Buddhist Religion Studies

Class Five



National Curriculum and Textbook Board, Bangladesh

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as a textbook for Class Five from the academic year 2026

Buddhist Religion Studies

Class Five

(Experimental Edition)



National Curriculum and Textbook Board, Bangladesh

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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 Class One to Three have already been revised, and the textbook for Class Five 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.

While formulating the textbook "Buddhist Religion Studies" for Class Five, continuity from the previous classes has been maintained. Usually, children over the age of ten, study in Class Five. Considering their age, the textbook has been organized and designed both vertically and horizontally according to the curriculum. From Class One to Class Five, the textbooks have been designed in such a way that students can meet their basic learning needs by acquiring essential knowledge, subject-based skills, attitudes, and values. In all five classes, textbooks have maintained internal consistency in terms of information and descriptive writings.

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.

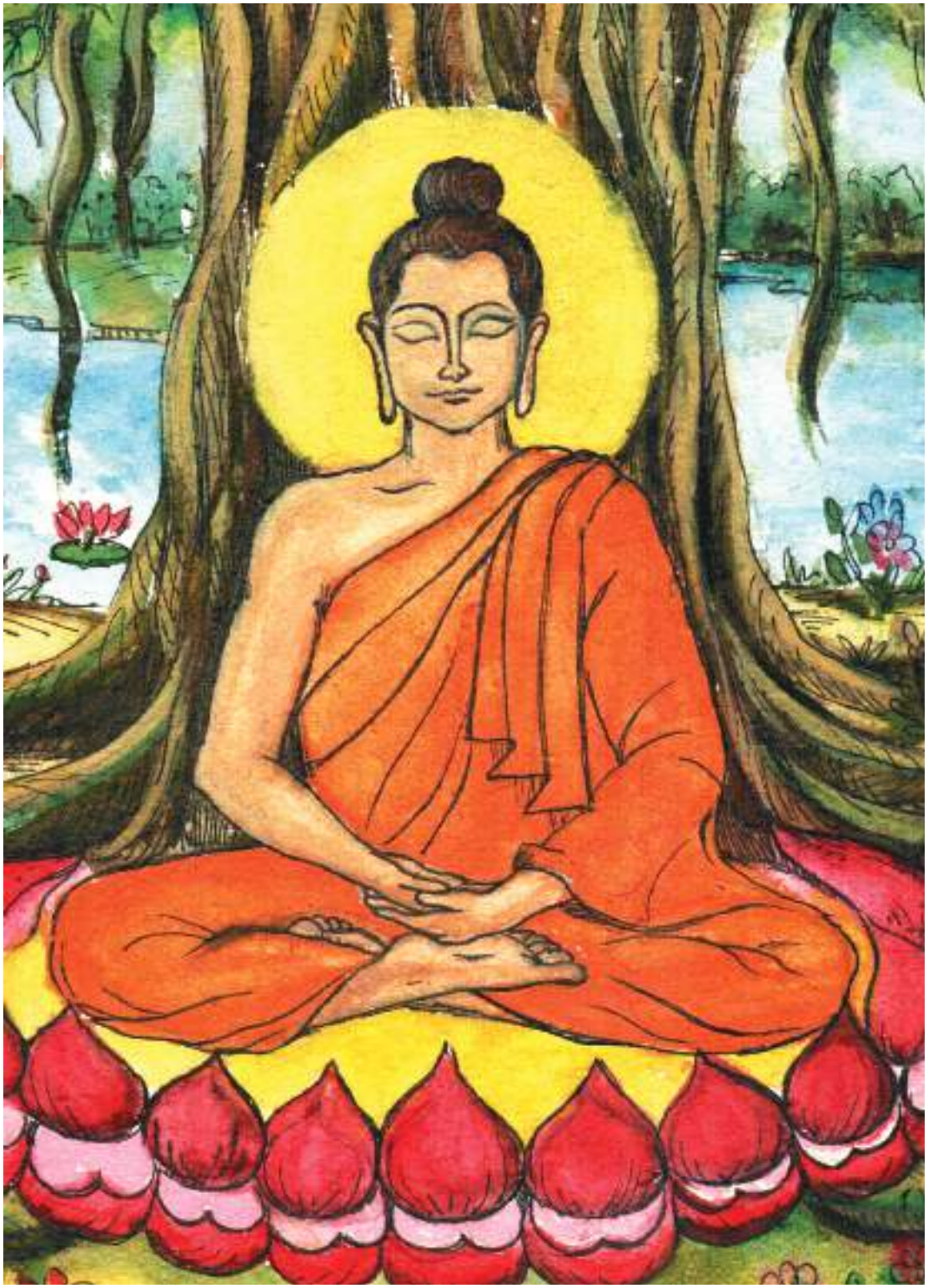
Professor Robiul Kabir Chowdhury
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Contents

Chapter	Subject	Page
Chapter One	The Great Life and Teachings of Gautama Buddha	01-29
Chapter Two	Ideal Biography	30-40
Chapter Three	Dasasīla, Dāna and Consequence of Kamma	41-64
Chapter Four	Rituals and the Great Pilgrimages	65-82
Chapter Five	Living Beings and Nature in the Jātaka	83-98



Chapter One

The Great Life and Teachings of Gautama Buddha

Section One

The Great Life of Gautama Buddha

This section contains:

- Family Background of Gautama Buddha
- The Life and Activities of Gautama Buddha
- Four Noble Truths and Eightfold Noble Paths
- The Last Days of Gautama Buddha

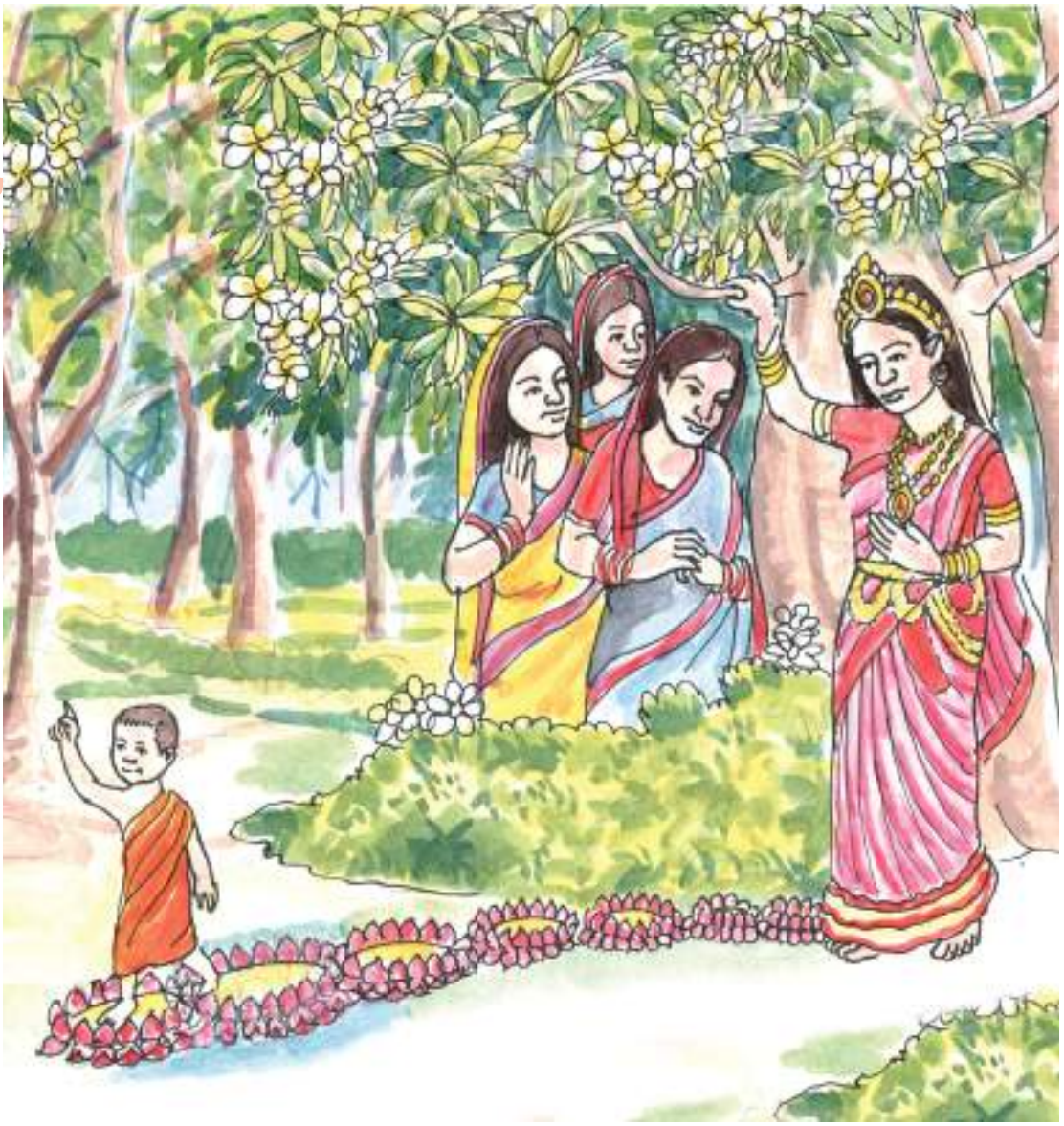
The Birth and Family Background of Gautama Buddha

We learn a variety of things by reading the biographies of great people. Do you know anything about such a great person?

Let's discuss in groups and write the names and identities of some great persons.

S.N.	Name	Identity

Now, let's look at the picture of the birth of Siddhartha Gautama.



Picture 1: The Birth of Siddhartha Gautama in the Lumbinī Garden

Besides, you can watch the videos related to 'the birth and family background of Siddhartha Gautama Buddha' from Google or YouTube. At the time of searching or scanning, you can take help from your parents or any family members, teachers or religious teachers.

Let's look at the above picture and write in the chart below about the birth and family background of Siddhartha Gautama from your prior knowledge.

Name:
Father:
Mother:
Birthplace:
Lineage:

Today, in this lesson we will learn about the birth and family background of Siddhartha Gautama, the founder of Buddhism.



Picture 2: The naming and fortune-telling ceremony of Siddhartha Gautama

About two thousand and five hundred years ago, there was a kingdom at the foothills of the Himalaya in Nepal, named Kapilavatthu. That kingdom was ruled by the Khattiya (warroiors) of the Sakya dynasty during that period. At that time, Suddhodana was the king and Mahāmāyā was the queen. They were childless for a long time. At length, the queen became pregnant after making many offerings (Dāna) and performing holy activities. Before the delivery of the child, Queen Mahāmāyā desired to visit her parents' home. With the King Suddhodana's consent, Queen Mahāmāyā was going to her parents' home, to Devadāha city on the full moon day of Vesak. After travelling

some distance, the queen reached the Lumbinī garden. Suddenly, the queen felt labour pain and gave birth to a baby boy in the garden. The newly born baby was named Siddhartha as the long-cherished dream of the king and the queen was finally fulfilled. The courtiers and the subjects named the baby Shakya Singha, as he was a descendent of the Shakya clan. The King Suddhodana summoned the royal priests and astrologers to predict the future of Siddhartha. The king became anxious hearing the prediction of the astrologers.

Siddhartha's mother, Māyādevī, died just after seven days of Siddhartha's birth. He was also called Gautama as he was nurtured by his step-mother, Mahāpajāpati Gautama. After attaining Buddhahood, he came to be known as Gautama Buddha.

Education



Picture 3: Prince Siddhartha's Education

Prince Siddhartha was very meritorious. In his childhood, he received education on many subjects. Vishvamitra was the mentor of Prince Siddhartha. Within a small period of time, he achieved dexterity in sixty four types of subjects. He studied many subjects like Tri-vedas, Samkhya, Yoga, Astrology, Politics, War Policy, Logic, Law, Scriptures, Grammar and Philosophy. Besides, he also mastered horse-riding, charioting and archery.

Kindness to Living beings

One day, the King Suddhodana took Prince Siddhartha to a cultivation festival. Everybody was in a joyous mood there. Many insects were coming out of the earth due to the farmers' tilling the land. Some frogs were eating those insects. The Prince got upset seeing this scene and felt pity towards the harmless insects. Afterwards, the Prince sat under the Jombu tree and pondered over the sorrow of living beings.

There was no restlessness in Siddhartha from his childhood. He used to remain in solitude all the time and think deeply over many things. One afternoon, Siddhartha was pondering over something in the garden in solitude. At that time, from a flock of flying swans in the sky, one swan got struck by an arrow and fell down right in front

of him. Siddhartha Gautama pulled the arrow from the wounded swan and brought the swan up to good health by his fondling care.

At that time, Devadatta, Siddhartha's cousin came to him with his bow and arrow and said to him, "Oh Siddhartha! This is my swan. Give it to me." Then Siddhartha replied, "Brother Devadatta, you are the killer. So, you can never get the swan. Only the giver of life has the right to claim the swan." Devadatta continued with his demand of owning the hunted swan. Then, Siddhartha told him that he could hand over the kingdom of Sakya to Devadatta, but he could not give Devadatta the swan. Prince Siddhartha released the cured swan into the sky. Being released from captivity, the swan flew to the sky by making a quack-quack sound.



Picture 4: Devadatta is demanding the ownership of the swan from Siddhartha.

Siddhartha Gautama stepped into adulthood after passing adolescence. Preferring solitude, he was always engaged in deep meditation. With a view to keeping Siddhartha cheerful and happy, King ShuddhoDāna decided to get Siddhartha married to Yashodhara, a girl of Khatriya clan. But even this could not persuade Siddharata towards family life. His only thought was how to relieve all living beings from their sufferings.

Siddhartha's Travelling around the City and Sighting the Four Omens

The Prince always used to be the centre of the king's thought. At the age of twenty nine, Siddhartha expressed his desire to travel around the city. King ShuddhoDāna made all arrangements for Siddhartha to travel around the city. At the same time, he took every precautionary measure to ensure Siddhartha's safety.

One day, Siddhartha Gautama went out to travel around the city along with Chandaka, the charioteer. They went to the east on the very first day. On the way, he saw an old man walking with a stick and having wrinkled hands, legs and skins. On the second day, they had travelled to the south. He noticed a sick man suffering in his pain. On the third day, they went to the west and saw four men carrying a dead body to the graveyard. Seeing these sad events, he became upset. On the fourth day, they went to the north. On the way, they saw a calm and humble ascetic wearing a yellow robe. He decided to adopt an ascetic life to get relieved of infirmities, diseases and death. So, he made a firm decision to renounce the world on the full moon day of Āshāḍha (Ashari Purṇimā). In Buddhism, Siddhartha's sighting of four events in four days while travelling around the city, is known as the four omens (Cari Nimitta).

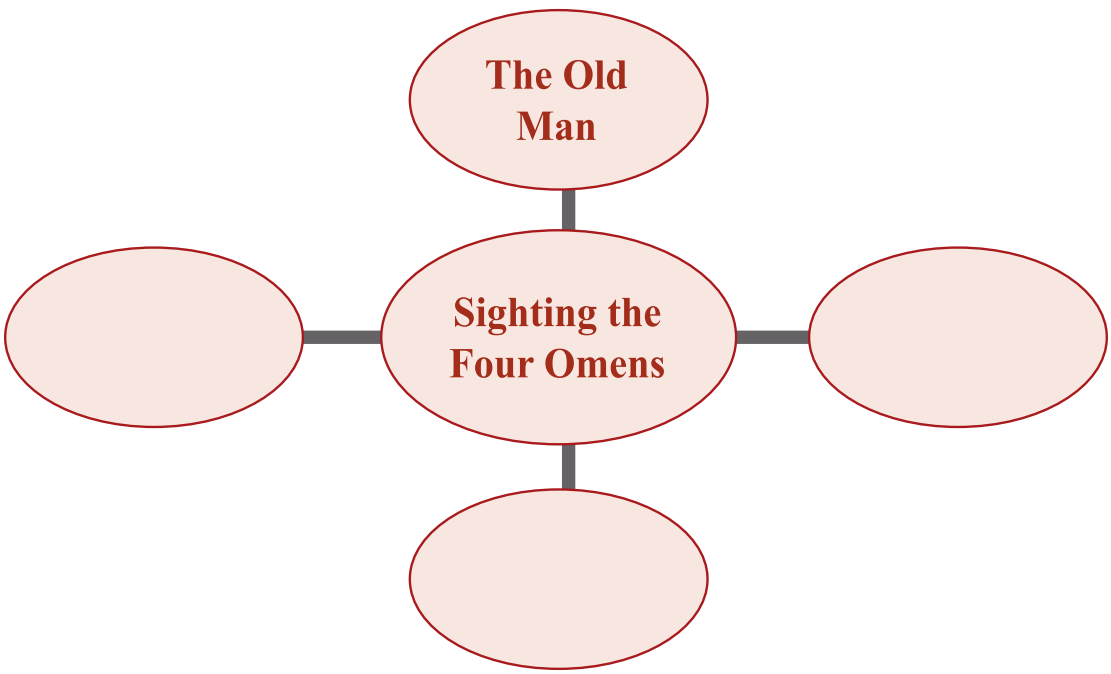


Picture 5: Siddhartha's sighting of four omens

Individual activity: From the above pictures, mention the four omens seen by Siddhartha at the time of travelling around the city.

S. N.	Omens (Nimittas)

Concept Mapping: Fill in the blanks with Siddhartha's omens.



Siddhartha's Renunciation and Victory over Mara:

Siddhartha left worldly life to seek emancipation from sufferings on the full moon day of Āshāḍha (Ashari Purṇimā). On that night, his wife Yoshadhara was sleeping with her newly born son Rahula on the golden cot. At that moment, Siddhartha called the charioteer, Chandaka and ordered him to prepare the horse named Kanthaka.

Then Siddhartha entered Yashodharā's bed room. He took a final glance at his newborn child and then left home.



Picture 6: Renunciation of Siddhartha Gautama

Siddhartha Gautama, along with Chandhaka, reached the bank of the Anoma River. He got down from the horse and cut off his hair with his sword. He threw the hair into the sky. Then Siddhartha Gautama took off all his royal robes. He gave the clothes to Chandhaka and told him to go back to the city. Chandhaka returned to Kapilavatthu city. He told everyone the news that Prince Siddhartha had left home. When the king, the queen and the people of the city heard this, they began to cry.

Then Siddhartha Gautama went to the hermitage of the sage, Āḷāra Kālāma. Later, he went to the hermitage of the sage, Rudraka Ramaputra in Rājagaha. He meditated at both shrines for some time. But he understood that their ways were not sufficient in attaining emancipation from sufferings. So, he decided to practise meditation on his own. After that, Siddhartha Gautama went to a cave near Gaya and engaged in deep meditation. But due to starvation, his body became skinny and he became thin and weak. He realized that to do deep meditation, the body must be healthy. He understood that neither doing continuous meditation in a state of starvation nor eating too much can help to get relief from sufferings. That is why, he decided to follow the Middle Path.

With his weak body Siddhartha Gautama came to a village named Senani. He sat under a big Bodi tree (Sacred fig). At that time, a lady of the village, Sujata, offered

him Payesa (Rice pudding) in a golden bowl. Siddhartha ate the Payesa (Rice pudding) and then bathed in the Nirañjanā River. After that, he went to the village of Uruvela. There, in an open place, was a great Bodi tree (Sacred fig). Siddhartha sat under it, facing the east, in lotus posture (Vajrasana). That day was the full moon of the month of Vesak. He made a firm determination: "Let my body dry up, let my skin, bones, and flesh be destroyed, but I will not leave this seat until I gain true wisdom." At that moment, Mara, the evil spirit, came in a monstrous form to frighten Siddhartha. With thousands of hands, he threw hot hailstorms at him. But being firmly determined, Siddhartha did not move from his seat. Then Mara, the evil spirit, sent his three daughters - Rati, Arati and Trishna- to distract Siddhartha's meditation. They tried in many ways, but Siddhartha remained calm and firm. At last, Mara, the evil spirit, and his daughters failed and went away from Siddhartha's presence.



Picture 7: Mara, the evil spirit, and his daughters trying to distract Siddhartha from meditation

Attaining Buddhahood and Preaching of the Dhamma

It was a full moon day of Vesak. Siddhartha Gautama was in a state of deep meditation. The full moon was setting in the west. The first and second phases of the night passed.

In the third phase of the night, Siddhartha freed himself of all desires and gained true wisdom. He became Buddha of the world. He understood that craving is the root cause of sufferings. If craving is cut off from the root, one can obtain the highest peace, called Nibbāna. On the full moon day of Vesak, he became Buddha attaining Buddhahood. And the place where he got wisdom became known as Buddhāgayā.

After becoming Buddha, he thought, "The truth I have realized is very deep and hard to understand. Excepting the wise, ordinary people may not understand it." So, he decided not to preach it. At that time, Brahma appeared and requested, "Oh Lord Buddha, please preach your religion. Many will understand the religion you gained through meditation."

Then Buddha thought who he should teach first. He first thought of teaching Āḷāra Kālāma and Rudraka Ramputra, but then he came to know that they had died. So, he decided to go to his five companions from his early days of meditation. He went to Rishipattana Deer Park at Sāranāthaa, on the full moon day of Āshāḍha. There, he first taught his five disciples: Kondanna, Bhaddiya, Vappa, Mahanama, and Assajita. This first teaching is known in Buddhist history as the Dhammachakka Pavattana Sutta or "turning the wheel of doctrine (Dhamma Cakka)."

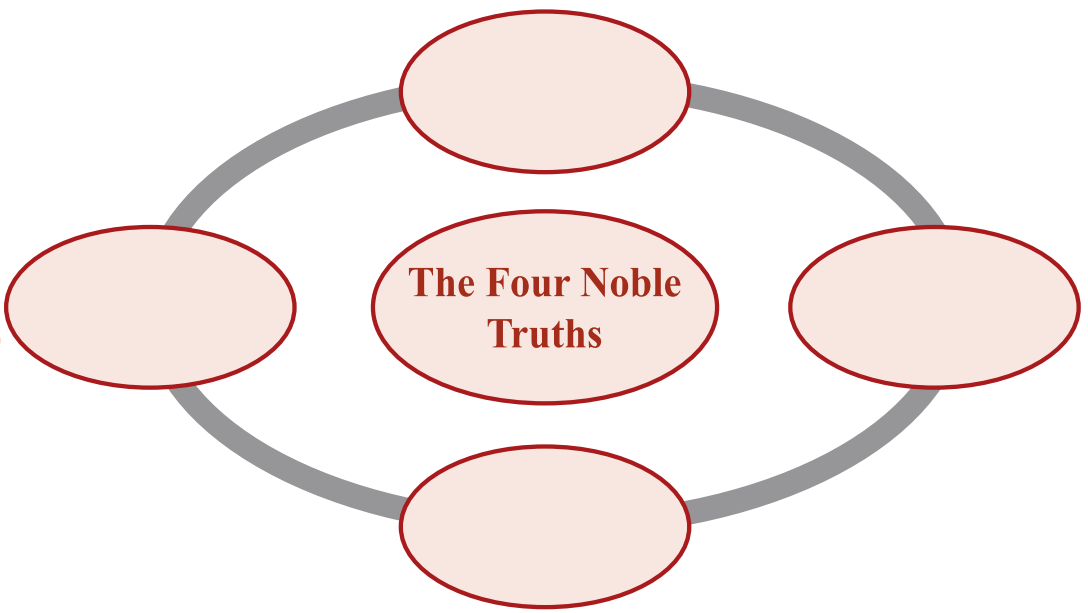


Picture 8: Buddha is preaching religion to his five disciples.

The Four Noble Truths

The Four Noble Truths are the supreme four truths that can free human beings from sufferings. The great man Gautama Buddha discovered these Four Noble Truths by practicing severe austerities for six years. He understood that suffering exists in the world and there are also different factors that cause this suffering. Being born means that one person is now subject to suffering. Birth, old age, sickness, death, association with unpleasantness, separation from the beloved ones not getting the desired and the five aggregates of existence are some of the sufferings. Therefore, Buddha said that as there are sufferings in the world along with the causes of sufferings, there is a cessation of sufferings and there are paths that lead to the cessation of sufferings. These four paramount truths are known as the 'Four Noble Truths' in Buddhism. The 'Four Noble Truths' is a fundamental principle of Buddhism. It is called the base of the foundation of Buddhist religion. What are the 'Four Noble Truths'? 1. There are Sufferings, 2. The Cause of Sufferings, 3. The Cessation of Sufferings, 4. The Path Leading to the Cessation of Suffering. The Four Noble Truths are the ultimate truths of the world. By practicing the Middle Path, it is possible to get relief from the suffering or to attain Nibbāna. Buddha taught his disciples, "Oh monks, two obstacles should be abandoned on the path of ascetic practice. 1. engaging in extreme hard working, 2. indulging in excessive pleasures. In short, the Four Noble Truths are suffering, cause of suffering, cessation of suffering and a way to the cessation of suffering.

Complete the following chart with appropriate words.

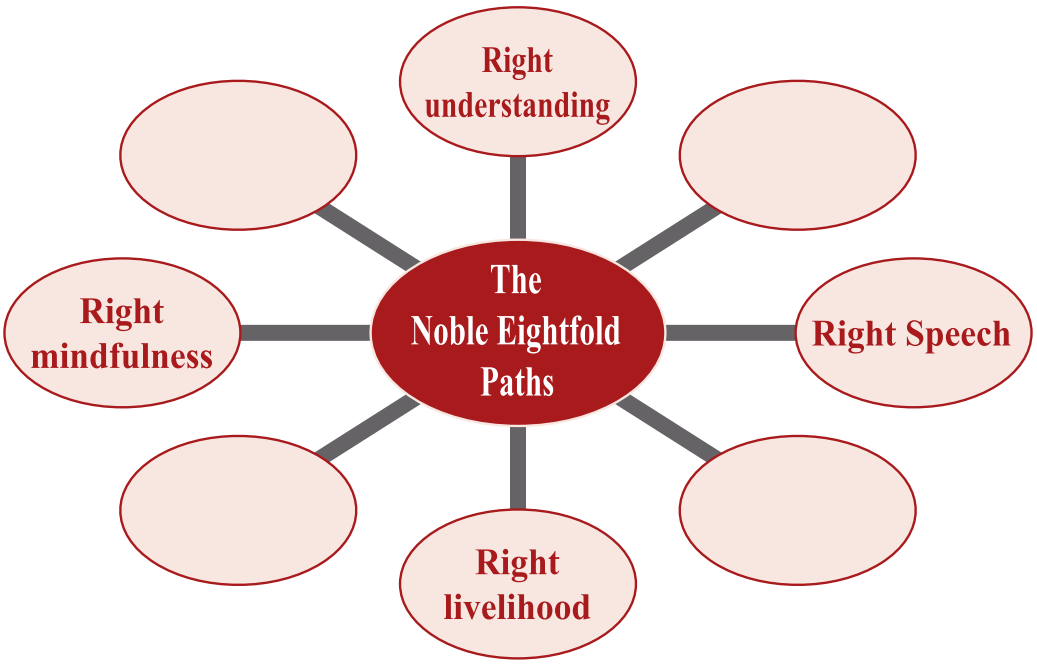


Listing: Through group discussions or self-investigation, let's make a list of the different factors that cause sufferings to human beings.

Experience: Describe a tragic event experienced by you or someone else you might know.

The Noble Eightfold Paths

Concept Map: Fill in the circles with the Noble Eightfold Paths.



The word 'Magga or Margo' refers to the right path. Buddha prescribed eight noble paths to get freedom from the sufferings. In Buddhist terminology, it is called 'The Noble Eightfold Paths'. The Eight Noble paths are the right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

It is essential for a human being to practise the real teaching of The Noble Eightfold Paths. To be an honest, righteous, benevolent, compassionate, ethically sound human being, one should follow these noble paths and to transform his/her life into an ideal one. It is possible to attain Nibbāna by following these eight paths and removing the sufferings of life. So, it is known as the Middle Path.

For the benefits of all living beings, Siddhartha Gautama preached his religion for long forty five years. The teachings preached by Buddha are divided into eighty four thousand Dhamma collections (Khandha). The main attendant of Buddha was Ānanda Thera. His other disciple was Upālī Thera who always adhered to rules and regulations. During the preaching of Buddhism, the principal disciples of Buddha were Sāriputta Thera and Moggallāna Thera.

Group activity: Draw the Noble Eightfold Paths on a poster and display in class.

The Last Days of Buddha

Gautama Buddha had preached his religion for 45 years long. Before attaining the great emancipation (Parinibbāna), Buddha went to Sāranātha along with his thear disciple, Ānanda and he passed his last Rains Retreat at Beluva village. At that time, Buddha was afflicted with a severe disease and Ānanda took care of him. Buddha said to Ānanda, " Oh Ānanda! You have to discover the path of freedom yourself by practicing severe perseverance. Be your own light and the live you life; Seek refuge in yourself; no need to take other shelter. Accept the religion as a candle and devote yourself in the pursuit of Nibbāna (the enlightenment of mind), by taking the path of truth.



Picture 9: The great emancipation of Buddha

Afterwards, according to the direction of Buddha, the Bhikkhusaṅgha gathered at Chapala Cetiya on the full moon of Magh (Maghi Purṇimā) and Buddha declared, "My day of great emancipation is drawing near. After three months from now, I will attain the great emancipation (Parinibbāna)." Hearing this speech, Ānanda burst into tears and then Buddha said, "Oh Ānanda, I said to you frequently that separation from the most cherished thing is a must. Where there is birth, there is death. This is the law of the world." To the Bhikkhusaṅgha2, he said, "My dear Bhikkhusaṅgha, try

to achieve the true-religious lessons that I taught you and devote yourself to attain it. Work to spread this religion being compassionate to all living beings. Try to attain Nibbāna by following the Noble Eightfold Paths."

From Vesālī, Buddha came to Kushinagal with his disciples and stayed in the Sal forest of the Mallas. Following Buddha's instruction, Ānanda made a bed for him between two Sal trees, keeping Buddha's head to the north. That day was the auspicious full moon of Vesak. The surroundings were bright with moonlight. Lying on the Lion's bed, Buddha said to Ānanda, "At the last watch of this night, I will attain the great emancipation. Go and share this message with the Mallas of Sāranātha. Hearing this, Ānanda burst in to tears and Buddha said, "Ānanda, why do you cry in vain? I have told you before, one day we must a part from all beloved things. Everything that arises is subject to destruction. Ānanda, you have served the Tathagata for a long time. Your effort will not go in vain. Work sincerely for Nibbāna and you will soon attain the liberation by ending all desires.

Ānanda, do not think that your teacher is gone. After my Parinibbāna, the Dhamma and Vinaya I have taught will be your only guide."

Buddha advised the Bhikkhusaṅgha, "Handa dāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādethā." It means "Oh monks, all formed things are impermanent. Be careful and do your duties properly." This was the final message of the compassionate Buddha. After giving this advice, Buddha meditated, moving from the first to the second, from second to third and finally the fourth meditation and attained the great emancipation (Parinibbāna) at the age of eighty. That was the full moon day of Vesak (Vaishaki Purṇimā).

Individual or group activity: Discuss in groups the meaning of Buddha's words to his beloved disciple Ānanda, "Ānanda, one day we must a part from all beloved things. Everything that arises is subject to destruction." Write down what it means.

Section Two

Introduction to the Tipiṭaka: Vinaya and Abhidhamma Piṭaka

This section contains:

- Vinaya Piṭaka
- Abhidhamma Piṭaka
- Description of Vinaya Piṭaka and Abhidhamma Piṭaka



Picture 10: The students engaged in studying in the library

Introduction to the Tipiṭaka

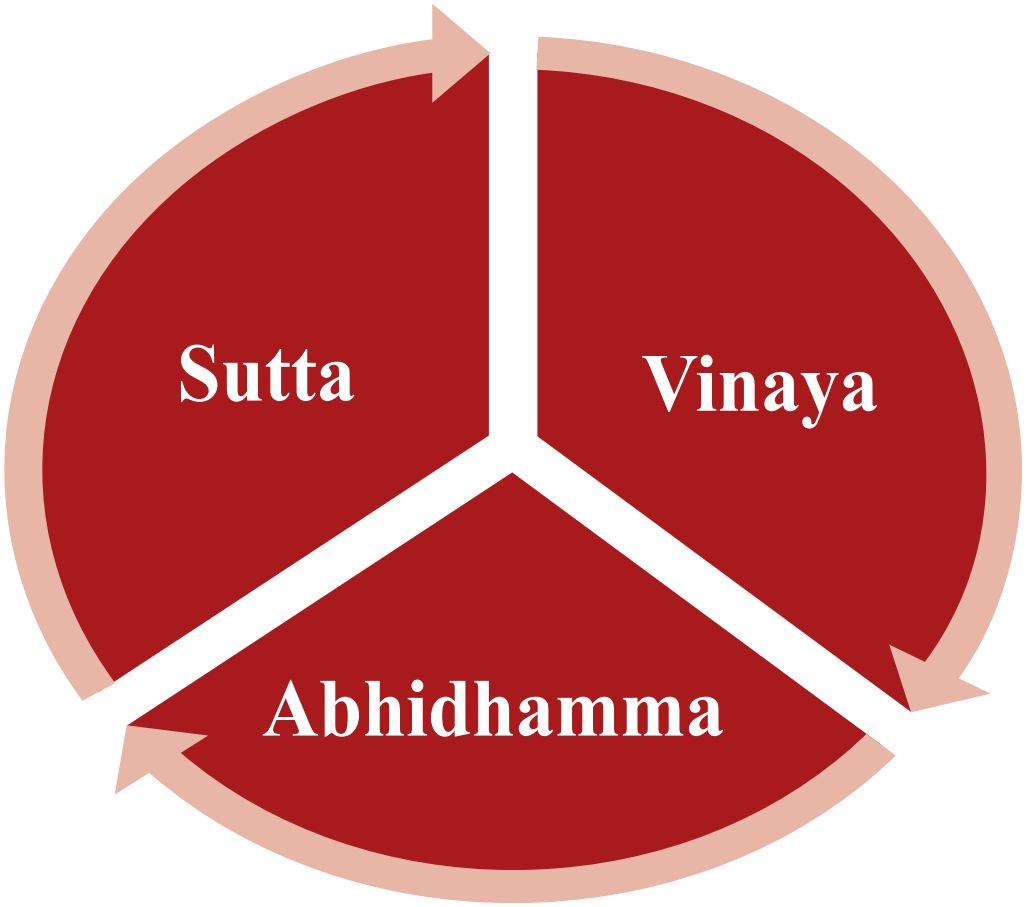
Bodhimitra Barua likes to read stories, novels and religious books. He often visits the library of his university and Vihāra. One day after going through a religious book in the library, he learned a great deal about the Tipiṭaka. Have you ever seen a library like Bodhimitra? A library contains a wide variety of books. You can collect the books you like from the library. You could also

choose to download religious books from the internet and read them. If you read religious books, you will be able to gain knowledge on religious lessons.

Mention a few religious books known to you:



Picture 11: Tipiṭaka



Different Parts of Tipiṭaka

Buddhism is the religion established by Gautama Buddha. He preached religion for a long forty five years for the welfare of mankind. The Tipiṭaka is the religious book that constitutes the sermons, religious principles and teachings preached by Gautama Buddha. It is the holy book of the Buddhist people. Ti+ Piṭaka = Tipiṭaka. The combination of three Pitika, is Tipiṭaka. The word Piṭaka means basket. The Tipiṭaka is written in Pali. Its content is categorized into three parts:

A. Sutta Piṭaka

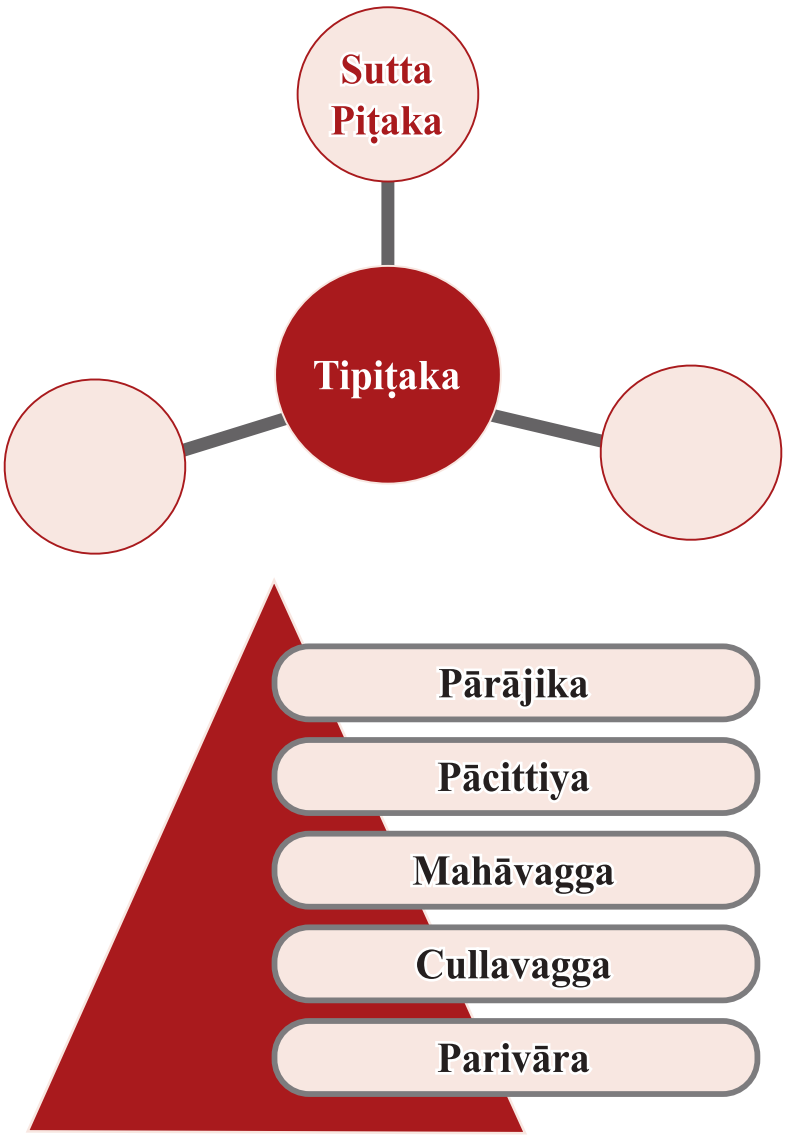
B. Vinaya Piṭaka

C. Abhidhamma Piṭaka

In your previous class, you have learned about the Sutta Piṭaka. In this chapter, we are going to learn about Vinaya Piṭaka and Abhidhamma Piṭaka.

Vinaya Piṭaka

Concept Picture: Now fill in the gaps based on your understanding of the different parts of the Tipiṭaka.



The Vinaya Piṭaka is a key part of Tipiṭaka. The word 'Vinaya' is related to rules, principles, discipline, conduct etc. Gautama Buddha introduced many rules and regulations for the Bhikkhusaṅgha to lead an ideal and disciplined life. The discipline, morality, regulation and ideal conduct of the Saṅgha, have been described in the Vinaya Piṭaka. Everything in this world is bound by certain rules and regulations.

To lead a disciplined lifestyle by Bhikkhusaṅgha, Buddha introduced certain rules of Vinaya. The Samaṇera Bhikkhu-Bhikkhuṇī lead their lives following the rules and teachings of the Vinaya Piṭaka. For this reason, Vinaya is termed as the lifespans of the Buddhism (Buddha Sasana). Without the Vinaya discipline, the Buddhist discipline cannot exists.

The Vinaya Piṭaka consists of five books. They are -

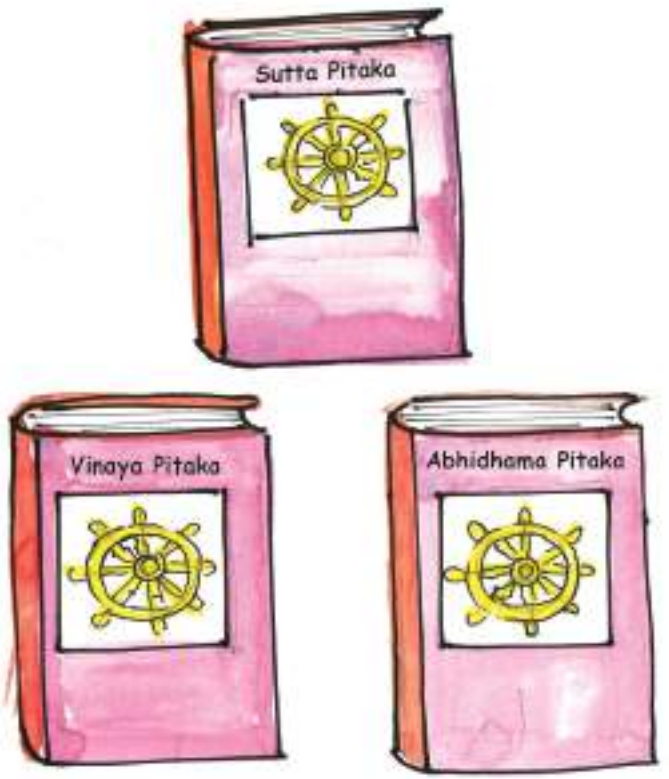
1. Pārājika
2. Pācittiya
3. Mahāvagga
4. Cullavagga and
5. Parivāra

Pārājika and Pācittiya are collectively termed as Sutta Vibhaṅga and Mahāvagga and Cullavagga are collectively referred to as Khandaka. In short, Vinaya Piṭaka is divided into three parts: A. Sutta Vibhaṅga, B. Khandaka and C. Parivāra.

Individual work: Now write the meaning of Vinaya and the names of the books included in Vinaya Piṭaka –

Meaning of the word Vinaya:

Names of the books included in the Vinaya Piṭaka:



Picture 12: The books of Tipiṭaka

Sutta Vibhaṅga

Sutta + Vibhaṅga = Sutta Vibhaṅga. The sequential analysis and elaborate description of the religious rules and regulations have been documented in the Sutta Vibhaṅga. Sutta Vibhaṅga contains two major topics – Pārājika and Pācittiya. It can also be referred to as Bhikkhu Vibhaṅga and Bhikkhuṇī Vibhaṅga.

Pārājika

This section contains elaborate description of Pārājika and Saṅghādisesa. Pārājika refers to defeat or fall, that is defeat in the eyes of Bikkhuhood. Pārājika is an unforgivable crime. Therefore, if any Bhikkhu-Bhikkhuṇī get convicted of Pārājika, they cannot remain in their Bikkhuhood anymore. In Pali, Pārājika has four types and there are thirteen types of Saṅghādisesa.

Pācittiya

Including Pācittiya, six principles have been described here. For example – Aniyata, Nissaggiya, Pātidesanīya, Sekhiya and Adhikaraṇa Samatha.

'Pācittiya' means penance, that is confession or expressing grief. In order to attain purity from misdeeds, you must do the work of Pācittiya, followed by the doctrines of the Buddhism. Pācittiya is divided into nine sections. This book contains the description of 92 rules.

Individual/pair work: After discussing in pairs, explain how lessons from Pārājika and Pācittiya influence the life of a Bhikkhu –

Khandaka

The second part of the Vinaya Piṭaka is Khandaka. Khandaka has two sections – namely, Mahāvagga and Cullavagga.

Mahāvagga

Mahāvagga is a lengthy book. Numerous significant events and religious teachings of Buddha's time have been documented in this book. After reading this book, one can attain knowledge of the events of Buddha's life, his attainment of Buddhahood, religious preachings, Uposatha, Pavāraṇā, Kaṭhina Cīvara, Medicine, Skin and emergence and evolution of the rules and regulations of the Saṅgha. There are a total of ten chapters in Mahāvagga. The names of the chapter have been decided based on the names of the related topics.

Cullavagga

The meaning of the word 'Culla" is small or little. The topics or chapters of this book are smaller than those of Mahāvagga. That is why, Cullavagga is termed as Mahāvagga's extended version. This book also documents the life of Buddha, his preachings, and the history of the Buddhist religion in a simplistic manner for easier understanding. Cullavagga contains twelve chapters. The main contents of this book are Kamma, Parivāsika, Samuccaya, Samatha, Saṅghaveda (division in Saṅgha), Vrata,

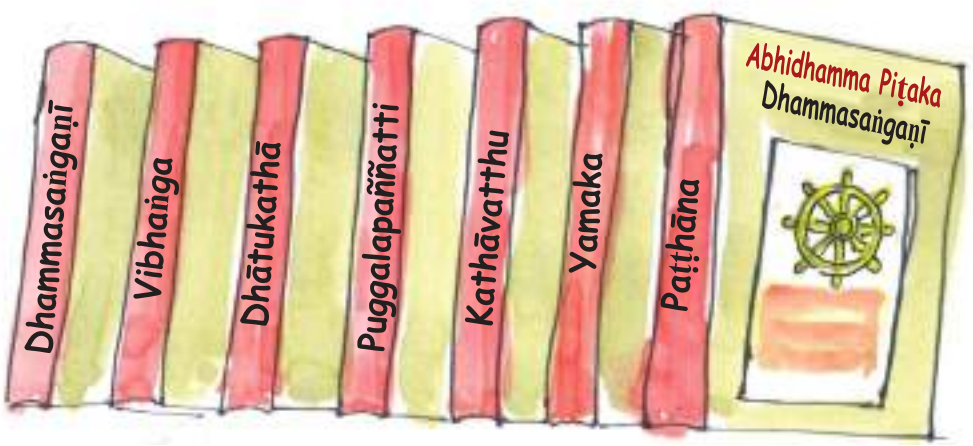
Pātimokkha, Bhikkhuṇī, Saṅgīti (Council) etc.

5. Parivāra

Parivāra is the last text of Vinaya Piṭaka. Many complex subject matters of Vinaya about the rules of Bhikkhu-Bhikkhuṇī are described here very easily and fairly in a summarised form. The Parivāra is also a very important textbook like other textbooks of Vinaya. It is very valuable to learn Vinayas by the beginners of the Samaṇera and the Bhikkhu. There are twenty-one chapters both small and large prose and poetry in this text. Basically, all the teaching items of Vinaya are explained in brief. That's why this is called as the essence of Vinaya Piṭaka.

Individual or group activity: Write a paragraph on how these rules and principles are important to the common devotees besides the Bhikkhusaṅgha.

Abhidhamma Piṭaka



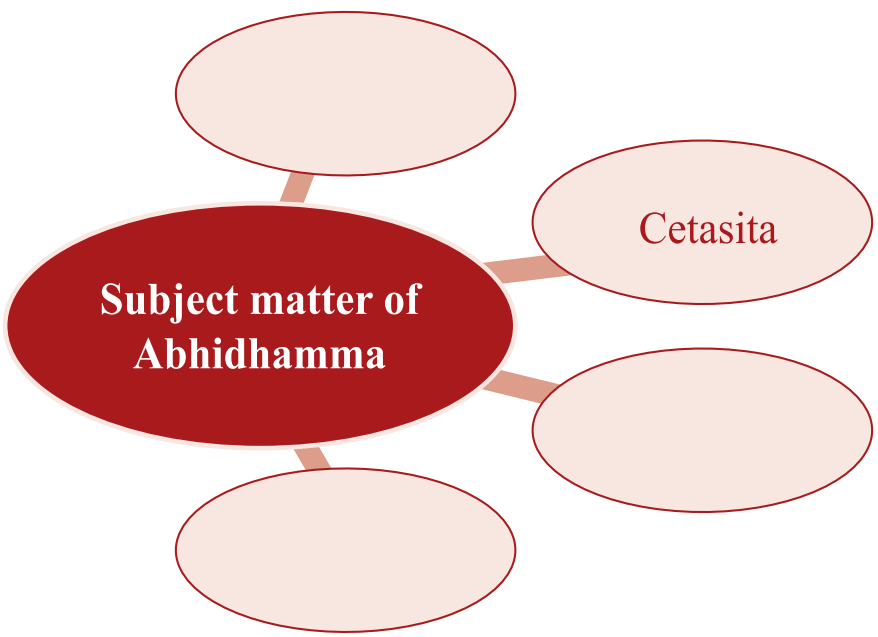
Picture 13: Seven Texts of Abhidhamma Piṭaka

Abhidhamma is the third part of the Tipiṭaka. This is a vital part of the Tipiṭaka. According to the Pali literature, there is no significant difference between the dhamma and Abhidhamma. Only to emphasise the philosophical and the psychological explanations, the prefix 'Abhi' is added here. The meaning of Abhidhamma is a particular religion, an additional religion, an advanced religion. There are seven books in the Abhidhamma. This collection of these seven books is called Saptapakarana. They are: 1. Dhammasaṅgaṇī, 2. Vibhaṅga, 3. Dhātukathā, 4. Puggalapaññatti, 5. Kathāvatthu, 6. Yamaka, 7. Paṭṭhāna. The main subject matter of the Abhidhamma Piṭaka is: Citta, Cetasita, Rupa, and Nibbāna.

The Abhidhamma Piṭaka is the explanation of Buddha's teaching and philosophy. the Abhidhamma is called the heart of Tipiṭaka. Buddha was the Omniscient. Buddha thought about the significance of his knowledge and religion in the seven great places (Sapta Mahāsthāna) after attaining Buddhahood. On the seventh week, Buddha concluded his preaching of the Abhidhamma. Then, he visited the heaven of Tavatingsa. There he preached the Abhidhamma to his mother and the other gods for three months. Afterwards, he preached the Abhidhamma for the welfare of the human beings coming back to the earth. This is how the Abhidhamma Piṭaka was originated.

Display: Conduct a poster presentation based on the origins of Abhidhamma and the different books included in it.

Concept mapping: Write the basic subject-matter of the Abhidhamma Piṭaka in the following flow chart-



The Description of the Books of the Abhidhamma Piṭaka

1. Dhammasaṅgaṇī: Dhammasaṅgaṇī is the first book of the Abhidhamma Piṭaka. This refers to the nature or form of religion, classifications, brief instructions and explanations of religion. This is the summary of Abhidhamma. The core subject matter of Dhammasaṅgaṇī is philosophical and analytical in nature. The subject matters also include introduction to mind, (Cetasika), and the description of non-living matter. Especially, the description of good and evil mind is available here. Therefore, Dhammasaṅgaṇī is referred to as the foundation pillar of the Abhidhamma Piṭaka.

2. Vibhaṅga: The word Vibhaṅga means detailed explanation. The subject of this book is also philosophical. This also includes detailed explanations of the skandha, dhatu, senses, ayatana, and pratyaya of the human mind and body. The subject matters of this book are excellent.

3. Dhātukathā: The word Dhātukathā means talk related to 'dhātu'. A good number of theoretical explanations of the basic matters of the Buddhist religion and philosophy are described in the book. Therefore, this is one of the most prominent philosophical texts of Buddhism. This book also includes discussions on the meditative Bhikkhus' moral and mental characteristics.

4. Puggalapaññatti: The word 'puggal' means a person or a man, which indicates a human being. 'Paññatti' means expressions or identity. The actual identity of the different kinds of people or male, and their classifications, forms, and characteristics are the special features of this book. There are ten chapters in this book.

Pair work: In context of the aforementioned topics, write the subject matters of the three books in a sentence in the following table.

Dhammasaṅgaṇī

Vibhaṅga

Puggalapaññatti

5. Kathāvatthu: Kathāvatthu is the fifth book of Abhidhamma. Kathāvatthu is a very valuable book in the history of Buddhism. This is called the Logic of Buddhism. Among the different books of the Tipiṭaka, only the name of the writers of this book is found. Moggaliputta Tissa composed the Kathāvatthu after the Third Saṅgīti (council) during the reign of the Emperor Ashoka. There are twenty three chapters in this book. The primary aim of writing this book was to describe the truth to remove the false vision through arguments. Moggoliputta Tissa proved in this book that the Vibhajyavāda or the Teravada is the basic principle of Buddha.

6. Yamaka: The word 'Yamaka' is used to mean pairs. Here 'Yamaka' refers to the explanation of two questions on the same subject-matter. This book contains simple and comprehensive explanations of both sides. There are also the discussions on philosophy, sense, good, evil and their origin. The book is divided into three volumes and ten types of Yamakas.

7. Paṭṭhāna: The meaning of the word 'Paṭṭhāna' is the root cause or the real cause or the origin etc. The subject matter of this book is related to the principle of the Paṭiccasamuppāda or the theory of cause and effect. Especially, the discussion about namarupa or the impermanence of the body and mind and non-self (Anattā) is an important subject matter of this book. This book includes the description of twenty-four types of Paccayas. Paccaya is the way through which any task is performed. The subject matter of Paṭṭhāna is to determine the cause and effect of all the worldly matters, except Nibbāna.

Writing paragraph: Write a paragraph on 'Kathāvatthu'.

Exercises

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

1. Who reigned in the kingdom of Kapilavattu?
   a) The Sakya Dynasty b) The Koliyas c) The Baisya d) The Brahmins
2. What are the means to get rid of suffering from life?
   a) To know the four noble truths b) to practise the Noble Eightfold Paths
   c) To maintain discipline d) To follow Instruction
3. What did Siddhartha use to think sitting alone?
   a) the means to gain the throne b) the means to get rid of suffering
   c) the means to win the kingdom
   d) the means to drive away the sufferings of the subjects
4. When did Buddha realise that the cause of suffering is craving?
   a) After the marriage b) After the renunciation
   c) After attaining Buddhahood d) After the Mahāparinibbāna
5. Pārājika is-
   a) The unforgivable offence b) atonement
   c) to beg for mercy d) to offer homage

B) Fill in the gaps:

1. The teacher of the Prince Siddhartha was_____
2. Siddhartha Gautama decided to_____ on the full moon day of Āshāḍha.
3. He decided to resort to_____
4. Vinaya is called the_____ of Buddha's discipline.
5. What is originated_____

C) Match the right column with the left.

Left column	Right column
1. The Four Noble Truths is	a) must to be decayed
2. Saṅkhāra Dhamma a	b) possible to get rid of suffering from life
3. By eight means it is	c) the four supreme or best truth of human life
4. Except the instructions of Vinaya	d) Pācittiya has to be done
5. To gain purification	e) Buddhism cannot be continued

D) Choose the Correct/Incorrect statement.

1. Prince Siddhartha allowed the goose to fly away to the sky after healing it.
   Correct/Incorrect
2. The Vibhaṅga is called the foundation of the Abhidhamma. Correct/ Incorrect
3. The subject- matter of 'Paṭṭhāna' is the principle of Paṭiccasamuppāda.
   Correct/ Incorrect
4. The Four Noble Truths are the foundation of Buddhism. Correct/ Incorrect
5. Pārājika and Pācittiya are collectively called Yamaka. Correct/ Incorrect

E) Answer the following questions in short.

1. What are the four noble truths?
2. Why is Vinaya called the lifespans of Buddhasāsana?
3. What are the different causes of human suffering?
4. What was the final message of Buddha?
5. What would you do if any animal gets injured in front of you?

F) Answer the following questions in brief.

1. Explain what you learned after reading the four noble truths in your textbook
2. Describe an event where Siddhartha showed mercy to an animal.
3. Explain the different ways to get relief from sufferings.
4. Discuss the subject-matter of any two books of the Vinaya Piṭaka.
5. Write about the necessities of practising the Noble Eightfold Paths.



Chapter Two

Ideal Biography

This chapter contains:

- Introduction to Upālī Thera
- The role of Upālī Thera in the compilation of Buddha's teachings
- Introduction to Mahāpajāpati Gautamī
- Mahāpajāpati Gautamī Sāvikā's contribution to the establishment of Bhikkhuṇī Saṅgha
- Introduction to Anāthapiṇḍika
- The role of Anāthapiṇḍika in the spread of Buddhism

Introduction to the Ideal Life

Completing the table: Who is the best person you have ever met whom you like very much, whose qualities you follow, whose characteristics inspire you? Fill in the following table based on the favorite person you have met.

The name of your favorite person	
Why do you like him/her?	
Some of his/her qualities	

Many people have been immortalized throughout the history of Buddhism for their great personality and ideal lifestyle. Through their righteous work, they made themselves worthy of being worshipped and praised. They also played a significant role in spreading the message of Buddhism. They always devoted themselves to the welfare of mankind. They also guided people towards a righteous lifestyle by advising them. They were modest, just and benevolent. The Bhikkhu-Bhikkhuṇī, Upāsaka-Upāsikā, Monarchs and Rich men are notable among those who devoted their entire lives to the spread of Buddhism and to the welfare of the Saṅgha and the society.

Gautama Buddha established the Saṅgha to spread the message of Buddhism. He used to run the Saṅgha with the help of the Bhikkhu and Bhikkhuṇī. They were known as the Sāvaka-Sāvikā and disciples of Buddha. The Bhikkhu-Bhikkhuṇī were

also called Thera-Therī. They used to live a life of modesty and righteousness. They further played an important role in the preservation of the Buddhist teachings by memorizing them. They used to give religious as well as moral advice to people. Among the Bhikkhus or Theras, Ānanda, Upālī, Sāriputta, Moggallāna were the most notable names. Other prominent names among the Bhikkhuṇī or Sāvikā included Mahāpajāpati Gautamī, Uppalavaṇṇā, Khemā and Ishidāshi.

In addition to having Sāvaka disciples, Buddha also had lay disciples. Even though they were disciples of Buddha, they used to live in their own home. They have been immortalized in the history of Buddhism through their efforts in the spread of the religion and through performing charitable work. Among the lay disciples, there were kings – monarchs, Seṭṭhis as well as the ordinary worshippers. In addition, among the lay disciples, who contributed to the spread of Buddhism, Anāthapiṇḍika Seṭṭhi, Migāra Seṭṭhi, Dhanañjaya Seṭṭhi were some of the prominent names. In this chapter, we are going to learn about Upālī Thera, Mahāpajāpati Gautamī, and Anāthapiṇḍika Seṭṭhi.

Differentiating the following characters: Contrast the characters of the Sāvaka disciples and the lay disciples of Buddha individually or in pairs.

The Sāvaka Disciples of Buddha	The lay disciples of Buddha

Completing the table: Write the following names in the correct slots below individually or in pairs, -

Khemā, Ānanda, Mahāpajāpati Gautamī, Upālī, Migāra Seṭṭhi, Sāriputta, Moggallāna, Dhanañjaya Seṭṭhi, Uppalavaṇṇā, Anāthapiṇḍika Seṭṭhi and Isidasi.

Bhikkhu	Bhikkhuṇī	The disciples of Buddha

Upālī Thera

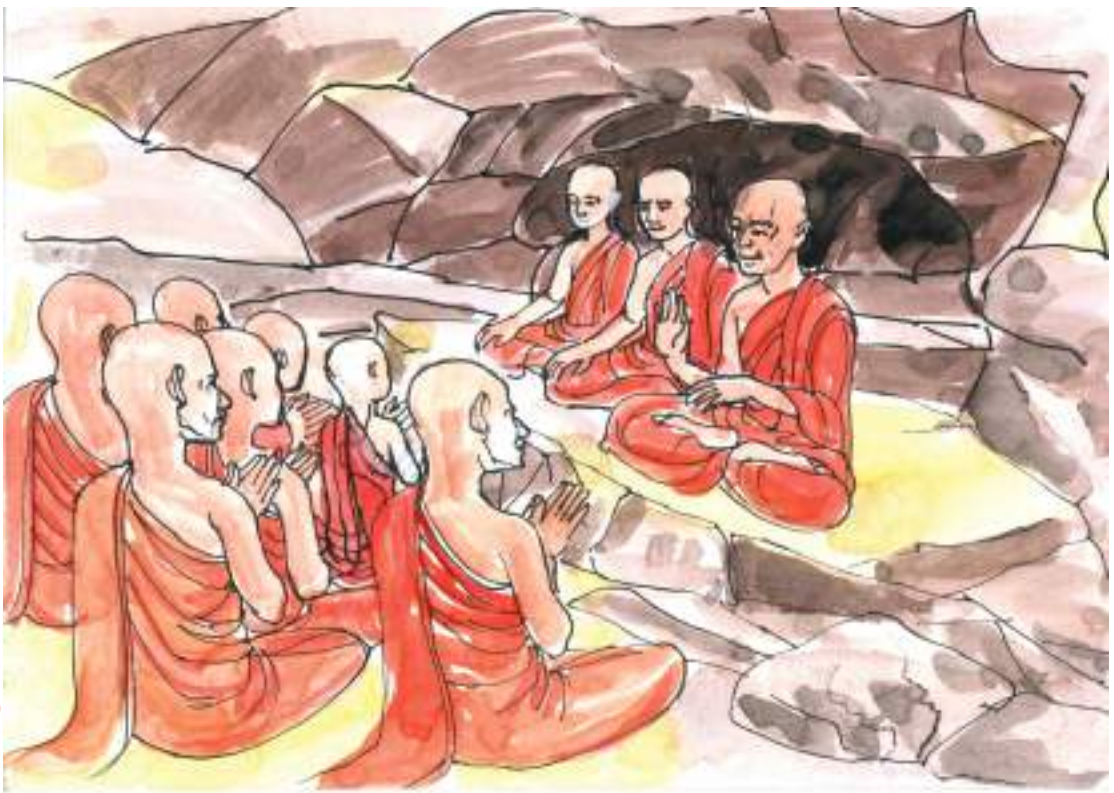
Upālī was one of the most distinguished among Buddha's chief disciples. He was born in a barber family of Kapilavatthu. His father was the barber of the royal family of Kapilavatthu. His mother's name was Mantanī. His parents gave him the name "Puṇṇa". Puṇṇa grew up with the princes of the royal family as his father was their barber. He was a playmate of the princes. Some of his notable companions were Ānanda, Bhaddiya, Anurudha, Bhagna, Devadatta and Kimbilā.

One day the princes learned that Buddha had established the Bhikkhusaṅgha in order to preach Buddhism. After hearing this, the princes of the Sakya dynasty decided that they would seek ordination (Pabbajjā) from Buddha. With that intent, the princes set out on a journey. After learning the intention of the Princes, Puṇṇa also joined their expedition. After covering some distance, the princes took off their clothes and ornaments and handed them to Puṇṇa. Next, they asked Puṇṇa to return to Kapilavatthu. After the departure of the Princes, Puṇṇa began to think that even though the princes had been brought up in lavishness, they abandoned everything and sought ordination. He thought to himself why he couldn't do something similar. He had no wealth of his own. He realized that despite being born as princes, the latter left worldly desires behind. Therefore, he thought he could also attempt something similar. Then, he hung the belongings of the princes on a nearby tree, and consequently, he followed their footsteps to seek ordination.

At that time, Buddha was staying at a garden in the Kingdom of Malla. The princes went to Buddha and sought ordination from him. Simultaneously, Puṇṇa also arrived there and appealed to Buddha for granting him ordination. At first, Buddha decided to bestow ordination upon Puṇṇa. After receiving ordination, Puṇṇa was named Upālī. Upālī was extremely hardworking and talented. After receiving ordination, Upālī wanted to go to the forest to meditate and live alone. Buddha was aware of Upālī's depth of knowledge. Hence, he asked Upālī to live with him instead of the forest. In a short period of time, Upālī became one of Buddha's most prominent disciples. He always used to live with Buddha and learned Vinaya from him. He used to store all the Vinaya rules he learned from Buddha in his memory and tried to explain them in a very comprehensive and simplified manner. After seeing Upālī's mastery of the Vinaya rules, Buddha at a religious assembly named him "Vinayadhara". Vinayadhara means the person who has attained greatness in retaining Vinaya rules.

The role of Upālī in the compilation of Buddha's teachings

The first council (Saṅgīti) was held three months after the great emancipation (Parinibbāna) of Buddha to commemorate the compilation of Buddha's teachings. Saṅgīti refers to council, congregation, assembly, Saṅgāyana, conference etc. Dhamma and Vinaya are collected in Saṅgīti. In this Saṅgīti, Upālī Thera was seated on the Dharma seat and asked various questions about the Vinaya. He provided detailed explanations of the Vinaya rules uttered by Buddha. The Bhikkhus present in the council evaluated the explanations of the Vinaya rules given by Upālī. Later, they approved of Upālī's explanations. In this Saṅgīti, the Vinaya rules were collected through recitation. In this way, the name of Upālī Thera was deeply embedded in the history of the compilation of Buddha's teachings. After reading his biography, we get the idea of how people can reach the pinnacle of success through their deeds.



Picture 14: Upālī Thera preaching Vinaya in the first Council

Individual work: Ask two of your friends what sort of work they can do well. Then, ask them in which good deeds they can use such knowledge and list them below:

Mahāpajāpati Gautamī

Mahāpajāpati Gautamī is the most distinguished Sāvikā in the history of Buddhism. She was born into the royal family of Devadāha Nagar adjacent to Kapilavatthu. She was the younger sister of Mahāmāyā, as such, she was the maternal aunt of Siddhartha Gautama. Mahāmāyā died seven days after Siddhartha was born. Afterwards, Suddhodana married Mahāpajāpati. After the death of Mahāmāyā, Mahāpajāpati took charge of the upbringing of Siddhartha Gautama. She loved Siddhartha even more than her own son. Mahāpajāpati Gautamī had a son named Nanda. He entrusted the care of Nanda to a midwife. However, she took care of Siddhartha herself.

Afterwards, Siddhartha left his home to attain Buddhahood through rigorous meditation. At one point of time, when Buddha came to Kapilavatthu, he bestowed ordination on Nanda. King Suddhodana died naturally at old age. Mahāpajāpati left her family life to escape from the endless sufferings of life after the death of her husband.

Mahāpajāpati Gautamī's contribution to the establishment of Bhikkhuṇī Saṅgha



Picture 15: Mahāpajāpati Gautamī and the women of Sakya dynasty in front of Buddha

One day, Buddha arrived at Kapilavatthu to mitigate a conflict between the Sakya and the Koliya. After hearing this, Mahāpajāpati Gautamī intended to meet Buddha to express her desire to leave her family life. After meeting Buddha, she conveyed her desire to lead the life of a Bhikkhuṇī. However, Buddha rejected her proposal and went back to Vesālī. Still, Mahāpajāpati Gautamī was not disappointed at this rejection because like her, many other women of the Sakya dynasty wanted to leave family life. At her second attempt, she went to Vesālī with five-hundred women of the Sakya dynasty to meet Buddha. Still, Buddha did not give his approval as he thought that if both men and women entered the Saṅgha together, they would eventually pollute the Saṅgha. In this way, they might not be able to fulfil the purpose of leaving family life behind. For this reason, Buddha at first, did not want to establish the Bhikkhuṇī Saṅgha. Afterwards, at the request of Ānanda, Buddha's disciple and attendant, Buddha finally gave his approval. Therefore, the women got a chance to enter the Saṅgha. This is how Bhikkhuṇī Saṅgha was first established with women.

After receiving ordination, everyone gathered together to offer prayer to Buddha. Buddha then preached religion to everyone. After hearing Buddha's teachings, everyone acquired a higher state of intellect. In one religious ceremony, Buddha proclaimed Mahāpajāpati Gautamī as the wisest woman among the Bhikkhuṇīs. She was the head of the Bhikkhuṇī Saṅgha. She always assisted the women who fell behind to move forward. She worked her entire life for the welfare of the womankind. Because of her dedication, the rest of the women were able to prove their supremacy in religious activities. The Sāvikāgāthā of the Tipiṭaka documented the biography of 73 Sāvikās. If we go through their life-story, we will learn that anyone can attain the pinnacle of success in life if he/she works hard. Even now, their dedication and sacrifice motivate people. We come to know about the success stories of the Sāvikā only because of Mahāpajāpati Gautamī's dedication to establishing the Bhikkhuṇī Saṅgha. Because of establishing the Bhikkhuṇī Saṅgha, Mahāpajāpati Gautamī has immortalized herself in the history of Buddhism.

Individual work: In context of the characteristics of Mahāpajāpati Gautamī, mention how you would help out any one of your classmates.

Anāthapiṇḍika Seṭṭhi was one of Buddha's reputed lay disciples, whose real name was Sudatta. He was a resident of Sāvatthī. His father's name was Sumana Seṭṭhi, who was the owner of a vast amount of wealth. After the death of his father, Anāthapiṇḍika Seṭṭhi became the inheritor of his father's vast wealth. He was a businessman. Even though he earned a great amount of wealth, he donated his possessions selflessly for the welfare of mankind. Anāthapiṇḍika was benevolent like his father.He never refused help to anyone who came to him for assistance. Every day he used to donate food to the poor and the orphans. He was called the friend of the orphans. Because of donating food to the orphans, he was called Anāthapiṇḍika.

Anāthapiṇḍika used to travel to different places for business endeavors. One day, he visited the royal palace for business purposes. There he stayed at the house of a Seṭṭhi, who was his friend. After visiting his friend's house, he came to know about Buddha. Buddha was staying at Venuvana of Rājagaha. Therefore, Anāthapiṇḍika went there to meet Buddha. After meeting Buddha, he felt very fortunate. He offered his payers and sat beside Buddha. Here, for the first time, he listens to Buddha's preaching and subsequently, he feels exhilarated. After that, he became a disciple of Buddha. On his way back, he invited Buddha to Sāvatthī and Buddha accepted the invitation.

In a joyous mood, Anāthapiṇḍika returned to Sāvatthī. He began to think how he could best greet and serve Buddha. He got worried about where he could accomodate Buddha. Then, he began to look for an ideal place in Sāvatthī where he could build a monastery. After searching for a long time, he learned that the Prince of Sāvatthī, Jeta, had a beautiful garden. Afterwards, he met the prince and expressed his desire to purchase the garden and offer it to Buddha. The prince gave his approval to Anāthapiṇḍika and finally, after spending a great amount of gold coins, the garden was purchased. In that park. Anāthapiṇḍika built the pleasant Jetavana monastery. In that monastery, a separate place was constructed for Buddha and for members of the Bhikkhusaṅgha. Adequate arrangements were made to make their stay comfortable. Also, required arrangements were made to assure Buddha's safe passage from the royal palace to Sāvatthī. When Buddha arrived in Sāvatthī, Anāthapiṇḍika welcomed Buddha to the grand assembly of Jetavana Vihāra.



Picture 16: The monastery of Anāthapiṇḍika being offered to Buddha and the Bhikkhusaṅgha.

The role of Anāthapiṇḍika in the spread of Buddhism

Jetavana Vihāra played an important role in spreading Buddhism. Anāthapiṇḍika donated this Jetavana Vihāra to Buddha and the Bhikkhusaṅgha. The celebrations for the donation of Jetavana Vihāra continued for three months. Anāthapiṇḍika was a very devoted disciple of Buddha. He used to visit the Vihāra every day and listen to Buddha's teachings. He used to make food arrangements for the Bhikkus every day in the Vihāra. Buddha resided in this monastery for nineteen years. Buddha preached his religion in Sāvatthī during his stay in that monastery. In addition, in this monastery, Buddha established many Vinaya rules for the Bhikkhusaṅgha and also preached many important Suttas. Kosala Rāja Prasenjit received his ordination in this monastery. At one point of time, this Vihāra became a focal point of the spread of Buddhism. These contributions of Anāthapiṇḍika have immortalized him forever in history.

Individual work: Similar to the deeds of Anāthapiṇḍika, write how you can also contribute to the welfare of your friends, family and society.

Importance of reading Biographies

In this chapter, we have learned about the biographies of Upālī Thera, Mahāpajāpati Gautamī and Anāthapiṇḍika. It is crucial to learn about their virtues, characteristics, and contributions. We can know about the rewards of perseverance if we read the biography of Vinayadhara Upālī Thera. During the time of Buddha, barbers were not shown proper respect. They were deprived of religious activities and education. However, Buddha allowed Upālī, son of a barber, to enter his Saṅgha. Not only that, Upālī Thera received ordination before the princes of the Sakya dynasty. Upālī Thera reached the pinnacle of success through sheer dedication. From his life, we can learn that people do not attain success through their family name but rather their hard work. Anyone can reach their cherished goal with honest willpower. The biography of Mahāpajāpati Gautamī teaches us not to lose hope in times of sorrow. Her story also teaches us to work with great patience. She has contributed significantly to the spiritual development of the womankind. Loving people and working for their welfare were some of the best traits of her character. After receiving approval from Buddha, she tried to emancipate females from the clutches of grief through establishing the Bhikkhuṇī Saṅgha. Overall, her life teaches us to lead effectively. On the contrary, the biography of Anāthapiṇḍika teaches us to donate selflessly. It further teaches us to work for the welfare of the religion and the destitute. After reading through the biographies of such ideal personalities, we get to learn about their respective lives and works. They were all epitome of impeccable characteristics. Their biographies also motivate us to engage in honest and benevolent work. If we follow the characteristics of these great people, we will be able to develop virtues such as honesty, perseverance, patience, and sacrifice. Therefore, we should follow the characteristics of great and virtuous people.

Task: Display a poster presentation based on the characteristics of an ideal person –

Individual work: Write how you will cultivate the good qualities of an ideal person –

Exercise

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

1. What does Upālī Thera recite in his first council?
   a) Vinaya b) Sutta c) Abhidhamma d) History of Buddhism
2. Who raised Siddhartha after the death of Mahāmāyā?
   a) Mantanī b) Mahāpajāpati Gautamī c) Utpalavarna d) Khemā
3. What is name of the Monastery gifted to Buddha by Anāthapiṇḍika ?
   a) Purbaram Vihāra b) Shalban Vihāra c) Jetavana Vihāra d) Venuvana Vihāra
4. Who played a key role in the development of the spirituality of women?
   a) Mahāpajāpati Gautamī b) Vishakha c) Sujata d) Khemā
5. What was the real name of Anāthapiṇḍika ?
   a) Sumana b) Mrigar c) Dhanañjaya d) Sudatta

B. Fill in the blanks:

1. Buddha spent nineteen _____ in Jetavana Vihāra.
2. Buddha first bestowed ordination on _____.
3. Because of establishing the Bhikkhuṇī Saṅgha, _____ has been immortalized in the history of Buddhism.
4. Anāthapiṇḍika spent a plethora of gold coins to purchase _____.
5. The biography of Anāthapiṇḍika _____ us to donate selflessly.

C. Match the right column with the left:

Left Column	Right Column
1. Upālī was	a) took decision to leave family life behind to seek emancipation from suffering.
2. Buddha at a religious ceremony	b) a prominent lay disciple of Buddha.
3. Anāthapiṇḍika Sreshti was	c) reached the pinnacle of success
4. After the death of her husband, Mahāpajāpati Gautamī	d) addressed Mahāpajāpati Gautamī as the wisest among the Bhikkhuṇīs.
5. Upālī Thera being engaged in deep meditation	e) distinguished among the chief disciples of Buddha

D. Choose the correct or incorrect statement:

1. Vinayadhara means the person retaining the Vinaya rules Correct/incorrect
2. Anāthapiṇḍika was a resident of Sāvatthī. Correct/incorrect
3. Upālī received ordination after the Princes of the Sakya dynasty Correct/incorrect
4. Mahāpajāpati Gautamī was the first Bhikkhuṇī Correct/incorrect
5. Upālī Thera played a significant role in the second council Correct/incorrect

E. Answer the following questions in short:

1. What did Mahāpajāpati Gautamī pray to Buddha?
2. What lesson can we learn from the biography of Upālī Thera?
3. Why is Upālī Thera called Vinayadhara?
4. Why is Sudatta Sreshti called Anāthapiṇḍika ?
5. What lesson can we learn from the biography of Mahāpajāpati Gautamī?

F) Answer the following questions in brief.

1. Explain the contributions of Mahāpajāpati Gautamī to establishing the Bhikkhuṇī Saṅgha.
2. Similar to Anāthapiṇḍika, what contributions can you make to the welfare of your friends, family and society?
3. What lessons can you learn from the story of Puṇṇa receiving ordination before the princes?
4. Explain the role of Upālī Thera in the compilation of Buddha's teachings.
5. How will you work for the welfare of mankind in light of the characteristics of these great people?

Chapter Three

Dasasīla, Dāna and Consequence of Kamma

Section one

Dasasīla (Ten Precepts)

This section contains:

- Introduction to Dasasīla
- Dasasīla in Pali
- Dasasīla in English
- Benefits of observing Sīla

Sīla (Precepts)

Individual or Group activity: Make a list what precepts are observed by the Buddhists individually or in groups.

List of Sīla
1. Pañcasīla (The five precepts) 2. 3.

You were able to recite the Pañcasīla (five precepts) and the Aṭṭhasīla (eight precepts) in the previous class. In this lesson, you will be able to recite the Dasasīla in Pali and English.

The word 'Sīla' means good character, nature, rules and regulations and discipline. Sīla is the source of all good deeds. That by which the sorrow of the mind is extinguished and becomes calm is called Sīla. In Buddhism, physical, verbal and mental restraint is called Sīla. There are various types of Sīlas mentioned in the Tipiṭaka like Pañcasīla, Aṭṭhasīla, Dasasīla and Pātimokkha-saṃvara-sīla, etc.



Picture 17: Taking Pabbajjā (novitiate) before the Bhikkhusaṅgha including parents and relatives

Niloy Barua reads in class five. He lives with his father, mother, grandfather and grandmother. Every morning and evening, he offers his prayer with others. Everyone regularly takes and observes Pañcasīla. From his childhood, he has seen his grandfather, grandmother take Aṭṭhasīla on every full moon (Purṇimā), new moon (Amāvasyā) and eighth lunar (Aṭṭamī) day. Aṭṭhasīla is called the Uposathasīla. Niloy regularly goes to Vihāra with elders and listens to the preaching of the Bhikkhus. One day, during the preaching of the Bhikkhu, he heard that each householder must be initiated into the Samaṇera (Novice) at least once in his life. To be a Samaṇera, one must be at least seven years old. The first stage of becoming a Bhikkhu is becoming a Samaṇera. One must stay at Vihāra for at least a week after being a Samaṇera. Those who undertake Pabbajjā are called Samaṇera. The Samaṇeras and Samaṇeris observe the ten precepts. Therefore, 'Dasasīla' is called as 'Pabbajjāsīla'. The Bhikkhus and Bhikkuṇīs observe the 'Pātimokkha-saṃvara-sīla'. Last month, his grandmother and grandfather returned from a pilgrimage to India. On this occasion, a Saṅghadāna would be arranged in their house. Niloy took this opportunity to inform the elders of the family about his interest in taking Pabbajjā. Winter vacation was going on in their school. His father informed the chief Bhikkhu of the Vihāra about the interest of Niloy in taking Pabbajjā. Hearing Niloy's interest, the Bhikkhu became very happy

and gave his consent. The day before Saṅghadāna, Niloy was given Pabbajjā in a festive atmosphere at Vihāra.

Individual or Group activity: Have you seen anyone at Vihāra observing Dasasīla after taking Pabbajjā? Describe the experience individually or in group.

Dasasīla (Ten Precepts)

Bipul Chakma reads in class five. His home is at Kaptai Upazila. His annual exam ended last December. There are still 10-12 days left before the starting of the new session of class six. After the exam, with his parents' permission, he took Pabbajjā for one week at the Citmaram Buddhist Vihāra. After taking Pabbajjā, Bipul now has to stay at Vihāra. Now, he observes a few more precepts than an ordinary householder and leads a restrained life. The ten precepts that the Samaṇeras observe are called 'Dasasīla'.

Individual or Group activity: Discuss individually or in groups and write the answer to the following questions:

Question	Answer
1. Where do the Samaṇeras live?	
2. How many precepts are there for Samaṇeras and Samaṇeris to observe daily?	
3. What can they eat from 12:00 noon until the next morning?	
4. What precepts are observed by the Samaṇeras?	

The ten rules or principles prescribed by Buddha are known as 'Dasasīla'. The great compassionate Buddha introduced the ten precepts for the Samaṇeras and Samaṇeris. Ten precepts are the daily rules to be observed by the Samaṇeras and Samaṇeris.

The Ten Precepts in Pali

1. Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
7. Nacca-gīta-vādita-visūka-dassanā veramaṇī sikkhāpadaṃ samādiyāmi.
8. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
9. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.
10. Jātarūpa-Rājata-paṭiggahaṇā veramaṇī sikkhāpadaṃ samādiyāmi.

The Ten Precepts in English

1. I undertake the precept of abstaining from killing living beings.
2. I undertake the precept of abstaining from stelling.
3. I undertake the precept of abstaining from sexual misconduct.
4. I undertake the precept of abstaining from false speech.
5. I undertake the precept of abstaining from taking intoxicants and drug.
6. I undertake the precept of abstaining from taking meal at afternoon.
7. I undertake the precept of abstaining from dancing, singing, music and entertainment.
8. I undertake the precept of abstaining from wearing garlands, perfumes, cosmetics or adornments.
9. I undertake the precept of abstaining from luxurious or high beds.
10. I undertake the precept of abstaining from accepting gold and silver (money and wealth).

Role-playing: Students being one of them Bhikkhu and other Samaṇera and Samaṇeri, will recite Dassīla in Pali and in English with clear pronunciation following the Bhikkhu.

Benefits of Observing Sīla

Usuiema Marma and Anupama Barua are classmates. They are friends and live in the same area. Every day, they go to school and play together in the leisure time. Today is Bengali New Year. Their school is closed. After getting up early in the morning, the two friends took a bath, put on new clothes and went to the Buddhist Vihāra with the elders. Then they paid homage to Buddha and took Sīlas (precepts) from the Bhikkhu. The Bhikkhu preached the benefits of observing the Sīlas to everyone.



Picture 18: Bhikkhu's teachings to the lay devotees (Upāsaka and Upāsikā)

The Bhikkhu started his preaching in this way- One day, Buddha went to Patligram to preach the Dhamma. The villagers, both Upāsaka and Upāsikā, offered the quality food items and drinks to Buddha and the Bhikkhusaṅgha. After finishing the meal, Buddha explained to them about the benefits of observing precepts. These benefits are as follows:

1. A virtuous person lives an honest and peaceful life due to observing the precepts.
2. The reputation of the virtuous spreads everywhere due to observing the precepts.
3. He/She attends any meeting fearlessly and respectfully.
4. Those who observe the precepts die consciously at the time of death.

5. After death, one is reborn in the heaven. .
6. They gain merits by benefiting others.
7. Everyone respects and praises them.
8. A person who practises virtues acquires the ability to say 'No' to bad deeds.

Work Information of Samaṇera: Collect the information individually or in groups about the daily activities of a Samaṇera by visiting a nearby Vihāra.

What do they do?	What do they refrain from doing?

Poster presentation: Check the similarity of the information collected from Samaṇeras with the ten precepts learnt in the class. Present on the poster paper the benefits that a Samaṇera attains by observing precepts.

Venarable Prajñāvamsa Mahāsthavira is a learned Buddhist monk. He resides at the Shakyamuni Bouddha Vihāra in Bandarban. He imparts the ten precepts to new Samaṇera in the morning and afternoon. After imparting ten precepts, he gives valuable advice to Samaṇera on what to do and observe.

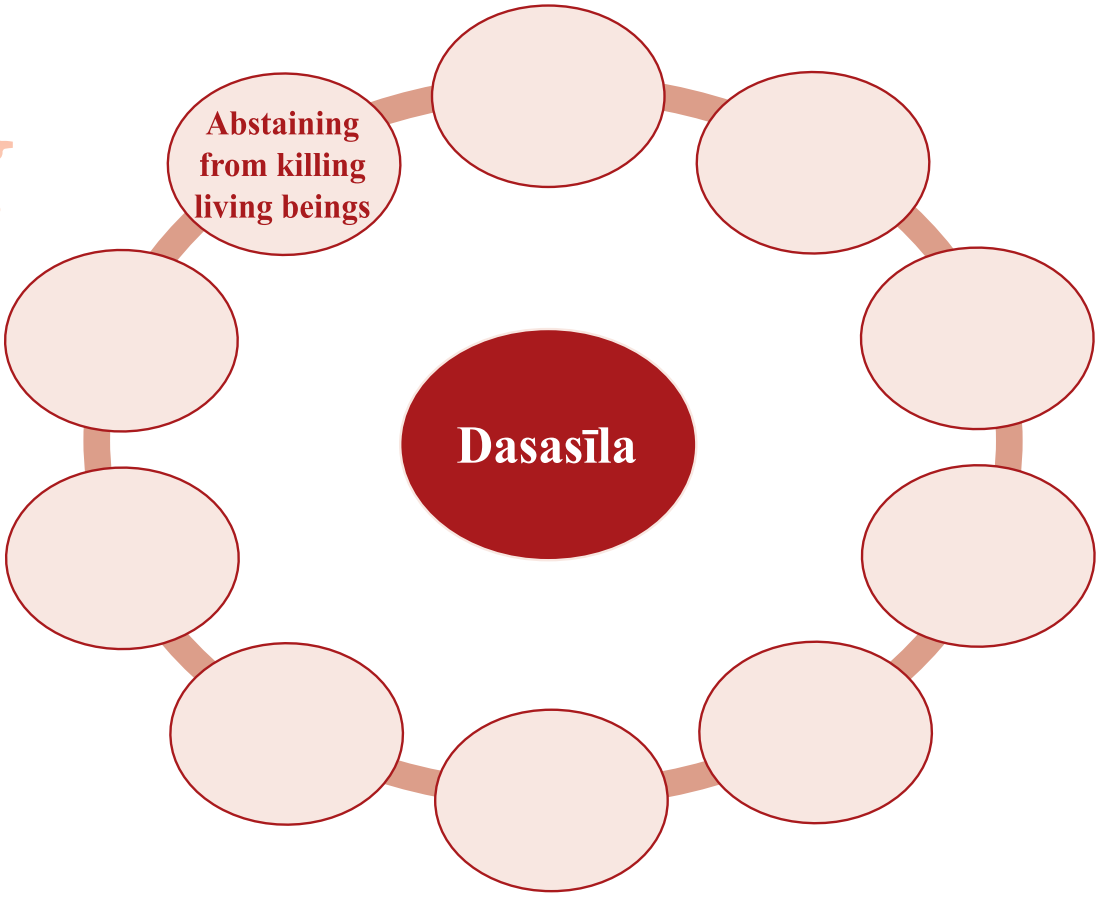
1. Have you ever seen a Buddhist monk giving sermons to Samaṇera?
2. How do the Samaṇera sit while listening to sermons?
3. How many precepts do Samaṇera observe?

Importance of Dasasīla

Now listen to the importance of the ten precepts.

The ten precepts are to be observed by Samaṇera. A Samaṇera is also called a novice. Samaṇera and Samaṇeri living in Vihāra practise a moral and ideal life under the guidance of an experienced Bhikkhu. They acquire practical and philosophical knowledge of religion. Along with the five precepts and eight precepts that Buddhists must observe, there are two additional precepts in these ten precepts. A moral life can be formed by observing the precepts. A person who observes the precepts does not commit any crime or evil act and thus leads an honest life. He does not kill, steal, kidnap, consume drugs, etc. He does not tell lies and renounces luxury and indulgence. He does not use any ornament or adornment. The Buddhist monks renounce the world; they do not lead their lives like the ordinary people. Through renunciation and restraint, they strive for liberation from suffering on the path as shown by Buddha. Samaṇera and Samaṇeri also form the habits of living a pure life by observing the ten precepts, which prepares them for the pursuit of liberation from sufferings. By observing the ten precepts, Samaṇera and Samaṇeri develop the habit of living a pure life. For this reason, ten precepts (Dasasīla) are so important for Samaṇera and Samaṇeri.

Concept map: Fill in the blanks with appropriate words.



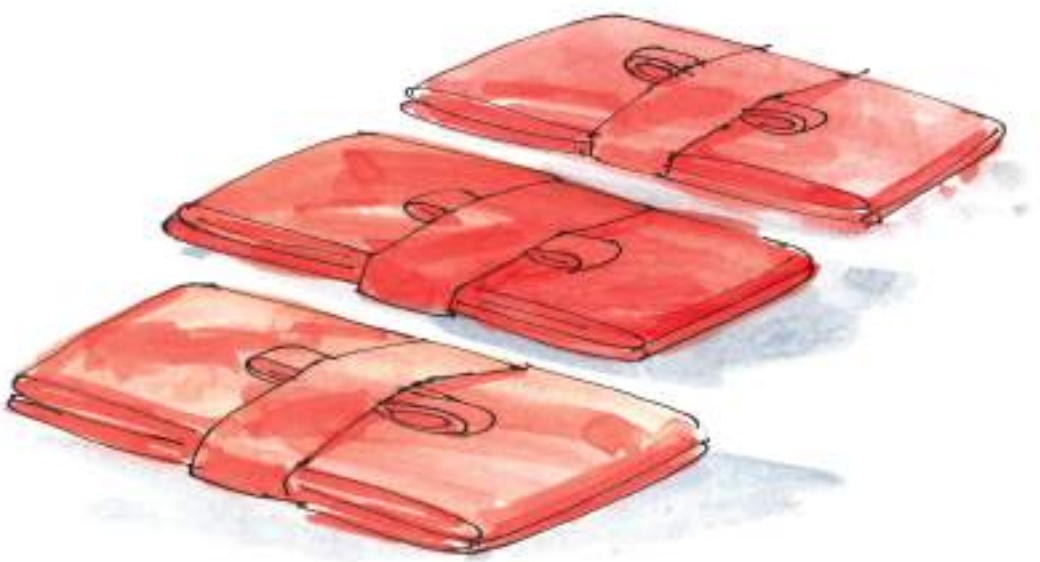
Individual activity: Write what changes appear in your life by observing Sīlas.

Second Section

Kaṭhina Cīvara Dāna
(The Yellow Robe Offering Ceremony)

The section contains-

- Introduction to Cīvara (Yellow Robe)
- Kaṭhina Cīvara Dāna (The Yellow Robe Offering Ceremony)
- Benefits of Kaṭhina Cīvara Dāna



Kaṭhina Cīvara Dāna

Individual or Group activity: Discuss individually or in groups and write about Kaṭhina Cīvara Dāna you have seen.



Picture 19kha: A ceremony of Kaṭhina Cīvara Dāna

The importance of Dāna (Donation) is immense in Buddhism. What is given selflessly is called 'Dāna'. Donating is a noble deed. Everyone, rich or poor, can donate. Many people have become great or famous by donation. Donation can be made to any person or animal at any time. However, giving to the great Bhikkhusaṅgha is the best way of donation. The merits of donation never go in vain. The habit of donation purifies the mind. Greed is removed. Happiness is achieved in this life and the hereafter. Donation is the stairway to heaven. Therefore, everyone should donate.

There are various kinds of donation rituals in Buddhism such as Saṅghadāna, Aṭṭhaparikkhāradāna, Kaṭhina Cīvara Dāna, etc. In today's lesson, we will learn about the Kaṭhina Cīvara Dāna.

Kaṭhina Cīvara Dāna is one of the supreme religious festivals and ceremonies of the Buddhists. Today, it is recognized as a national level religious festival. The Buddhists also organise religious conference on this occasion. This donation is also called as a Gyati Sammelana (a get-togather of relatives). Other religious festivals can be arranged at any time of the year. But Kaṭhina Cīvara Dāna can be held only once a year in a Vihāra. This Dāna ceremony has to be done by maintaining many religious rules and regulations.

The Kaṭhina Cīvara Dāna can be held only in that Vihāra where the Bhikkhus observe the Vassāvāsa (Rains retreat). The period from the full moon day of Asari to the day

before the full moon of Ashwini is the appropriate time to observe the Vassāvāsa. These three months are also called the months of 'Wa'. The monks have to follow the Vinaya (rules of conduct) for observing the rain retreat.

Kaṭhina Cīvara can be donated for a month from the day after Ashwini Purṇimā to Kartiki Purṇimā. At least five other monks, including the monks who are observing the Vassāvāsa in Vihāra, are invited in this Dāna ceremony. For this Dāna ceremony, the lay devotees gather at the Vihāra with the robes and other offering items. At first, the lay devotees receive the five precepts from the Bhikkhusaṅgha. Any one of the three robes (Ti-Cīvara) is offered to the Bhikkhusaṅgha by reciting the verse "*Imaṃ kaṭhina cīvaraṃ bhikkhusaṅghassa dānaṃ dema pujema Kaṭhinaṃ Attharituṃ*" three times. Taking the donated robe (Cīvara) to the Sīmā-ghara, the Bhikkhus recite the Kammavācā and give it to those Bhikkhu who has observed Vassāvāsa at Vihāra.

The Vihāra is decorated beautifully on the occasion of Kaṭhina Cīvara Dāna. In the morning, the Saṅghadāna is offered. The learned Bhikkhusaṅgha preach about the great benefits of offering Kaṭhina Cīvara. They also discuss the Buddhist philosophy, society and culture. The eminent monks and householders of the country participate in this religious ceremony.

Various communities and dignitiaries from different levels of the society and state are invited to this festival. All day long, women, children and teenagers remain busy with religious enthusiasm. At night, Buddhist devotional songs, plays and cultural programme are performed.

Brotherhood is to be developed in ourselves to live in a society. When good relations are established between each other, peace prevails in the society. One becomes bound to each other in the bonds of amicability. These religious ceremonies build bridges to each other. So, the individual and society benefit from it.

Benefits of Kaṭhina Cīvara Dāna

Today is the auspicious day of Kaṭhina Cīvara Dāna at Rangamati Rajban Vihāra. The Vihāra is decorated beautifully on the occasion of Kaṭhina Cīvara Dāna. The Vihāra premises have been decorated beautifully since last week. Since 12:00 noon, the Vihāra grounds have been filled to the brim with the presence of lay devotees (Upāsaka-Upāsikā). The religious assembly in afternoon is filled with the presence of thousands of Buddhist men and women. About five hundreds learned monks from home and abroad have attended the religious ceremony. The ceremony is presided over by the chief monk of the Vihāra, Venerable Paññālankāra Mahāsthavira and Professor Dr. Jñānasena Mahāsthavira of Nalanda University is present as the chief

Dhamma Speaker. He has described the great benefits of Kaṭhina Cīvara Dāna in his Dhamma talks.

The benefits of Kaṭhina Cīvara Dāna are immense. The Buddhist scholar Nāgita Sthavira, describing the benefits of Kaṭhina Cīvara Dāna, says:

1. If a donor donates other charitable items for a hundred years, even then it does not equal one-twelfth of the merit of offering a Kaṭhina Cīvara.
2. If a donor donates Aṭṭhaparikkhāradāna (eight requisites) for the use of monks for a hundred years, the result is not one-sixteenth of the merit of offering a Kaṭhina Cīvara.
3. If a lay devotee (Dāyaka) making a pile of Ti-Cīvara equal to Mount Sumeru, donates them to the Bhikkhusaṅgha, the result is not one-sixteenth of the merit of offering a Kaṭhina Cīvara.
4. Even if a lay devotee (Dāyaka) builds 84,000 Vihāras adorned with gold, silver and gems and donates them to the Bhikkhusaṅgha, the result is not one-sixteenth of the merit of offering a Kaṭhina Cīvara.
5. Even if all the charitable things in the world were collected and donated, the result is not one-sixteenth of the merit of offering a Kaṭhina Cīvara.
6. The omniscient Buddhas, Pacceka Buddhas and the disciples of Buddhas all received the benefits of Kaṭhina Cīvara Dāna.
7. The person who sews Kaṭhina Cīvara (yellow robes) can also enjoy uncountable merits.
8. The Bhikkhus who receive Kaṭhina Cīvara can be saved from five sins and can enjoy five types of merits.

Therefore, the merit of offering Kaṭhina Cīvara is greater than that of any other donation.

Paragraph writing: Kaṭhina Cīvara Dāna is called 'Kaṭhina'- write a paragraph on this topic.

Source:

- Who is the eligible monk to be offered Kaṭhina Cīvara?
- How is the Cīvara prepared?
- What are the rules to follow for offering Cīvara?

Third Section

Kamma and Its Consequences

The section contains-

- Consequences of Kamma
- Stories about good deeds and bad deeds
- Difference between good deeds and bad deeds
- Consequences of bad deeds

Kamma and Its Consequences

Making a list: Discuss individually or in groups and make a list of the tasks you do every day:

List of daily activities
1. 2. 3. 4. 5. 6. 7.

What we do every day is 'Kamma'. All deeds, good or bad, have consequences. Good deed brings good result and bad deed brings bad result. A proverb goes, 'as you sow, so will you reap'. Just as a good life is achieved through Kamma, so is a bad life. This concept is called Kammavāda, the doctrine of Kamma. Kammavāda is the fundamental basis of Buddhism.

Kamma (action) is the very essence of living beings. Kamma is the friend, the best refuge. Because of Kamma, all the living beings are constantly evolving in the cycle of birth and death.

No one can give happiness or sorrow to anyone. He himself creates his own sorrow. He himself experiences happiness for his own good deeds. He experiences sorrow for his own evil deeds. No one can be blamed for his own sorrow or misfortune.

Neither parents nor siblings nor the best friends can save a sinner. Budhha said- one is one's own saviour, no one else. Heaven or hell is the result of one's own actions.

That's why, it is said-

Jerup koribe kaj fal tar pabe (You will get the results of your actions);
Apnar kormofal kemne erabe? (How can you avoid the results of your actions?)
Neemgachh lagale falbena aam (If you plant a neem tree, it will not bear mangoes).
Vebechinte tai koro kusal kaj. (So, do only good deeds with care.)

Buddha defined intention (cetana) as 'Kamma'. intention is developed by body-mind-speech. Momentary intention is the cause of endless happiness or suffering. Therefore, one should always think good thoughts. Good deeds are done through wholesome intention or thoughts.

You will be restrained and responsible in your actions. Do not blame anyone for your sorrows. Treat others well. Do not envy, hate or disrespect anyone. Always stay on the path of truth and justice. A beautiful life can be built through good deeds.

A Tale of a Good Deed

Suman Chakma is a student of class five. His father cultivates 'Jum' in the hills. The financial condition of his family is not so good. His mother waves handloom clothes to improve the family's condition. One day, he found a bag full of money on his way to school. Taking the bag of money, he handed over to the school head teacher. The head teacher told everyone in the daily assembly about Suman's finding of money. He announced to the students, "He who has lost the money can take the bag of money from him with proper evidence." Everyone praised Suman's honesty. Next day, a rickshaw puller named Ramiz Mia took the bag full of money from the head teacher with evidence. The wife of Ramiz Mia had been suffering from a serious illness for a long time. He lost the money on the way to the hospital to deposit it for her operation. After receiving the lost money, he became very happy and thanked Suman.

Individual or Group activity: Write an event you know related to the consequence of good deeds after discussing in groups.

Today, we will read a story about the result of a good deed.

In ancient time, there was a rich man in Rājagaha. He was very religious. He and his family practised Pañcasīla and Uposathasīla. Bodhisattva was a domestic servant in that family. On an Uposatha day, he went to cultivate a distant field. When he came back home in the evening, he saw that everyone had taken up the Uposatha (fasting). It was late in the evening. The domestic servant Bodhisattva decided to take up the Aṭṭhaṅga uposathasīla without eating anything. It was his half-uposatha.

Everyone was asleep at late at night. The servant was tired of working hard all day long. He was hungry. He also felt a pain in his stomach. The stomach pain gradually started to increase. Hearing the groan of the domestic servant, the householder asked him to take some honey. The householder said that taking this would not break the rules. The pious domestic servant did not accept that too because he would observe the half-day Uposatha properly.

Next morning, the patient's condition was critical. The king of Vārāṇasī had gone out on a city tour. Seeing the royal splendour and splendid attire of the good-looking king, a strong desire in the mind of dying Bodhisattva arose that he would be a king too. In this state, Bodhisattva died.

The wishes of a virtuous man do not remain unfulfilled. After death, he was reborn in to the womb of the queen of Vārāṇasī and became the prince. He was named Uday Kumāra. The talented Kumāra attained proficiency in various scriptures. After the death of his father, Uday Kumāra ascended the golden throne.



Picture 20: City tour of the well-dressed Vārāṇasī king in front of the dying servant

Group activity: Discuss in groups and write five benefits of good deeds.

Consequences of Bad Deeds

There was a shepherd boy. He used to herd cows on the mountain every day. At the base of the hills, some farmers would work in the fields. One day in the evening, the shepherd boy started shouting, “Save me, save me, tiger, tiger, tiger!” The farmers climbed the mountain to save him and found no tiger there. He was playing with them. On the second day too, the wicked shepherd boy shouted, “Tiger, tiger!” and asked to save him. Climbing the mountain to help him, the farmers noticed that he was playing with them just like the previous day. On the third day, the tiger really came. Getting scared he shouted loudly and begged the farmers to save him. But the farmers thought that he was playing with them just like the previous days. So, none of them came forward to help him. The tiger killed the shepherd boy. Thus, the wicked shepherd got punishment for telling lies. It is said that ‘as you sow, so shall you reap’. The consequences of bad deeds are never good.

Group activity: Discuss in groups and write an incident related to the consequence of bad deeds.

A Story of Bad Deeds

Once, Buddha was staying at Jetavana Vihāra. A large number of monks were going there to meet Buddha. At that time, a woman was cooking on a stove. Suddenly, the fire in the kitchen spread and a flying crow burnt there. The crow died just falling in front of them. The Bhikkhusaṅgha came to Jetavana Vihāra and informed Buddha of this. Then Buddha explained the sin committed by the crow in its past life.

In the ancient time, a farmer in Vārāṇasī had a cow. The farmer was unable to control the cow in any way. It was not possible to get it to do any work. Even though it was possible to make it walk by hitting with a stick, it would lie down again after going a short distance. Not making it work in spite of many attempts, the farmer became very angry. Then the farmer tied some dry straw around the cow's neck and set fire to it. The cow died there by burning in the fire. This burnt crow was the owner of that cow in the past. In this regard, Buddha said:

"Whether human or animals and birds, everyone has to suffer the consequence of sin."



Picture 21: The farmer tied som dry straw around the cow's neck and set fire to it.

Reading these two stories, we have come to learn that the consequences of bad deeds are never good. Bad deeds result in punishment. Doing good or wholesome work brings benefits or rewards.

Individual task: Write down the changes that have come about in your life as a result of doing good deeds.

Difference between Good Deeds and Bad Deeds

List making: Discuss in groups what you do (good) and what you avoid doing (bad) and make a list of all those tasks.

Good deeds	Bad deeds
1. Be kind to all living beings.	1. To steal
2.	2.
3.	3.
4.	4.
5.	5.

Good deeds are called 'Kusal Kamma'. If you do good deeds, you are loved by everyone. Everyone praises you. Life becomes fruitful. Virtues can be gained. If you do good deeds, your mind becomes pleasant. Everyone respects and praises a righteous and pious person. This is the best reward for a righteous person. Good deeds are pleasant and enjoyable. A long life is achieved by pious deeds. The gates

of heaven are open for righteous people. The path to Nibbāna for a pious person becomes easy. Respecting elders, being kind to living beings, observing morals, etc. are included in Kusal Kamma.

Evil deeds are called 'Akusala Kamma'. No one loves those who do evil deeds. They become neglected and condemned in society. Sin begets from evil deeds. Sinful people do not have peace in their minds. They indulge in bad deeds. They do not wish for the welfare and well-being of living beings. The results of sinful deeds have to be experienced in this life. After death, they go to hell. To be greedy, to be envious and to harm others, etc. are unwholesome deeds. Buddha always advised to do good deeds. You will always try to do wholesome deeds or good deeds. You will refrain from doing evil or bad deeds.

Individual or Group activity: Discuss individually or in groups and write the differences between good and evil deeds.

Good deeds	Evil deeds
১.	১.
২.	২.
৩.	৩.
৪.	৪.
৫.	৫.

Role-playing: Students will make a list of good or evil deeds. They will write a story about how they were punished for doing evil deeds. They will act out the story in the class. The teacher will monitor and give instructions.



Picture 22: Saying 'no' to evil or bad deeds

Individual or Group activity: Discuss individually or in groups and write and display to which evil deeds you would say 'no'. An example is given here:

1. I will not take others' belongings without asking.
2.
3.
4.
5.
6.
7.

Exercise

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

1. Who observe Dasasīla (the ten precepts)?
   a) householders b) Bhikkhus c) Samaṇera d) ascetics
2. How does a person who follows the precepts live?
   a) honestly b) dishonestly c) well d) badly
3. Which donation is also called a get-together of relatives?
   a) Aṭṭhaparikkhāradāna b) Saṅghadāna
   c) KalpataruDāna d) Kaṭhina Cīvara Dāna
4. Which donation can be held to a Vihāra only once a year?
   a) Saṅghadāna b) Aṭṭhaparikkhāradāna
   c) Kaṭhina Cīvara Dāna d) HoneyDāna
5. 'Kamma' is the fundamental basis of which religion?
   a) Buddhism b) Jainism c) Judaism d) Hinduism

B) Fill in the gaps:

1. Those who take Pabbajjā are called_____.
2. By observing the precepts, _____ can be formed.
3. Kaṭhina Cīvara Dāna can be held at that Vihāra where the Bhikkhus observe_____.
4. Kamma (action) is the best _____.
5. Nobody _____them who do evil deeds.

C) Match the right column with the left.

Left column	Right column
1. The Ten Precepts are	a) deeds can never be well.
2. As a result, fame and glory of	b) a noble work.
3. Donating is	c) the daily observances for Samaṇera.
4. The consequences of bad	d) suffers a lot.
5. For bad deeds, one	e) the pious people spread everywhere.

D. Choose the correct/incorrect statement.

1. The meaning of 'Pāṇātipāta' is to kill animals. Correct/incorrect
2. What is given in exchange of interest is called donation. Correct/incorrect
3. The consequences of bad deeds are dangerous. Correct/incorrect
4. All are under the actions (Kamma). Correct/incorrect
5. Kaṭhina Cīvara Dāna can be held many times in a year. Correct/incorrect

E. Answer the following questions in short.

1. Why are the living beings constantly going through the cycle of birth and death?
2. Why are the 'Ten Precepts' called 'Pabbajjāsīlas'?
3. Write five benefits of Kaṭhina Cīvara Dāna?
4. Write down what benefits you have got by following the precepts?
5. Write what the consequences of evil deeds are.

F) Answer the following questions in brief.

1. Explain the benefits of observing the precepts.
2. Write the differences between good and evil deeds.
3. Translate 'Dasasīla' into English.
4. Describe what lesson you have learned from reading the story of naughty shepherd.
5. Describe a Kaṭhina Cīvara Dāna you have witnessed.
5. How will you abstain yourself from evil deeds knowing the consequences of them?



Chapter Four

Rituals and the Great Pilgrimages

Section One

Vāndanā and the Religious Festivals

This section of the chapter four contains:

- Sapta Mahāsthāna Vāndanā
- Bodhi Vāndanā
- The Significance of the Madhu Purṇimā
- The Importance of the Pavāraṇā Purṇimā
- The Interreligious Harmony and Benefits of Coexistence

Sapta Mahāsthāna Vāndanā (The Seven Great Places)



Picture 23: Buddha is showing gratitude to the Bodhipallaṅka of the Sapta Mahāsthāna

Siddhartha Gautama spent 49 days at seven different places around the Bodhi Tree in Budhagayā after attaining Buddhahood. He celebrated the pleasures of attaining Buddhahood in these seven places. The places are; Bodhipallaṅka, Animesh

place, Caṅkamaṇa place, Ratanagharaa, Ajapāla Nigrodha Tree, Muchalinda, and Rājāyatana Tree.

1. **Bodhipallaṅka** – The place under the sacred fig where Buddha did meditation and attained the enlightenment is called the Bodhipallaṅka. This seat is sacred to all Buddhas to attain Buddhahood. Here Buddha expressed his gratitude staying for seven days.
2. **Animesh place**- Animesh place is situated at the north-east corner of the Bodhipallaṅka. Here Buddha expressed his gratitude to the Bodhi Tree staring at the Tree for seven days.
3. **Caṅkamaṇa place** – The alter between the Bodhipallaṅka and the Animesh place is known as the Caṅkamaṇa place. Buddha performed Caṅkamaṇa at the third week after attaining Buddhahood.
4. **Ratanaghara place** – The place Ratanaghara is situated straight to the north-west side of the Bodhipallaṅka. Buddha was in meditation for seven days here.
5. **Ajapāla Nigrodha Tree** – This tree is situated straight to the east of the Bodhipallaṅka. This tree is named like so because the shepherd used to take rest under this tree. The meaning of 'Aja' is goats. Buddha meditated under this tree for seven days.
6. **Muchalinda** – This is to the north-east of the Bodhipallaṅka, where the Nāgarāja (the king of snakes) used to live. The Nāgarāja protected Buddha from rain and storm, insects etc. during his meditation. Here Buddha did meditation for seven days.
7. **Rājāyatana place** – This is to the south-east of the Bodhipallaṅka and the north of the Muchalinda. There was a tree grown in hills named Rājāyatana. Buddha also meditated here for seven days.

The seven places are very sacred to the Buddhists. The Buddhists pay homages daily to the Sapta Mahāsthāna. The Vāndanā is called as 'Sapta Mahāsthāna Vāndanā'. Now we shall practise the recitation of Sapta Mahāsthāna Vāndanā.

Sapta Mahāsthāna Vāndanā

Paṭhamaṃ Bodhipallaṅkaṃ, dutiyaṃ animismpisa
Tatiyaṃ caṅkamanaṃ seṭṭhaṃ, catutthaṃ Ratanagharaṃ,
Pañcamaṃ Ajapālañca, muchalindena chaṭṭhamaṃ,
Sattamaṃ Rājāyatanaṃ, vandetaṃ Bodhipadapaṃ.

Translation

First place is Bodhipallaṅka, secondly Animesh,
thirdly Caṅkamana place, fourthly Ratanaghara,
fifthly Ajapāl root, sixthly is the Muchalinda,
seventhly Rājāyatan, paying homage to the great places of meditation.

Bodhi Vāndanā

One afternoon Anoma went to Buddhist Temple (Vihāra) with her younger brother Sumon. The two siblings offered Vāndanā towards Buddha, Dhamma and Saṅgha sitting before the beautiful statue of Buddha. They recited the Vāndanā of Three Jems (Tiratana Vāndanā) with correct pronunciation in clear and loud voice. There was a Bhikkhu of the Vihāra close to them. He praised Anoma and Sumon for their beautiful recitation of Tiratana Vāndanā. They offered Vāndanā to the Bhikkhu as well. This time they offered Vāndanā to the Bhikkhu by reciting Bhikkhu Vāndanā. Then Bhikkhu asked them to pay homage to the Bodhi tree in the premise of the Vihāra. Sumon asked Bhikkhu, 'What was a Bodhi tree?' Bhikkhu replied, 'The sacred fig situated in the Vihāra premise is called the Bodhi Tree by the Buddhists.' 'Bodhi' means knowledge. Gautama Buddha attained the Enlightenment through meditation under this sacred fig (Bodhi Tree). Generally, there is a Bodhi Tree in every Buddhist Monastery and the Buddhists pay homage and offer Vāndanā here by pouring water. At that time they recite the Mahābodhi Vāndanā. After that, Anoma and Sumon went to the Bodhi tree of the Vihāra with Bhikkhu and paid homage to the Bodhi tree by pouring water and recitng the Bodhi Vāndanā according to the instruction of Bhikkhu.



Picture 24: Bodhi Vāndanā by the devotees

Bodhi Vāndanā

Yassa mūle nisinnova sabbārī vijayaṃ akā.

Patto sabbāññutaṃ satthā vandetaṃ Bodhipādapaṃ.

Eme hete Mahābodhi Lokonāthena Pūjitā.

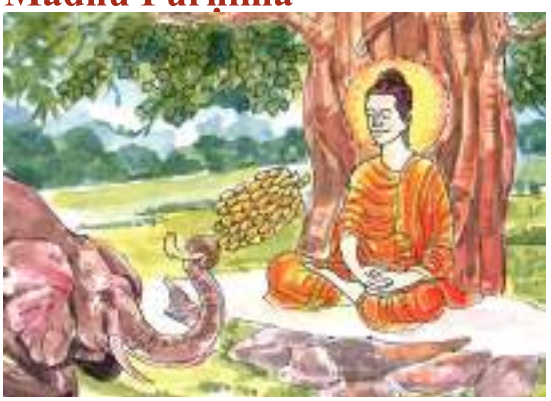
Aham'pi te namassāmi Bodhirāja namattu te.

Translation

I am paying tributes to the Bodhi tree under which Buddha attained the Enlightenment defeating all kinds of enemies. This Mahābodhi tree is tributed by Lokanath Buddha, I am also paying tributes to the Bodhi tree. Oh Bodhi Raj, Namaskar.

Display: We shall write the Bodhi Vāndanā on a poster paper/any hard paper. Then it will be displayed on the wall/board. Read out in chorus. Finally, we shall write it in our notebook without copying.

Madhu Purṇimā



Picture 25: The offering of bananas to Buddha by an elephant



Picture 26: The offering of honey to Buddha by the monkey

Once upon a time Gautama Buddha was staying in a forest name Paralliya. There he used to practise meditation every day. Seeing Buddha in meditation, an elephant offered bananas to him. Seeing the elephant offering bananas to Buddha, a monkey thought that what he could offer him. After thinking a lot, he decided to offer honey. Then the monkey brought a large beehive before Buddha. But Buddha could not drink the honey because it was full of bees. Understanding the matter, the monkey drove out the bees and offered the beehive again. This time Buddha drank the honey. The monkey became very delighted to see Buddha drinking honey. He expressed his happiness by jumping from one tree to another one. The monkey felt great pleasure due to the offering. The Buddhists offer honey on the full moon day of the month of

Vadra, remembering the event of offering honey by the monkey. This day is called the Madhu Purṇimā.

The Significance of Madhu Purṇimā

The significance of Madhu Purṇimā is immense. The teachings of Madhu Purṇimā arouse the sense of offering to others. It encourages us to show friendship, compassion, love and harmony towards all the living beings. It also inspires us to serve and sacrifice. That's why the Buddhists observe Madhu Purṇimā with great devotion. Madhu Purṇimā bears special significance in our family and social life.

Pavāraṇā Purṇimā

Tapas Tanchangya is a student of class five. His sister Sunanda reads in class seven. The two siblings went to their Maternal home in the village. It was raining. The grandmother made cakes on banana-leaves. All of them ate the cakes. They went to Vihāra with their cousin. They paid homage before the statue of Buddha. They also offered Vāndanā to the Bodhi tree in the Vihāra. Then they found some boys and girls at the premise of the Vihāra. Pintu proposed to go there and to see what is going to happen there. They found the boys and girls are preparing sky lanterns. The Pavāraṇā Purṇimā is coming forth and so the Vihāra is being decorated by various items. There is a festive mood everywhere.

Tapas asked Pintu, 'When is Pavāraṇā Purṇimā held?'

Pintu: Pavāraṇā Purṇimā is observed in the month of Ashwini.

Tapas: What do we do in the Pavāraṇā Purṇimā?

Pintu: Pavāraṇā Purṇimā is observed after the Vassāvāsa of the Bhikkhus from the Ashadi Purṇimā for three months. Vassāvāsa means that the Bhikkhus are to stay at the Vihāras and follow the rituals and disciplines for the three months namely Ashara, Sravana and Bhadra. During this period they generally do not stay outside of the Vihāras for preaching. At the end of Vassāvāsa the Bhikkhus travel to different directions for preaching. That's why this festival of Pavāraṇā is so important to us. This day we go to Vihāra wearing clean dress after taking bath early in the morning.

We offer various types of items like flowers, water, food etc. to Buddha, Dhamma and Saṅgha. We take Pañcasīla and Aṭṭhasīla, donate virtues by pouring water to our ancestors. We also offer pindadāna or foods to the Bhikkhus. Many of the devotees take Aṭṭhasīla. We exchange greetings with all the relatives and friends who gather in the Vihāra.

Sunanda: What are the children doing here?

Pintu: They are making Fanush (paper lantern). These lanterns will be flown away in the sky. The folk singers sing religious songs playing local drums, mandira (small musical instrument made of brass) and kashor (traditional bell) etc. All the people from different caste and creed will come to visit with great pleasure. The paper lanterns will be flying in the sky just like the stars.

Sunanda and Tapas together: Wow! We must see it.

Pintu: Sure. You know, to forbid something bad and to welcome something good are the key teachings of Pavāraṇā. The junior Bhikkhus confess to the senior Bhikkhus about their misdeeds if any, for self- purification, after observing Vassāvāsa for three months from Ashadi Purṇimā through meditation. They beg pardon to the senior Bhikkhu for any misdeeds done by them within these three months. They attain the teachings of good deeds, welfare and benevolence within these three months of Barsavasa. To be committed to disseminating all this welfare work for the sake of benefits and happiness of the mass people is Pavāraṇā.

The Significance of Pavāraṇā: Pavāraṇā bears special significance in our everyday life. Therefore, the lay Buddhists as well as the Bhikkhus observe the uposatha sīla on the Aṭṭamī, Newmoon and the full moon days during the three months of Barshavasa. These three months they remain engaged to purify the mind by meditation and concentration. The positive impacts of Pavāraṇā are reflected in the family and the society. The festival of Pavāraṇā Purṇimā enhances brotherhood in the society and enriches the inter- harmony. The non-communal consciousness becomes strong. The festival of Pavāraṇā is a non-communal occasion. On this occasion the people from all caste and creed participate and enjoy the programme. Therefore, the significance of Pavāraṇā is wide and immense.

Together in chorus: We all will visit Vihāra in the Pavāraṇā Purṇimā and participate in the festival with pleasure.



Picture 27: The festival of flying sky lanterns in the Pavāraṇā

Individual activity: Make a plan how you will celebrate the next Pavāraṇā Purṇimā and present it in the class.

The benefits of Interreligious Harmony and Coexistence

Tapas and Sunanda are very happy. Today is Pavāraṇā Purṇimā. Mother gets them ready to go to Vihāra. They will enjoy greatly. They had various kinds of food in the morning. There are arrangements of many delicious meals in the Vihāra also. They will meet many relatives. Runa, the classmate of Sunanda and her younger brother Rubel are looking at them from their veranda. Sunanda said to Tapas, 'Let's exchange the greetings of Pavāraṇā with them.' They greeted each other. They saw the flying of Fanush together.

Buddhists are living harmoniously with the people of other religions living in this country. Of them, the Christians, the Sanatanas or the Hindus, the Muslims etc. are other major religions in the country. Tapas, Sunanda and Pintu have also many friends who are the followers of different religions. They all enjoy a lot to participate in the religious festivals of others. The Christians celebrate Christmas Day on the 25 December; every year this day is observed around the world. Among the other festivals of them, the Easter Sunday is notable. Among the main festivals of the Sanatana Religious followers the Sarodiya Durga Puja, Saraswati Puja, Janmaṭṭamī etc. can be mentioned. The followers of Islam observe Eid-ul-Fitr, Eid-ul- Adha, and Eid-e Miladunnabi as their major festivals. These festivals are also observed by all the followers of different religions with great pomp and pleasure. We can develop interest in religious diversity and mutual respect by knowing each other's religion. Thus, we can live together in the peaceful society. Just as the flowers of different sizes and colours bloom in the garden, so there are people of different beliefs and religions living in the society and the country. Just as the flowers of different colours make the garden beautiful, so the people of different religions make the earth diverse.

Telling event: Tell an event where you enjoyed a religious festival with your friends



Section Two

Four Great Pilgrimages

The section of the chapter four contains:

- Introduction to the four Great Pilgrimage
- The difference between pilgrimage and great pilgrimages
- The geographical location and the religious importance of Lumbinī
- The location and the importance of Budhagayā
- The importance of Sāranātha as the place of the first preaching
- The significance of Kushinārā with its location in the history of Buddhism
- Introduction to some pilgrimages/sacred places of the people of other religions

To introduce the Pilgrimage and the Great Pilgrimage

Mamacing Marma went to visit Budhagayā. He was respectful to Buddha, Dhamma and Saṅgha in his whole life. He donated much to Bhikkhusaṅgha. He achieved a great deal of knowledge about Buddha and the Buddhist religion by travelling to Budhagayā. He knew that Gautama Buddha attained Buddhahood in Budhagayā. This time he visited Budhagayā by himself. He travelled to Lumbinī, Sāranātha, and Sāranātha too. Siddhartha was born in the garden of Lumbinī. He preached to the great five disciples first time in Sāranātha. He attained Great Emancipation in Sāranātha. The places which are directly related with Buddha's life, the four important events like Buddha's birth, Enlightenment, the first preaching, and the Great Emancipation are called the great pilgrimages.

In addition to these four great pilgrimages, the Buddhists have many more religious and historical sacred places. For example, Kapilvastu, Sāvatthī, Rājagaha, Veshali, Rangkut, Mahāmuni, Mainamati, Pāhārpur etc. are sacred places for the Buddhists. The Great Pilgrimages are enriched with the most memorable events of Buddha's life like his birth, Enlightenment, the first preaching, and Mahāparinibbāna (the Great Emancipation). There are remarkable marks of Buddha's life, his disciples, and Buddhist kings in these pilgrimages. Besides these pilgrimage sites and great pilgrimage sites, there are many other places of historical importance which the Buddhists visit. The people of other beliefs also visit these places to earn knowledge.

Lumbinī



Picture 28: Lumbinī, the birthplace of Gautama Buddha

There are Buddhist Monastery and a tomb of Ashoka in the picture above. The tomb was built by Emperor Ashoka in 249 B.C. in Lumbinī. The Monastery or the Vihāra is located in Lumbinī. The name of the Vihāra is Māyādevī Temple. There is a pleasant pond in front of the Temple. Siddhartha Gautama was born in the garden of Lumbinī about 2500 years ago. The tomb was built to mark the place of his birth. Lumbinī, the great Pilgrimage of the Buddhists, is situated in the Tarai of present-day Nepal. Māyādevī wished to visit her father's house before the born of her baby. She was the princess of the kingdom of Devadāha. Māyādevī, the Queen of Kapilvastu took rest in the garden of Lumbinī on the way to Devadāha. When she was taking rest under the pair of Sala tree after having bath in a pond, just then Siddhartha Gautama was born. Lumbinī is a very sacred place for the Buddhists. The tourists come here to visit the Tomb of Ashoka, The Māyādevī Temple, the pond, World Peace Pagoda and the Museum of Lumbinī. There are various temples in Lumbinī built by different countries of the world such as- China, Myanmar, Sri Lanka, Vietnam, Thailand etc. The Goverment of Bangladesh was also allotted a piece of land to build a Pagoda here. UNESCO included Lumbinī in their list of world heritage sites. Many pilgrims and the tourists often pay a visit to Lumbinī.

Individual activity: Write why you are interested to visit Lumbinī-

Budhagayā



Picture 29: The Mahābodhi Temple in Budhagayā

Budhagayā is situated in the state of Vihar in India. The original name of the place is Gaya. This is known as 'Budhagayā' in the world because the place is memorable for Siddhartha Gautama's attainment of Buddhahood. Budhagayā is one of the greatest pilgrimages of the Buddhists. Siddhartha Gautama attained Buddhahood under a big Tree named Sacred fig beside the river Nairañjanā two thousand and five hundred years ago by deep meditation. He had taken the payesh (sweet rice pudding) from a house-wife named Sujata before attaining Buddhahood. The Mahābodhi Temple of Budhagayā or Vihāra was regarded as a site of the world heritage by UNESCO in 2002. Many countries established temples here. These Vihāras are very beautiful and sacred. There is also a Vihāra of Bangladesh in Budhagayā.

The tree sacred fig under which Buddha attained Enlightenment is called the 'Mahābodhi Tree'. The word 'Bodhi' means knowledge. This tree is called the 'Mahābodhi Tree' because Buddha attained knowledge under this tree. The seat where Buddha attained Buddhahood, is called 'Baj Rashan'. The place under the Bodhi tree is the 'Bodhipallaṅka'. The Bodhipallaṅka is marked with a large piece of stone. Emperor Ashoka marked this place. All the seven great places of Budhagayā are marked along with the Bodhipallaṅka. The Mahābodhi Temple is renowned in

the world. There is a great statue of Buddha touching the ground. Besides, there are many other historical and interesting places in Budhagayā. The pilgrims attain much virtues and get pleased by visiting all these sites. Many tourists from various countries of the world come to visit Budhagayā to earn knowledge about religion and philosophy.

Individual activity: Listen to a pilgrim's experience about visiting Budhagayā, who is known to you. Write the experiences he describes and show it to your teacher-

Sāranātha

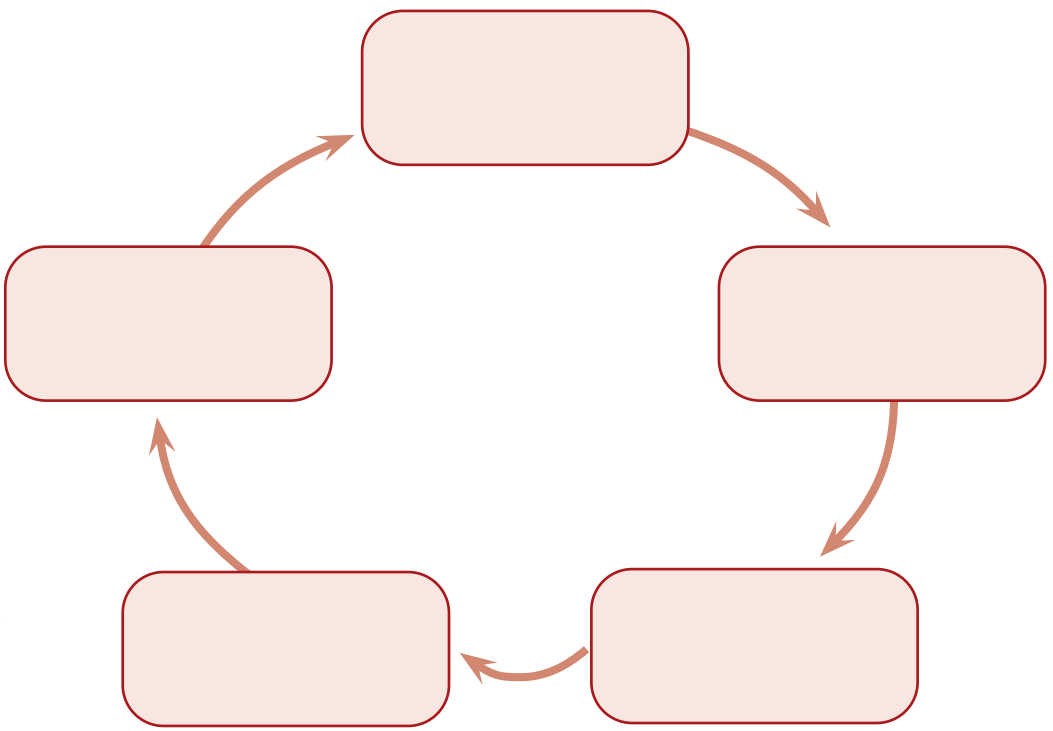


Picture 30: The Dhameka Stupa and the tomb of Ashoka

Individual activity: Write five sentences on the two pictures and show them to your teacher-

After attaining Buddhahood, Siddhartha Gautama thought to whom the new knowledge would be preached! That time he could recall the five great disciples of Sāranātha. He decided to preach to these five great disciples at first. Tathagata Buddha preached the Dhammacakkappavattana Sutta to the five great disciples in Migadava of Sāranātha. That's why Sāranātha is one of the greatest pilgrimages for Buddha. The deer used to graze in this place and so the place came to be known as 'Migadava'. The Migadava was known as 'Isipatana' in the ancient time. Sāranātha is situated in Vārāṇasī of Uttar Pradesh in present India. The Emperor Ashoka built a tomb and a stupa in third century B.C. The tomb is known as 'the Ashoka Tomb' and the stupa is known as the 'Dhameka Stupa'. The height of the stupa is 43 meters.

Fill in the table: Write the names of the five great disciples:



Gautama Buddha started his preaching from the historical Sāranātha. The journey of the Saṅgha was also started from here. After then he preached the Buddhist religion for long 45 years. Sāranātha has occupied a remarkable place in the history of Buddhism as the place of first preaching of Buddha.

Sāranātha

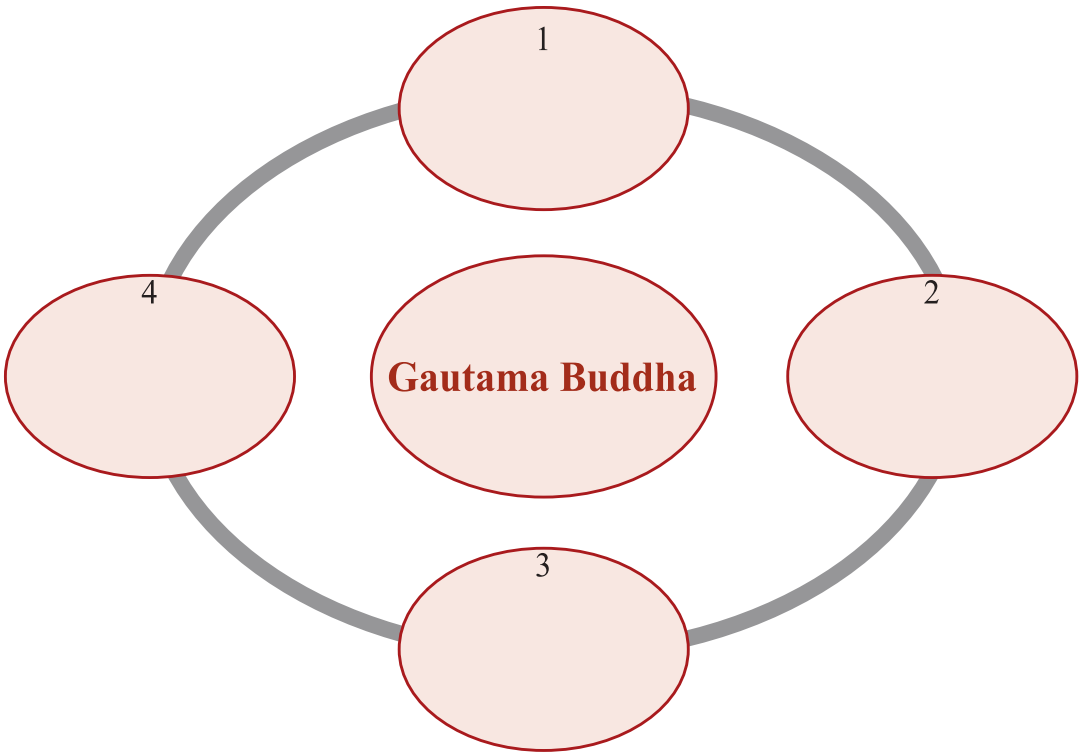


Picture 31: The Mahāparinibbāna Vihāra and the Stupa in Sāranātha.

Gautama Buddha attained Mahāparinibbāna in Sāranātha at the age of 80. The historical Sāranātha is situated in Gorrokkhopur of Uttar Pradesh in present-day India. The place is known as Sāranātha district. The creamation of Buddha was performed here. The last preaching of Buddha to his disciples was addressed here during his Mahāparinibbāna which is known as 'the Mahāparinibbāna Sutta'. This place is one of the greatest pilgrimages for the Buddhists. A stupa was built here named, 'Ramavara Stupa'. Hence, there are the 'Parinibbāna Stupa', Mahāparinibbāna Vihāra, Museum, the reclining statue of Buddha etc. There are also some beautiful Vihāras built by the initiatives of the different countries. The pilgrims and the tourists from various countries of the world travel here. Sāranātha is one of the greatest pilgrimage sites to the Buddhists for this is the place where Gautama Buddha attained the great Emancipation. The unnumerable Buddhists and the others around the world visit this place and earn lots of virtues and knowledge. The 'Mahāparinibbāna Vihāra and the Stupa' are seen in the picture above.

Fill in the Table: Fill in the table according to the following questions-

1. What is the birthplace of Buddha?
2. Where did Buddha's attain Buddhahood?
3. What is the name of the place of the first preaching of Buddha?
4. Where did Buddha attain Mahāparinibbāna?



Individual activity: Why do you want to visit Sāranātha? Show your write up to the teacher.

Importance of Pilgrimages



Picture 32: Holy Mecca Sharif



Picture 33: Shri Jagannath Temple, Puri



Pictur 34e: Holy Vatican City

People of different religions live in Bangladesh. Among them, Islam, Hinduism, Buddhism and Christianity are notable. Mecca and Medina are famous among the holy pilgrimage sites of the Muslims. These places are located in Saudi Arabia in the Middle East. Every year, many Muslims go to Mecca and Medina to perform the holy Hajj. Among the pilgrimage sites of Hindus, Gaya, Kashi, Puri, Dakshineshwar, Belur Math, etc. are well known. These places are located in India. Every year, many Hindus go to these places for pilgrimage. Among the holy pilgrimage sites of the Christians, Bethlehem in Jerusalem, Vatican City in Italy, etc. are notable. Visiting pilgrimage sites makes the mind happy. One can gain accurate knowledge about the history and traditions of all religions. Through this, respect for all religions is awakened. Visiting pilgrimage sites increases amity and harmony among the people. Pilgrimage sites develop the history and tradition of the country. Domestic and foreign pilgrims and tourists experience joy by visiting pilgrimage sites and enrich their knowledge. Therefore, it is absolutely necessary to protect the sanctity of pilgrimage sites. Everyone must come forward to protect pilgrimage sites. Holy pilgrimage sites are invaluable assets for everyone. It is the responsibility of all to protect the sanctity and security of these sites.

Fill in the table: Write the name of one holy pilgrimage site of each religion in the table below:

Islam	Hinduism	Buddhism	Christianity

Exercise Part

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

1. How many days did Siddhartha Gautama stay around the Bodhi tree after attaining enlightenment?
   a) 35 b) 42 c) 49 d) 56
2. Another name of Pavāraṇā Purṇimā is_____.
   a) Vesākhī Purṇimā b) Bhadra Purṇimā c) Maghi Purṇimā d) Ashwini Purṇimā
3. Which one is the benefit of attending the festivals?
   a) increasing inter-religious harmony b) friendship becomes stronger
   c) increasing sincerity d) increasing donation spirit
4. Where did Buddha first preach?
   a) Bodhagayā b) Sāranātha c) Lumbinī d) Vesālī
5. Which of the following is a great pilgrimage site?
   a) Sāvatthī b) Vesālī c) Rājgaha d) Sāranātha

B) Fill in the blanks.

1. Buddha meditated for the first week under the Ajapāl _____ tree.
2. Buddha could not take honey because of having so many _____ in the beehive.
3. We _____ together in a peaceful society.
4. Gautama Buddha attained Buddhahood under the _____ tree.
5. Visiting a place of pilgrimages makes our _____ pleasant.

C) Match the right column with the left.

Left column	Right column
1. After the offering of honey to Buddha	a. live in the society and country.
2. After the Pavāraṇā, at the end of the Vassā retreat,	b. in the list of World Heritage Site.
3. People of different religions	c. are invaluable assets for all.
4. In 1997, UNESCO included Lumbinī	d. the Bhikkhus go in different directions to preach the Dhamma.
5. Holy pilgrimage sites	e. the monkey became very pleased.

d) Choose the correct/incorrect statement.

1. Seeing Buddha absorbed in meditation, an elephant offered bananas.
   Correct/Incorrect
2. On the day of Pavāraṇā Purṇimā (the full moon day of Pavāraṇā), the Bhikkhus ask for forgiveness from the senior Bhikkhus for their faults and shortcomings. Correct/Incorrect
3. "Easter Sunday" is the name of a religious festival of the followers of Hinduism. Correct/ Incorrect
4. By visiting holy places of pilgrimage, a lot of knowledge can be gained.
   Correct/ Incorrect
5. The pilgrims have no responsibility in preserving holy places of pilgrimage.
   Correct/ Incorrect

e) Answer the following questions in brief.

1. Write in brief about 'Bodhipallaṅka'.
2. Give a short description of Madhu Purṇimā.
3. Write the names of four Buddhist religious festivals.
4. What is meant by "Great Pilgrimage Site"?
5. Write the names of four festivals of other religions.

F) Answer the following questions in brief.

1. Write a description of the Seven Great Places.
2. Explain the importance of Pavāraṇā Purṇimā (the full moon day of Pavāraṇā).
3. Explain the importance of participating in religious festivals.
4. Write the importance of preserving the holy pilgrimage sites.
5. Write about what role you can play in preserving the holy pilgrimage sites.



Chapter Five

Living Beings and Nature in the Jātaka

This chapter contains:

- The role of the Jātaka in developing a moral and ideal life
- The historical importance of the Jātaka
- The subject matter and moral of the Siṁhacamma Jātaka
- The story and moral of the Mahākapila Jātaka
- The story and moral of the Banarendra Jātaka
- The protection of nature and all living beings following the teaching of the Jātaka

The Jātaka



Picture 32: Buddha is telling Jātaka stories

We like to read and tell stories. In the Buddhist literature, there are many such stories that help us build a moral and ideal life. Many students of your age are fond of reading stories and drawing pictures of nature. Come, let's make a list of some stories we have read.

The name of the Jātaka events or stories
1.
2.
3.
4.
5.

In this lesson, we will learn about the role of Jātaka stories in building a moral and ideal life and their historical importance. The Jātaka is a book of the Khuddaka Nikāya of the Sutta Piṭaka. In general, 'Jātaka' means 'one who has been born.' But in the Buddhist literature, the word 'Jātaka' has a special meaning. The stories of the past lives of Gautama Buddha are called Jātaka. While preaching, Gautama Buddha used to tell Jātaka stories to his disciples and listeners. In the Jātaka stories, the results of good and bad deeds in the past lives of Bodhisattva are narrated. Gautama Buddha, as a Bodhisattva, was born 550 times. So, there are 550 Jātaka stories. In the Bengali translation of the Jātaka book, 547 Jātaka stories have been collected.

The Role of Jātaka Stories in Developing a Moral and Ideal Life

Morality means living a disciplined and honest life by following rules and principles. Mainly, living honestly is called an ideal life. Everyone respects a person with ideals and principles. Even after their death, people remember them for generations. That is why we should abstain from evil and immoral actions. Nobody likes a person without morals and ideals. Gautama Buddha always advised his followers to live an honest, just, disciplined, and moral life. He used to tell Jātaka stories to explain the results of good and bad deeds, and right and wrong actions. Through these stories, he taught people how to lead a moral and humane life. Jātaka stories inspire people to be virtuous, kind, honest, truthful, forgiving, friendly and helpful. They teach about how to control one's body, speech, and mind. They help eliminate discrimination from the society. They awaken love for life and nature. They teach us to be respectful to other religions and to be amicable towards all living beings. It can be said that Jātaka stories have a great influence in shaping a moral and ideal life. That is why every student should read Jātaka stories and follow their lessons.

Make a list: Let's write good and bad deeds in the table below-

Good deeds	Bad deeds
Always speak the truth	Never tell a lie

Historical importance of Jātaka

In the Jātakas various aspects of ancient India such as politics, economy, society, culture, literature, religion and geography are highlighted. So Jātaka stories are considered as a source or stocktake of ancient Indian history. By reading Jātaka stories, we can also learn that ancient India was divided into sixteen Janapadas or states. In Buddha's era Magadha, Kosala, Vajji, Malla, Vesālī, Rājagaha, Sāvatthī and Vārāṇasī were the powerful states. In the Jātaka there are descriptions of the education system, government system and social customs that existed about two and a half thousand years ago.

In Jātaka literature, there are mentions of different kingdoms, cities, ports, kings, social classes, merchants, monasteries and river systems. The Jātaka present us a true understanding of the social life of ancient India. By reading them, we get a clear picture of the caste system, slavery, clothing, housing, and professions of that time. The Jātaka also provide different types of information about the economy of ancient society. From the Jātaka we learn about tax system, ports, currency system, and social classes and professions. We also learn about the judicial system: how criminals were judged, punished, and who gave the punishments. The Jātakas tell us about religious beliefs, worships, sacrifices, rituals and customs of ancient India. They also describe the education system, what subjects the students studied and how teachers taught. From the Jātaka, we can also learn about the education of women in Buddha's time. All these show that the Jātaka stories are rich in historical information. So, the historical importance of Jātaka is enormous.

Make a list: Let's make a list of the historical information found in the Jātaka.

The Siṁhacamma Jātaka

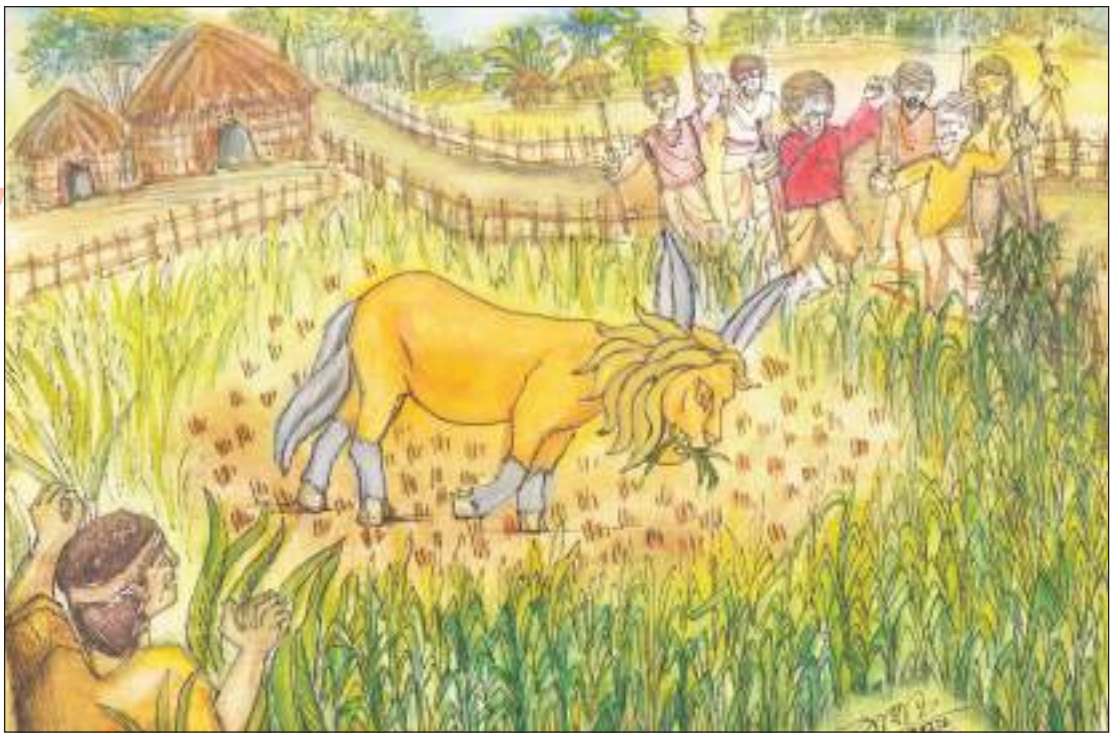
In ancient time, King Brahmadatta ruled Vārāṇasī. At that time, Bodhisatta was born in a farmer's family. He used to work in the fields and live by farming. With his wife and children, he stayed in a small mud house. He sold crops in the market and lived happily with his family. One day, a trader came to that village with a donkey. He carried goods on the donkey's back and sold them off in different places of the village. The trader started living under a tree in the village. Though he used to cook and eat by himself, he was worried about how he could manage food for the donkey.

One day, the trader found a lion's skin on his way. Seeing it, an evil idea came to his mind. He thought, "This is good! If I cover my donkey with the lion's skin and leave it in the farmer's fields, the farmers will take it as a lion. Out of fear, no one will approach to it. The donkey can eat as much as it wants. I will not have to worry about its food anymore."

He did just that. Whenever the trader went to sell goods in the village, he left the donkey in the fields when it felt hungry. The donkey ate to its heart's content. The farmers harvest started getting destroyed. But they did not dare to approach it out of fear. The farmers became very upset. Day by day the farmers started to suffer great losses. Their sufferings knew no bounds. On the other hand, the trader enjoyed this trick a lot.

One day the trader left the donkey in a barley field. The owner of the field noticed the animal and got afraid. He thought it was a lion and did not dare to chase it away. The farmer began to shout loudly in fear. Hearing him, many villagers came running with sticks. Hearing the noise of the people, the donkey became frightened. It started running here and there. Out of fear it cried loudly in its own voice. Hearing the donkey's bray, everyone became surprised.

Bodhisattva was also there. He said, "This is not a lion's roar; this is a donkey's bray. So, it cannot be a lion. A lion does not eat grass or crops. This must be a donkey covered with a lion's skin."The villagers then caught the donkey and removed the lion's skin. They called the wicked trader and judged him for destroying their crops. The trader was convicted in trial and penalized.



Picture 33: Donkey disguised as a lion and the villagers

By reading the Jātaka, we understand that the results of bad deeds are never good. As you sow, so you reap. It is not right to cheat. If you resort to deception and lies, you have to suffer the consequences.

Moral: Cheating does not have good results.

Individual task: Write what you have learned about the consequences of bad deeds after reading the Siṁhacamma Jātaka.

The Mahākapila Jātaka

In ancient time, King Brahmadatta used to rule Vārāṇasī. At that time, Bodhisattva was born a monkey. He was very strong. Becaming the leader of eighty thousand monkeys, he lived in the Himwant province.

At that time there was a big mango tree having many branches on the bank of the river Ganga. The tree had sweet, juicy and very large mangoes. Fruits of one branch of the tree fell on the ground, of two branches near the roots, and of one branch into the water of the river Ganga.

While eating mangoes with his companions Bodhisattva thought, "If ever any mango falls into the river, it may bring danger for us." So he always told the monkeys to pluck the mangoes from that branch before they got ripened.

But on one occasion, by mistake, one mango was left on that branch. The monkeys didn't notice that. It became ripened and fell into the river. The current carried it away.

At that time, King Brahmadatta was swimming in the river with nets tied on both sides. The mango got caught in the king's net. Before returning to the palace when the fishermen pulled the net, they found the mango. They did not know its name. They took it to the king. And the king did not either what fruit it was. He asked, "Who can tell me the name of the fruit?" The fishermen replied, "The forest dwellers might know it."

The king called the forest dwellers. They told him, "This is called a mango." The king then cut the fruit and ate a part of it, gave some to the forest dwellers, and also to others in the palace. Everyone found it very tasty. The king liked it so much that he asked, "Where do these mango trees grow?" The forest dwellers replied, "They grow on the bank of the river in the Himwant province."

Then the king took many boats and went up the river with his army. After many days of travelling, he reached that place. Leaving the boats at the river bank, he camped under the mango tree, ate many delicious fruits, and rested there. The king ordered his army to make fire and watch around the place.

At midnight, when the king and his soldiers were asleep, Bodhisattva came with his eighty thousand monkeys to eat mangoes. They jumped from branch to branch, merrily eating the mangoes. Because of the sounds, the king woke up. The king ordered his soldiers, "Do not let the monkeys escape. I will eat both mangoes and the monkeys!" The soldiers surrounded the monkeys from all sides.

When the monkeys observed this, they began to cry in fear. They tried to escape but could not. At last, they went to Bodhisattva for help. Bodhisatta told them, “Do not be afraid. I will protect your lives.”

There was a branch bent on the mango tree towards the river. Bodhisattva climbed on that branch and jumped strongly to another tree on the other side of the river. Then he carefully measured the distance from that side of the river to the other side in his mind.

Next, he peeled the bark of a tree and thought of making a bridge with it, so that the monkeys could cross the other side safely. He carefully measured how much bark he would need. Then he measured it in such a way that one end would be tied to the tree, while the other end would remain at a distance in the middle. He took the required amount of bark. But he forgot to calculate the amount of bark he would need to tie around his waist.

He tied one end of the bark to a tree on the riverbank and the other end around his own waist. Then he leapt back to the mango tree. But he saw that the bark was a little short. There was a gap left. So, Bodhisattva himself lay down in that empty space and told the monkeys, “Step on my back and cross over to the other side.” One by one, the monkeys stepped on his back and crossed the river safely.



Picture 34: Mahākapila protecting his companions

The monkeys all crossed the river one by one. But at the end was Devadatta. Devadatta was born a monkey at that time and was among those eighty thousand monkeys. He thought, "This is my chance to kill Bodhisattva." So, he ran from far away and stepped on Bodhisattva's back to cross. In the aftermath of Devadatta's action, Bodhisattva's heart was severely hurt, and he suffered badly. He was left alone there.

Seeing this, the king thought, "Even though he was born in the monkey clan, this Monkey King did not think of his own life but helped others." Then the king felt pity for him. He brought him down from the branch of the tree and tried to cure him with great care and service.

The king then asked Bodhisattva, "Why did you help them without thinking of your own life? Who are they to you?" Bodhisattva replied, "I am the king of the monkeys. They were in danger and shaking with fear. It is my responsibility to save them. Even if I lose my life for them, I feel no pain." After saying this, Bodhisattva passed away. The king then performed his funeral rites with due respect. Finally, the king returned to his kingdom with Bodhisattva's relics. He worshipped the relics for seven days and built a Stupa over them. As long as the king lived, he worshipped the Stupa. He ruled the kingdom on Bodhisattva's advice, and worked for the good of his people. One day, the king also died and was reborn in heaven.

Moral: Helping others is the greatest virtue.

Individual activity: Have you ever helped someone? How did you help them? Write about the event.

The Banarendra Jātaka

In ancient time, during the reign of King Brahmadatta of Vārāṇasī, Bodhisattva was born a monkey. He was a man with extraordinary power. He used to live alone on the bank of a river. On the other side of the river there was an island full of mango and jackfruit trees. In the middle of the river, there was a big rock. Every day, Bodhisattva jumped from the river bank to the rock and from there to the island. He ate plenty of mangoes and jackfruits, and in the evening, he came back in the same way.

In that river, a crocodile lived with his wife. Seeing the monkey cross the river every day, the crocodile's wife, who was expecting a baby, wished to eat the monkey's heart. She shared this with her husband. To make his wife happy, the crocodile climbed on the big rock in the evening to catch the monkey.

Bodhisattva was very careful. Every evening before returning, he checked how much of the rock was above the water. That day after wandering for a while, he noticed something strange in the evening- the water had not risen but the rock looked higher than usual. A doubt appeared in his mind. He thought, "Surely, a crocodile is sitting on the rock to catch me."To be sure, he called out, "Oh rock!" There was no reply. Then he said, "Brother rock, why don't you answer today as you usually do?"

The crocodile thought, "The rock must usually answer the monkey. Today I should reply instead." So he said, "Is it you, the Monkey King?"

- Bodhisattva asked, "Who are you?"
- The crocodile replied, "I am a crocodile."
- "Why are you sitting on the rock?" asked Bodhisattva. The crocodile said, "My pregnant wife wants to eat your heart. So I am waiting here to catch you."

Then Bodhisattva said, "Crocodile brother, I will give myself to you. Open your mouth wide and I will jump straight inside. Then you can catch me easily."

When a crocodile opens its mouth wide, usually its eyes becomes closed. Bodhisatta was trying to save himself, the crocodile could not understand that. So he opened his mouth wide and closed the eyes.. At once, Bodhisattva jumped on his head and then quickly leapt across to the river bank. The crocodile was amazed. He said to the monkey, "O Monkey King, if anyone has four great qualities, they can defeat all enemies. These four qualities are truth, patience, sacrifice and wisdom. You have all these qualities. I bow to you." Saying this, the crocodile praised Bodhisattva and went away.



Picture 35: The Monkey King saved himself by wisdom

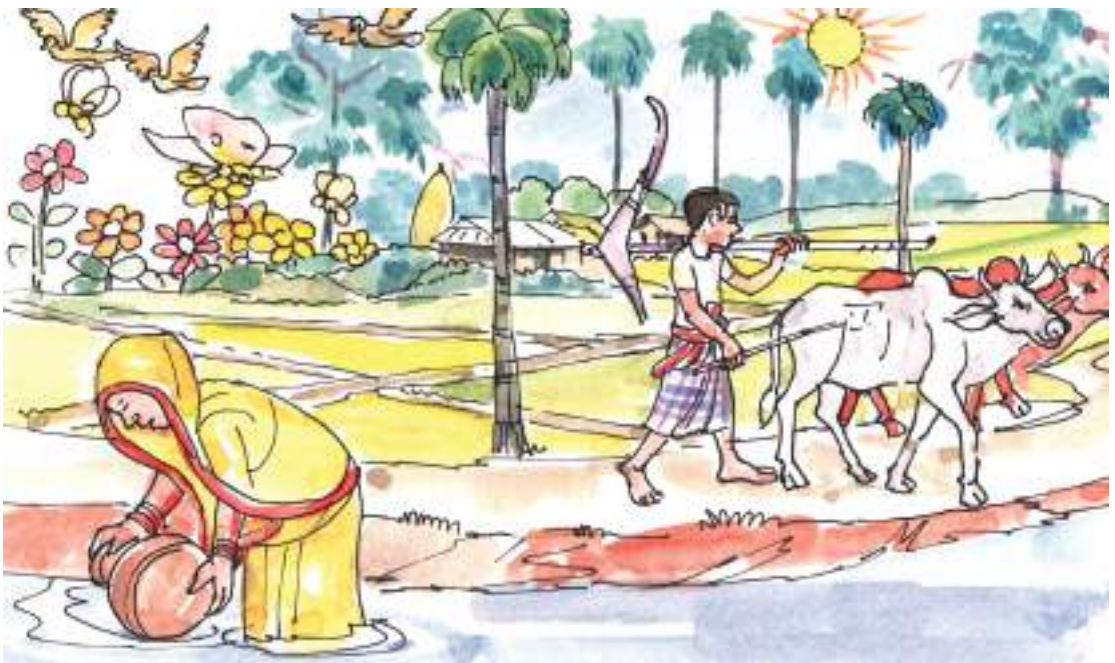
Moral: We should face danger with patience and wisdom.

Individual activity: Describe a dangerous event of your life from which you have saved yourself through wisdom.

The protection of nature and the animal world following the teaching of the Jātaka

Nature and the animal world are complementary to each other. Our livelihood fully depends on nature. That is why it is very important to protect nature and the environment. If nature stays healthy, all living beings stay well, and people will

also be healthy. The birth, attainment of Buddhahood, preaching of religion and Mahāparinibbāna of Buddha had deep relation with the nature. Siddartha Goutama was born in the natural environment of Lumbinī garden under a Sala tree. He gained enlightenment under the Bodhi tree at Bodhagayā . At Sāranātha, under the twin Sal trees, he attained Mahāparinibbāna (Great Emancipation). Buddha's teaching, "May all the living beings be happy", tell us about the safety and right to live for all creatures in nature. From the beginning of his teachings, we see the presence of many elements of nature and environment. In the Vinaya Piṭaka, Buddha asked Bhikkhusaṅgha not to cut trees. In the Banarūpa Sutta of the Sanyutta Nikāya, Buddha encouraged Bhikkhusaṅgha to plant trees. In the Cakkavatti Sutta, while mentioning the qualities of an ideal king, he said that a good king should not only protect his people but also protect forests, animals and birds. Buddha also inspired kings like King Pasenadi of Kosala and King Bimbisāra of Magadha to save natural resources for the future. Because of this, king Bimbisāra stopped animal sacrifices in his kingdom.



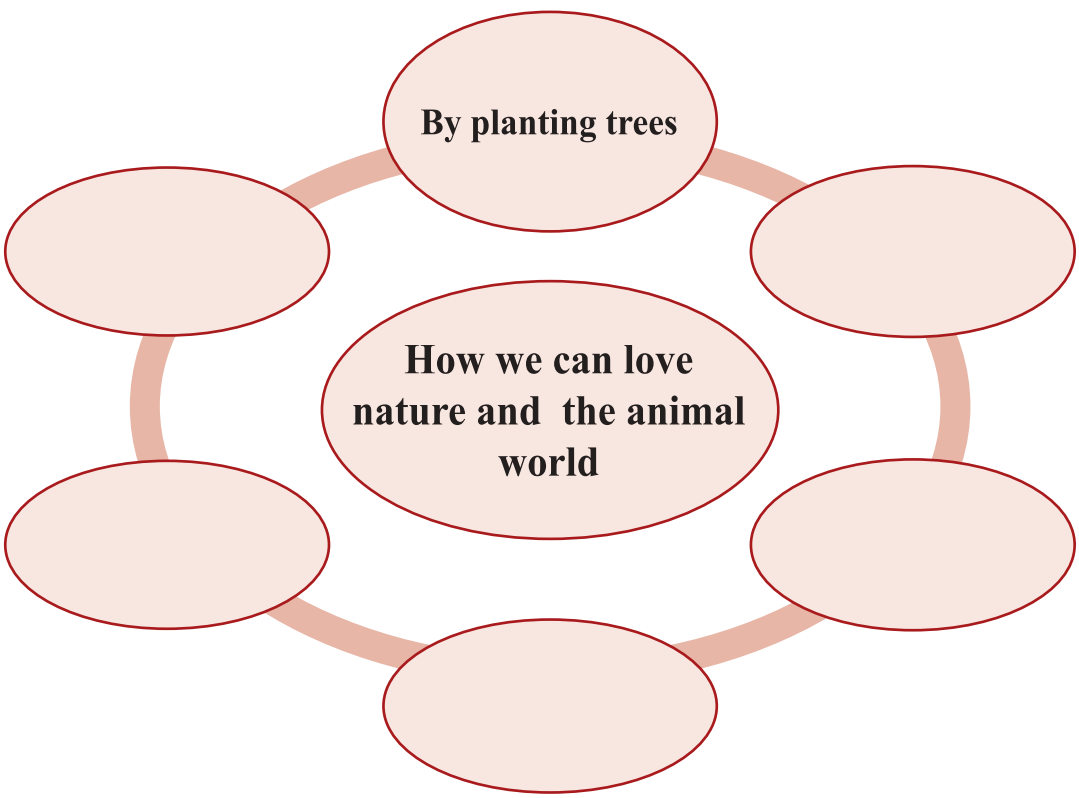
Picture 36: Nature and living beings

From the Jātaka, we learn about the close bond between nature and living beings. In the Jātaka, there are teachings about showing love for animals and nature. They also tell us what duties we have to protect them. From the Siṁhacamma Jātaka we learn that cheating or doing evil never brings good results.

In nature, there are enough resources of food and medicine for life. People grow crops through farming and live by it. We should not destroy the balance of nature. If someone destroys the nature for personal gain, he will also suffer the bad consequences. From the Mahākapila Jātaka, we learn that all living beings depend on nature for living. Just as animals and birds collect food from nature, people also get everything for life from it. If everyone uses the resources of nature properly, there will be no problems. We should be careful while enjoying the gifts of nature. We must also make sure to leave enough for others. We should work for each other's benefit. If we work for the good of living beings, nature and the environment, the earth will be a safe and happy place. From the Banarendra Jātaka, we learn how to face danger with patience and wisdom. By following its advice, we can save ourselves from many dangers and disasters. Human cannot live without oxygen, water, and sunlight. Plants provides us with oxygen and take in carbon dioxide. Plants are our true friends. Therefor, nothing of nature should be destroyed carelessly. It is everyone's duty to protect nature and the environment.

Concept Mapping: Fill in the circles with the right word.

How we can love nature and the animal world-



Poster paper display: Write on a poster paper how you will take care of nature and the animal world in your area and show it.

Exercise

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

1. Why did Buddha tell the Jātaka stories?
   a) To explain the results of good and bad deeds
   b) To explain the results of good deeds
   c) To explain the results of bad deeds
   d) To encourage the bad deeds
2. In the Jātaka, which life of Gautama Buddha is described?
   a) Future b) Present c) Past d) Present-Future
3. How many Jātaka stories are there?
   a) 560 b) 550 c) 551 d) 501
4. In the Siṁhacamma Jātaka which animal helped the merchant?
   a) Horse b) Dog c) Cow d) Donkey
5. In the Banarendra Jātaka, how many qualities of the monkey were mentioned?
   a) Four b) Two c) Five d) Seven

B) Fill in the gaps:

1. The Jātaka is a book of the Khuddaka Nikāya of the _____
2. An ideal person is _____ by everyone.
3. Ancient India was divided into_____ states.
4. In the Siṁhacamma Jātaka, Bodhisattva was born in a _____ family.
5. We should face _____ with patience and wisdom.

C. Match the right column with the left:

Left column	Right column
1. During preaching, Gautama Buddha used to tell his disciples and listeners	a) sold them at different places of the village
2. Jātaka is	b) gave lessons for building moral and human life
3. Through the Jātaka, Buddha	c) depend on each other
4.The merchant carried goods on the donkeys back and	d) the Jātaka stories
5.Nature and the animal world	e) full of historical information

D) Choose the Correct/Incorrect statement.

1. The advice of the Jātaka helps people to become disciplined, kind and moral.
   Correct/Incorrect
2. In the Mahākapila Jātaka, Bodhisattva was born in a farmer's family.
   Correct/Incorrect
3. The Jātaka has a great influence on building a moral and ideal life.
   Correct/Incorrect
4. From the Banarendra Jātaka, we learn "Unity is strength." Correct/Incorrect
5. In the Jātaka stories, we learn to show love for living beings and nature.
   Correct/Incorrect

E) Answer the following questions in short.

1. What is called Jātaka?
2. Write in short the role of Jātaka in building a moral life.
3. In the Banarendra Jātaka, how many qualities of Bodhisattva in monkey form are mentioned and what are they?
4. In the Siṁhacamma Jātaka, what result did the merchant get for his actions?
5. Write how you will follow the teachings of Mahākapila Jātaka.

F) Answer the following questions in brief.

1. Describe the historical importance of the Jātaka.
2. Explain the subject matter of the Siṁhacamma Jātaka.
3. In the Mahākapila Jātaka, how did Bodhisattva save the lives of his companions?
4. Describe how to face danger on the basis of Banarendra Jātaka.
5. Explain the importance of protecting nature and living beings in the contxt of the Jātaka.



THE END

Academic Year 2026, Class Five–Buddhist Religion Studies

‘May All The Living Beings Be Happy.’

– Gautama Buddha



National Curriculum and Textbook Board, Bangladesh

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