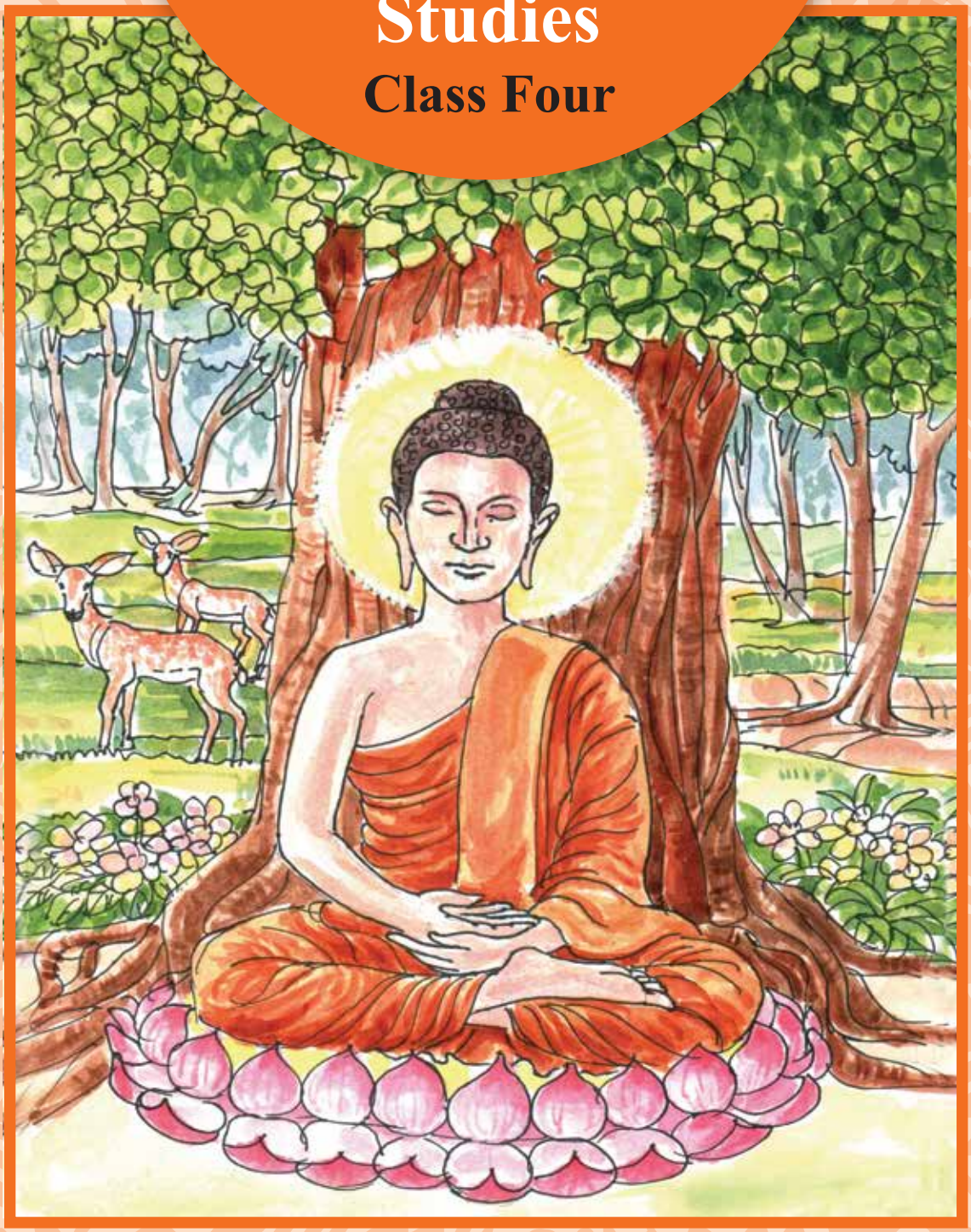
Buddhist Religion Studies

Class Four



National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board as a textbook for Class Four from the academic year 2026

Buddhist Religion Studies

Class Four

(Experimental Edition)



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board
69-70, Motijheel Commercial Area, Dhaka-1000

[All rights reserved by the publisher]

Writers and Editors
Professor Dr. Sumon Kanti Barua
Dr. Shantu Barua
Anupam Barua
Shipra Barua
Mohammed Momenul Hoque

Translated by
Professor Dr. Dilip Kumar Barua
Professor Geetanjali Barua
Dr. Shantu Barua
Dr. Jagannath Barua
Md. Jakirul Islam Mondal
Prabhat Barua
Md. Abdul Mumin Musabbir
Mohammod Lutfor Rahman

Art Director
Hashem Khan

Photos and Illustrations
Mongpu Marma
Tasnima Islam

Graphic
K M Yusuf Al

First edition : September 2025

Design
National Curriculum and Textbook Board

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

Printed by

Preface

Primary education bears paramount importance in national life. Equal opportunities have been created for all children in the country to receive quality primary education irrespective of ethnicity, socio-economic status, physical and mental limitations, or geographical location. A key objective of primary education is to foster humanitarian values, follow a curriculum and textbooks tailored to the local environment and resources, and create a joyous and congenial school environment to facilitate the physical and mental development of children.

In light of the National Education Policy 2010, the National Curriculum and Textbook Board (NCTB) has adopted an integrated curriculum to make primary education more contemporary. Curricula of different countries have been reviewed and teaching learning values have been incorporated in the context of Bangladesh. This has provided a practical foundation for making education more life-oriented and effective. In the context of globalization, the psychological state of children has been given special consideration. Considering the needs and opinions of stakeholders in the changed context, necessary revisions were made in 2025 to the National Curriculum 2021 (Primary Level). In this light, textbooks for grades one to three have already been revised, and the textbook for grade four has been developed.

The textbook is the most important component of curriculum implementation. Prioritizing this, the NCTB is always diligent in developing textbooks for every level and grade. In the writing and editing of each textbook, the curriculum's goals and objectives have been focused. Careful attention has been paid to the diverse curiosities and cognitive capabilities of children. Special importance has been given to textbook development to ensure that teaching-learning activities become a joyful experience. It is hoped that each textbook will contribute to the balanced psycho-physical development of children. At the same time, it will facilitate their acquisition of desired skills, adaptability, patriotism, and moral values.

The religious and moral foundation of a human being is firmly built in this level. The textbook 'Buddhist Religion Studies' has been composed with this aim, morality or character traits and the basic teachings of Buddha have been prioritized. The life and teaching of Buddha, Sīlas (Moral Education), pilgrimages, the Tiratna Vandāna, introducing the Tipiṭaka, knowledge about good and bad deeds, maintaining religious and communal harmony, tales about the Jātāka etc., religious advice and lesson-based illustrations shall draw the attention of the children. May the learners being imbued with human qualities come forward to contribute to the family and the society.

This textbook has been developed and revised under the direct supervision of the Primary Curriculum Wing of the National Curriculum and Textbook Board. Sincere thanks and gratitude are extended to all the class teachers, teacher trainers, pedagogues, curriculum specialists, subject experts, artists, and graphic designers who contributed their intellect and labor at various stages of the textbook's development, rational evaluation, finalization, and coordination. Thoughtful opinions and suggestions from all concerned for improving the textbook will be considered with importance.

Professor Rabiul Kabir Chowdhury
Chairman (Additional Charge)
National Curriculum and Textbook Board, Bangladesh

September 2025



Contents

Chapter	Subject	Page
Chapter One	The Life of Gautama Buddha and Sutta Piṭaka	01-20
Chapter Two	The Life of Ideal Personalities	21-33
Chapter Three	Moral Education and Kamma	34-50
Chapter Four	Worship-Festivals and Historical Places	51-71
Chapter Five	Living beings and Nature in the Jatike	72-86



Chapter One

The Life of Gautama Buddha and Sutta Piṭaka

Section One

Preaching of Gautama Buddha and his Mahāparinibbāna

The section one of this chapter contains

- Preaching of Gautama Buddha
- Introduction of the five disciples
- The Four Noble Truths
- The Great Emancipation of Buddha

Preaching of Gautama Buddha

Jatin Barua is an elderly gentleman. He observes Uposatha regularly. It is also a day of Uposatha. He is reading a book of Jātāka sitting on a chair after taking lunch. At that time his grand son Supta Barua came back from school. Supta is a student of class four. He became very happy to see his grand father studying. At once he asked him a question.

Grandfather! How did Buddha preach?

Jatin was surprised by his grandson's question like this suddenly. He asked him, where did you get this question?

Supta replied, today teacher asked this question in the class. The teacher wanted to know from us that how many kinds of Buddha's statues we did see. I told about the two types of statues we have in our Buddhist temple. One is sitting statue of meditating Buddha; another one is the statue of Reclining Buddha in Mahāparinibbāna. She said, we understand by Mahāparinibbāna of Buddha is the end of his life. We all said, yes, it is. Then she wanted to know, 'Is there Buddha here after the Great Emancipation? What is there about this in Tipiṭaka? She asked us to be informed about this tomorrow. The grand father replied smiling, dear grandson you placed the question at the right time. Today our Venerable Bhante will deliver speech on the Eve of Uposatha about the ending life of Buddha. There will be the detail discussion on Buddha's preaching and his Emancipation. We shall get the solution of all these questions from the speech of venerable Bhante. Get ready by closing your necessary tasks. The grandfather Jatin Barua reached the Vihāra with his grandson at the schedule time. Venarable

Bhante was in his chair. He is going to start his Dhamma desanā, right that time Supta and his grandfather after offering Vandāna to the Venerable Bhante told him about their matter of interest. The Venerable Bhante said, I am delivering about, you listen attentively.

The Great Gautama Buddha is the light of the world. The lamp of knowledge. The world is illuminated by his knowledge. That light of knowledge unfolded in the religion and philosophy. He has practiced for many births to gain this Enlightenment. He was born as the Prince of Sakya Dynesty in Kapilavastu in his last birth. In that life he became ascetic leaving home (renunciation). During this ascetic life by hard endevour finally he achieved the enlightenment which is called the Buddhahood.



Picture 1: The Buddha's sermons towards the Five Great Disciple at the Migadaba in Sārānātha

After the Enlightenment Buddha decided to disseminate his newly achieved knowledge. But where and to whom would he preach? He started thinking about where would he find people who could be able to understand the newly found knowledge. Suddenly he recalled his former companions in ascetic prectice. He started to Sāranātha in search of them. He reached at the Ishipatana Migadava in Sāranātha on the full moon day of Ashara. The five of his fellows were staying there. Who were his fellow ascetics at the beginning of his endevouring for enlightenment. They were- konḍañña, Vappa, Bhaddiya, Mahānāma and Assajita. He expressed the

new thought to these five ascetics for the first time. They found the path of getting relief from the sorrow by listening Buddha's sermon. They prayed to Buddha to be the disciples of him. Buddha ordained them. They are the first disciples of Buddha and the first ordained Bhikkhus. They are known as pañcavaggiya sisya (the five great disciples) in the history of Buddhism. The first Bhikkhu Saṅgha was formed with these five great disciples. They are the first preachers of the Buddha's new doctrine in all around.

The Migadava of Sārānātha remains ever memorable in the history as the place of the first preaching Dhamma by Tathāgata Buddha. The first Sermon of Buddha is termed as the Dhammacakkappavattana Sutta. Here Buddha preached Four Noble Truths, Eightfold Paths, theory of Dependent origination (Paticcasamuppada), theory of impermanence (Anicca) and non-self (Anātta) etc. Buddha explained all these theories in his sermon. The explanation of all these theories are included in the Tipiṭaka.

The theory of the Four Noble Truths is mentioned in the first preaching of the great Buddha. This is explained here elaborately. The Four Noble Truths is the foundation of Buddthism. This is the main theory of Tathāgata Buddha. Which is disseminated through his five great disciples and many other disciples. Through the realisation of the Four Noble Truths innumerable people become benefited.

The Great Gautama Buddha was a forest-dweller before achieving Buddhahood. But after obtaining Buddhahood and the Preaching he was no more alone. He was always accompanied with his disciples. He used to advise to his disciples, guide them to proceed towards the path to pious. Sārānātha was the starting point of his religious activities. Buddha observed his first Vassavāsa (Rain-retreat) in Sārānātha with his five great disciples. That time Yāsa, the son of a Setthi (a rich merchant) and four of his friends received ordination (pabbajjā) from Buddha due to losing interest in livelihood. Following them another fifty young men became Bhikkhu. Buddha instructed this new Bhikkhu Saṅgha to travel different places to disseminate his teachings for the sake of welfare of the all the living beings. He said,

> *"Caratha bhikkhave cārikaṃ bahujana-hitāya bahujana-sukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve āgamittha. Desetha bhikkhave Dhammaṃ ādikalyāṇaṃ, majjhekalyāṇaṃ, pariyasānakalyāṇaṃ"*

Translation: Well, Bhikkhus! go to the various destination for the sake of the welfare and happiness of all the living beings. Do not go together in any particular place. Disseminate the religion, what starts with the message of welfare, where the message of welfare at the middle and also at the end.

That is, it is only the matter of welfare and happyness, nothing else. All the great disciples of Buddha started travelling with the message of welfare of all the living beings in the villages, ports and the cities.



Picture 2: The Bhikkhu Saṅgha are receiving alms (pindacarana)

Buddha went to the village Senani in Uruvela after delivering instructions to his disciples. On the way, he initiated many people to his religion of welfare. Here he disseminated the message of equality, loving kindness and compassion. The religion and the messages of Buddha created renaissance in the whole subcontinent of India. Thus, the religion and the philosophy of Buddha flourished throughout the world.

Fill in the following table about the preaching of Buddha-

The place of preaching	The names of the disciples	Which sutta preached by the Buddha	Which Full moon day

A painting exhibition is arranged in your Vihāra on occasion of Buddha Purrnima. The Bhikkhu of the Vihāra assigned you to disseminate the news. Now how will you inform the news to the people who you think eligible to participate in the competition?

Write down your preparation and plan.

** You can use extra papers if necessary.

Four Noble Truths

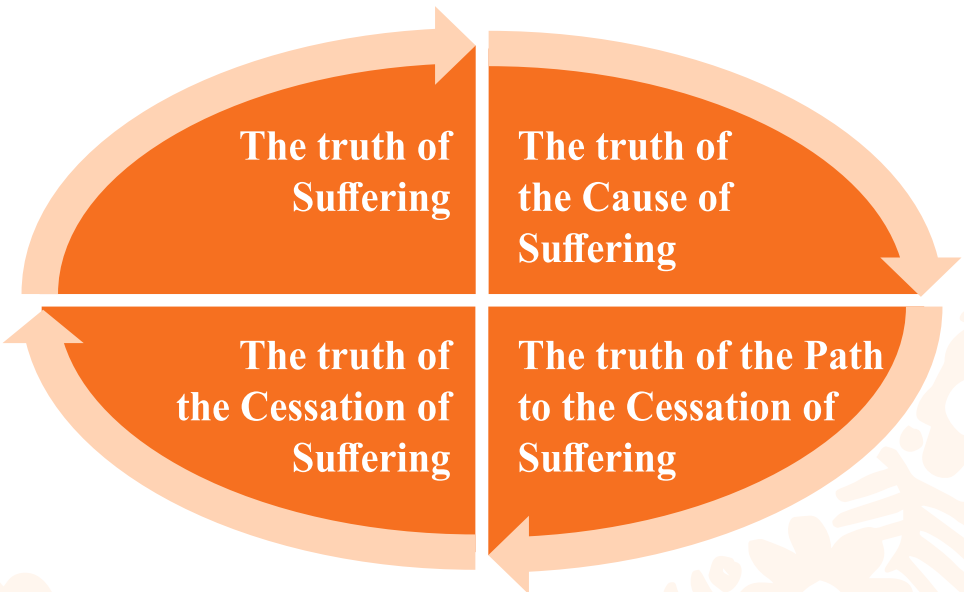
The Four Noble Truths mean the four supreme or Noble Truths. Here noble truth means the best or great truth, which is obvious in life. The noble truths are those what Gautama Buddha declared after realizing the reality of the world and life. This is the principal philosophy of his religion. He searched for this truth by the hard endevour. The four noble truths are as following:

A) The truth of Suffering (Dukkha)

B) The truth of the Cause of Suffering (Samudaya)

C) The truth of the Cessation of Suffering (Nirodha)

D) The truth of the Path to the Cessation of Suffering (Magga)



A) The truth of Suffering (Dukkhe)

This is the first truth of the Four Noble Truths. According to this truth every living being has to suffer. This suffering is physical, mental and verbal. Thus, the relation between the man and sufferings becomes inevitable. Sufferings are of different kinds. We feel sorrow if any of our desires is not fulfilled. This kind of desire is called as craving. Generally, human being used to have disease, distress, and dissatisfactions. Therefore, simply saying birth, old age, sickness, death, meeting with unloved one, separation with beloved one etc. are the source of sufferings. That's why the truth of suffering indicates the world is full of sorrows. This is the first noble truth of the Buddhist philosophy.

B) The truth of the Cause of Suffering (Samudaya)

The causes of suffering is called the truth of the Cause of Suffering. Suffering is subject to condition. Every suffering has a cause. Every individual has different sufferings. Suffering follows the cause. If it is possible to know the cause of a disease then it is easy to get relief. Similarly, if it is possible to know the cause of the sufferings then we can also get relief of it. This is the second noble truth.

C) The truth of the Cessation of Suffering (Nirodha)

The truth of the Cessation of Suffering is to get rid of suffering. This is related with the second noble truth. As there is the cause of suffering, so there is the way of cessation. Because, when the cause or condition of anythings is understood, the way to end it is also known. This is the third noble truth.

D) The truth of the Path to the Cessation of Suffering (Magga)

This is the fourth and the last noble truth of the truths taught by Buddha. This is the very important truth. The first, second and the third noble truths are cognitive. The fourth noble truth is behavioural.

There is the guidance of the way to get rid of sufferings. Here is the description of the cessation of sufferings. There is the guidance of eight paths. These paths are to be practised accordingly. Because, they are related with each other during action. One acts with other as a subsidiary. These are called as the Ariya-aṭṭhaṅgika-magga (Eightfold Noble Paths). Human being can get relief from all the sufferings by practising these Eightfold Paths. The Great Buddha taught all these in the Four Noble Truths.

Write a couple of sentences on the causes of the origin of suffering individually or after discussing in pair. Do you have any suffering? Write the causes of suffering-

** You can use extra papers if necessary.

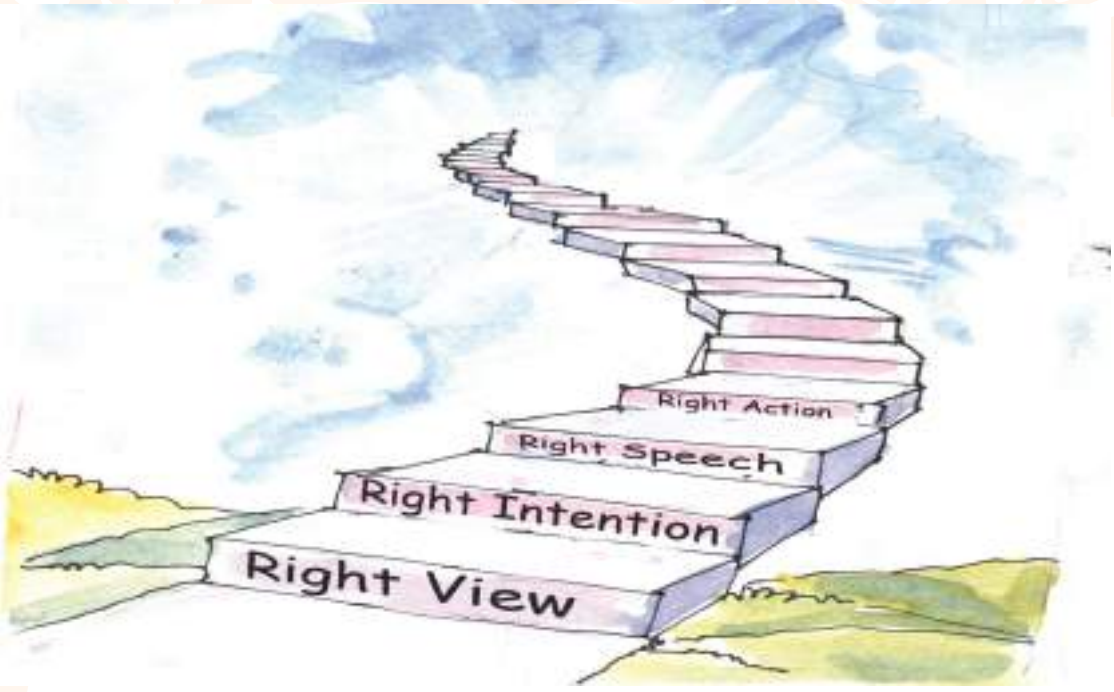
The Noble Eightfold Paths

The last path of the Four Noble Truths is the Path to the Cessation of Suffering. The Buddha taught the eight paths to the cessations of suffering. These eight paths are known as the Noble Eightfold Paths. This is the way to get rid of all kinds of Sufferings of the human beings. Buddha mentioned this path as the noble or supreme path. The Noble Eightfold Paths are-

1) The right View
2) The right Intention
3) The right Speech
4) The right Action
5) The right Livelihood
6) The right Effort
7) The right Mindfulness
8) The right Concentration

The purity develops in the mind of the people through practising all these paths. Human mind is very restless. It always involves in the wrong perception. He tries to get anything in a easy process. To gain this in such a way various dangers occur. Yet the human beings cannot control themselves. Even they cannot understand their fault. Thus, such mentality of the human being grows up day by day. The sorrows, sufferings and distress of the human beings also increase with this ignorance. The only way to get free from this is to change the behaviour of the human beings. If we follow the guidance of the Eightfold paths then we can be relieved from the sufferings. These Noble Eightfold Paths is called in Pali language 'Ariya-aṭṭhaṅgika-magga' or the Noble Eightfold Paths.

The Introduction of Ariya-aṭṭhaṅgika-magga or the Eightfold Paths



Picture 3: The stairs of Noble life eightfold paths towards Ideal life

The Right View: To observe everything in a right way. To be free from illusion and ignorance. The lack of proper knowledge about the world of the living beings is the ignorance. Therefore, the right view means the true knowledge about all the subjects. That is to think and to be aware about the consequence of any action before being done. This attitude is called the right view.

The Right Intention: To be resolute in the intention. To be committed to build a good and purified life. For this, one has to remove all the bad notions of our mind- to be committed to drive away the desire, hatred, delusion etc.. This kind of attitude is the right intention.

The Right Speech: The right speech is to be restricted about unnecessary and meaningless talking. To be restrained from lying, harsh words, backbite, and meaningless talking is the practice of the right speech.

The Right Action: To perform the honest and wholesome deeds. To be honest in both word and action. To practice all the time the moral behaviour is the right action. Not to perform any crime, not to touch other's things without permission, and not to feel greed to see other's property are the right action. Thus, to control the action everyday to the right direction is the right action.

The Right Livelihood: To lead life by doing honest virtuous jobs. Right livelihood is to doing honest job leaving greed and desire. One should not take unfair means for his livelihood; this is called right livelihood.

The Right Effort: This is the effort comes out of deepest sincerity. To keep mind sacred by thinking pure, this will-force is the right effort. This is also said the right Vāyāma. Not to think bad, to eliminate the bad thinking if any one develops, try to think good always are the main target of the right effort.

The Right Mindfulness: Right mindfulness is always to be involved in the process of know thyself. Through this one has to realise that our body and mind are not the same. Everything is inpermanent. Nothing is permanent. The right mindfulness is the process to let our mind realise profoundly the inpermanance of everything. Such a thinking always leads us towords the good deeds.

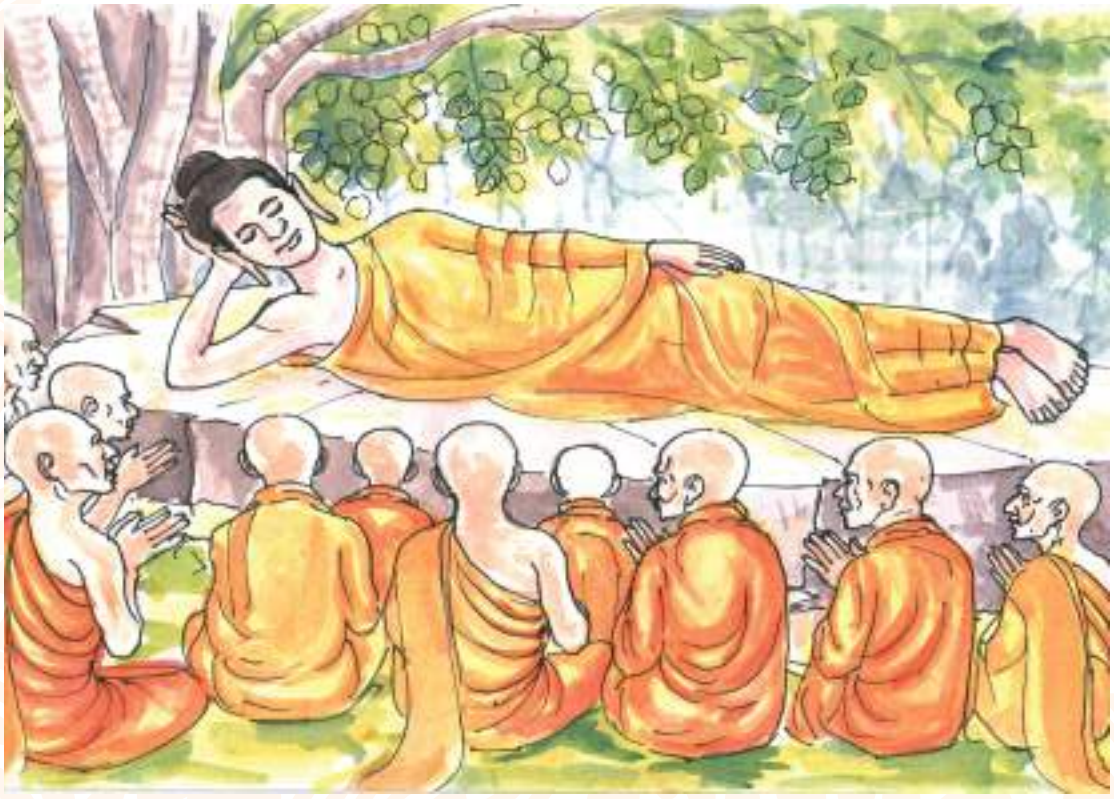
The right Concentration: To try to focus the mind in single point is the right concentration. The target of constant endevour is to fix the mind to be free from greed, hatred and delusion. Such mind cannot be involved in any kind of bad deed. They always perform the good deed and to do welfare to all. The right concentration is one kind of meditetion '(bhāvana)'. It is the contempletion of pure and welfare deeds. Such kind of people absorved in right concentration never face sufferings in their life.

Match the sentences in column A with that of column B

A	B
The Right View	To be restrained from the lying, harsh words, even any meaningless speech
The right Intention	To lead life by doing honest virtuous jobs
The right Speech	the true knowledge about all the subjects
The right Action	mindfulness is always to be involved in the process of know thyself.
The right Livelihood	To be determined to build a perfect life
The right Mindfulness	Always practice the moral behaviour
The right Effort	To endevour to bring the concentration of the mind
The right Concentration	To be determined to keep oneself sacred by pure thinking.

The Great Emancipation

Gautama Buddha attained Buddhahood by great endevour for the sake of all the living beings' welfare and to release from the sufferings. After that he preached his teaching and philosophy by travelling to various directions for the forty-five years. Once in a full-moon day of the month of Magha, Buddha reached to a garden named Capala Cetiya in Vesāli with the many of his disciples. That time he announced to the present Bhikkhusaṅgha and to the devotees that he was then old enough. So, he would now attain Parinibbāna (noble departure). Whatever is origineted, must be to decay. In the next full-moon day of Vesākha he would die. Gautama Buddha, the light of the world, would attain the Great Emancipation (Mahāparinibbāna). Three months after this he reached to the Kushinārā with the Bhikkhusaṅgha. He took hospitality of Cundā, a son of a goldsmith, in a place called Pāvā. He felt sick after taking the meal there. Even though he didn't take break of his journey. He went to the Sālavāna (a forest) of the Mallas from pāvā. He decided to take rest under a pair of Sālatrees. Bhikkhu Ānanda, who used to attend him, prepared his place to sleep. He took bed keeping head on his right hand.



Picture 4: Buddha's preaching during his final rest 'Nibbāna' under the pair of sālatree in Kushinārā.

It was a full-moon day of Vesākha. There was the moon on the sky. The lunar day of Vesākha is advanced. The attendant of Buddha, also his favourite disciple Bhikkhu Ānanda and other Bhikkhus are sitting around Buddha. Ānanda became very distressed at the last time of Buddha. Buddha said to Ānanda, 'Ānanda! *Attadīpā Viharatha, attasaraṇā annasaraṇā, dhammadīpā Viharatha dhammasaraṇā aññasaraṇā'*. That means, Ānanda! Be the light yourself to guide you, Self refuge is the best refuge, move yourself as the light of Dhamma. The refuge of Dhamma is the best refuge. He added, Ānanda! You may think at the absence of me that the advices of the Buddha is no more and we have no Guide from now. Ānanda! Don't think so. Ānanda! The Dhamma, Vinaya preached by ge those will be your Guide at the absence of me. At that time, he delivered his last advice. 'Behold now, O monks, I exhort you: All conditioned things are subject to decay. Strive on with diligence.' Buddha absorbed in deep meditation immediately after uttering his last message. Passing each of the stages of meditation one after another he fell into the deepest meditation and Buddha attained the Great Emancipation at the third part of the night. He was then eighty years old. The relics of Buddha was divided into eight parts after the emancipation. Ajātasattu, the Licchavies, the Sākyas, Buliyas, The Kolias, the residents of the Bethadīpā, the Mallas of Pāvā, and the Mallas of Kushinārā received the parts of the remains of Buddha's relics. The relic of Buddha are called 'Dhātu'. The Buddhists pay homages to the Buddha's relic till now.

Write the advices of Buddha delivered by him during the Great Emancipation.

** You can use extra papers if necessary.

Section- Two

Introduction to The Tipiṭaka: Sutta Piṭaka

The Section two of this Chapter contains

- Introduction to The Tipiṭaka
- Introduction to Sutta Piṭaka
- The five Nikāyas and their subject matters in Sutta Piṭaka
- Introduction to the Books of Khuddaka Nikāya

Tipiṭaka and Sutta Piṭaka

Write the name of some books on the left side of the box below. Write the name of any religious books in the right side from the left side if any-

The books you know	The religious books
1. 2. 3. 4. 5.	

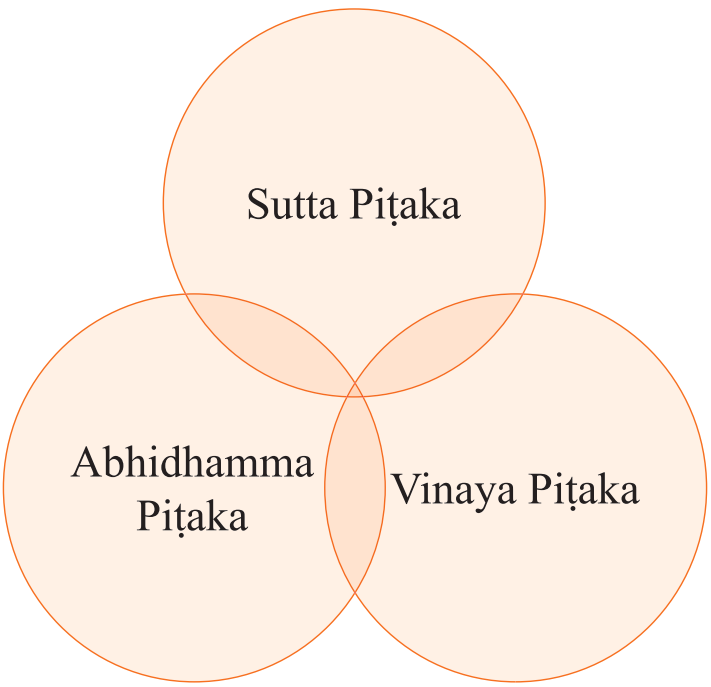
** You can use extra papers if necessary.

Introduction to The Tipiṭaka

Every Religion has different religious books. The religious books are called 'Holy book'. These books contain the original theories of the particular religion. Religious books should be studied with respect and devotion. Many changes can happen to human beings by studying religious books. One can learn good behaviour, fairness, morality and many others from the religious books. Therefore, there is enough importance of religious books in the life of every person. The Holy Trpitaka is the religious books of the Buddhist has also many important things.

The Tipiṭaka: The Tipiṭaka is the holy religious book of the Buddhists. It contains the teachings of the Buddhas philosophy and doctrine. This Tipiṭaka is the collection of the precious sermons of Gautama Buddha, who delivered all these in oral speech. The word Tipiṭaka is the combination of 'tri' and 'piṭaka'. Tri is a number which means 'three'. On the other hand, 'piṭaka' is a material noun which means basket or bowl. Therefore 'Tipiṭaka' means three piṭakas or buskets. According to the type and the nature of the sermons of Buddha are reserved in three baskets or bowls. These three baskets are called together as Tipiṭaka. The Tipiṭaka is a very holy and precious book to the Buddhists. They follow this book with deep respect and devotion.

The Tipiṭaka



The language of the Tipiṭaka is Pali. Pali is a language of the ancient India. This language was understandable to the maximum people. This was a common language at the contemporary time of Tathāgata Buddha. The holy Tipiṭaka was collected in this language. Thus, the language, culture, and the social history and many other subjects are related with the Tipiṭaka. That's why the holy Tipiṭaka is also evaluated as the source of the history of ancient India. The Tipiṭaka is divided into three parts according to the subject matters. All these three main parts are called as three Piṭakas. Each part has its different name.

We know, the main subject matter of the Tipiṭaka is included in the three piṭakas. These are respectively-

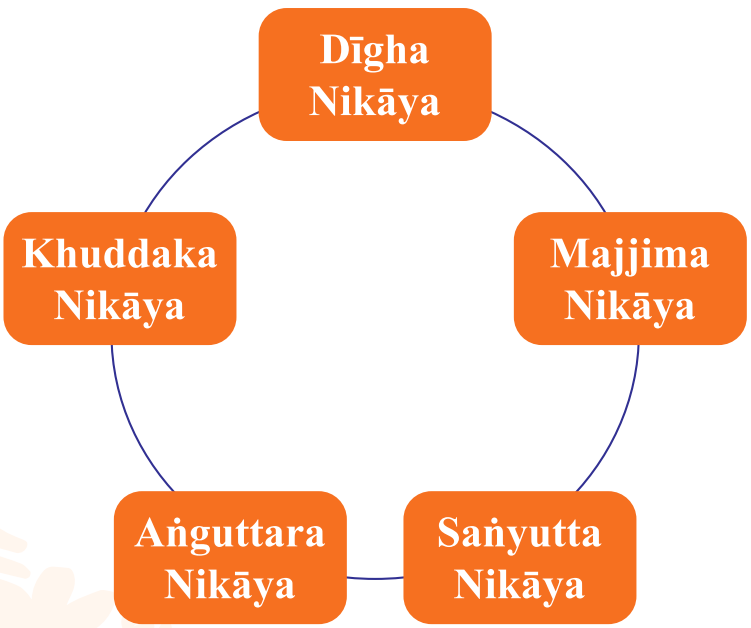
1. Vinaya Piṭaka
2. Sutta Piṭaka
3. Abhidhamma Piṭaka

This naming is done according to the characteristics of the subject-matter. The subject matter of each of the Piṭaka is completed into couple of volumes. Now let us learn about the Sutta Piṭaka.

Sutta Piṭaka

Sutta Piṭaka is one of the main parts of the Tipiṭaka. It contains the teachings, philosophy and historically significant aspects releted to the Tathāgata Buddha. Specially all the messages delivered by Buddha are included in this Piṭaka. These are described in both prose and poetry. Each of them is called sutta. Each of the suttas has different name. Sutta Piṭaka is divided into five books. Namely- Dīgha Nikāya, Majjima Nikāya, Saṅyutta Nikāya, Aṅguttara Nikāya and Khuddaka Nikāya. Here is the description of the Nikāyas below.

Sutta Piṭaka



The subject matter of the Sutta Piṭaka: Dīgha Nikāya and Majjima Nikāya

Now we will became introduce with the contants of the five Nikāyas of the Sutta Piṭaka. In this sesson we will learn about the first two Nikāyas.

a) Dīgha Nikāya

Dīgha Nikāya is the first book of the Sutta Piṭaka. There are thirty four suttas in total in the Dīgha Nikāya. These suttas are divided into three categories. Namely- Sīlaskandha Vagga, Mahāvagga, and Patikavagga. The basic subject matter of this book is Dāna, Sīla, Samadhi, Paññā, Nibbāna etc. The information about the religious and social situation of the ancient India during the period of Gautama Buddha are available in this Nikāya. It contains important information regarding the history, philosophy, politics, economy, geography, socio-cultural life of the Indian subcontinant in Buddhas time. The Mahāparinibbāna Sutta of this Nikāya contains the description of different activities of Buddha's end of life. Besides, the Dīgha Nikāya offers meney valuable teachings for the formation of an ethical and human life.

b) Majjhima Nikāya

This is the second part of the Sutta Piṭaka. Majjhima Nikāya is the best among the five Nikāyas. The medium size suttas are placed here. This contains one hundred and fifty-two suttas. The information about the other religion and philosophy during the period of Buddha are also available in the Majjhima Nikāya. Furthermore it provides accounts of the life style of monks, the reletionship between the monastic community and householders as well as Rulers and details of social, economic, educational and religious conditions of India during the Buddhas time. The compulsory daily activities are explained here very simply.

Write in brief the discussing matters of the Dīgha Nikāya and Majjhima Nikāya-

Dīgha Nikāya	Majjhima Nikāya

The Subject matter of the Sutta Piṭaka: Saṅyutta Nikāya, Aṅguttara Nikāya and Khuddaka Nikāya

We shall learn about the other three Nikāyas of the Sutta Piṭaka.

c) Saṅyutta Nikāya

The various incidents and stories of the great life of Buddha are attached in the Saṅyutta Nikāya. Each of the attachments are given different name. There are fifty-six attachments in the Nikāya. These suttas are related with the matter of moral, psychology, philosophy etc. Although the suttas of the Saṅyutta Nikāya are comparatively smaller than those of the Dīgha Nikāya and the Majjhima Nikāya yet they are deeply significant. The subject matters are presented through three medias. There are some small poems and verses which have literary and philosophical values. There are suttas also in the form of dialogues. Finally, it can be said that the Saṅyutta Nikāya is enriched in Religious-philosophy and moral description.

d) The Aṅguttara Nikāya

The suttas in the Aṅguttara Nikāya are composed both in prose and poetry. It contains many short and midium size discourses. The suttas are divided into eleven nipata (chapter). The nipātas are named according to the number of contents. For example, one nipata contains only one sutta. Similarly, two nipatas contain two discussions. Thus, there is a gathering of many important contents in the Aṅguttara Nikāya. There are also the discussions on Sīla, samadhi, paññā, respect, effort and vinaya like others in the Aṅguttara Nikāya. It also provides valuable discussion on the duties, responsibilities, behaviour of lay devotes and the necessity of observing uposatha etc. in the Aṅguttara Nikāya. Besides, important information about the Raja-Maharaja, Bhikkhu-Bhikkhuni, Upāsak-Upāsika of Buddhas time also are available here. Therefore, the Aṅguttara Nikāya is historically so important.

e) The Khuddaka Nikāya

The Khuddaka Nikāya is the last parts of the Sutta Piṭaka. The contents of this Nikāya are presented in sixteen parts. That is the Khuddaka Nikāya is compiled with sixteen books. The contents are different in the books; there are verities in the contents of these books. However, morality and advices of the honest life-style are available in all the contents. That's why although the texts are small, they have immense importance. The textbooks included in the Khuddaka Nikāya are: 1. Khuddaka Pātha, 2. Dhammapada, 3. Udāna, 4. Itivuttaka, 5. Suttanipāta, 6. Vimānavattu, 7. Petavattu, 8. Theragātha, 9. Therīgātha, 10. Jātāka, 11. Mahāniddesa, 12. Culaniddesa, 13. Patisamvidāmagga, 14. Apādāna, 15. Buddhavaṃsa, 16. Cariyāpiṭaka.

Therefore, the Sutta Piṭaka is the combination of all the parts or the five Nikāyas as described above. So this is the Sutta Piṭaka as introduced here.

In this lesson we have learned many about the Tipiṭaka and the parts of the Tipiṭaka, what will play vital role in our life in the future. There are many moral and human advices in the Tipiṭaka, which have the universal value. It helps the man to be the traveler to light from the darkness. Therefore, the Tipiṭaka is an important Buddhist religious book which has the universal appeal.

Write two sentences about the contents of the Saṅyutta Nikāya, the Aṅguttara Nikāya and the Khuddaka Nikāya individually or in groups.

The name of Nikāya	Contents
	1. 2.
	1. 2.
	1. 2.

Exercises

A) Put a tick mark (✓) on the correct answer.

1. What is the name of the first religious preaching of Buddha?
   a) Mahāpanirbbāna Sutta b) Dhammacakka Pavattana Sutta
   c) Anātta Lakkhana Sutta d) Mahānidāna Sutta
2. Which Nikāya contains the Mahāvagga?
   a) Majjhima Nikāya b) Dīgha Nikāya c) Saṅyutta Nikāya d) Khuddaka Nikāya
3. According to the Four Noble Truths, what is the way to follow to get relief from the suffering?
   a) Mind purification b) Rigorous ascetism c) Noble Eightfold Paths d) fasting and Pujā
4. 'The correct knowledge about all the subjects.' Which of the Magga or way contains this in Noble Eightfold paths?
   a) The Right Speech b) The Right Action c) The Right Perception d) The Right Concentration
5. Where did Buddha attain Mahāparinibbāna?
   a) Rajageha b) Lumbini c) Kushinārā d) Sārānātha

B) Fill in the blanks.

1. Tipiṭaka was composed in ..... language.
2. In the first preaching Buddha mentioned the theory of.....
3. The truth of the Cessation of Suffering is to..... from suffering.
4. Always practise the moral behaviour is ..... action.
5. The concentration of mind is.....

C) Match the right column with the left.

Left column	Right column
1. Right Concentration is	a) Migadava in Sārānātha
2. In Kushinārā	b) to be restrained from lie, harsh, even meaningless words
3. The place of Buddha's first preaching	c) to endevour to bring concentration of the mind
4. Right speech is	d) the Saṅgha is built
5. Together with five Bhikkhus	e) Buddha attained Emancipation

D) Choose the Correct/Incorrect statement.

1. The Four Noble truth is the foundation of Buddhist Religion. Correct/Incorrect
2. Cessation of sufferings means- to suffer whole life. Correct/Incorrect
3. The Noble Eightfold Paths guides people to the relief from suffering Correct/Incorrect
4. One student can build the moral life by studying Tipiṭaka. Correct/Incorrect
5. Buddha attended the Great Emancipation in Lumbini. Correct/Incorrect

E) Answer the following questions in short.

1. Right the names of the Five Great Disciples of Buddha.
2. What is the Four Noble Truths?
3. Write a number of causes of sufferings in your life.
4. How many aspects are there in the Noble Eightfold Paths and What are they?
5. Write the names of the five Nikāyas of the Sutta Piṭaka.

F) Answer the following questions in detail.

1. Describe the first Preaching of Gautama Buddha.
2. Write the differences between the Dīgha Nikāya and the Majjhima Nikāya.
3. Explain how the 'Four Noble Truths' influence in your life.
4. Describe the last advices of Gautama Buddha.
5. Write how will you practices the Noble Eightfold Paths in your life.



Chapter Two

The Life of Ideal Personalities

This Chapter contains

- Introduction to Sresthi (Merchants)
- Names of some Sresthi (merchants) and kings during Buddha's time
- Introduction to Ānanda Thera
- Conditions and virtues prescribed by Ānanda Thera
- Introduction to Kisa (Krisha) Gautami
- Introduction to King Bimbisāra and his contribution to preaching Buddhism
- Merits of reading the ideal characters

Ideal Life

You may have heard about many ideal people around you. Some of them may be familiar or unfamiliar Bhikkhu-Bhikkhuni and many professionals. Even your parents, siblings, grand-parents, maternal and paternal aunts and various relatives may be among them. Write down your own idea about an ideal man you have known or seen –

Name	What you know

**You may attach a separate piece of paper to this page to write about some more ideal pesonalities if necessary.

Shuvro and Joyee are siblings. Their grandmother reads stories to them from story books almost every night. But they enjoy religious stories from the book of Ānandapriyo Bhikku more. Because, in this book many tales and life sketch of the great men are shown simply through cartoon illustration. One day they came to know from their father that a drawing and cultural competition would be held in the Sima Vihāra on the occasion of Bhuddha Purnimā. On that day, Shuvro and Joyee went to Sima Vihāra to participate in the competition. They found Ānandapriyo

Bhikkhu present as a guest in the prize giving ceremony. He told the children his religious stories. Citing the ideals of the great men, he advised all to be sincere and honest. At one stage, being curious, Shuvro and Joyee wanted to know about ideal life from the Bhikkhu. Then the Bhikkhu said that many great men contributed to preaching Buddhism. Buddhism spread all over the Indian sub-continent for their efforts. Even they played important role in preaching Buddhism outside the Indian sub-continent. They were benevolent. They would always lead life honestly. They devoted themselves to the welfare of humanity. They would lead the human beings to the right path through moral education. Among those, Thera-Theri, Upāsaka-Upāsika, Kings and merchants were notable.

Shuvo and Joyee listened to the Bhikkhu very attentively. They were eager to know more about it. This time Joyee asked the Bhikkhu, 'Bhikkhu! Who are Thera -Theri, Upāsaka-Upāsika, Kings and Sresthis?' Then the Bhikkhu replied, 'Sresthi means merchant, tycoon, rich, wealthy man etc. In the history of Buddhism, names of many Sresthis are mentioned and they worked for the welfare of Buddhism throughout their lives. They are ever remembered for their generous donation to Buddha and the Bhikkhu Saṅgha. Among the contemporaries of Buddha, the names of Anāthapiṇḍhika Sresthi, Migara Sresthi, Dhananjoy Sresthi, Ugga Sresthi are notable.

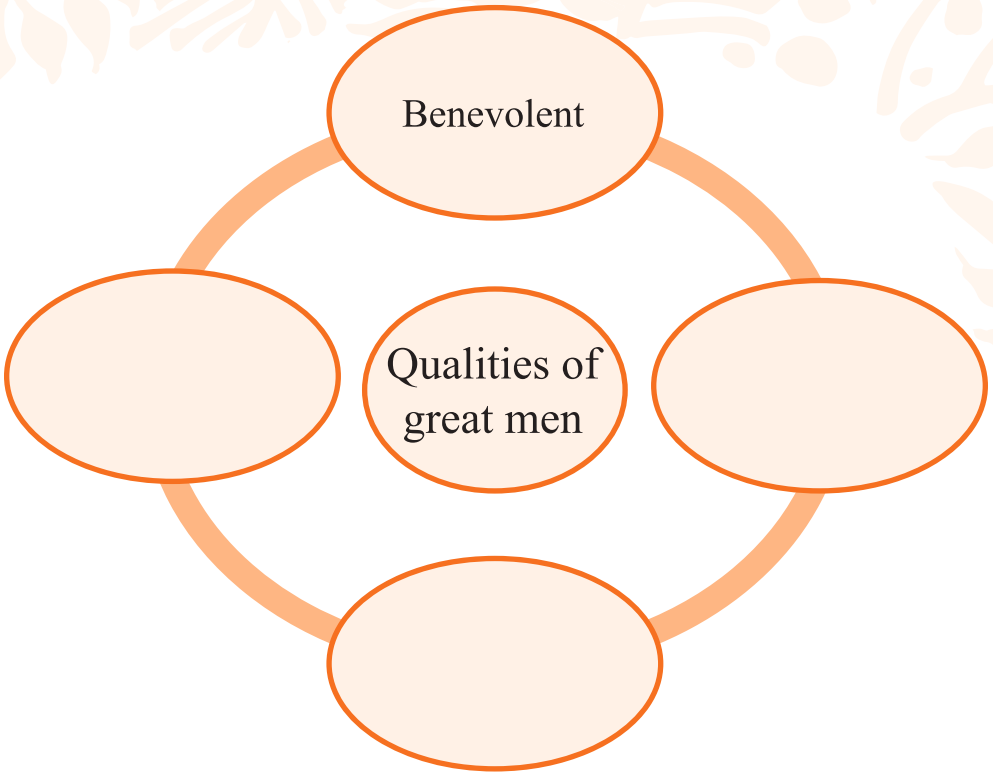
'Thera-Theri' means the Bhikkhu-Bhikkhini, to put it simply. They would lead pious and lawful life. Among the Thera-Theris of Buddha's time, Mahakasyapa, Ānanda, Upālī, Patācārā, Kisa Gautami were worth mentioning.

Moreover, many great kings played leading role in patronizing to preaching Buddhism. They were the lay followers of Buddha. King Bimbisāra, Ajatshatru and Prasenjit were prominent in the flourishing of Buddhism during the Buddha's time.

Hearing the Bhikkhu, Shuvro and Joyee became very glad. After listening to the dhamma talks, paying homage to the Bhikkhu, they returned home.

In the above-mentioned story, you have learnt about the great and ideal men. In the previous class, you also learned about the guiding principles of life of some great personalities who were contemporaries of Buddha. In this chapter, we will know about Ānanda Thera, Kisa Gautami and King Bimbisāra.

Fill in the circles about the qualities of great men in the context of the story



Write down the following names in the right column by experiment individually or in Pairs:

Sumana, Bimbisāra, Anāthapiṇḍhika, Ānanda, Migara, Upālī, Dhananjaya, Kaniśka, Ugga, Mahākashyapa, Asoka, Patacārā, Prasenjita, Kisa Gautami, Ajatashattu.

Thera-Theri	Kings-Great kings	Sresthi

Ānanda Thera

In this lesson, we will learn about the life story of Ānanda Thera and on which conditions he became the chief attendant of Buddha.

Ānanda was one of the chief disciples of Gautama Buddha. He was a devoted attendant of Buddha. His father's name was Amitadāna and mother's name was Janapadakallyani. Amitadāna was the brother of Shuddhodāna, the king of Kapilavatthu and the uncle of Siddhāttha Gautama. According to this, Ānanda is the paternal cousin of Siddhāttha Gautama. Ānanda and Siddhāttha were born on the same day. After the birth, the family members and relatives became very glad to see the new born Ānanda. So, he was named Ānanda. Buddha established Bhikkhu Saṅgha to preach Buddhism after attaining Buddhahood. Knowing abuot the establishment of the Bhikkhu Saṅgha, Ānanda along with the Princes of Shakya dynasty took Pabbajjā from Buddha. Among the Princes of Shakya dynasty, Bhaddiya, Anuruddha, Bhrigu, Devadatta and Kimbila were notable. Besides, Upālī, the son of a barber took Bhikkhuhood. In Buddhism, the contribution of Ānanda Thera was immense. He kept the sermons of Lord Buddha in his memory. He could repeat them word for word to others. For this, he was called retentive and the repository of religion. In the first Buddhist council, he recited the whole Sutta and Abhidhamma. He played a great role in preserving the sermons of Lord Buddha. His contribution to establishing the Bhikkhuni Saṅgha was also memorable. In fact, on his request, Buddha established Bhikkhuni Saṅgha by ordinating Mahāpajāpati Gautami along with other women. Ānanda was very famous as a good orator, wise and Paṇḍita Bhikkhu. He was very favourite to all for his polite and humble behaviour.

The Conditions for Ānanda to be the attendant of Lord Buddha.

Buddha had no attendants in his earlier part of life. Later, many Bhikkhus attended him temporarily. When Buddha became fifty-five, the decision of appointing a permanent attendant was discussed in a religious meeting. In that meeting, the name of Ānanda was proposed for that post. Ānanda agreed to be an attendant of Buddha for eight conditions. The conditions are given below:

1. Buddha would not give his own (earned) robe to Ānanda.
2. He would not give his own (earned) Piṇḍa or food to Ānanda.
3. Buddha would not tell Ānanda to stay in the Gandakutira (a room used by Buddha).
4. Buddha would accept the invitation of Ānanda.

5. Buddha would not take Ānanda with him where he was specially invited.
6. Buddha should allow any visitor if he was sent by Ānanda.
7. Ānanda would be allowed to meet Buddha anytime if he wanted to know about the teaching of Buddha.
8. Buddha would repeat to Ānanda the sermons delivered in the absence of Ānanda.

After being appointed as an attendant, Ānanda served Buddha till his death. He served Buddha sincerely and with devotion.



Picture 5: Ānanda Thera standing beside Buddha

Virtues of Ānanda Thera

In this lesson, we will learn about some qualities of Ānanda Thera. Ānanda Thera was a versatile Bhikkhu. For his qualities, he could be an attendant of Buddha. Buddha told the Bhikkhu Saṅgha about the four qualities of Ānanda Thera that are given below:

1. The Bhikkhus would get satisfied or glad meeting Ānanda.
2. The Bhikkhus would get satisfied with the sermons of Ānanda.
3. The Bhikkhus would get contended while talking to Ānanda.
4. The Bhikkhus-Bhikkhunis and Upāsakas and Upāsikas would be happy visiting Ānanda.

Write three contributions of Ānanda Thera individually or in pairs-

Write down some qualities of Ānanda Thera and the ways how you will observe them in the following columns-

Virtues of Ānanda Thera	The ways how you will observe
Bhikkhus would get contented while talking to Ānanda.	We will talk to the younger and the older humbly.

Kisa Gautami

The real name of Kisa Gautami was Gautami. She was born in a poor family in Savatthi. Her body was weak or kisa. Hence everybody called her Kisa Gautami. Her childhood was spent in poverty, negligence and denial. She was married at an early age. Her married life was full of hardships. She could not get happiness in life. Her husband also died at an early age. For that, the neighbours called her helpless (Anatha). Once, she gave birth to a male child. After getting the child, everybody began to honour her. She began to rear the baby with care and affection. That baby was her only support. The child grew up and reached puberty. All on a sudden the son died. Kisa Gautami became almost mad after losing her only son, her hope and dependence. She could not accept the death of her son in any way. She moved to and fro with her dead son. She requested the neighbours to cure her son. She wanted medicine from all to cure her son. Nobody could realize the words of the mournful mother.

At last, a man advised her to go to Buddha. At that time Buddha was in Jetavana Vihāra. Kisa Gautumi prayed to Buddha for restoring her dead son. She begged to

Buddha to give medicine for her dead son. To remove her agony, Buddha said to her "Bring a handful mustard-seeds from a house where death did not reach. If you could do so, I could revive your son." Being hopeful, she begged for mustard-seeds from the neighbours. Though she got mustard-seeds, she could not find any house where death did not reach. Then she could realize that man is mortal. In every house someone had died. Realizing this truth, she became pacified after her grief lessened a bit, she took her dead son to the crematorium. After that, she returned to Buddha.



Picture-6. Kisa Gautami before Buddha with her dead son in the lap

Seeing Kisa Gautami, Buddha realized that she could understand the truth. Buddha said to her "Birth is associated with death. Death is the absolute reality." Buddha also said. "Death takes away all as the deluge washes away the sleeping village." Listening to Buddha attentively, she begged to Buddha for attaining Bhikkhunihood. As her prayer was granted, she performed all the rules of the life of a Bhukkhuni. As a result, she gained Arahatship. By dint of her own effort and devotion, she gained the highest position in the convention of Bhikkhuni Saṅgha held in Jetavana Vihāra. Being confident of her own success, she delivered various sermons and some of them are given below:-

- The wise praise making friendship with the honest.
- One can be wise by making friendship with the honest.
- Following the honest begets wisdom, the ignorant also become wise.
- Following the honest begets relief from grief.
- Following the honest, one can gain knowledge about the four noble truths.

Make a presentation of the events of the sorrows and the realization of the truth by Kisa Gautami with groups or in pairs-

Events of sorrow	Events of realization of truth

** Attach separate piece of paper to this page if necessary.

Write the ways how you will observe the advice of Kisa Gautami-

** Attach separate piece of paper to this page if necessary.

King Bimbisāra

During the life time of Gautam Buddha, India was divided into sixteen states. Among those states, Magadha was the most prosperous. Rajageha was the capital of Magadha. Bimbisāra was a famous King of Magadha. He became king at his sixteen. He was a skilled, wise and successful ruler. He would maintain peace and order everywhere in the state. During his time, Kosala was another powerful state. He married the sister of King Prasenjita of kosala. The name of their son was Ajātasattu. Later on, Ajātasattu ascended the throne of Magadha. King Bimbisāra was contemporary of Gautama Buddha. Personally, he was a follower of Buddhism. He became Upāsaka of Buddha at his twenty nine. He learnt Dāna, Sīla, the Four

Noble Truths, Eightfold Noble Paths etc. After accepting Buddhism, he ruled the county according to the principles of Buddhism. Avoiding warfare, he ruled the country with amity and love. He stopped doing the wrong, injustice and killing of animals. For a long time, he worked for the welfare of Buddhism. He contributed immensely to the spread of Buddhism. Some of his contributions to the welfare of Buddhism are given below:

Contribution of King Bimbisāra to the welfare of Buddhism

King Bimbisura was the first donor of Vihāra in the history of Buddhism. He was always respectful to Gautama Buddha. King Bimbisāra first met Siddhāttha Gautama in Magadha. At that time Gautama assured the king that he would visit Magadha after attaining Buddhahood. To keep that promise, in the second year of His attaining Buddhahood, Gautama Buddha along with Bhikkhu Saṅgha visited Rajageha, the capital of Magadha. The king attended Buddha with due honour. The king donated Benuvana Garden for Buddha and the Bhikkhu Saṅgha to live in. Later on, in this garden Benuvana Vihāra was founded. That was the first ever Buddha Vihāra in the history of Buddhism. Donation of Vihāra was the memorable deed of King Bimbisāra. In this Vihāra, Buddha observed some Vāssavasa (Rain retreat). During his staying here, Buddha introduced many rules of Vinaya to run the Bhikkhu Saṅgha.



Picture 7: Bimbisāra in private conversation with Buddha.

During that time, people from various communities gathered there to discuss Dhamma in Astami tithi, Caturdashi (fourteenth day of the full moon), Purnimā tithi and

Amavasya tithi. On those occasions, King Bimbisura begged to Buddha to observe Upasatha. Approving his proposal, Buddha arranged Upasatha for the Bhikkhus. It is also known that Buddha set the time of Vāssavasa on King Bimbisāra's recommendation.

Moreover, King Bimbisāra also appointed his personal physician Jibaka to treat Buddha and the Bhikkhu Saṅgha. Once Licchavi invited Buddha to visit Vesali.

King Bimbisāra repaired the path from Rājageha to Vesali. He built some waiting rooms for Buddha so that Buddha might not feel discomfort during the journey. Bimbisāra had profound respect to Buddha. After getting initiation from Buddha, he devoted himself to the welfare of Buddhism. He is memorable for his contributions.

Write the way how King Bimbisāra contributed to the welfare of Buddhism, individually or in pairs.

**Attach separate piece of paper to this page if necessary.

Make a list of what you want to do for the welfare of your friend/family/society-

**Attach separate piece of paper to this page if necessary.

Benefits of reading the life story of the Ideal people

Ideal people are exemplary for all. They possess high ideals. They lead life honestly. They do not take wrong path of life even though they are in great misery. They always speak the truth and behave well. They do not tell a lie. They do not show idleness in any work. They perform their work with enthusiasm. They devote themselves to the welfare of mankind. To show love to all beings is the major

aspect of their character. They are amicable and generous. They devote themselves to preaching and spreading religions. They patronize religion. In this chapter, we have learnt the life story of Ānanda Thera, Kissa Gautami and King Bimbisāra.

The life story of Ānanda Thera teaches us to serve others and talk to others humbly. The life Story of Kisa Gautami teaches us not to be disappointed amidst sorrows. It inspires us to search for the truth. On the other hand, the life story of King Bimbisāra teaches us to donate and do good to others. The reading of their life stories prevents people from doing unwholesome deeds. It inspires to serve and love others. It develops the mentality to help others. It teaches us to lead life honestly and to be just in all times. So, we should read the life story of the ideal people. All should follow the qualities of the ideal people. Because reading the life story of the ideal people helps to realize the importance of human life.

Thus, it can be understood how a man becomes great and ideal. Many things can be learnt from their lives. It is possible to achieve the goal through sincere practice and pursuance. So, it is a must to read the life stories of the ideal people.

Make a list of benefits of reading the life stories of the ideal people discussing in pairs or groups-

**Attach separate a piece of paper to this page if necessary.

Make a list of the qualities of an ideal person and the way how you will practise them-

Attach a separate piece of paper to this page if necessary.

Exercise

A) Put a tick mark (✓) on the correct answer.

1. Sresthi means_____
   a) Perfect b) Mearchant c) Bhikkhu d) Attendant
2. What is the Ānanda Thera's mother's name?
   a) Purnimā b) Sunanda c) Janapadakallyani d) Sujata
3. Why was Gautami called Kisa Gautami ?
   a) She was angry b) she was strong c) She was weak d) she was miserly
4. Why was Ānanda Thera called retentive?
   a) He could quote exactly the same words b) He could sermonize well
   c) He could write down the speech of Buddha d) He had spiritual power
5. What did the life story of Kisa Gautami teach?
   a) Not to be idle b) To always speak the truth
   c) To be just d) Man is mortal

B) Fill in the blanks.

1. Thera and Theri means.....
2. Buddha founded ..... Buddhism after attaining Buddhahood.
3. ..... Thera earned fame as a sermoner and Paṇḍita Bhikkhu.
4. Kisa Gautami begged ..... from Buddha for her dead son.
5. The life of Ānanda Thera teaches us to ..... others.

C) Match the right column with the left.

Left column	Right column
1. Ānanda and Siddhāttha	a) Venuvana Vihāra for Buddha and the Bhikkhus' habitation.
2. King Bimbisāra donated	b) man is mortal.
3. If you make friendship with an honest person	c) agreed to be the chief attended of Buddha.
4. Ānanda by eight conditions	d) were born on the same day.
5. At the end, Kisa Gautami could realize that	e) you may be wise.

D) Choose the Correct/Incorrect statement.

1. Thera and Theri used to lead a pious and lawful life. Correct/Incorrect
2. Ānanda recited the whole Sutta and Abhidhamma in the second Sangiti (Great Council). Correct/Incorrect
3. On Ānanda's request , Buddha established the council of Bhikkhunis. Correct/Incorrect
4. We should follow the traits of an ideal man. Correct/Incorrect
5. King Bimbisāra was not born in Buddha's time Correct/Incorrect

E) Answer the following questions in short.

1. Mention some names of Sresthis and kings during Buddha's time.
2. Describe Ānanda Thera's family background.
3. Why is Kisa Gautami called a helpless girl?
4. How many virtues did Ānanda Thera have and what are they?
5. How will you follow the ideals in the light of the ideal life stories?

F) Answer the following questions in detail.

1) Describe why we should follow the advice of Kisa Gautami.
2) What conditions did Ānanda impose to be an attendant of Buddha?
3) Explain how Buddha pacified Kisa Gautami.
4) Explain King Bimbisāra's contribution to the development of Buddhism.
5) Write what benefits you have got by reading the ideal life stories.



Chapter Three

Moral Education and Kamma

Section one

Aṭṭasīla (Eight Precepts) and Aṭṭapārikkāra Dāna

The section one of this chapter contains

- Introduction to Aṭṭasīla
- Aṭṭasīla with prayer in Pali and English
- Introduction to Aṭṭapārikkāra Dāna
- Rules and reward of Aṭṭapārikkāra Dāna

Aṭṭasīla



Picture A.



Picture B



Picture C

Write individually or in groups which picture above indicates what type of religious activity-

A.

B.

C.

Write which religious activity you perform daily-

Importance of Aṭṭasīla (Eight Precepts) in our life

Avijit is a student of class four. He takes Pañcasīla (Five Precepts) with his parents everyday in the morning and evening. He is very eager to know about precepts. He always tries to practise Pañcasiīa once he heard about the meaning and importance of Pañcasiīa from his school teachers and parents. One day a discussion on the upcoming holy Buddha Purnimā took place in his family. He listened attentively to his parents. Both of the parents decided to observe Aṭṭasīla on that occasion. That aroused interest in Avijit to observe Aṭṭasīla. He wanted to know about Aṭṭasīla from his parents. They gave him a clear concept about Aṭṭasīla. Then, he became very glad. He desired to observe Aṭṭasīla on the occasion of Buddha Purnimā with his parents. His parents were also happy to find him interested in taking Aṭṭasīla. He went to Vihāra with his parents on the occasion of Buddha Purnimā as usual. After Buddha Pujā, respected Bhikkhus called upon all the worshipers to observe Aṭṭasīla together. Everybody interested in observing Aṭṭasīla sat solemnly in front of the respected Bhikkhus. Just before Aṭṭasīla prayer, the chief abbot of the Vihāra gave a brief sermon about Aṭṭasīla.

He said, ‘ Buddha has advised us on following some principles or rules to maintain the purity of our character. These principles in Buddhism are called precepts. The lay Buddhists practise many precepts such as Pañcasīla, Aṭṭasīla or Patimokkha Sīla. Generally, the lay Buddhists observe Pañcasīla everyday. There are five precepts or principles in Pañcasiīa. So these five precepts are called Pañcasīla.’

The pious lay Buddhists observe Aṭṭasīla during Purnimā (full moon), Astami (eighth lunar day)) and Amavasya (new moon). Those practising Aṭṭasīla also practise another three precepts along with Pañcasiīa. In fact, they observe eight

precepts. During the practice of Aṭṭasīla, one is to observe fasting. Aṭṭasīla is also called Uposatha Sīla. Our mind becomes calm and purified by practising Aṭṭasīla. So it is wise to practise Aṭṭasīla. Avijit became impressed hearing the Bhikkhu's sermon. Then he made up his mind to take Aṭṭasīla along with his parents.



Picture 9: The congression observe Aṭṭasīla in Vihāra.

Aṭṭasīla Prayer

Observing as well as practising precepts is very important to build ideal life. One who takes Aṭṭasīla has to perform the Aṭṭasīla prayer first. That day Avijit's father performed the Aṭṭasīla prayer on behalf of the devotees solemnly.

Aṭṭasīla Prayer: In Pali

Okāsa ahaṃ bhante, tisaranenasaha aṭṭhaṅga samannāgataṃ uposatha Sīlaṃ dhammaṃ yācāmi, anuggahaṅ katvā Sīlaṃ detha me bhante,

Dutiyampi ahaṃ bhante, tisaranenasaha aṭṭhaṅga samannāgataṃ uposatha Sīlaṃ dhammaṃ yācāmi, anuggahaṅ katvā Sīlaṃ detha me bhante.

Tatiyampi ahaṃ bhante, tisaranenasaha aṭṭhaṅga samannāgataṃ uposatha Sīlaṃ dhammaṃ yācāmi, anuggahaṅ katvā Sīlaṃ detha me bhante.

Translation

Oh, respected Bhikkhu, pay attention please. I solemnly pray for Uposatha Sīla along with Tisarana. May I have precepts.

A second time, Oh, respected Bhikkhu, pay attention please. I solemnly pray for Uposatha Sīla along with Tisarana. May I have precepts.

A third time, oh, respected Bhikkhu, pay attention please. I solemnly pray for Uposatha Sīla along with Tisarana. May I have precepts.

The Eight Precepts or Aṭṭasīla prayer was over.

Then, the Bhikkhu uttered 'Yameham vadami tam vadehi' (Follow what I say.) The lay devotees then said, 'Ama bhante' (Yes, I follow.)

After that, the Bhikkhu brought them to the remembrance of the Buddha Dhamma and Saṅgha and preached the mentioned Aṭṭasīla. He recited each of the eight precepts in Pali. Everybody recited after him. Thus they performed the rituals of Aṭṭasīla.

Role play the Aṭṭasīla prayer in a group. (To be performed in the classroom or outside the classroom)

Aṭṭasīla

Aṭṭasīla in Pali

1. Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musavada veramaṇī sikkhāpadaṃ samādiyami.
5. Surāmereyamajja pamādatthānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyami.
7. Naccha-gīta vādita-visukadassana mālā gandha vilepana dhāranamaṇḍana vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
8. Uccasayanā mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.

Translation

1. I undertake the precept to abstain from killing.
2. I undertake the precept to abstain from stealing.
3. I undertake the precept to abstain from sexual misconduct.
4. I undertake the precept to abstain from telling lies.
5. I undertake the precept to abstain from taking intoxicants.
6. I undertake the precept to abstain from having meals in the afternoon.
7. I undertake the precept to abstain from enjoying dances, songs and music, applying cosmetics and putting on valuable ornaments.
8. I undertake the precept to abstain from lying on valuable high bed.

Then the Bhikkhus recited Sutta (Verse) for the well-being of everybody. When the recitation was over, they chanted 'Sadhu' three times and performed Vandāna to them.

Write Aṭṭasīla yourself or in a group correctly-

** You may write it on a separate piece of a paper and attach it to this page if necessary.

Write in the following table about the service/assistance you offered to any devotee taking Aṭṭasīla in his/her everyday life.

** You may write it on a separate piece of a paper and attach it to this page if necessary.

Show the basic differences between Pañcasīla and Aṭṭasīla on a poster in groups.

Rules and benefits of practising Aṭṭasīla

Rules of practising Aṭṭasīla

One has to rise very early in the morning on the Uposatha day. He needs to wear clean clothes after taking bath. Then, he has to set for Buddhist Vihāra with Pujā and offerings in a disciplined way. After worship, he must kneel down and fold hands together in front of the Bhikkhu. A devotee can perform Aṭṭasīla at home in case there is no Vihāra nearby.

Benefits of practising Aṭṭasīla

Sila is the basis of all good deeds. A virtuous man always behaves in a restrained way. Sila is a part of fulfilling Pāramis. His life becomes purified and sacred. By practising Sila, one can attain self-restrain, truthfulness, etiquette, kindness and many other virtues. The fragrance of flowers spreads in the same direction of the wind whereas the power of Sila spreads in all directions. So everybody has to take and observe Aṭṭasīla in thought, word and deed. It is imperative to observe Aṭṭasīla regularly for making an ideal life. If we want to build an ideal family and society, we have to have honesty, transparency, good behaviour, benevolence, tolerance, respect, etc. These virtues can be attained through the practice of Aṭṭasīla properly.

Aṭṭapārikkāra Dāna

Monghlaching Marma is a student of class four. The spirit of Dāna is high in him. He feels pleasure by helping the poor and helpless. He donates the respected Bhikkhus with respectful heart. He has a sound idea about various types of Dāna. One day his classmates wanted to know about Dāna from him. Then, he explained the Aṭṭapārikkāra Dāna to his classmates. He said, "One needs to donate eight types of specific items in the Aṭṭapārikkāra Dāna." Aṭṭapārikkāra comprises two words. Here Aṭṭa means 'Eight' and 'Parikkāra' means specific items used by the Bhikkhus. Aṭṭapārikkāra Dāna is a religious rituals where eight items necessary for the Bhikkhus are donated. They are Shanghati, UttarSaṅga, Antavāsa, Alms bowl (Piṇḍapātta), waistband, razor, needle and thread and water-filter. Aṭṭapārikkāra Dāna is a noble deeds. These items are daily essentials for the Bhikkhus. The Bhikkhus are renunciants. They lead a simple life by

donation from others. Therefore, the Aṭṭapārikkāra Dāna should be offered to the Bhikkhus with respectful mind.' His classmates got pleased to hear him.



Picture 10: Articles for Aṭṭapārikkāra Dāna.

Rules of Aṭṭapārikkāra Dāna

The rules of Aṭṭapārikkāra Dāna are similar to those of Saṅga Dāna. The verse for Aṭṭapārikkāra Dāna is as follows:

Bhante(Saṅga) edaṃ me aṭṭa parikkhāraṃ Dānanuvābena anāgate ehi Bhikkhu vāvāya nibbānassa pacchāyo hotu .

Dutiyampi, edaṃ me aṭṭa parikkhāraṃ Dānanuvābena anāgate ehi Bhikkhu vāvāya nibbānassa pacchāyo hotu.

Tatiyampi, edaṃ me aṭṭa parikkhāraṃ Dānanuvābena anāgate ehi Bhikkhu vāvāya nibbānassa pacchāyo hotu.

Translation

Oh, respected Bhikkhu, by the divine influence of Aṭṭapārikkāra Dāna, may I attain nibbāna taking ordination like a purified Bhikkhu.

Secondly, Oh, respected Bhikkhu, by the divine influence of Aṭṭapārikkāra Dāna, may I attain nibbāna taking ordination like a purified Bhikkhu.

Thirdly, Oh, respected Bhikkhu, by the divine influence of Aṭṭapārikkāra Dāna, may I attain nibbāna taking ordination like a purified Bhikkhu.

Benefits of Aṭṭapārikkāra Dāna

Any devotee, if he or she wishes, can collect these eight types of requisites and take them to his or her home or monastery and offer them to the monks with a mind full of reverence. Aṭṭapārikkāra Dāna is a very noble offering. Through this offering, the devotee gains a great marit. Eight different benefits can be obtained as a result of Aṭṭapārikkāra Dāna. For example:

1. Saṅghāti, Uttarāsaṅgha and Antavasa, the robes worn by the Bhikkhus are called Ticīvara. By offering Ticīvara, the devotee never feels the want of clothes in his next birth.
2. By donating an alms-bowl (Piṇḍapātta) the devotee becomes wealthy in his rebirths.
3. As a result of donating a razor, the devotee is always born wise.
4. Offering needles and threads makes the devotee wise and intelligent.
5. Offering a waistband increases the devotee's longevity.
6. By offering water filters, the devotee becomes fearless, disease-free, and has a beautiful body.

In addition, as a result of this offering, the devotee becomes a Paṇḍita and wise, able-bodied man in the subsequent births. For this reason, every Buddhist should offer the Aṭṭapārikkāra at least once in his life.

The humanitarian aspect of Aṭṭapārikkāra Dāna

Aṭṭapārikkāra Dāna is not an ordinary act. The eight items in the Aṭṭapārikkāra Dāna have different values. Although the objects may seem very simple, their value is immense in terms of respect, devotion, and necessity. They are very important in the life of the Bhikkhus. Besides, through this offeing, we can learn how a man can live on minimum necessities. In this, restraint on desire is practised and human consciousness is awakened. Therefore, this act of offering is profoundly connected with human consciousness. There are many people in our society who are deprived of food, clothing, medicare and educational opportunities. The offering of one person brings immense benefits to another. We get this teaching from Aṭṭapārikkāra Dāna. The human qualities of a person are acquired through Aṭṭapārikkāra Dāna. The devotee develops the spirit of sacrifice, generosity, compassion, philanthropy and patriotism.

He develops an empathetic heart. Its impact is reflected in the family, society and country by which a state of harmony and amicability is created.

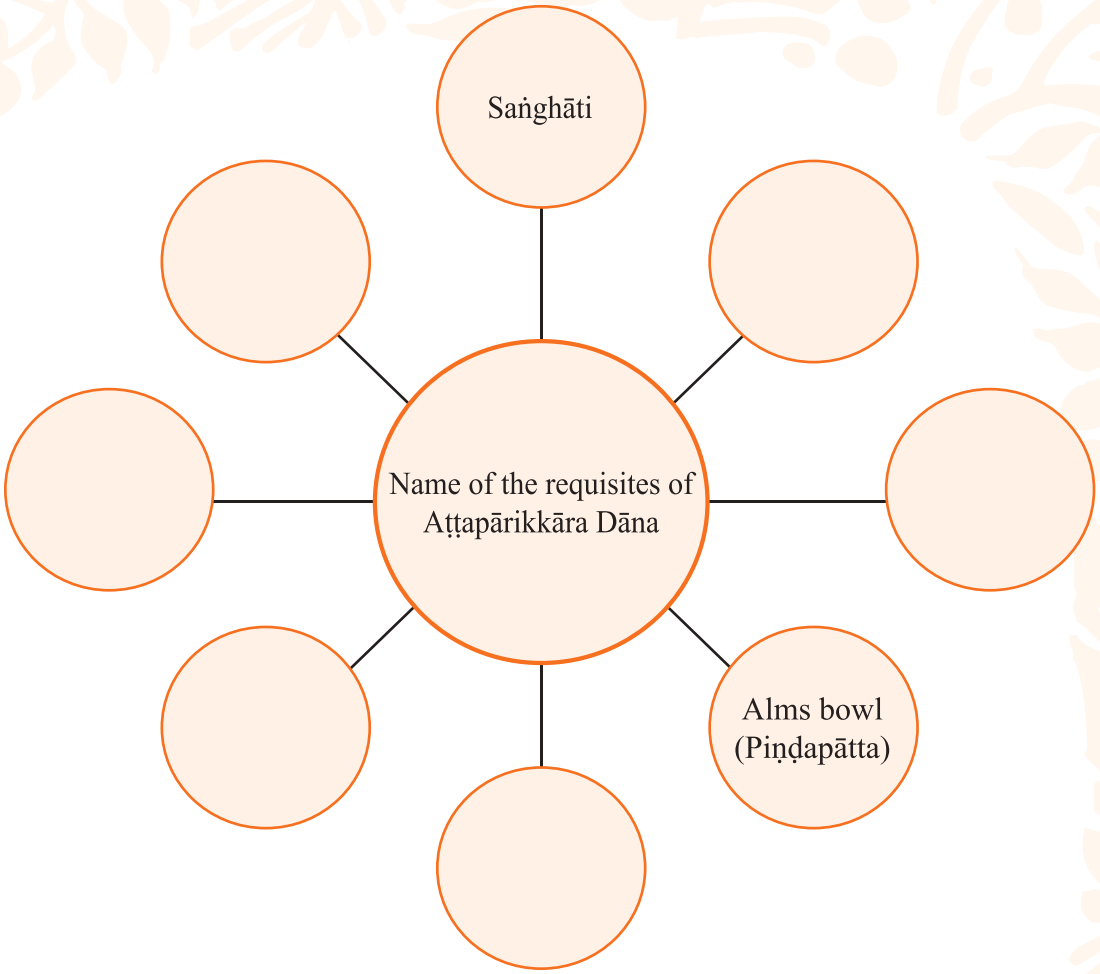
Write a brief description of Aṭṭapārikkāra Dāna you attended.

You may write it on a separate piece of a paper and attach it to this page if necessary.

Write the use of each of the articles of Aṭṭapārikkāra Dāna in a Bhikkhus' life in the table.

Articles of Aṭṭapārikkāra Dāna	Used for
1. Ticīvara	The robes worn by the Bhikkhus
2.	
3.	
4.	
5.	
6.	
7.	
8.	

Fiil in the graph below with suitable words



Section Two

Kamma and Its consequence

The second section contains

- Kamma and Its consequence
- Reward of good deeds
- Consequence of evil deeds

Kamma and Its consequence

Kamma means action or doing something. However, action is not limited to physical actions; even the thoughts of the mind are also a form of action. Before completing any action physically, we decide it in our mind. If the mind does not remain calm, we get restless. The peace of mind is the perfect peace. So, Buddha considered the thoughts of mind as action. That is, the thoughts of mind are also action. Thus, human beings are always doing various good and bad deeds. We never judge which deed is good or which one bad before doing any action. However, we have to suffer the consequence of our action. Let me share an incident with you. The incident is as follows –

It is a story about a school. Everyone used to attend class happily. One day, the teacher entered the class after the tiffin break. All were present except Rivu and Shākkya. The teacher inquired about their whereabouts. At that time, Rivu came with the news that Shākkya was called in the head teacher's room because he went to pluck mangoes from the trees of the school. Everybody in the class felt sad to hear it. They were talking themselves why Shākkya did so. They were waiting when Shākkya would return.

After a while Shākkya returned. When asked what had happened, he replied with a tearful voice that I did something wrong. I climbed up the trees without permission. The head teacher said, 'If you want to take someone else's things, you should seek permission. Taking things without permission is unfair.' The head teacher continued, 'You might get hurt falling off the tree. Climbing up trees is a dangerous act. You might be in great danger if uncareful.' So, he forbade me to further do such an act.

Hearing Shākkya's words, the class teacher said, 'You did not do the right act. Never do that again.'

Then the teacher said to everyone, 'What have you learnt from this incident?'

Sukannya said, 'Shākkya did a wrongful act and so he suffers. For this reason, we have to do good deeds.'

The teacher said, 'Right.'

Make a list of what good deeds you have done

Sl.No.	Name of the good deeds
1.	
2.	
3.	
4.	
5.	

From the list, we can see that we can do good deeds if we wish. These noble acts are called Kusala Kamma (Good deeds) and the wrongful acts are Akusala Kamma (Evil deeds)

Good deeds (Kusala Kamma)

Kusala means good, noble, honest, auspicious etc. Any noble action performed with wholesome mind renouncing greed, envy, hatred are called Kusala Kamma.



Picture 11: Respecting the elderly.

There are three ways of performing any actions. The paths of actions are body, speech and mind. We perform our actions in three ways. Kamma is what is performed by body, speech and mind. And the good deeds or noble deeds are called Kusala Kamma such as abstaining from unjust act, showing respect to the elders, speaking the truth, being compassionate to the sorrow and happiness of others, helping others, observing the rules of religion, loving the country etc.

Everybody has to suffer the consequence of his own action. As you sow, so you will reap. If you do good deeds, you will get good results and if you do evil deeds, you will get evil results. Besides, good deeds bring peace of mind. If our mind is sound, our body also remains sound. As a result, we can achieve success in any work. You can organize your life in a disciplined way. You can attain honour and fame too. Gautama Buddha is the greatest example in this regard. He was born two thousand five hundred years ago. He worked for the welfare of all living beings throughout his life. For this reason, he is still remembered and admired widely. By following the Buddha's teaching, one should always do good deeds. Because only by doing good deeds, a person can retain the fame of himself, his family and society. In addition to it, everybody benefits from good deeds. Consequently, the country also benefits from them.

Describe a good deed done by you in the table below-

Evil Deeds (Akusala Kamma)

Whatever evil is Akusala Kamma. Akusala Kamma refers to greed for anything, envying others, hatred, telling lies, stealing, harming any living being, speaking harsh words to hurt others ect. We become sad when we have the consequence of evil deeds. We cannot eat and sleep properly if we are sad. Then we become sick. As a result, we cannot do anything with joy. You cannot prosper in life without doing work. As a result, oneself, one's family and society will not prosper.

Besides, a person who does evil deeds are hated in the society. Nobody honours him. All speak ill of him everywhere.

For example, we know about Emperor Ashoka. He set up his empire throughout India, Pakistan and Afganistan. He conquered the kingdoms by killing millions of people. He did not have any compassion because he was greedy for acquiring kingdom. He conquered these kingdoms through extreme violence and ferocity. Because of his ferocious acts, he was called Chandāshoka (Ashoka the Cruel). Later on, he could realize that nothing good can be attained through envy, greed, bloodshed and killing. So, he subsequently embraced the Bddha's religion of non-violence. He also helped to preach Buddhism in every possible way. So, we have to be conscious of doing good deeds. Otherwise, we have to bear the consequence of evil deeds throughout our life.



Picture 12: A



Picture 12: B

Which one is a good deed of the two? Write three sentences about the good deed.

No.	Good deeds
1.	
2.	
3.	

Evaluate your partner: Write the answer to the following questions and verify them by your friends.

Questions	Answers
Write what Aṭṭasīla is.	
Write the importance of Aṭṭasīla.	
Write the names of some persons observing Uposatha Sīla in your area, ward, village, or family.	
Write the names of the articles of Aṭṭapārikkāra Dāna.	
Exemplify five human qualities	
Write five evil deeds and their consequences.	
Write three evil deeds you committed.	

A) Put a tick mark (✓) on the correct answer.

1. What does Upasatha mean?

   a) Fasting b) starvation c) a single meal d) sustenance

2. In which direction does the influence of Sīla flow?

   a) Downwind b) upwind
   c) both downwind and upwind d) static

3. What is Kusala?

   a) Profit b) truth c) beautiful d) good

4. Why is Ashoka called Chandashoka (Ashoka the Cruel)?

   a) For his ferocious act b) for his unfair deed
   c) for his evil deeds d) for his false view

5. Which religion did Ashoka adopt later?

   a) Hinduism b) Jainism c) Buddhism d) Christianity

B) Fill in the blanks.

1. .....consists of eight precepts.
2. Sīla is the ..... of all good deeds.
3. Man can attain ..... qualities by Aṭṭapārikkāra Dāna.
4. Saṅghāti, Uttarasaṅgha and Antavasa are collectively called .....
5. Sila is a ..... to fulfill Pārāmi.

C) Match the right column with the left.

Left column	Right column
1. One has to perform Sīla prayer	A. with Pujā and gift items in a disciplined way.
2. I undertake the precept to refrain	B. good deeds.
3. One has to set for Buddhist Vihāra	C . before taking Aṭṭasīla.
4. Offering needles and threads	d. from killing living creatures.
5. Kusala Kamma means	e. makes the devotee wise and intelligent.

D) Choose the Correct/Incorrect statement.

1. Our mind becomes calm and purified in practising Aṭṭasīla. Correct/Incorrect
2. The collection of eight Sīlas is called Aṭṭasīla. Correct/Incorrect
3. A pious man always behaves in an unrestrained way. Correct/Incorrect
4. Everyone has to suffer the consequences of his deeds. Correct/Incorrect
5. An item of Aṭṭapārikkāra Dāna is soap. Correct/Incorrect

E) Answer the following questions in short.

1. Why is Aṭṭasīla called Uposatha Sīla?
2. Write Aṭṭasīla prayer in English.
3. Why should we perform Aṭṭapārikkāra Dāna?
4. Differentiate between good deeds and evil deeds.
5. How many paths of Kamma are there?

F) Answer the following questions in detail.

1. Write the importance of Aṭṭasīla to make an ideal life.
2. Explain the rewards of Aṭṭasīla in your life.
3. Describe an Aṭṭapārikkāra Dāna cemony you attended.
4. Write how you will perform good deeds.
5. Describe why Emperor Ashoka embraced Buddhism.



Chapter Four

Worship-Festivals and Historical Places

Section One

Worship-Festivals

Contents of the section one of this chapter–

- Daily worships of Buddhists
- Rule of worships with food
- Verse of Food and Drinks in Pali and English
- Buddha Purnimā and Ashari Purnimā
- Worship-Festivals in other religions
- Religious harmony and co-existence

Daily worships of Buddhists

Can you remember the name of worship that you have learnt in class three and each of you parcipated in the worshipe with full devotion? Mention the names of the some worships you have participated orally.

There are some daily worships in Buddhist religion. By following religious principles, one can perform daily worship in the monastery or in one's house. The Buddhists perform many worships to pay tribute to the Triple-Gem (Triatna). Among these daily worships, worship for Buddha, worship with food, worship with drinks, worship with flowers, worship with lamps, worship with incense are noteworthy. You will learn about worship with Food and Drinks in this chapter.



Picture 13: worship with lamps and incense in worship-festival

Write some names of the Daily worships of Buddhists and their practicing time individually or in pairs-

Names of worship	Festival Time
1.	
2.	
3.	
4.	
5.	

Rules of worship with Food

`Worship' is a virtuous deed. The word 'worship' means homage, respect and prayer. The Buddhists pay tribute to Buddha, Dhamma (Dharma) and Saṅgha with various ingredients like flowers, drinks, foods etc. and this is called worship. Worship brings serenity and devotion toward the Tripple Gem. Evil thoughts are removed. The mind becomes pure and peaceful from Worship. Reverence

arises in the mind. An eagerness for good deeds is created. Attentiveness to study increases. So, we should perform various worships every morning and evening sitting before the statue of Buddha in the monastery or the Altar of Buddha at our home.

We have come to know that the Buddhists have some daily worships. Today we will learn the rules of daily worship with Food.



Picture 14: Worship with Food

Everyday the Buddhists offer worship with food which has to be offered before 12 pm. He who offers worship has to wash and clean his hands and face. Then the ingredients of worship with food are kept well in the offering plate. After this, the offering plate is placed before the Altar of Buddha in the house or in the monastery. After the arrangement of elements bringing one's hands together and kneeling down, one has to recite the verse of worship with food in Pali. After the recitation of verse of the worship with food, one has to pay homage to Buddha and bow down before him.

Show the activities before the worship with Food through playing role individually or in pairs.

Worship with Food

Pali

Adhivāsetu no Bhante, Bhojanaṃ parikappitaṃ anukampaṃ upādāya patiganhātu uttamaṃ.

Dutiyampi Adhivāsetu no Bhante, Bhojanaṃ parikappitaṃ anukampaṃ upādāya patiganhātu uttamaṃ.

Tatiyampi Adhivāsetu no Bhante, Bhojanaṃ parikappitaṃ anukampaṃ upādāya patiganhātu uttamaṃ.

Translation

O Bhante! Good food has been prepared with suitable ingredients of worship. Please accept our worship.

Second time O Bhante! Good food has been prepared with suitable ingredients of worship. Please accept our worship.

Third time O Bhante! Good food has been prepared with suitable ingredients of worship. Please accept our worship.

Role-play the worship with food in groups.

Worship with Drinks



Picture 15: worship with Drinks

Like worship with food, Buddhists also offer worship with drinks everyday. Usually, worship with drinks is performed in the morning and evening. However, worship with drinks can be performed at any time. First, drinking water or fruit juice or sherbet is kept in a glass. Then, kneeling with folded hands in front of the Buddha statue at home or in a monastery, one recites the verse of worship with drinks in Pali. After reciting the verse, one should pay homage to the Buddha with folded hends.

Verse of worship with Drinks

Pali

Adhivāsetu no Bhante, Pāniyaṃ parikappitaṃ anukampaṃ upādāya patiganhātu uttamaṃ.

Dutiyampi, Adhivāsetu no Bhante, Pāniyaṃ parikappitaṃ anukampaṃ upādāya patiganhātu uttamaṃ.

Tatiyampi, Adhibasetu no Bhante, Paniyam parikappitam anukampam upadaya patiganhatu uttamam.

Translation

O Bhante! Good drink has been prepared with suitable ingredients of worship. Please accept our worship.

Second time O Bhante! Good drink has been prepared with suitable ingredients of worship. Please accept our worship.

Third time O Bhante! Good drink has been prepared with suitable ingredients of worship. Please accept our worship.

Recite the verses of worship with food (Ahara Pujā) and drinks (Paniya Pujā) separately and write them in the table below in Pali and English languages-

Name of the worship	Pali	Bangla

We have learned so far that some rules have to be followed while performing worship with food and drinks. Cleanliness is one of these rules. After cleaning and arranging the items, placing them in front of the Buddha Asana or Alter at home or in front of the Buddha statue in a Buddhist monastery, and kneeling down to perform the worship, we offer of the worship by reciting the dedicatory verse (Utsarga gatha).

Buddha Purnimā and Ashadhi Purnimā

You have read in the previous class about the full moons celebrated by the Buddhist community, haven't you? You corrently remember them. Can you tell us about some of the full moons? Let us learn today about Buddha Purnimā or Vesaka Purnimā and Ashadhi Purnimā the two important full moons of the Buddhists. At first, let us know about Buddha Purnimā or Baisakhi Purnimā.

Buddha Purnimā

We all know that the full moon day is related to the moon. When the moon rises completely in the sky and spreads its magical light and hides the darkness of the night, then the full moon occurs. Various events from the birth of Buddha to his Emancipation (Mahāpanirbbāna) are associated with one or the other full moon day. Therefore, the Buddhist community celebrates every full moon day with due dignity and religious solemnity. Various festivals are also celebrated on the full moons. Buddha Purnimā is the main full moon day and religious festival of the Buddhists. Because on this full moon day, Siddhāttha Gautama was born in the garden of Lumbini, attained enlightenment under the Mahabodhi tree in Bodh-Gaya and attained Mahāpanirbbāna in Kushinagara. This day is very significant for the Buddhist community all over the world. In our country, this day is a public holiday. The United Nations has declared this day as 'Vesak Day'. In our country, various programmems are chalked out on the occasion of Buddha Purnimā in every Buddhist monastery. Worship for Buddha (Buddha Pujā) is organized in every house and monastery. On this day, a colourful procession is brought out in the morning or afternoon collectively. In the monastery, the venerable saṅgha of monks administers the five precepts (Pañcasīla) and the eight precepts (AtthaSīla) to everyone. Dharma Sabha is organized. In some monasteries, drawing and cultural competitions are organized for children and teenagers. Everyone, young and old, celebrates this day with joy, enthusiasm and religious solemnity.



Picture 16: Festival of Buddha Purnimā

Write about your experience of participating in Buddha Purnimā-

Ashadhi Purnimā

Ashadhi Purnimā is another important Purnimā of the Buddhist community. Because three important events in the life of Buddha are associated with this Purnimā. The events are Siddhāttha's inception in his mother's womb, the Great Renunciation and his first sermon after attaining Buddhahood.

Inception in the womb

Inception (Pratisandhi) means the creation of a fetus in the womb. The inception of Siddhāttha was took place in the den of Queen Mahaṃaya on the bright full-moon day of Ashadhi Purnimā.

Great Renunciation

Siddhāttha Gautama gradually grew up after his birth. After growing up, he went on a city tour. While traveling around the city, he saw people who were old, suffering from old age, deceased person, and ascetic, and realized that this life is full of sorrows. To get rid of sufferings, he thought of leaving the world and meditating. With that thought, he left home with his companion Chandaka on the back of a horse, Kanthak. The night he left home was the night of Asari Purnimā.

Preaching

After attaining Buddhahood, Gautama Buddha decided to preach his new religion. For this, he went to Mrigadāva at Isipatam in Sārānātha. There he remembered five monks who were companions of the Buddha's ascetic life. On Asari Purnimā, he first preached the religion to those five ascetic. These five were the first monks to receive initiation from the Buddha.

Since these three events his inception in his mother's womb, the Great Renunciation and his first sermon after attaining Buddahahood, took place on Asari Purnimā, the Buddhist community celebrates Asari Purnimā with great enthusiasm.

Write your experience of participating in the Asari Purnimā events -

Religious festivals of other religions

Apart from the festivals of your own religion, which religious festivals have you participated in with friends of other religions? How did you enjoy those festivals? You certinly remember that experience.

We have religious festivals like Buddha Purnimā, Pavarana Purnimā, Asari Purnimā etc. Other religions also have various religious festivals. The main religious festivals of the followers of Islam are 'Eid-ul-Fitr' and 'Eid-ul-Adha'. The main religious festivals of the followers of Hinduism (Sanaton) are 'Durga Pujā', 'Swaraswati Pujā' and 'Janmashtami'. The main religious festivals of the followers of the Christianity are 'Christmas' and 'Easter Sunday'. In our Bangladesh, people of all religions, Hindu-Muslim-Buddhist-Christian, live in a peaceful and harmonious environment. They help one another and participate in religious festivals. Joining in other's religions festivals awakens respect to the religion of others. Harmony, amity and friendship are created. Everyone loves his own religion, religious festivals and ceremonies. Therefore, being respectful to one's own religion, one should also be respectful to others religions.



Picture 17: Pavarana



Picture 18: Eid



Picture 19: Durga Pujā



Picture 20: Christmas

Think alone or discuss with a friend and write the names of some festivals of other religions-

Islam	Hinduism	Christianity

Religious Harmony and Co-existence

Bangladesh is a country of communal harmony. In this country, people of different communities have been living together in harmony for ages. Since humans are social beings, people have to live in the society. People of different religions live in the society. When people of all religions live together in society, peace and order are maintained in the society, and they can extend their helping hands to each other in times of trouble. Due to this, the society climbs to the peak of progress day by day. But, if religious harmony is disturbed for any reason, chaos is created in the society and all kinds of development of the society is hindered. Therefore, we all should maintain religious harmony and co-existence in the society.

'Religious Harmony and Co-existence bring welfare to the society' - Arrange a debate competition on this topic –

Proposition Team	Opposition team
1. Name of the team leader	1. Name of the team leader
2. First speaker	2. First speaker
3. Second speaker	3. Second Speaker

Just as we have religious festivals and rituals, other religions also have religious festivals which are observed respectively with great respect, devotion and enthusiasm. The festivals and rituals of every religion are valuable and significant from their own religious perception. For this reason, each of us should respect the festivals and rituals of each other's religions and participate in the religious festivals of others. This awakens respect, harmony, co-existence and sympathy for other religions among us.

Write on poster paper what you can do to maintain religious harmony (individual work)-

Group-1: Poster	Group-2: Poster

Section Two

Historical Places

Contents of the section two of this chapter–

- Historical Places of the Buddhist Community
- Maynamati and Paharpur
- Nalanda and Taxila
- Necessity of Preservation of Historical Places
- Historical Places of Different Religions



Picture 21: Some historical places of the Buddhist community

Historical Places: Maynamati and Paharpur Buddhist Vihāra

Some places are always related to religion. This relationship is found in every religion. Likewise, many places are also related to Buddhism. Among these places that are directly related to the life of the great Buddha are called pilgrimage sites in the general sense. Besides, the places that are related to Buddhism and culture are called Buddhist historical places or Buddhist heritage. There are different Buddhist heritages in different countries of Asia including Bangladesh. The introductions of some Buddhist historical places have been given below:

Maynamati



Picture 22: Shalvana Vihāra

Maynamati is located in Cumilla district. Its former name is 'Rohitagiri'. There is a historical place here. It is famous as Shalvana Vihāra. Its original identity is 'Shalvanaa Buddhist Vihāra'. There are some other archaeological relics in the vicinity of Shalvana Vihāra. These are also of great social and historical importance. These are the manifestations of the ancient civilization.

This monastery was built in the early 8th century by the fourth king of the Deva dynasty, Shribhavadeva. Later, it was renovated and developed several times. It has 115 rooms. There is a long veranda in front of the rooms. In each of these rooms a monk used to meditate. There is a large hall for prayer and religious discussion. It was not just a monastery. At that time, it was one of the leading institutions of education. There was an opportunity to learn various subjects here.

The monastery is known as Shalvanaa as it was located amidst the forest of Shala and Gajari trees. Besides, the name of the village near this monastery was Shalvanaapur.

Paharpur Buddhist Monastery



Picture 23. Somapura Buddhist Mahavihāra

Paharpur Buddhist Monastery refers to the Sompur Buddhist Monastery located in Paharpur. It is located at Paharpur village of Badalgachi Upazila of Naogaon District in Rajshahi Division of Bangladesh. It is recognized as a historical and archeological monument. The Department of Archaeology of the Government of Bangladesh maintains this historical site. It is a Buddhist monastery established during the Pala kings' reign. This Buddhist monastery has made significant contributions to the flurishing of education and culture. It is recognized as a university for the dissemination of education. Apart from Buddhism and philosophy, it also provided education in Vedas, Puranas, Astrology, and Science for many years.

This ancient Buddhist monastery was destroyed and buried under the ground. After many years, it was discovered during excavations. During the excavation of this monastery, many valuable ancient Buddha statues, utensils, coins, etc. were found. These are kept in a museum founded there.

In 1985, UNESCO recognized this historical site as a World Heritage Site. Now it is a unique and valuable ancient treasure not only in Bangladesh but also in the world.

Have you ever visited any Buddhist historical place? Write about what you have seen there -

Historical Places: Nalanda and Taxila

Nalanda MahaVihāra



Picture 24: Nalanda Mahavihāra

Nalanda MahaVihāra is a historical Buddhist educational institution. But, everyone regardless of caste, religion, and colour, studied in this educational institution. It is currently located in the Vihāra state of India. Alongside religion

and philosophy, science, astrology, logic, economics, Vedas, mythology, geography etc. were also taught. It was originally a residential educational institution. This great monastery is also known as 'Nalanda University'.

It is difficult to know the chronological history of the establishment of Nalanda University. However, it is believed that initially, Buddhist monks of ancient India built a monastery in this region for meditation and started living there. This monastery took the form of an educational institution during the Gupta Era. The institutional structure of Nalanda MahaVihāra was developed under the patronage of King Kumaragupta.

Taxila



Picture 25: Taxila Mahavihāra

Taxila is an ancient educational centre in Southeast Asia. Taxila is basically the name of the area. This ancient educational centre gained fame by that name. It is located on the eastern bank of the Indus River. This area was the capital of the ancient kingdom of Gandhara. Its current location is in Pakistan. This historical institution is located in Rawalpindi district of Punjab province. Rawalpindi is located near the capital, Islamabad. Taxila is located in the middle of this city. This archaeological site is an important element of world civilization.

The wise and virtous all over the ancient india would come here to study. Here, including Buddhism, various religions, philosophy, medicine, mathematics, astrology, etc. were practised. The famous grammarian Paṇḍita Panini and King Bimbisāra's physician Jivaka studied in Taxila. It was an educational institution like a modern university.

Form four groups named Maynamati, Paharpur, Nalanda and Taxila and present the description of the subjects named after their group on four coloured poster papers.

Maynamati	Paharpur	Nalanda	Taxila

Importance of Historical Places

Historical places are invaluable artifacts of history. They are not only religious treasures but also national treasures and heritage. Their socio-cultural value is immense. These historical religious places have a special impact on the development of education, civilization and culture. Especially students of different classes can appreciate their importance by visiting these places. Visitors and students gain knowledge about ancient heritage visiting these historical and religious places.

Most of the Buddhist historical places are very ancient. They were undiscovered for a long time. These places have been discovered by digging the soil. There are many artifacts of ancient civilization there. Therefore, the importance of historical places is immense.

Write five sentences about the importance of historical places-

Necessity of preserving historical places

By historical places, we mean places of importance of ancient times. These are parts of our civilization and heritage. By visiting these historical places, one can gain knowledge about ancient civilizations and cultures. In addition, the visitors can learn about the contributions and achievements of our ancestors.

For this, it is necessary to preserve and maintain ancient historical places. Especially Buddhist historical places are very ancient. They uphold the identity of the society and culture of that time.

Write the necessity of presurvation of historical sites-

Historical places of other religions



Picture 26: Mecca Al Mukarramah



Picture 27: Varanasi (Kashi)



Picture 28: City of Bethlehem

Just as we have historical places, other religions also have religious and historical places. For example; 'Mecca Al Mukarramah', 'Modina Sharif' and 'Sixty Dome Mosque' are prominent among the religious and historical places of the followers of Islam. Among the historical places of the followers of Hinduism, 'Gaya', 'Kashi', 'Vrindavana' in India, 'Chandranath Dham', 'Adinath Temple' in Bangladesh, 'Loknath Baba Ashram' in Barudi, etc are renowned. Among the historical places of the followers of Christianity, 'Holy Land', 'Garden of Gethsemane', 'Bethlehem', etc. are notable. Each of us should be respectful of the historical places of each religion.

Discuss individually or in groups and write the names of the holy and historical places of each religion-

Buddhism	Islam	Hinduism	Christianity

Exercise

A) Put a tick mark (✓) on the correct answer.

1. What does the word 'worship' mean?
   a) Service b) Respect c) Honour d) Initiation
2. Where is Taxila located?
   a) Bangladesh b) India c) Pakistan d) Sri Lanka
3. What is the name of the main religious festival of Buddhists?
   a) Buddha Purnimā b) Asari Purnimā
   c) Madhu Purnimā d) Prabarana Purnimā
4. What did Siddhāttha Gautama realize while visiting the city?
   a) Life is joyful b) Life is sad c) Life is enjoyable d) Life is happy
5. When you worship, the mind–
   a) Becomes restless b) Becomes anxious
   c) Becomes distracted d) Becomes purified and calm

B) Fill in the blanks.

1. The fourth king of the Deva Dynasty, Shribhavadeva, built the ..... monastery.
2. We should ..... in each other's religious festivals.
3. When people of all religions live together, society .....
4. Everybody should be ..... of the historical places of each religion.
5. 'Christmas' is the main religious festival of the ..... religion.

C) Match the right column with the left.

Left column	Right column
1. When we worship the Tiratna	a) leaves the house.
2. We all should	b) the mind becomes peaceful.
3. Important events in the life of Buddha	c) on the bright full-moon day of Asari Purnimā.
4. Siddhāttha, to get rid of suffering	d) are associated with some Purnimās.
5. The inception of Siddhāttha was took place in the den of Queen Mahaṃaya	e) maintain religious harmony and co-existence in the society.

D) Choose the Correct/Incorrect statement.

1. The Buddha attained enlightenment on the full moon day of Asari Purnimā. Correct/Incorrect
2. The United Nations has declared Buddha Purnimā as "Vesak Day". Correct/Incorrect
3. Paharpur is recognized as a historic and Archeological heritage site. Correct/Incorrect
4. Nalanda MahaVihāra is located in Nepal. Correct/Incorrect
5. Shalvana Vihāra is situated in Cumilla district. Correct/Incorrect

E) Answer the following questions in short.

1. Write the verse of 'Worship with Food' in Pali.
2. Why is 'Buddha Purnimā' called the main religious festival of Buddhists?
3. Write the reason for Siddhāttha Gautama's Great Renunciation.
4. How should you behave towards other religions?
5. What subjects were taught at Nalanda?

F) Answer the following questions in detail.

1. Write the rules of 'Worship with Food'.
2. Describe the importance of Ashari Purnimā.
3. Explain the benefits of religious harmony and coexistence.
4. Write the dadicatory verse of the Worship with Drinks in Pali and English.
5. Describe the necessity to preserve historical and religious places.



Chapter Five
Living beings and Nature in the Jātāka

Contents of the chapter–

- Introduction to the Jātāka
- Parts of the Jātāka and Importance of reading the Jātāka
- Sasaka Jātāka, Kurungamiga Jātāka, Kapota Jātāka
- Importance of the protection of the environment and biodiversity in the light of the Jātāka

Introduction to the Jātāka

You all know that, a good deed is always appreciated. There are many kinds of good deeds in the word. Of them, the deeds done for the welfare and benefit for others are highly important. One who performs good deeds is loved and honoured by all. People never forgets him. If he does good deeds, he becomes happy himself and it is also brings welfare for others. Even benefits of doing good deeds in one life can also be enjoyeed in the afterlife. Man dies duly after his birth. His rebirth again takes place. Thus, his rebirth continues. As long as he fails to purify himself, such rebirth takes place perpetually. Getting purified means getting perfect in thoughts, acts and behaviours. These cycle of rebirth are called reincarnation. Even Lord Buddha did not become Buddha in one birth. He was born many a time. He assumed different identity in different birth. He was then known as Bodhisatta. He performed a lot of good and welfare work at that time. The stories of his part births are called Jātāka. We can learn many moral and human qualities from the Jātāka. Again, there are many questions about the Jātāka. I am citing you a story-

Nabani and Sukonnya are two sisters. They used to go to monastery near their house to offer paryers to the Buddha every evening. One day, Nabani sat unmindfully after praying to the chief monk. She seemed lost in thought. When Bhante asked she said, 'Bhante, was Buddha a human being like us?'

The Bhikkhu wanted to know, 'Why do you think so?'

Nabani replied, 'My grandmother said that Buddha did good to animals in various forms. She also told us many stories about that. We also read many stories in our previous classes which are called the Jātākas.'

Bhante said, 'Yes, you are right. Buddha was reborn 550 times in different form before as Siadhattha.'

Sukannya sitting beside said, 'Was he Buddha till then?'

Then Bhante said, 'In his previous life he was Bodhisatta.' The previous life of Buddha is called Bodhisatta life. 'Bodhi' means perfect knowledge and 'Satta' means being or living creature. The 'Satta' or person who pursues knowledge is Bodhisatta. Bodhisatta attained 'Buddhahood' or Enlightenment in his 550th birthday fulfilling 'Pāramis' (Perfection))like Dāna, Sīla, wisdom, truth, amity etc. in his various births. And the stories of Bodhisatta's life are known as the Jātāka.

Being satisfied with the Bhikkhu's words, Nabani and Sukannya returned home.

From the above incident, we have known about the Jātāka. You have also known about the Jātāka in your previous classes. Besides, you might have known about various Jātākas and the advice of the Jātākas from the sermons of the Bhikkhu at various religious ceremonies and from the elders of our family at different times. From this experience, fill in the table singly, or in pair or in group.

Name of Jātāka	Advice
1.	
2.	
3.	
4.	
5.	
6.	

Parts of Jātāka and importance of reading Jātāka

The stories of the Jātāka are divided into a several parts. The division is made on the basis of stories and characteries of the characters. In this lesson we learn about them.

The Jātāka is divided into three parts.

Paccuppana Vatthu: The present circumstances are called Paccuppana Vatthu. It is also called the first part or preface of the Jātāka. In this part, the occasion, purpose or situation in which Buddha recounted the story are described.

Atita Vattu: The second part of Jātāka is 'Atita Vattu' or past stories. In this part, the past life of Gutama Buddha has been described.

Samavadhāna: 'Samavadhāna' or 'Samadhāna' is the third segnment of the Jātāka. This segment establishes the relationship between characters in the past stories and present stories.

Importance of reading the Jātāka

All of us learned stories and advice from the sermons of the Bhikkus at various religious ceremonies and from the elders of our family at different times. These types of advice helped us to make our life beautiful and honest. Let's try to describe it from our own experience.

Then the teacher said, 'Now we have understood that we can learn many things and incidents by reading the Jātāka. In the Jātāka, ten Pāramis (Perfection) and impact of fulfilling ten Paramies are described. Therefore, by reading the Jātāka and the advice of the Jātāka, the common people will be inspired to apply in their life. The Jātāka is an important book of Khuddaka Nikāya of the Tipiṭaka. The main aim of the Jātāka is to inform all of the consequence of their own deeds. Generally, the aim of the Jātāka is to describe the rewards of good deeds and consequences of evil deeds. So, the Jātāka plays an important role in achieving moral and human qualities. Besides, the teaching of the Jātāka helps a man to be humanitarian, tolerant, sacrificing, liberal and sympathetic. As a result, if anyone who follows the advice of the Jātāka may get inspired to perform good deeds and lead a moral and humane life. So, the teaching of the Jātāka is for all. Reading the Jātāka should be imperative to build a moral and humane life.

Sasaka Jātāka, Kurungamiga Jātāka, Kapota Jātāka

Evening was falling. Watching Sukannya, Nabani and Nuthoai playing in the yard still, Sukannya's grandmother called them and said, 'It is time for prayer (Vandāna). Wash your hands and face.'

But their friend Nuthoai came today to play with them and so they told to the grandmother that they would not return. Then her grandmother with ready wit told them, `Toady I will tell you a story ofter the Vandāna and Pañcasīa prayer (Five Precepts).'

Then, they got ready to listen to the story. Nabani got impatient to listen to the story without praying the Pañcasiīa. Sukannya's grandmother said, 'Everybody must take Pañcasiīa. One can be happy by performing Pañcasiīa.'

After hearing it, Nuthoai asked herself, 'Is it easy to perform Pañcasiīa?' She wanted to know it from Sukannya's grandmother.

Sukannya's grandmother said, 'If we want, then it is possible. For this reason Buddha advised us these rules to follow. Not only does it keep happy, but also it helps to achieve respect in the society.' Then Sukannya's grandmother described the following Jātākas for all.

Sasaka Jātāka

When Gautama Buddha was staying at Jetavana Vihāra, a Shresthi (Richman/ Landlord) of Savatthi arranged a Dāna programme. He donated good food to five hundred Bhikkhus including Buddha for seven days. On the seventh day, Buddha narrated the didactic Sasaka Jātāka to all about the importance of donation (Dāna).

In the past, during the time of Vārānasiraj Brāmmadatta, Bodhisatta was born a rabbit living in a forest. Where the Bodhisatta lived there was a forest on one side, on another side, a river and on a third side, a village. In the forest the rabbit had three friends, a monkey, a jackal, and an otter. These four intellegent and learned creatures lived together in the forest with harmony. Every day, each one got his food in his own way, and in the evening they met at a certain place. The rabbit, being the wisest, regularly advised his three companions saying that alms should be given, that the moral precepts should be followed, and that the Uposatha should be observed. They also followed the advice of the rabbit.

Many days passed in this way. One evening, the Bodhisatta looked at the sky and realized that the next day was the full moon day and he had to observe Uposatha. 'Tomorrow is the Uposatha day,' he said to his three companions. 'Observe the Uposatha day because you can get great reward from alms giving by keeping the precepts. Offer food from your own to any persons who come to you tomorrow." The friends agreed, and each went to his own home.

Early the next morning, the otter went to the bank of the Ganges to look for food. It so happened that a fisherman had caught seven fish, strung them together, and buried them in the wet sand before going downstream to fish some more. Smelling the fish, the otter dug them up and called out three times, 'Does anyone own these fish?' When no one answered, he claimed it as his own intending to eat it at the proper time Then, he lay down thinking about the precepts.

The jackal, too, went to look for food. In a hut, he found some meat and a pot of curd. He called out three times, "Does anyone own this food?" When no

one answered, he claimed it as his own and carried everything back to his den, intending to eat it at the proper time. Then, he also lay down thinking about the precepts.

The monkey went to a mango grove and gathered a number of ripe mangoes. He carried them home, intending to eat them at the proper time. Then he, too, lay down, thinking about the precepts.

The rabbit (Bodhisatta) decided that he would graze on kusa grass. At his den, he thought himself 'I cannot possibly offer grass to the wandering hungry mouths! I don't have anything else to give. If anybody comes seeking food, I will have to give him my own flesh.'

Hearing the Bodhisatta's noble resolve, Devaraj Indra disguised himself as an old brahmin and wanted to test them. First, he went to the monkey, the jackal, and the otter one by one and sought for food. Taking the food from them, he went to the rabbit's warren. Seeing the old Brahmin, he became happy and said, 'Brahmin, you have done well in coming to me for food but today, I will give you a gift that no one has ever given before. You are virtuous. Do not kill animals. Go and pile up some wood, and kindle a fire. I will gladly sacrifice myself by jumping into the flames. When my body is roasted, you may eat my flesh. Then you can perform your novice duties.'



Picture 29: The Brahmin and the three companions with the rabbit

The Brahmin set fire as Bodhisatta wished. Three times, he shook himself so that any insects in his fur would be spared. Without hesitation, he leaped directly into the fire. Surprisingly, despite the flames not a single hair on his body was even burned.

Then, he asked the Brahmin, 'Wise sir, why is the fire so cool?'

Indra disclosed his identity and said, 'I am not Brahmin. I came to put your virtue to the test.'

The rabbit declared, 'Let all the inhabitants of this earth test my generosity. They would never find in me any unwillingness to give'

Indra said, 'Wise rabbit, let your virtue spread throughout this whole world.' Then, he returned to his own abode.'

Bodhisatta and his friends lived together happily and harmoniously, keeping the precepts and observing the Uposatha days for the rest of their lives. In this story, Ānanda was the otter, Maudgalyāyana was the jackal, Sariputra was the monkey, and Buddha was the wise rabbit.

Moral: The pious are admired everywhere.

By reading the Sasaka Jātāka, we have learned that the rabbit, otter, jackal and monkey followed Uposatha. Of them, whose virtue attracted you most? Why? Discuss it in groups. Express your opinions singly-

Kuruṅgamiga Jātāka

During his stay at Venuvana Vihāra, Buddha narrated the story.

Once, during the time of King Brāmmadatta of Vārānasi, Bodhisatta was born a deer (Kuruṅgamiga). He lived in a forest near a lake. There also lived a Satapatra (Heron) in the treetop and a turtle in the lake. The three animales were good friends.

One day, a hunter while searching for the prey spotted Bodhisatta. Following the footprints of the deer, he set a trap at the lakes edgs. That night, the deer was caught in the trap when he went there for drinking water. The deer cried out for help. Hearing the deer's cry, the Satapatra and the turtle turned up. The Satapatra was thinking what to do and then said to the turtle, 'Dear, bite off the trap to free the deer while I am doing something so that the hunter does not approach. I hope if we do so we will be able to save our friend's life.'

The turtle started acting on the Satapatra's advice. In the meantime, the Satapatra flew to the hunter's house. When the hunter was about to get out through the door, the Satapatra began to flap and flew into his mouth.



Picture 31: The hunter and Bodhisatta

The hunter thought some ill-omened bird hit on his mouth. So he went inside and lay down. After a while, when he was about to go out, the Satapatra flew into his mouth again. The hunter thought that the ill-omened bird would not let him go out this time also. He went inside and waited till sunset. On the other hand, the Satapatra hurried to the deer and informed him that the hunter was on his way. At that time only one rope was left for the turtle to bite off. But while

cutting the net the turtle hart its mouth and it started to bleed. The deer saw the hunter approaching madly. He using all his might tore the rope and fled to the forest. But being tired, the turtle could not move anywhere. He was caught and the hunter put him in a bag and then tied him to a tree.

Seeing the turtle's captivity, the deer vowed to save his life. Pretending to be weak, he walked through the forest and let the hunter see him. The hunter also thought, 'The deer got weak and I could catch him easily.' Thinking so, he began to follow him. The deer tempted him to chase after him with a little distance and led the hunter deeper into the forest. After a while, the deer managed to escape from the hunter and quickly rushed to the turtle using another path. He then set the turtle free. By this time, the Satapatra also flew down from the treetop. Then Bodhisatta advised them saying, 'You have saved my life. You have done what true friends should do. Do not stay here any longer. The hunter will come back soon. Dear Satapatra, go elsewhere with family. Turtle, yow should walk down the lake quickly.' Thus, Bodhisatta and his two friends saved themselves from the hunter.

Here, Devadatta was the hunter; Maudgalyāyana was the turtle; Sariputra was the Satapatra, and Buddha was the deer.

Moral: Unity is Strength.

You have learned from the story that unity is strength. Any obstacle can be overcome by a united effort. Do you remember any incident you have done unitedly and won? Discuss the incident or incidents in groups and write down your experiences.

Kapota Jātāka

During his stay at Jetavana Vihāra, Buddha narrated the story to a greedy Bhikkhu.

Once, during the time of King Brāmmadatta of Vārānasir, Bodhisatta was born a pigeon. In those days, people of Varanasi used to hang straw baskets around town for birds to live in. The cook of the chief Sresthi (Rich man) of Varanasi also hang such a straw basket in the kitchen. The pigeon used to live in that basket. Everyday early in the morning he searched for food and in the evening he returned home and lay down in the basket.

One day a crow while flying over the kitchen smelled fish and meat being cooked and desired to eat it. He was thinking how to fulfill his desire. Then, he saw the pigeon fly into the kitchen. He decided to fulfill his desire by the pigeon.

Next day, the crow appeared before the kitchen. The crow followed the pigeon from place to place as he searched for food. Then the pigeon asked him, 'Why are you following me?'

The crow replied, 'I really like the way you move and act, I have decided to became your follower from now on.'

The pigeon said, ' You see, your food is not the same as mine. If you follow me, you will feel uneasy.'

The crow said, ' Master, when you search for food, I will also search for mine and follow you all along.'

The pigeon said, ' Okay, but you have got to be careful'

Making the crow aware of it, the pigeon started picking up grass-seeds. The crow was also picking out the insects underneath till he had got his fill. Then he came back to the pigeon and remarked, "My lord, you give too much time to eating; Overeating is bad.'

Then, when the pigeon had fed and reached home again at dusk, the crow began to follow him and entered the kitchen. The cook hung another basket for the crow to live in. Then they lived together in the kitchen. One day, the Sresthi brought lots of fish and meat. Seeing these, the crow felt greedy. He decided that he would not go for food next day. He would stay in the kitchen and eat fish and meat. So, the crow feigned illness whole night. At dawn, the pigeon said, 'Dear, let's go for food.'

The crow replied, 'No, My lord. May you go alone today. My stomach is aching.'

The pigeon said, 'I have never heard a crow having stomach pain. Probably, you have grown greed for fish and meat. Come with me. Do not be greedy. Let's search for food together.'

The crow said, 'My lord, I have no that much strength.'

Then the pigeon said, 'Okay, your conduct will expose your intention. But, be careful. Do not do any mischievous deeds.'

Warning the crow, the pigeon left for searching his food.

lifting the lids off his pot a little to let the steam out, the cook stood outside wiping the sweat from his brow.

Just at that moment the crow popped out from the basket. Wishing that he would take a piece of meat from the pot and eat it in his nest, he flew into the hot broth of the pot. The lid of the pot hit by the crow fell down and it jingled. Hearing the jingle, the cook rushed and saw the crow. Getting angry, as he was about to catch the crow shutting the door, he found the crow drowned in the hot broth. He picked up the crow and flung him into the basket. The crow was groaning with pain. In the evening the pigeon came back, and saw the wretched plight of the crow. "Ah! greedy crow," he exclaimed, "you did not heed my words, and now you suffer woe."



Picture 30: The crow and the Pigeon

Then, exclaiming "I too can no longer dwell here," the pigeon flew away. But the crow died there and the cook flung it along with the basket in to trush.

Here, the crow was the greedy Bhikkhu of Jetavana and the pigeon was Bodhisatta.

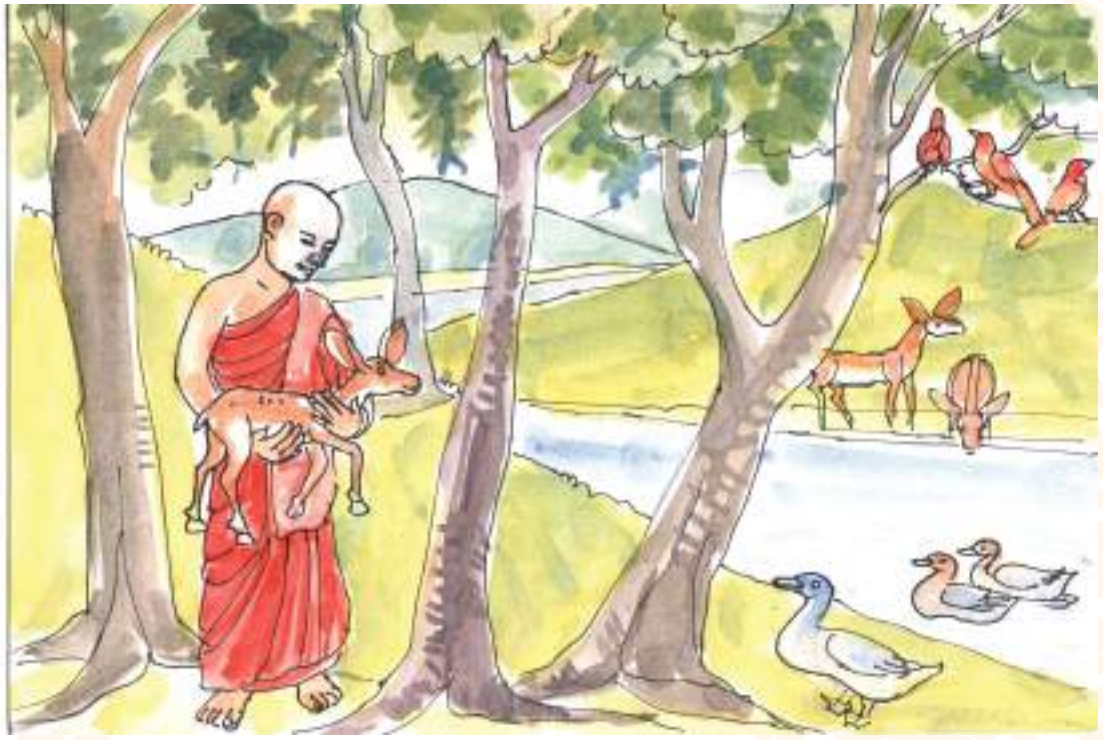
Moral: Grasp all, lose all.

Write your feeling after by reading the story-

Make a list of the positive things expressed in the Jātākas.

Importance of the protection of the environment and biodiversity in the context of the Jātākas

The living world is full of variety. All the plants, parasites, and animals are interdependent on one another. The diversity of relationship between all living beings and the environment in which they live is biodiversity. There might be various types of diversity among living beings such as man, animals, plants etc. To put it simply, if different species of fish live in a pond, this pond is biodiverse. Likewise, when the people of different religions, professions, communities and traits live in a country, this will be a diverse country. Animals and nature are complementary to each other. Human life and livelihood depend entirely on the environment biodiversity. We get almost everything from nature. The ingredients of food, wood, houses, fuel, medicine and so on are collected from nature. Besides, biodiversity protects our environment from tidal surge, cyclones, drought, floods. So, it is absolutely necessary for us to preserve our natural environment as well as biodiversity. If the natural environment and biodiversity get protected, man will benefit from them.



Picture 32: Nature and animals

Love for animals and nature is expressed in the life story of Buddha and tales told

by Buddha himself. We can know about our duties by reading the Sasaka Jātāka, the Kapota Jātāka and the Kurungamiga Jātāka. By reading the Sasaka Jātāka, we can learn that we can live well without harming and killing anyone unjustly and for no reason. We can learn from the story that it is necessary for other species to exist for maintaining ecological balance. The Kurungamiga Jātāka teaches us that families and societies remain unhurt if all live in a body. A number of obstacles can be overcome easily in mutual cooperation. It is also learnt from the Jātākas that varied living beings maintain ecological balance being complementary to each other. From the Kapota Jātāka, we can learn that necessary food items to sustain life are sufficient in nature. If the items are properly used, no one will be faced with any problems in living a happy life. Because of man's greed, however, the natural environment and biodiversity are damaged. As a result, a catastrophic disaster occurs in human life. The Jātākas teach us to keep all living being, high or low, in peace and happiness and to protect the natural environment. Therefore, we should protect the natural environment and biodiversity.

Write five sentences about the natural environment of your school-

Write how you can make the natural environment of your school more beautiful-

Exercise

A) Put a tick mark (✓) on the correct answer.

1. A good deed is always _____.
   a) Admirable b) Spiteful c) Sad d) painful
2. Which life of Gautama Buddha is called 'Bodhisatta life' ?
   a) The future b) the present c) the past d) religious
3. How many parts are in the Jātāka?
   a) 2 b) 3 c) 4 d) 5
4. What emerged in the crow smelling fish and meat in the Kapota Jātāka?
   a) Anger b) envy c) greed d) hatred
5. What do you think the consequence of greed?
   a) Sin b) goodness c) perfection d) virtue

B) Fill in the blanks.

1. To be pure means being _____ in thoughts, deeds and conduct.
2. In the Jātāka, the influence of fulfilling_____ has been described.
3. The Jātāka is included in the book of _____ Nikāya.
4. Great reward can be enJoyeed if one _____keeping precepts.
5. The virtuous are always _____.

C) Match the right column with the left.

Left column	Right column
1. We can learn	a) attained Buddhahood.
2. Bodhisatta fulfilling Pāramis	b) various animals will benefit from them.
3. The tales and advice in the Jātāka	c) moral and human teaching from the Jātāka.
4. The main aim of the Jātāka is	d) make our living decent and perfect.
5. If the environment and nature get protected	e) to inform everybody of the consequence of their deeds.

D) Choose the Correct/Incorrect statement.

1. The advice in the Jātāka makes our life decent and perfect. Correct/Incorrect
2. The Jātāka is written about the tales of Bodhisatta's life. Correct/Incorrect
3. The first part of the Jātāka is Paccuppana Vatthu. Correct/Incorrect
4. All can live happily by keeping precepts. Correct/Incorrect
5. The subject matter of the Sasaka Jātāka is meditation. Correct/Incorrect

E) Answer the following questions in short.

1. What is the Jātāka?
2. Introduce three friends in the Kurungamiga Jātāka.
3. What did Sasaka preach to his three friends in the Sasaka Jātāka?
4. Write briefly what obstacles can be overcome if any work is done in a body?
5. How do you follow the teachings of the Kapota Jātāka?

F) Answer the following questions in detail.

1. Explain the theme of the Kapota Jātāka.
2. How did Devaraj Indra test the wise Sasaka?
3. Describe the importance of reading the Jātāka.
4. How will you save your friends from danger in the context of the Kurungamiga Jātāka?
5. Describe the importance of biodiversity in the context of the Jātāka.



Academic Year 2026, Class Four–Buddhist Religion Studies

‘Abstain from all kinds of sinful deeds.’
– Gautama Buddha



National Curriculum and Textbook Board, Bangladesh

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