buddhists take a vow to attain Nirvana besides doing other work. By attaining Nirvana, it is possible to be free from all kinds of sufferings. Everyone has to abandon greed, malice, infatuation, and desire to achieve Nirvana. They have to fulfill the ten Paramis.

We will learn about the ten Paramis in higher classes. In addition, people have to abstain from harmful deeds and practise good deeds. They have to be filled with amity and kindness. They have to abstain from harming others and wish the well-being of others. Therefore, Samyak-samkalpa means to take an oath for the well-being of oneself and others, and attain Nirvana.

Participatory task 20

Have you vowed to do anything? Write down five sentences about your vow.

3. Right Speech (Samyak-vac or Samma-vaca): Correct, accurate, acceptable, and suitable speech is Right Speech (Samyak-vac or Samma-vaca). It is not right to say untrue, harsh, meaningless, and unnecessary words. These words create conflict between people and inflict sorrow. So, we should refrain from saying these kinds of words. Rather, our speech should be correct, suitable, meaningful, acceptable, well-spoken, and true. Right Speech creates good relationships and makes people happy. Buddha has advised us to deliver Right Speech.

4. Right Action (Samyak-karmanta or Samma-kammanta): Correct and good deeds are called Right Action (Samyak-karmanta or Samma-kammanta). Right Actions include charity (dana), service, helping others, planting trees, listening to religious teachings, practising meditation, doing duties properly, keeping the environment clean, etc. Right Action always yields good results for the doer and for others. Harmful deeds include theft, murder, inflicting injury, taking drugs, polluting the environment, talking harshly, etc. Harmful actions harm the doer and others. These actions cause sufferings. Right Action means refraining from all kinds of harmful actions and doing good deeds.

A large rectangular area with a light blue background and horizontal blue lines, resembling a sheet of lined paper for writing.



6. Right Effort (Samyak-vyayama or Samma-vayama): The word Effort (Vyayam) means attempt, initiative, or exertion. So, Right Effort (Samyak-vyayama) refers to honest or noble attempts at anything. Humans cannot succeed in anything without exertion or attempts. The human mind is fickle and restless, and is attracted to both good and harmful things. Trying to do benevolent work by keeping the mind in check and directing it to the right path is called Right Effort. Buddha has advised people to practise four kinds of right efforts. These are:

1. Effort to eliminate vice and dishonest actions that have already arisen
2. Effort to prevent the arising of vice and dishonest actions
3. Effort to generate virtue and honest actions that have not arisen, and
4. Effort to maintain virtue and honest actions that have already arisen.

These four efforts prevent people from doing evil deeds and help to eliminate vice. On the other hand, they inspire us to do the virtuous deeds that have not been done yet. They also inspire us to maintain and develop the acquired virtues.

7. Right Mindfulness (Samyak-smriti or Samma-sati): The word “Smrti” (Mindfulness) means to remember, to know again, alert state of mind, power of imagination, awareness of mind, ability to remember, observation, etc. So, Right Mindfulness refers to remembering or observing honest and benevolent works frequently or correctly. People perform many benevolent actions. But they forget them. Again, reminiscences of many harmful deeds come to mind. If one remembers one’s previous benevolent deeds, it creates in one the urge to do more benevolent work. Similarly, remembering harmful actions creates the urge to do more harmful work. The effort to remember the benevolent work and forget the memory of harmful deeds is called Right Mindfulness. A person without memory is like a boat without a boatman. A boat without a boatman cannot reach its destination. It falls in danger everywhere. Similarly, a person without Right Mindfulness cannot succeed in his work. When one engages in harmful deeds, one undergoes various kinds of sufferings and fails to attain Nirvana. Right Mindfulness keeps the right thoughts awake and hinders the evil thoughts. So, we should practise Right Mindfulness.

8. Right Concentration (Samyak-samadhi or Samma-samadhi): The word “Samadhi” means concentration, meditation, attention of mind, etc. To properly focus one’s heart or mind is called Right Concentration. The mind is always fickle and restless. It dwells on different things, disregarding profit or loss, right or wrong, virtue or vice, fame or infamy. The mind directs human beings. Those who cannot regulate their minds become engaged in various harmful actions. As a result, they undergo various kinds of sufferings. It is not possible to be successful in anything without the concentration of the mind. Buddha has emphasised more on practising Samadhi or Concentration. It is not possible to attain Nirvana without a focused mind. So, everyone should practise Samadhi or Concentration.

Benefits of Practising the Noble Eightfold Path

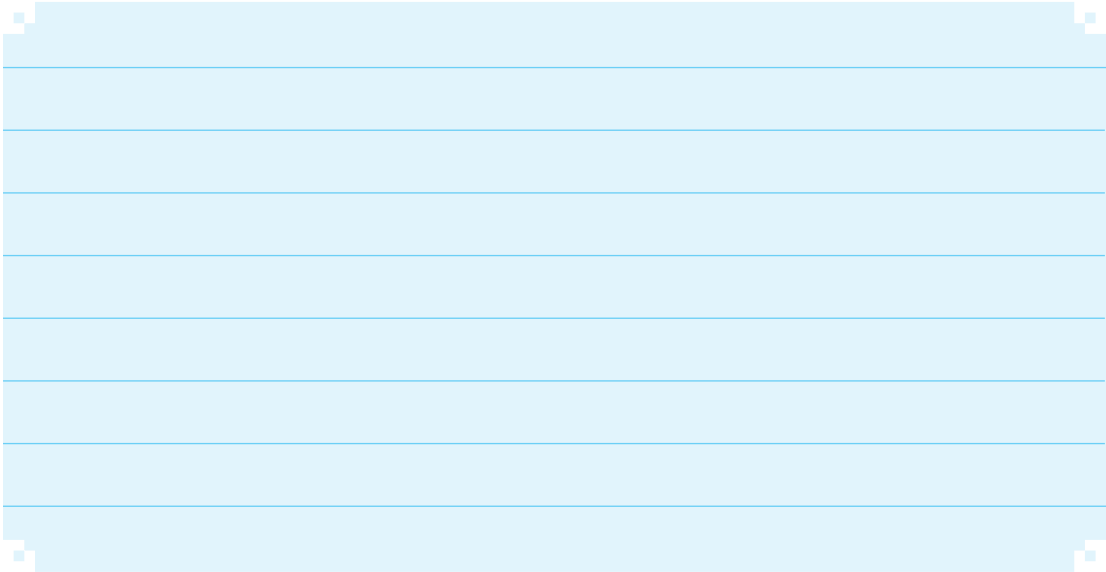
Practising the Noble Eightfold Path has many benefits. For those who practise the first Marga (Path), i.e. “Right Viewpoint,” proper knowledge or realisation emerges and false notions are eradicated. As a result, greed, malice, and infatuation do not affect them. They can realise the true nature of the world along with good and evil, truth and falsehood. They come to know that everything created in this world is subject to destruction. The people who practise the second Marga, i.e. “Right Thought,” vow to discard evil deeds, greed, malice, and infatuation to attain Nirvana. The people practising the third Marga, i.e. “Right Speech,” are inspired to say well-spoken and meaningful words and refrain from uttering harsh, false, and unnecessary words. The person practising the fourth marga, i.e. “Right Action” is inspired to give up evil actions and do benevolent work. The person practising the fifth Marga, i.e. “Right Livelihood” tries to make an honest living, giving up bad or ignoble professions. The person who practises the sixth Marga, i.e. “Right Effort,” tries to eliminate and prevent the emergence of evil actions to generate and increase honest actions. The person who practises the seventh Marga, i.e. “Right Mindfulness,” always retains good memories. For this reason, no evil thoughts emerge in his or her mind. The person who practises the eighth Marga, i.e., “Right Concentration,” always has a restrained or peaceful mind. So, he or she can do any work properly.

To attain Nirvana, it is necessary to practise Sila, Samadhi and Prajna (Wisdom). Of the Noble Eightfold Path, Samyak Vac (Right Speech), Samyak Karmanta (Right Action), and Samyak Ajiva (Right Livelihood) are included in Sila, which help to form a moral and humane life. Samyak Vayama (Right Effort), Samyak Smrti (Right Mindfulness), and Samyak Samadhi (Right Concentration) are included in Samadhi which improves and concentrates the mind and the heart. Samyak Dristi (Right View) and Samyak Samkalpa (Right Thought/Intention) are included in Prajna, the practice of which generates wisdom.

From this we can understand that it is possible to attain Nirvana by practising the Noble Eightfold Path. The person who achieves Nirvana remains free from all kinds of sufferings. Buddha said, “Nibbanang Param Sukhang,” which means Nirvana is the ultimate happiness. Therefore, to attain Nirvana which is the ultimate happiness, everyone should practise the Noble Eightfold Path.

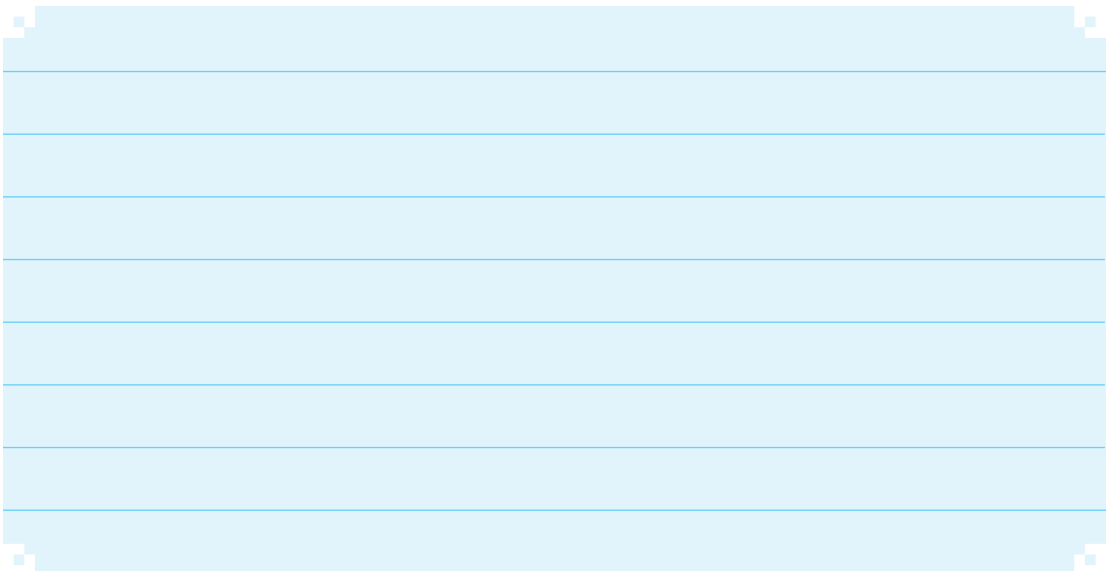
Participatory task 23

Write an experience report (of 500 words) describing one of the Noble Eightfold Paths you practise and its effect on your life. Submit it to your teacher.



Participatory task 24

Experience Report: Give your written opinion about the experience you have written about in the previous exercise.



Learning activities based on experience: Writing Experience Report

What you liked in the programme (good sides)

Problems you faced during the programme (obstacles)

Steps to solve the problems

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		
22		
23		
24		

**We shall follow the Noble Eightfold Path
We shall build a happy life free of sufferings.**



Chapter Five Biographies

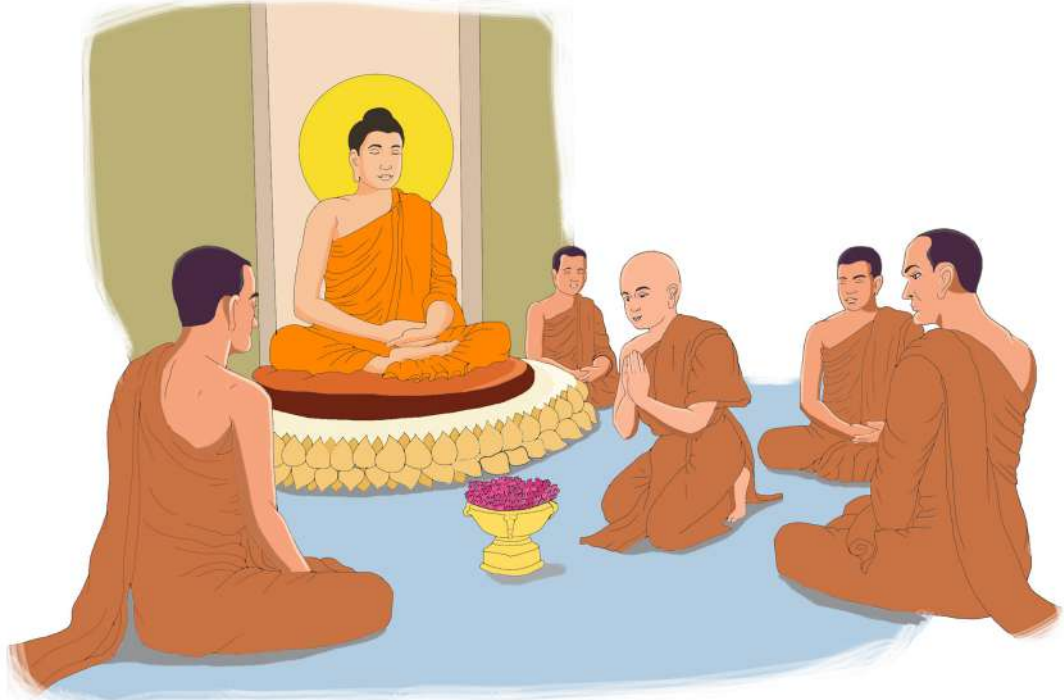
By the end of this chapter, we will

- learn about Sariputra Thera’s philosophy of life
- Krisha Gautami Theri’s philosophy of life.

Bhikkhu Suddhananda lived his life as a Bhikkhu for a long time. In knowledge and attributes, he was one of a kind. He engaged in religious activities all the time. He had a good reputation throughout the country. On the occasion of a Madhu Purnima, he was invited to the Ajanta temple (vihara) to deliver a sermon. Upon reaching the meeting place, he was cordially received by the devotees, bhikkhus, and sramanas of the vihara. After completing the religious rituals, the meeting began. The conductor of the meeting humbly requested Bhikkhu Suddhananda to deliver his sermon. He (Suddhananda) began his sermon after the due salutation. He said, “Many learned, talented, and great people have taken birth in this world and sacrificed themselves for the welfare of human beings. They have done many great deeds. The living beings have benefitted from their work in one way or the other. They (the great men) have become immortal by virtue of their work. Even now, people remember them with respect. In the

Tripitaka, there is mention of many such learned and gifted theras, theris, upasakas (lay followers), noblemen, and kings who, by virtue of their work, have become immortal in the history of the Buddhist religion. To build an honest and ideal life, we should read the biographies of such great men and follow their path. Today I am going to tell you about some Buddhist great men following whose ideals of life we can easily build a beautiful and noble life. First I am going to describe the ideals of life of Sariputra (Sariputta) Thera. Listen with attention.”

Sariputra Thera



The birth name of Sariputra was Upatisya (Upatissa). His mother’s name was Sari Brahmani. But the name of his father is unknown. He was called Sariputra because he was the son of Sari Brahmani. He was born in the village named Upatisya. According to another account, the village Nala (Nalaka) was his birthplace. It is assumed that he was born into an aristocratic Brahmin family. He had six siblings; three brothers named Upasena, Chunda and Revata, and three sisters named Chala, Upachala, and Sīsupachala. He himself and all his siblings became Buddhists. Sariputra was very quick witted.

One day Sariputra, with his friend Maudgalyayana, went to watch a drama. Watching the drama, a sense of stoicism grew in their minds. Being disgusted with family life, they decided to become ascetics. Then Sariputra and Maudgalyayana left home and became the disciples of Brahmin Sanjaya Vairatiputra (Sanjaya Belatṭhaputta). Within a few days, Sariputra and his friend learned all that was known to their teacher. But not finding the path to emancipation from their teacher, the two friends left him. They went different ways to look for a suitable teacher. They were supposed to get together and inform each other if they had found a suitable teacher.

After a few days, Sariputra was residing at the palace. There Sariputra saw Asvajit (Assaji), the disciple of Buddha, collecting alms. Seeing the calm appearance of Asvajit, Sariputra was fascinated. He talked to Asvajit. At one point, Sariputra asked,

- * Whose disciple are you?
- * Who is your teacher?
- * Which doctrine does he follow?

Asvajit replied, “The great Sramana Samyak Sambuddha who was born in the Shakya family is my teacher.” Sariputra became curious to know about the religious doctrine of Samyak Sambuddha. Bhikkhu Asvajit recited to him a verse composed by Buddha. The main idea of the verse is:

“There is a cause behind the creation of everything in this world. Nothing can emerge without a cause.” Buddha also said, “There is suffering in this world; there are reasons behind these sufferings; there is an end to suffering; and there are also ways to end this suffering. Suffering can be ended only through achieving Nirvana and thus eternal peace can be attained.”

This is the doctrine of Buddha. So, Buddha believes in Nirvana.

After hearing the verse, Sariputra attained Srotapatti (the first stage of enlightenment). Then Sariputra went to Maudgalyayana and informed him about this. Hearing the verse from Sariputra, Maudgalyayana also attained Srotapatti. At last, they decided to go to Buddha. The two friends went to the palace where Buddha was preaching to his students. Buddha could understand what they had in mind from a distance with his divine knowledge. Buddha ordained them in Buddhism. After the ordination, Sariputra became known as Sariputra Thera. Within fifteen days of ordination, Sariputra Thera attained Arhathood (Arhatship). On the day of ordination at the gathering of Bhikkhus and Bhikkhunis of the Sangha, Buddha declared Sariputra as Agra Shavak (Aggasavaka) and delivered Pratimokṣa (Patimokkha). Sariputra had pursued this position in his previous lives. The word “Shavak” means disciple. Therefore “Agra Shavak/Aggasavaka” means the chief among the disciples. This indicates that Sariputra was the chief disciple among all of Buddha’s disciples. Sariputra was very wise. He was a scholar of the philosophy of Buddhism. He could explain the sermons of Buddha nicely and in simple language. While staying at the Jetavana Vihara, Buddha declared Sariputra as the greatest of the wisest people and conferred upon him the title “Dharma Senapati” (Dhamma Senapati). During Buddha’s sermons, Sariputra always sat on his right-hand side. For this, he was also called “the right hand” of Buddha.

Sariputra Thera achieved Parinirvana or died before Buddha. As Sariputra was an Arhat, he knew about his death beforehand. So, before his Parinirvana, he praised Buddha and took his permission to take Parinirvana (to die) in his birthplace. Then he went back to his birthplace and attained Nirvana. Shresthi Anathapindik, taking permission from Buddha, built a Stupa over the ash of the corpse of Sariputra at Shravasti (Savatthi) to pay respect.

The Advice of Sariputra

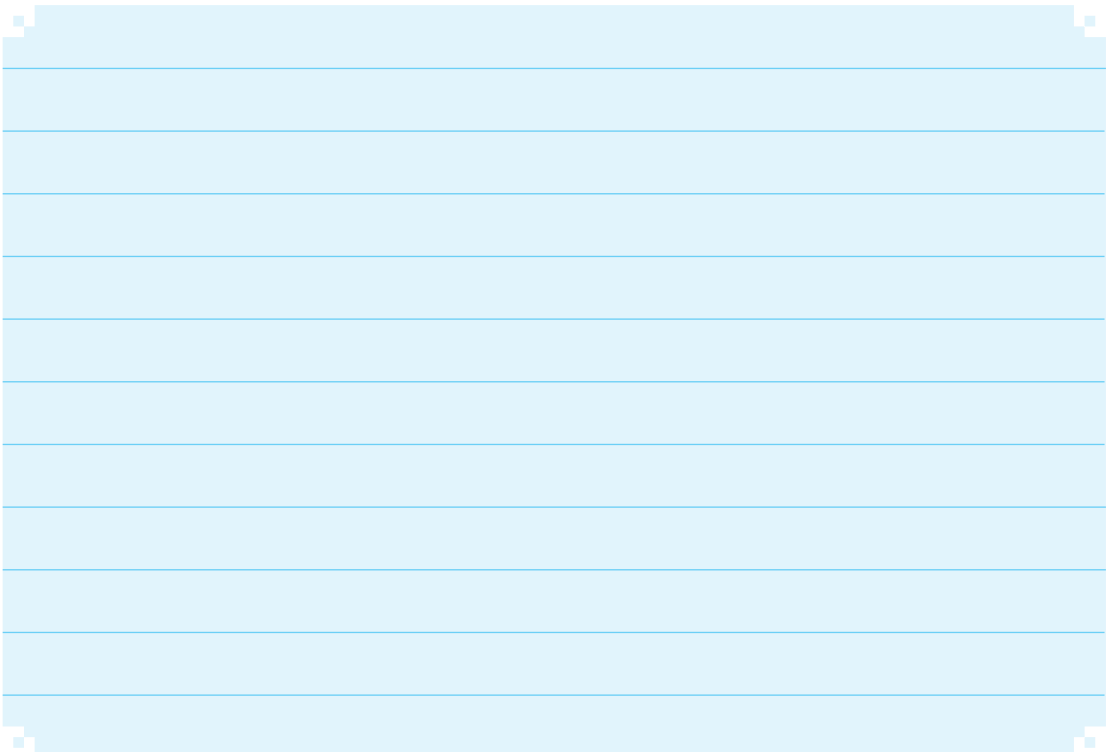
Humans are mortal. They can die at any time. So, fulfill Sila and other religious obligations. Listen to religious teachings at the right time. Do not perish by suffering. Just as the inside and outside of a town are secured in fear of enemies, keep yourself free from all kinds of sins by securing yourself well. Those who do not observe Sila and do not pay heed to religious teachings at the appropriate time, fall into hell and keep lamenting.

After describing the biography of Sariputra Thera, the Bhikkhu again said,

“The lesson that we learn from the biography of Sariputra Thera is that one can reach one’s goal by concentration and perseverance. No work in human life goes in vain. People enjoy good results of good deeds and bad results of bad deeds. We should not do bad deeds on being instigated by anyone. We should refrain from all kinds of sinful acts.”

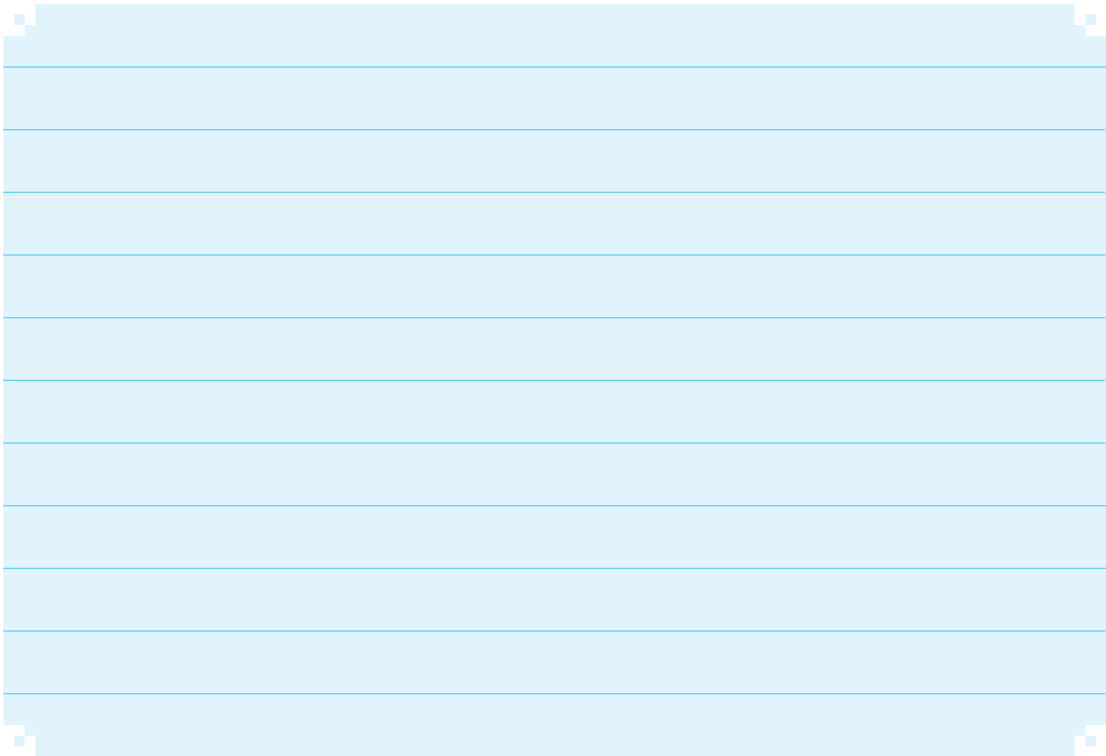
Participatory Task 25

Write down what lesson you have learned from the advice of Sariputra Thera.



Participatory Task 26

Write down the attribute of Sariputra that you want to achieve.



After describing the ideals of Sariputra Thera's life, Suddhananda Bhikkhu said, "We suffer in many ways because we do not understand the true nature of the world. We become mournful. Our strength of mind is easily destroyed. But those who are intelligent and can understand the true nature of the world do not suffer easily. They do not become mournful. They form a noble life by transforming grief into strength. In the history of Buddhism, there was a Theri who almost became mad from losing her only son. But listening to Buddha's advice, she understand the true nature of the world and attained Arhathood by virtue of her work to become a Bhikkhuni. Her name was Krisha (Kisa) Gautami (Gotami). Once I went to a funeral. After reaching the programme I saw that the children of the deceased were crying very much. No relative could stop them. Then I called them to my side and gave them an advice of Buddha. The advice was: "Every living being dies. All things created are destroyed one day." To make the lamenting children realise that every human being will die one day or another, I started to tell them the life story of Krisha Gautami. The story goes like this:

Krisha Gautami Theri



At the time of Buddha, Krisha Gautami was born in a poor family in Savatthi town. Her name was Gautami. As her figure was krisha (frail), she was known as Krisha Gautami. She did not get much love and care. People called her hapless. But after giving birth to a male child, everyone began to show respect to her. She was rearing her son with much love. The boy suddenly died when he was just learning to walk. Losing her only son, the mother, Krisha Gautami, became almost mad with grief. To get back her son's life, she went from door to door and begged, "Give my son some medicine." People mocked her, not realising the pain of the mother who was overwhelmed with grief for the death of her son. At last, a gentleman counseled her to go to Buddha.

According to the advice of the gentleman, she went to Buddha and said, "God, give some medication to get back my son's life." Realising that Krisha Gautami was qualified for a nobler life and to teach her the real consequences of life, Buddha said, "Go to the town and bring me a handful of mustard seed from the house where no one has ever died." Hearing Buddha's words, Krisha Gautami was pacified and began to beg for mustard seeds from door to door. When she asked whether anyone had died there, everyone replied that there had been countless deaths in that house. In this way, wandering from door to door, she realised that no house was spared from the clutches of death. No one is above death. Realising the sad conclusion of life, she brought her dead son to the crematorium. She put the dead body in the crematorium and said,

“It is not the nature of all villages, towns, or lineage; it is the nature of the heaven, earth, and every world that all things are impermanent.”

Saying this, she went to Buddha. Buddha asked her, “Gautami, have you found mustard seeds?” In reply Krishna Gautami said, “God, I do not need mustard seeds anymore. Give me ordination.” Then Buddha told her, “Just as the currents of flood wash away villages and towns, death destroys those people who are engrossed in luxury.”

Hearing the advice of Buddha, Krishna Gautami attained Sotapatti and prayed for ordination to priesthood as a Bhikkhuni. Her prayer was fulfilled. After being ordained as a Bhikkhuni, she acquired wisdom by dint of her efforts. She minimised her greed, yearning, jealousy, etc, and attained Arhathood. She properly observed the rules and regulations of the Bhikkhuni Sangha. Buddha declared her the greatest among the wearers of coarse clothes. Inspired by her own success, she composed many sermons in verse. Some of her advice is given below:

1. We can be knowledgeable by making friends with honest people. Wise men praise the befriending of honest people.
2. Our knowledge increases if we follow honest people.
3. Know about the Four Noble Truths.
4. I have placed myself on the Noble Eightfold Path and experienced Nirvana. I am free from suffering and burden. My heart is completely free from desire.

By telling the life-story of Krishna Gautami, Bhikkhu Suddhananda helped the grieving family members calm down and told them to follow the advice of Krishna Gautami. The family members vowed to lead an honest life following the advice of Krishna Gautami.

Participatory Task 27

“Buddha’s advice created the possibility for Krishna Gautami to attain Arhathood.” Give your opinion regarding this statement.

A large, light blue rectangular area with horizontal ruling lines, intended for writing biographies. The area is bounded by a thin blue line and has small blue squares at the corners, suggesting it's a template for a page of lined paper.

After describing the ideals of the life of Krishna Gautami, Suddhananda Bhikkhu said, “Everyone should read the biographies of gifted people. Now I am going to talk about the importance of reading the biographies of great people. Listen carefully.”

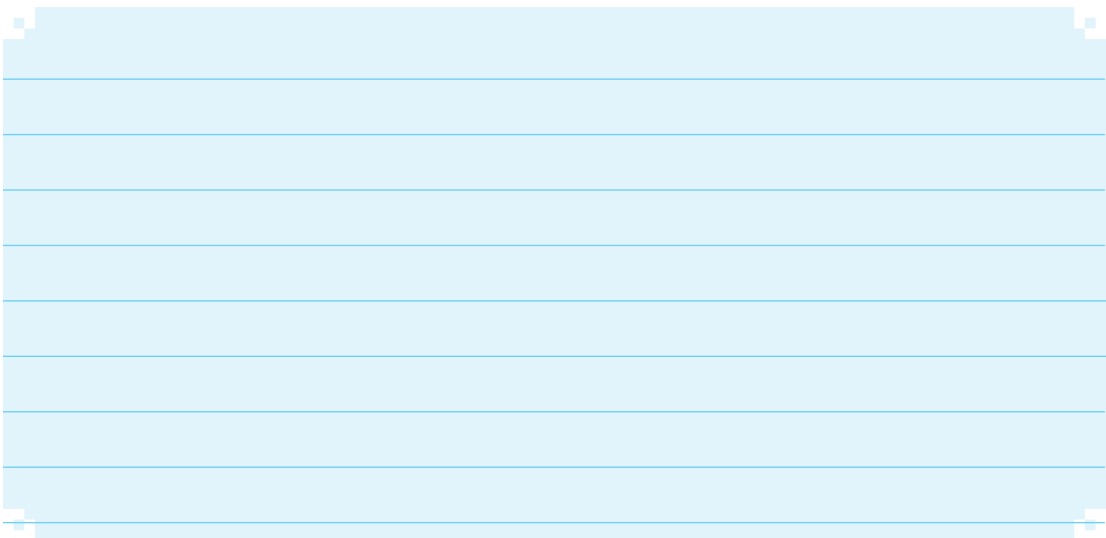
The Importance of Reading Biographies

No one can become great without effort. Those who have become great experienced happiness and sorrow, laughter and tears, pain of dejection, and success and failure in their lives. But they never deviated from their aims and objectives. They did not hesitate to sacrifice themselves for the welfare of living beings. They never deviated from the path of righteousness. They always tried to live an ideal life. Following the path of honesty and righteousness, they performed good deeds for the happiness and peace of mankind. By reading biographies, we can know about the virtues and contributions of those great people. By learning about these virtues, the reader of the biographies is inspired to develop an ideal life and do noble deeds. So, everybody should read the biographies of noble men and women.

After describing the importance of reading biographies, Suddhananda Bhikkhu finished his sermon by wishing happiness and peace to all living beings and advising everyone to do good deeds.

Participatory Task 28

Write below what you will do to develop a noble life.



A large, light blue rectangular area with horizontal ruling lines, intended for writing notes or a biography. The area is bounded by a thin blue line and has small square markers at the corners, suggesting it's a page from a notebook or a template for a document.

Read biographies of virtuous people, Build an ideal life.



Chapter Six

Jataka (Buddha's Previous Lives)

By the end of this chapter, we will

- be introduced to the Jataka (Buddha's Previous Lives) and the number of Jatakas
- learn about the influence of Jataka
- know what Sankha Jataka is
- know what Sukhavihari Jataka is

Bhikkhu Dharmasena, the chief monk of Rajbana (Rajban) Vihara, very often told the Jataka in his sermons. One day during the sermon, a dayika (female devotee) said, "Bhante, when you speak about the Jataka, it pleases us very much. By this, we are inspired to lead an honest life." Then Bhikkhu Dharmasena said, "Buddha used to speak about the Jataka during his sermons. He told the Jataka to inspire people to lead a moral life. Today I am going to tell you what Jataka is and what benefits can be gained by listening to or reading the Jataka. Besides, I will tell you about two Jatakas." Then, he began with introducing the Jataka and what it is.

Introduction to the Jataka

The word Jataka is derived from the word "Jata." The meaning of "Jata" is emerged, derived, born, etc. So, "Jataka" means a person who has emerged or taken birth. In Buddhist literature, the word Jataka has been used to refer to the past lives of Gautama Buddha. During sermons and on various occasions, Buddha used to describe the tales of his past lives. These tales or stories of Gautama Buddha's past lives are known as "Jataka." By reading the Jataka, we learn that Gautama Buddha was born as different creatures in his past lives. He took birth in different forms such as a king, counselor, Brahmin, trader, divinity, animal, bird, fish, etc. It is known that he was born 550 times. In each of his lives he was called "Bodhisattva." He completed Dana Parami in one life, Sila Parami in the other, and Pragma Parami in yet another life. In this way, he completed ten Paramis and attained Buddhahood in his last life. At present, only 447 Jatakas are found. 3 Jatakas could not be traced. It is assumed that they are lost. In the Jatakas, the good deeds of Gautama Buddha's past lives are narrated. We can learn about those good deeds by reading the Jatakas. Therefore, the benefits of reading Jatakas are many. The main objectives of the Jatakas are: they make people conscious of the consequences of their deeds. They also inspire us to do good deeds and lead a moral and humane life. They describe the basic message of religion, and complex and tough subjects in simple language. For this reason, the effects of the Jatakas on human life are important.

Afterwards Bhikkhu Dharmasena began to discuss the effects of the Jatakas on human life.

The Effects of the Jatakas

Gautama Buddha told Jataka tales to explain the good consequences of good actions and the bad outcomes of bad actions. Therefore, the effect of the Jatakas on building a decent life is immense. The tales of the Jatakas teach human beings to become honest, idealistic, principled, friendly, benevolent, and humane. They inspire us to refrain from behaving cruelly with others, telling lies, speaking harsh or bitter words, stealing, and taking drugs. They inspire us to minimise greed, yearning, malice, etc. They encourage us to make our living or run the family with Samyak Jivika (Right Livelihood). They teach us to be good to all living beings and engage in the service of the ailing humanity. In one sentence it can be said that the effects of the Jatakas in building a moral, humane, and ideal life are immense.

Inspired by reading the Jatakas many people in the society are working for the welfare of the country and the nation. They are working for the preservation of nature and the environment, and the security of the animals. If we, by receiving the teachings of the Jatakas, can create the attitudes of amity, harmony, and coexistence, think about the happiness, peace, and prosperity of others. If we can show friendship and kindness to all, irrespective of race, religion, and caste, we will be able to build a happy and decent society.

After this, Bhikkhu Dharmasena said that most of the people in the world are restless with the desire to enjoy life more. The person who has plenty wants more. That is why greed, wrongdoing, injustice, bribery, and corruption in the world are constantly on the rise. For this, the social and the natural environment are both affected. On the one hand, people are losing their morality and ideals, and on the other hand, the environment is becoming polluted through the extinction of various species of plants, birds, and animals. But people cannot understand that “There is no peace in consuming; it increases suffering. Peace only lies in renunciation.” To explain this easily, Bhikkhu Dharmasena narrated two Jataka tales.

Participatory Task 29

Make a list of the lessons that we can learn from the Jataka tales.

Sukhavihari Jataka



In ancient times when Brahmadata was reigning in Benaras (Varanasi), the Bodhisattva was born in a Brahmin family. He went to the Himalayas thinking that family life is full of suffering but leaving home is pleasant. There he became an ascetic. Afterwards, he attained the eight endowments through meditation (concentrated thought). Five hundred ascetics became his followers.

Once, in the rainy season, the Bodhisattva reached the Himalayas with his followers. From there, after traveling through villages and towns, receiving alms, he came to Benaras. By becoming a guest in the King's garden there, he spent the four months of rain. Then he went to the King to take his leave. The King said, "You have become old. Why would you go back to the Himalayas at this age? Send your pupils to the Asrama in the Himalayas and stay here yourself."

At the request of the King, he agreed to stay. Then he told his eldest disciple, “I entrust you with the duty of taking care of five hundred disciples. Go to the Himalayas with them. I shall stay here.”

The eldest disciple of the Bodhisattva had once been a king. He had given up his kingdom to become an ascetic. He had earned the eight endowments through meditation. Receiving the order of his master, he went to the Himalayas with the disciples. After residing there a few days, he said to the disciples, “Stay here well. I will be back after I have paid my respects to the master.”

After saying this, he went to Benaras and lay down by the side of his master on a mat after paying respect to him. Just at this time, the King came to meet the ascetic. After salutations, he sat down on one side. Though he had seen the King, the newcomer ascetic did not rise from his bed. Lying on the bed cozily, he went on saying, “Oh, what happiness!” He did not rise even after the King saluted him. The King thought that perhaps the ascetic was ignoring him. So he was a bit irritated. He told the Bodhisattva, “Master, this ascetic must have had his fill to eat. If not, why is he saying ‘Oh, what happiness!’ in this manner?”

The Bodhisattva said, “Great King, this ascetic was previously a king like you. But he did not get the happiness as a King that he has gained after being an ascetic. To him, royal pleasure is very trivial. After becoming an ascetic, he is now overwhelmed by the immaculate pleasure of Dhyana Samadhi (meditative state). For this reason, he has said thus and it was an outburst of his heart. Only the person who has no desire or yearning is truly happy. Such people do not think to save themselves with the help of others and do not get anxious to save what belongs to them.”

Hearing this advice, the King saluted the Bodhisattva and went to his palace. The ascetic also returned to the Himalayas after saluting the Bodhisattva. The Bodhisattva continued to dwell in Benaras. At a mature age, dying with full insight, he went to the realm of Brahma.

Advice: Happiness lies in renunciation. There is no happiness in consumption.

Participatory Task 30

Describe how you would like to build your own life in the light of Sukhavihari Jataka. (Individual Task)

a) Who is sacrificing in the two scenarios?

b) What are the differences between the first man and the second man?

c) Whom, among the two, will you respect more? Explain.

d) How will society be benefitted if the characteristics of the first man are followed? Give a proper explanation.

When the description of Sukhavihari Jataka ended, everyone appreciated it. Then Bhikkhu Dharmasena began to tell the tale of Janasandha Jataka.

Participatory Task 32

Give your written opinion about your experiences of storytelling and case study.

Experience-based learning activities: Story Telling and Case Study

What you liked in the programme (good sides)

Problems you faced during the programme (obstacles)

Steps to solve the problems

Areas for further improvement (suggestions)

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
25		
26		
27		
28		
29		
30		
31		
32		

Let us read the Jatakas attentively, Let us practise human virtues.



Chapter Seven

Buddhist Rituals and Ceremonies

By the end of this chapter, we will learn

- what Madhu Purnima is
- the historical background of Madhu Purnima
- the teachings of Madhu Purnima
- the social significance of Madhu Purnima
- what Prabarana is
- the characteristics of Prabarana Purnima
- the teachings of Prabarana Purnima
- the social significance of Prabarana Purnima.

U-Chin Mang studies in a school in Bandarban. Soumya Barua and Udoy Chakma are his best friends. They are very pious. They go to the vihara together and participate in religious ceremonies. They are very curious about Buddhist rituals and ceremonies. One day they asked their class teacher, “Sir, what are Buddhist rituals and ceremonies?” The class teacher replied, “The observable programmes according to the Buddhist religious ceremonies and guidelines of the scriptures are known as Buddhist rituals. For example, Madhu Purnima, Kathina Chibara Dana, Sanghadana, etc. are the Buddhist rituals.” Then U-Chin Mang said, “Madhu Purnima will be held next month. We should learn how this Purnima ceremony is performed.” So, to learn about it, they arrived at the vihara one evening. There they participated in the congregational prayer with due respect. After finishing the prayer, they asked the Bhikkhu, with admiration, about the historical background for performing the Purnima ceremony. Blessing them, the Bhikkhu presented the answer calmly in the following manner.

“Many great events related to Buddha’s life are connected with nights of the full moon. According to those historic great events, many full moon nights have been renamed. For example, Boishakhi Purnima is mentionable. Buddha’s birth, attaining Buddhahood, and Mahaparinirvana, these three great events were held on Baishakhi Purnima. That’s why, Baishakhi Purnima is known as Buddha Purnima. Today I will tell you about Madhu Purnima and Prabarana Purnima. Listen closely.”

Madhu Purnima

“Madhu Purnima is a religious occasion of the Buddhists. It is an auspicious Buddhist festival. It is a religious festival with historical significance. Like other full moon nights, Madhu Purnima is also celebrated with due respect and religious solemnity. Madhu Purnima is held in the month of Vадra. A great event of Buddha’s life is also associated with this Purnima. On that full moon night, a monkey donated honey to Buddha during his stay at Paralia forest and by dint of this donation, the monkey was reborn in heaven after its death. Due to this virtuous event, Vадra Purnima is known as Madhu Purnima. I will describe this event in detail.” Then, he began narrating the historical background of the Madhu Purnima.

Historical background: Madhu Purnima or full moon night of Vадra, one of the memorable and celebrated festivals of the Buddhists, has a glorious and historical background. It is an unforgettable event that happened during the lifetime of Gautama Buddha. At that time, Buddha was observing his tenth monsoon retreat during his stay at Kosambi. There were a lot of Bhikkhus with him too.

One day, there was an argument among the Bhikkhus about a silly issue. Despite the silliness of the matter, the dispute took a serious turn and the Bhikkhu Sangha became divided into two groups. The Bhikkhus of both the groups stopped talking to each other despite staying in the same vihara. Buddha was disheartened by the Bhikkhus’ unruly and hostile behaviour. So the compassionate Buddha welcomed the Bhikkhus of both groups and advised them to settle the dispute. He advised them to follow the path of amity and pity. But the Bhikkhu Sangha failed to do so. Because of the intolerance of the Bhikkhus, Buddha himself decided to abandon their company. He became a forest dweller, silently and secretly. Leaving Kosambi, he took shelter in the Paralia forest alone.



During Buddha's secret stay at the Paralia forest, a close intimacy was established between many animals and him. Buddha's friendly lifestyle attracted the wild animals. All the animals came forward in service of the Buddha. At that time, an elephant began serving the Buddha with different flowers and fruits. Seeing this, a monkey also felt the volition of serving Buddha. It was a full moon night of Vadra. The monkey collected a honeycomb and offered it to the Buddha. Buddha received the donation contentedly. The monkey became very delighted that its offering had been accepted. This shows that even a wild animal can appreciate the beauty of the relationship developed through donation and sacrifice. Later on, when the monkey died, still exulting in the glory and sacrifice, he went to heaven. On the other hand, the Bhikkhu Sangha and the villagers were worried as Buddha had left Kosambi. They unitedly felt the need to bring back Buddha.



Finally the Bhikkhu Sangha realized their fault. They developed a relationship based on mutual harmony and peace. They apologised profusely to Buddha and brought him back to the vihara of Kosambi. The sense of Metta was awakened amongst all after hearing about the amicable behaviour of the animals, their coexistence, and their charitable attitude towards the compassionate Buddha. The disputing Bhikkhu Sangha and the devotees realized that for mutual friendship and harmony, self-control is needed. The true peace of a human being lies in restraint and self-control. To make this event memorable and to practise Buddha's teachings of compassion and kindness, the Buddhists observe Madhu Purnima every year with religious spirit.

After speaking up to this point, the Bhikkhu said, "Now I will discuss about the teachings of Madhu Purnima."

Participatory Task 33

Write a description of a Madhu Purnima you have seen.

A large, light blue rectangular area with horizontal ruling lines, intended for writing a description of Madhu Purnima. The area is bounded by a thin blue line and has small square markers at the corners, suggesting it is a template for a writing exercise.

The teachings of Madhu Purnima: Madhu Purnima is associated with Buddha, the Bhikkhu Sangha, devotees, and the good relationship within the animal kingdom. So the teachings of Madhu Purnima are many and varied. Madhu Purnima teaches human beings to be patient and tolerant, benevolent, helpful, generous, respectful of others' opinions, compassionate, and merciful. It encourages coexisting with harmony. It motivates us to behave kindly towards the animal kingdom. It inspires us to check anger, jealousy, hatred, and arrogance. Finally, it teaches us about mutual responsibility.

To explain the teachings of Madhu Purnima easily, the Bhikkhu described the story of the Dirghayu Kumar. He said, "Dirghayu Kumar was the son of the King of Kosala, Dighiti. The King loved his son very much and always gave good advice. The son, Dirghayu Kumar, obeyed the advice of his father. One day, the father advised, 'My boy, Dirghayu, don't look for long or short! Violence cannot be solved with more violence. Rather, nonviolence can overcome violence.' The son gave his word to follow the advice of the father. One day, the King of Kashi, Brahmadutta, invaded the kingdom of Kosala, killing the parents of Dirghayu Kumar. Out of his grief for his parents, the flame of revenge began burning in the heart of Dirghayu Kumar and he looked for an opportunity to get back. At some point, Dirghayu Kumar got an opportunity to come close to the King of Kashi in the disguise of a servant. And, one day, finding the sleeping king alone, he set out to take revenge. Several times he took the initiative to kill the king but failed as he remembered the advice of his father. Meanwhile the king awoke from sleep and was terrified to see Dirghayu Kumar there with a sword. The King asked Dirghayu Kumar the reason for his entering his bedroom with a sword. Dirghayu Kumar said, 'I came to avenge the murder of my parents. But I could not kill you as I remembered the advice of my father.' Then the King wanted to know the meaning of his father's advice. Dirghayu Kumar said, 'My father told me not to harbour animosity towards anyone forever. Never break up a relation with a friend suddenly. Enmity cannot end enmity. Rather, friendship can save us from enmity. So never be revengeful towards anyone. Don't kill anyone out of revenge.' The King was pleased to see Dirghayu Kumar's devotion towards his father and his realisation. He handed over the kingdom of Kosala to Dirghayu Kumar. Then he made their bond stronger by giving his daughter in marriage to Dirghayu Kumar."

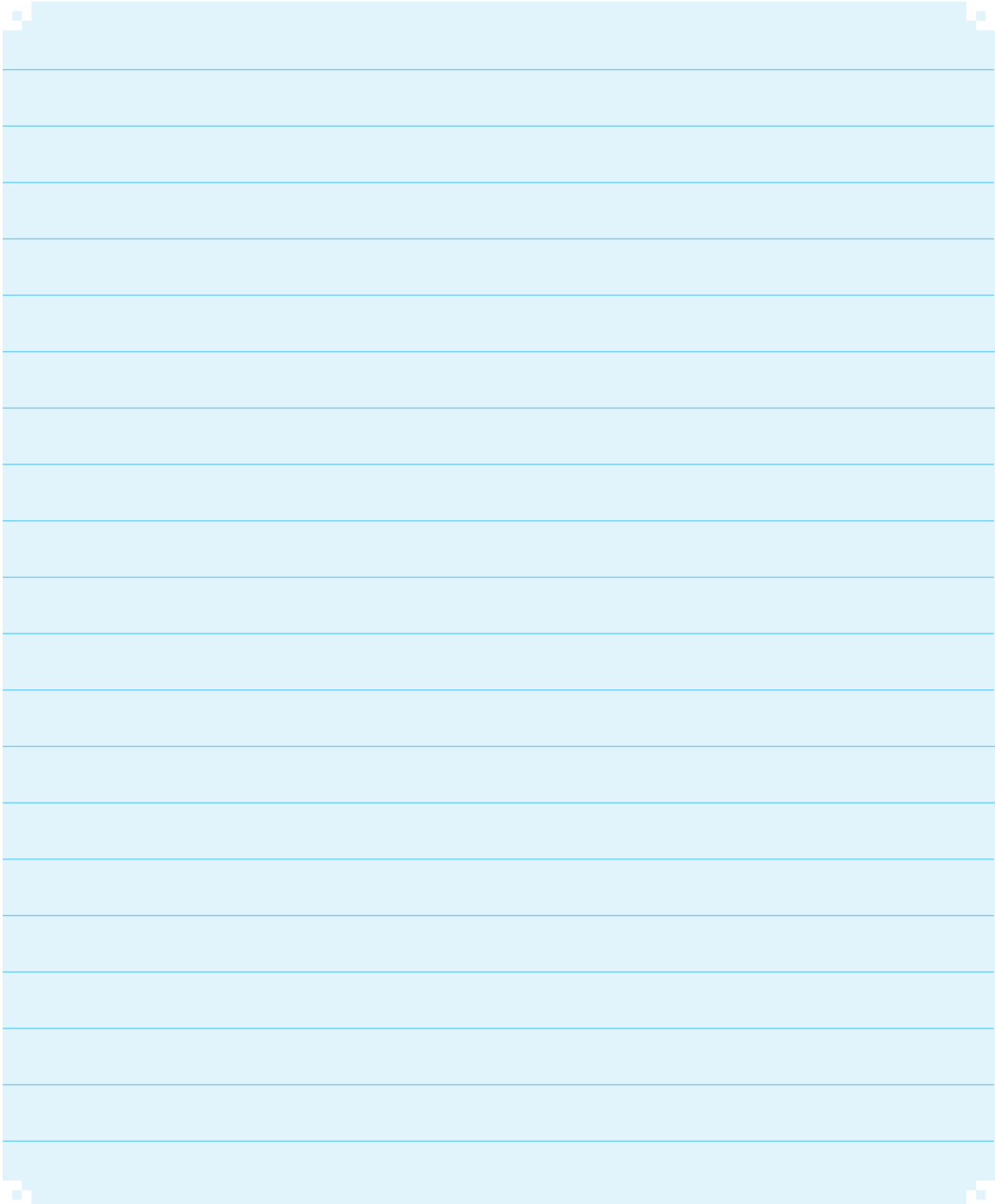
After telling the story, the Bhikkhu again said, "The consequence of strife and anger flow from birth to birth. No good is achieved but harm. So one should always abandon quarrels, anger, and jealousy. The teaching of Dirghayu Kumar is very important for human life and we should all follow it." Then the Bhikkhu delivered sermons on the social significance of the Madhu Purnima.

The Social Significance of Madhu Purnima: Going to the vihara, the Buddhists follow the religious practices together during the Madhu Purnima. They practise Dana, Sila, and Vabana, and listen to the religious discussion and Buddha Kirtan. As a result, amity and harmony develop and purify them. The sense of leading life ideally and religiously is awakened, following the teachings of the Buddha. Realising the futility of violence, hatred, pride, and strife, one is motivated to perform virtuous actions. The mindset to do good for human welfare is created. Thus, disunity and indiscipline are removed from society and unity and good relations are established. So it is said that the social significance is boundless.

Knowing the historical background of the Madhu Purnima, U-Chin Mang, Soumya Barua, and Uday Chakma became very pleased. Now they expressed their eagerness to know about Prabarana Purnima. Seeing their eagerness, the Bhikkhu gave a sermon (Deshana) on Prabarana Purnima.

Participatory Task 34

What developments can the teaching of Madhu Purnima bring to our lives? Write your opinion.



Prabarana Purnima

Talking about Prabana Purnima, the Bhikkhu said:

Meaning of the word Prabarana: Prabarana Purnima is a traditionally enriched night for the Buddhist community. “Prabarana” means acceptance and rejection. That means, Prabarana is a strong vow to accept what is decent, fair, true, good for everyone, and to forbid what is bad, unfair, false, and harmful or refrain from doing it. During Prabaraba Purnima, the Bhikkhu Sangha follows many statutory rules. It marks the completion of their three months of monsoon retreat. This retreat starts on the full moon day of Ashara or on Ashari Purnima. The Buddhist devotees observe this full moon day with due respect and devotion. At that time, different programmes are arranged in every vihara. The Bhikkhu Sangha and the Buddhist devotees participate in those programmes together. In their bid for self-purification through these activities, everyone sets all negativity aside.



Significance of Prabarana Purnima: This Purnima is celebrated on the full moon day of Aswhin. Ashari Purnima is observed three months before this Purnima. On this full moon day, the Lord Buddha commanded the Bhikkhu Sangha to practise self purification and wisdom from Ashari Purnima to Ashwini Purnima. This is known as the “three months of Barshabasa,” that is, monsoon retreat. That is why Ashwini Purnima or Prabarana Purnima is the day of self restraint and self purification. On that day the Bhikkhu Sangha gets together. They confess reciprocally their faults committed knowingly and unknowingly, and purify themselves by apologising to one another. This is actually a programme based on the code of conduct of the Bhikkhu Sangha. That is why Prabarana Purnima is known as a unique time to practice self purification. From ancient times, the Buddhist devotees have also been observing this day as a unique moment to practice purification of the mind and vows to Uposatha.

Another feature of this Purnima is that Gautama Buddha ordered the Bhikkhu Sangha to preach Buddhism to all after the completion of the monsoon retreat. Buddha said to the Bhikkhu Sangha, “O Bhikkhus! Wander forth for the benefit and happiness of the many, for the welfare of the gods and human beings. Preach that religion which manifests wellbeing at the beginning, at the middle, and at the end.” Following the advice of the Buddha, that day the Bhikkhu Sangha spread to all directions to preach the teachings of the Buddha. Even today, thinking about the welfare of the many, the Bhikkhu Sangha preach the advice of the Lord Buddha assembling in the different viharas. Marking the end of Prabarana Purnima, a month-long “Kathina Chibara Dana” is observed from vihara to vihara. The Kathina Chibara Dana ceremony offers a chance for the Bhikkhu Sangha and the devotees to gather. This ceremony and the day is significant for the religious discussions and virtuous activities that take place.



Participatory Task 35

Stage a drama to role-play the activities of a Prabarana Purnima you have seen.

After describing the significance of Prabarana Purnima, the Bhikkhu explained the social significance of Prabarana Purnima.

Social significance of the Prabarana Purnima: Social culture is also connected to religious culture. This social culture often turns into a national festival. Since Prabarana Purnima is a festive day, steps are taken to arrange for the lighting of lanterns. Launching these special lanterns (fanush) into the air on Prabarana Purnima is a tradition of the Buddhists. A unique mood of social festivity prevails during the time of the fanush launching. Irrespective of race, religion, or caste, people of all occupations participate in this festival. Everyone is delighted. So it has become a traditional festival of the Bengalis. So Prabarana Purnima can be called a non-communal, universal, and harmonious festival or get together.

Different rules and regulations are followed before launching the fanush. Different educational programmes are chalked out, which include the Buddha Kirtan. The stage for the programme is decorated with different artistic items. Through this, the dormant artistic consciousness has an opportunity to develop also. Scholars and dignitaries of different religions attend the event. People are inspired to lead an ideal life on hearing their advice. Hence, Prabarana Purnima is not only a religious festival, it has multidimensional social and cultural impacts.

After explaining the social significance of the Prabarana Purnima, the Bhikkhu discussed the educational aspects of Prabarana Purnima.

The Teachings of the Prabarana Purnima: The teachings of the Prabarana are very important because we learn about self purification, restraint, generosity, and forgiveness. We learn to accept the good and avoid the bad. Through the practice of self purification, an innocent, honest, and ideal life can be formed. It inspires us to be restrained, generous, self-controlled, righteous, and benevolent. The spirit of forgiveness pacifies anger, hatred, and jealousy hidden inside the mind. If everyone confesses their faults and apologises to one another to practice forgiveness, then strife, dispute, and ill feelings will be eliminated. Sincerity and good relationships will develop. Moreover, peace will prevail in the society through the accomplishment of good deeds and refraining from bad deeds. Thus the teaching of Prabarana Purnima helps us to develop life beautifully and peacefully.

After explaining the social significance of the Prabarana Purnima, the Bhikkhu ended his discussion with a prayer for the well being of all living beings. U-Chin Mong, Soumya Barua, and Uday Chakma were pleased to know the historical background, and the religious and social significance of the Prabarana Purnima. After that, they thanked the Bhikkhu with due adulation and returned home, having taken vows to practise the teachings of Prabarana Purnima.

Participatory Task 36

What kinds of development can the teaching of Prabarana Purnima bring to our life?
Make a list.

A large light blue rectangular area with horizontal lines, intended for writing a list of developments.

Participatory Task 37

Describe and arrange a photo exhibition of a Prabarana Purnima you have witnessed
(group work, picture gallery)





Participatory Task 38

Give your written opinion about the experience of staging the drama and photo exhibition/picture gallery.

Experience-based learning activities: staging the drama and photo exhibition / picture gallery

The activities you liked (some good points)

The problems you faced during the activities (obstacles/ barriers)

What measures can be taken to solve the problems?

Areas for further improvement (suggestions)

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
33		
34		
35		
36		
37		
38		

Customs, rituals and ceremony, Increase amity and harmony



Chapter Eight

Pilgrimage and Historical Sites

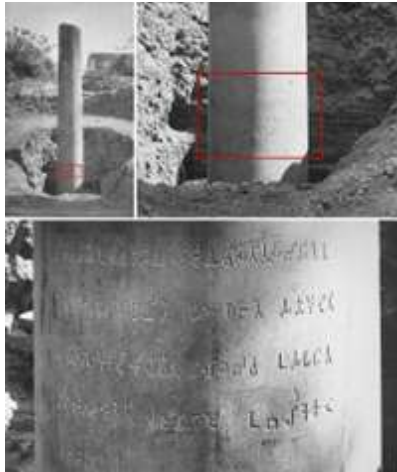
By the end of this chapter, we will learn about

- Pilgrimage Lumbini
- Historical place Sompura Vihara
- Importance of the Historical and Pilgrimage Sites, and their Preservation

Mitu Barua, Rupa Chakma, Ratna Khisha, Minu Ching Marma, and Mina Tanchangya are good friends. They go to the vihara every evening to pray and listen to sermons from the Bhikkhu. But for a few days they had not been able to listen to sermons from the Bhikkhu as he had gone to visit pilgrimage and historical sites. They only prayed and returned home. So they were sad. Yesterday, when they went to the vihara, they found that the Bhikkhu had returned. They were delighted to see him. Then they requested the Bhikkhu, with due adulation, to describe the pilgrimage and historical places. The Bhikkhu was very pleased to see their curiosity and said, “I went to India and Nepal. I visited Lumbini and Khushinagara. On my way back home, I visited Sompur Vihara too. I was very pleased to visit it. Today I shall tell you about Lumbini and Sompura Vihara.” The five friends applauded the Bhikkhu with delight. Then he began by telling them about Lumbini.

Lumbini

Lumbini is one of the greatest pilgrimage sites of the four. You know that Prince Siddhartha Gautama was born at the Lumbini Garden in 623 BC on a full moon day of Baishakh. He attained Buddhahood at the age of thirty five and he became famous as Gautama Buddha. The Buddhists consider Lumbini as a very sacred site of pilgrimage since it is the birthplace of Gautama Buddha. Lumbini is situated in Rummidei, which is located at Bhagwanpur Tehsil in the district of Butwal in the northern frontiers of Nepal. There are Sri Lankan and Burmese hospices and two hostels. There is a Japanese guest house. There are guest houses from the Nepalese government as well as World Peace Pagodas. Moreover, there are viharas of many countries like China, Thailand, Germany, South Korea, Australia, France, Cambodia, Singapore, Canada, and Vietnam, and there is a Buddhist centre too. The main places of interest in Lumbini are the Ashoka pillar and the temple of Rummidei. Ashoka erected a pillar to commemorate and mark the birthplace of Buddha. It is known as the Ashoka Pillar. Because of this pillar, the birthplace of Buddha became memorable and remarkable.



The ancient Ashoka Pillar and Canons of Ashoka:



Ruins of the Mayadevi Temple, the Mayadevi temple built more recently, is seen in the distance.

From the stories of Chinese traveller, Hiu-en Tsang, we can get a lot of information about Lumbini. From that travel story we got to know that the pillar was on the western side of the temple. It was built on a boulder. The statue of a horse adorns the top of the pillar. This statue symbolises the event of Buddha's renunciation of domestic life. The top of the pillar is broken now.



The reconstructed Mayadevi temple at present



World Peace Pagoda

The Lumbini Temple is situated beside the Ashoka pillar. It is popularly known by the local people as Rummindei. The temple is on a small mound. One has to climb up using stairs.

The Nepal government reconstructed it on the foundation of the old temple. On the northern side of the temple is the old temple, equal in size to the floor of the sanctum. Inside the temple there is an intact stone plaque depicting the birth history of the Siddhartha. The plaque is still intact since the ancient period. But the picture engraved on the plaque has faded. In the picture, Siddhartha's mother Mayadevi is holding a branch of the Sala tree with her right hand. Adjacent to it, there is a picture of another woman. It is believed to be the image of Mahaprajapati Gautami. On another side, there are a few statues in standing posture with folded hands. They are considered to be the deities. Near to it, there is a child of god. A little ahead, below the statue, is the newly born baby Siddhartha, standing on a lotus.

This historical place of Lumbini was buried for a long time. When the excavation started after the site was identified, the stone plaque, bearing the birth history of Siddhartha, was found intact. Then it was installed again in its previous place. Now the pilgrims can go there. There are stairs leading to the Ashoka Pillar from the premises of the temple. Similarly, there are also staircases leading to the east. Beside it there is an ancient Buddha tree. The pilgrims offer prayers (puja) and offerings at that temple.

Around Lumbini are scattered the ruins of the Sakya civilization. They are now buried with the passage of time. Initiatives have been taken to preserve the relics. The names of three archaeologists can be mentioned with reference to the excavation and discovery of Lumbini. They are Cunningham, Carlyle, and Dr. Fuller. Cunningham and Carlyle could not give the exact location of Lumbini. Dr. Fuller gave the exact location through the discovery of the Ashoka pillar. The exact birthplace of Buddha can be known from the inscriptions of Ashoka written on the pillar with evidence from the excavated site.



The relics of an ancient civilization

There is a large garden around Lumbini now. The garden is adorned with different trees and flowers. There is no other human habitation except for the public houses and guest houses inside the garden. Lumbini is regaining its lost glory with the twittering of birds and the beauty of trees.

When I was looking around, my mind was filled with immense joy. I was thrilled. I remember that time. In a word, I like it very much. If you go, you will like it too.

Participatory Task 39

Make a list of the places to visit at Lumbini by scanning the QR with the help of a guardian or at the lab.



The list of places of interest at Lumbini

On hearing the description of Lumbini, the three friends became delighted. They showed greater interest in knowing about other pilgrimage sites. So the Bhikkhu began to tell them about Sompur Vihara of Bangladesh. He spoke thus:

Sompura Mahavihara:

Sompur Mahavihara is an ancient Buddhist vihara. The location of this vihara is in our Bangladesh. It is located in the village of Paharpur in Badalgachi Upazila of Naogaon district. That is why this vihara is also known as Paharpur vihara.

This Mahavihara is now a part of our history and ancient heritage of Bangladesh. It is an invaluable archaeological resource because it was not only a centre for practising religion but also an educational institution. Apart from practising religion, there were arrangements for higher studies on various subjects. That is why this vihara is known as Mahavihara. The door of this vihara is always open to students from home and abroad. The students came to that vihara to pursue higher studies in different subjects. Hence this vihara was famous as a university to the foreign students. It is believed that the emergence of modern day universities began from these Mahaviharas.

Sompura Mahavihara is a significant example of ancient Buddhist civilization which has enriched the glory of Bengal to a great extent. Sri Dharmapal, the second king of the Pala dynasty built the Mahavihara at the end of the eighteenth or in the nineteenth century. He was already known for the building of the historical Bikramshila Mahavihara



The relics of Sompura Mahavihara

Sompura Mahavihara is one of the monuments from the history of the Pala dynasty. In the twelfth century, this vihara was destroyed. Over the course of time, the ruins were buried underground. The people also forgot about the Mahavihara. But it did not fade from the history of civilization, culture, and education. In the course of time, it was rediscovered as an archaeological resource.

Sir Alexander Cunningham was the first to explore this ancient Buddhist Mahavihara and the university. He was a British military engineer and archaeologist. In 1879, Sir Alexander Cunningham discovered the remains of this Mahavihara. Its land area is about 11 hectares or 27 acres. This rectangular Mahavihara has 177 small and large rooms where one could study privately and meditate. There are prayer halls, conference rooms, study rooms, and rooms for the teachers in higher positions in the centre of the main building. Sri Atish Dipankara, the glory of Bengal, was the Chancellor of this university. An excavation of the remains of the site led to the discovery of many valuable statues of Buddha, Baddhisatva, and gods and goddesses that are persevered in different museums at home and abroad.

The walls of the Mahavihara are adorned with terracotta plaques. During excavation, many pictorial plaques of terracotta were discovered. These are important elements of our folk art. If you visit the museum in Paharpur, you can see many valuable archaeological resources discovered from the Mahavihara.



Pictorial plaques of terracotta discovered from Sompur Mahavihara.

According to the research of the UNESCO (United Nations Educational, Scientific and Cultural Organization), Sompura Buddhist Mahavihara is the second largest Buddhist vihara in South Asia. In 1985, UNESCO declared the Sompur Mahavihara as a World Heritage Site. Through this recognition, this Mahavihara got the status of antiquity internationally. Sompura Mahavihara is now a part of the heritage of world civilization and culture. It is also internationally recognized as archaeological wealth. It is the duty and responsibility of all to preserve, care for, visit, and know about it. Followers of Buddha as well as tourists from home and abroad often come to visit this Mahavihara. Besides, researchers and students come to this vihara to know about this historical archaeological resource. Despite the ruins, it is a repository of knowledge.

After describing the Sompura Mahavihara, the Bhikkhu finished his discussion by advising the five friends to visit the pilgrimage and historical sites. The five friends went back home contentedly after showing due gratitude to the Bhikkhu.

Participatory Task 40

Scanning the QR code, collect the link and write an essay on Sompura Vihara.



Importance of the Historical and Pilgrimage Sites, and their Preservation:

In ancient India, Viharas, Chatiya Sangharamas, Stupas, Pillars, and educational institutions were built in places filled with the memories of Buddha and his main disciples. With the passage of time, these sites gained the status of being Buddhist historical places and pilgrimage sites. The main Buddhist historical places and pilgrimage sites in India are at: Kapilavastu, Buddhagaya, Saranath, Kushinara, Rajgriha, Sravasti, Baishali, Varahastupa, Sachistupa, Ajanta, Elora, Nalanda, Bikramsila, Udaygiri, Ratnagiri, etc. At present, the location of Lumbini is within the geographical boundaries of Nepal.

With the spread of Buddhism outside India, many Buddhist practice centres and religious monuments developed in Nepal, Bhutan, Bangladesh, Sri Lanka, Myanmar, Pakistan, Afghanistan, Malaysia, Indonesia, Thailand, China, Japan, Vietnam, Cambodia, Laos, and many other countries. They have also become well-known as historical places and pilgrimage sites. If you search or explore the Internet, you can see the historical places and pilgrimage sites of these countries.

In Bangladesh, there are many Buddhist historical places too. Among them are Salavana Vihara, Sompura Vihara, Ananda Vihara, Vasu Vihara, Halud Vihara, Bikrampur Vihara, Jagaddal Vihara, Koutilya Mura Vihara, Rupbana Mura Vihara, Triratna Mura Vihara, Wari Bateshwar, Mahasthangarh, etc.

Historical places and pilgrimage sites are the national resources and glorious heritage of every country. They are the symbols of past history and culture. They glorify and increase the status of a country to the world outside. Visiting the historical places and pilgrimage sites awaken a sense of patriotism and religious consciousness. One can acquire knowledge on history, heritage, religion, culture, etc. One can acquire virtues by visiting pilgrimage sites. Besides, revenue is generated through these. Hence, the importance of preserving historical places and pilgrimage sites is immense.

These places can be ruined for many reasons, especially by natural calamities, robbery by dacoits and thieves, communal riots, pestilence of birds, beasts, and insects, unruly behaviour of visitors, and others. By adopting different measures, we can preserve these places. By taking care of them regularly, keeping them neat and clean, erecting boundary walls to prevent the entry of animals, visiting them and following the rules and regulations, we can save them from destruction. It is the duty and responsibility of all to preserve the historical places.

Participatory Task 41

Search through the Internet and make a collage of the historical places and pilgrimage sites in Nepal, Bhutan, Sri Lanka, Myanmar, Pakistan, Afghanistan, Malaysia, Indonesia, Thailand, China, Japan, Vietnam, Cambodia, and Laos.

Picture	Description

Picture	Description

Participatory Task 42

Give your written opinion about your experience of the documentary and investigatory activities.

Experience-based learning activities: documentary and investigation

Activities you liked (good sides)

Problems you faced (obstacles)

What measures can be taken to solve the problems?

Areas for further improvements (suggestions)

Review/Reflection: Have we completed all the tasks of the list given below? Put a (✓) mark in the 'Yes' and 'No' column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No
39		
40		
41		
42		

Visiting historical places and pilgrimage sites Increases virtues and knowledge.



Chapter Nine Harmony

By the end of this chapter, we will

- learn what harmony is
- understand the importance of amity and harmony in Buddhism
- know about the benefits of amity and harmony

People cannot live alone without the help of others. Man has to live socially with families. Man can live in amity, harmony and without fear being social. As people are part of families, so also are they a part of society. So every human being has both a family life and a social life. This is the characteristic of human beings. As human beings think of the good and the bad of a family, they also think of the welfare of society, the people of different communities and the country. Because of this human characteristic, people are different from other creatures. People develop harmonious relationships through the exchange of friendship. Through harmony, a national bond develops among the people regardless of religion, race, or community. This national bond arouses the sense of patriotism. Without patriotism a nation cannot prosper. In national development importance of harmony is indispensable. That is why a sense of harmony is recommended for all, irrespective of race, religion, and caste.

What is harmony?

Harmony means behaving with sincerity towards others. It helps to maintain friendship and live together. It helps to coexist in love and peace. Harmony is a prerequisite for coexistence. Harmony is a virtue and an important value. The sense of harmony is awakened by performing social duties and responsibilities to the people of classes and occupations. Harmony is about leading life with mutual understanding and being united with all, irrespective of religion, race or community. This harmony is given priority in Buddhism. The Lord Buddha says, “Samanaganang tapo sukho” – that means being united with all is the greatest happiness. There is a special feeling in togetherness. When harmony is disturbed, disorder, unrest and strife arise. This harmony is needed within both one’s own family and with different communities.

Participatory Task 43

Make a list of activities that can be done for the people in the society.

A large, light blue rectangular area with horizontal lines, intended for writing a list of activities. The area is bounded by a thin blue line and has small square handles at the corners, suggesting it's a drag-and-drop element. It occupies most of the page below the instruction.

The Importance of Amity and Harmony in Buddhism

Harmony begins with oneself. This is because if one practises being calm, restrained and generous, there will be no conflict with anyone. That is why, to safeguard harmony, the Lord Buddha has spoken about the appropriate behavior:

**Na ca khuddam samacare kinci yena binanupare
upabadeyyum
sukhino na khemino honta, sabbe satta bhabantu sukhitatta**

The English meaning of these Pali verses is: Do not behave meanly so that otherwise ones may condemn you. Always consciously think that all should be happy, all should be free of fear, and all should be able to experience mental peace.

He also said,

**Na paro param nikubbetha, natimannetha kat'thuci nam kanci
byarosana patighasanna nannamannasasa dukkhamiccheyya.**

That means, never deprive each other, and never despise anyone. Even out of anger or jealousy, do not wish for another's unhappiness. Buddha believed that it is the humane duty of every person to uphold unity. True social happiness lies in living through such solidarity. So he summed up the happiness and joy of all beings in one formula and said,

**sabbe satta sabbe pana sabbe bhutaca kebala
sabbe bhadrani pas santu ma kanci papamagama**

May all beings in the world see goodness in all ways, and let none face any kind of evil.

He also said,

**Susukham bata jibama berinesu aberino,
Berinesu manussesu biharama aberino.**

Come, let us face enmity with friendly behaviour, let us live nonviolently with the envious. There will then be no fear, dread, or doubt in our minds. Life will be peaceful and good. So, harmony has a special significance in our lives.

Participatory task: 44

Draw a picture of any of the suggestions below and place it in the blank space next to it.

1. Service to the sick people
2. Serving food to the children

A large, empty rectangular box with a thin blue border, intended for drawing a picture related to the suggestions provided above.

Draw a picture of any of the suggestions below and place it in the blank space next to it.

1. Running children's schools in slum areas
2. Running an orphanage



Saint Mother Teresa

Contribution of Mother Teresa in Creating Harmony

Birth: Mother Teresa was born on 26 August 1910 in Skopje, Albania of the Ottoman Empire. Her family was of Albanian origin.

Invitation: At the age of 12, she was invited to the service of God. She clearly understood that she had to be a missionary to do the service of Christ. At the age of 18, she left her parents for Ireland and later in 1929 joined the Irish nuns “Sisters of Loreto” in India. After a few months of training in Dublin, she was sent to India. She took her first vows as a nun on 24 May 1931 in India and took her final vows on 14 May 1997.

Service: She worked for the poorest of the poor in the slums of Kolkata. Despite having financial insolvency, she started an open school for the slumbers. On 7 October 1950, Teresa received the Vatican's permission for the "Diocesan Congregation" which became the "Missionaries of Charity". Missionaries of Charity is a Christian congregation and a charitable organization. In 1950, "Nirmal Shishu Vhaban" was established. It was a paradise for the orphans and homeless children. In 2012, nearly 4500 nuns were involved with that organization.

First in India and later on throughout the world, her missionary activities spread. The charity established by her provides effective assistance to the poor in various fields like flood, pandemic, famine, natural disasters, addicted, homeless people, family counseling, orphanage, school, mobile clinic, and helping the refugees, etc.

In the 1960s, she opened an orphanage, hospices, and home for the lepers. She opened her own doors for the unmarried women.

She made a special home for the AIDS patients to take care of them. The service of Mother Teresa is recognized and appreciated all over the world. At the time of her death, The Missionaries of Charity had 610 centres operating in 123 countries around the world, including medical centres for the dying patients of AIDS, Leprosy and Tuberculosis, canteens, child and family counseling centres, orphanages and schools.

Awards: In 1962, Mother Teresa got "Magsaysay Award for Peace" from the Indian government. In 1972 she received the Jawaharlal Nehru Award and in 1978 she was awarded with the "Balzan Prize". In 1979 Mother Teresa got the Noble Peace Prize for her service to suffering humanity. In 1980, she got the Bharat Ratna, the highest civilian award of the Republic of India. In 1985, she got the "Presidential Medal of Freedom Award". On 4 September 2016, she was canonized as a "Saint" by Pope Francis at a ceremony in St. Peters Square, Vatican City, and named as Saint Teresa of Kolkata by the Catholic Mission.

Death: Mother Teresa died on 5 September 1997, at the age of 87 in West Bengal, Kolkata.

Benefits of Amity and Harmony

Amity and harmony are created through virtue. There are numerous benefits of practising friendship and harmony. For example:

1. Man can live peacefully free of fear.
2. He can pray for the welfare of himself and other creatures too.
3. Considers all as friends.
4. Encourages friendly behaviour towards human beings and animals.
5. Jealousy and discrimination are eliminated.

Those who harbour jealousy, hatred, anger and any unwholesome mentality can never live happily without enemies. In this context, Buddha says,

**Akkocchi mam, abadhi mam, ajini mam, ahasi me,
Ye ca tam na upayhanti, beram tesupasanmati.**

That means that those who harbour such thoughts as “so and so relieved me, beat me, defeated me, and robbed me of my wealth,” their enmity never subsides. So Buddha advises to live in harmony abandoning jealousy, hatred, anger and any unwholesome mindsets.

Gautama Buddha did not refer to any particular caste, religion, community, or individual in his words. He always spoke of all beings everywhere. He spoke of universal well-being. In his above mentioned words, he did not indicate any special importance to any particular religion, community, or group. It tells about heartfelt love for all beings including human beings, irrespective of religion, race, community, caste, or group. It is proposed to build up sincere and heartfelt relationships between Buddhists and non-Buddhists.

We should build a sincere and humane relation and awaken the sense of brotherhood among all communities through practice of harmony. Thus we all can live peacefully and happily being free of fear.

Participatory task: 44

Make an action plan on what to do to create harmony and apply this action plan in your own school and family. For example, classroom or school cleanliness program, voluntary activities, helping family, etc.

**Come and create harmony
Let's live in peace and happiness.**





মেট্রোরেল (নির্মাণাধীন)

“বাঁচবে সময়, বাঁচবে পরিবেশ
যানজট কমাতে মেট্রোরেল”

এই রূপকল্পকে সামনে নিয়ে তৈরি হচ্ছে দেশের প্রথম এলিভেটেড মেট্রোরেল সিস্টেম। এই মেট্রোরেলের দৈর্ঘ্য উত্তরা থেকে কমলাপুর পর্যন্ত ২১.২৬ কিলোমিটার এবং তা দুইদিক থেকে ঘণ্টায় প্রায় ৬০,০০০ যাত্রী পরিবহন করতে পারবে। মেট্রোরেলের মাধ্যমে উত্তরা থেকে কমলাপুর পর্যন্ত দ্রুত পৌঁছানো যাবে এবং তা যানজট নিরসনে উল্লেখযোগ্য ভূমিকা রাখবে।

Academic Year 2023
Class VII
Buddhist Religion Studies

জগতের সকল প্রাণী সুখী হোক।
- গৌতম বুদ্ধ

বঙ্গবন্ধুর স্বপ্ন— দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে
নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোল

- মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

For free distribution by the Government of the People's Republic of Bangladesh