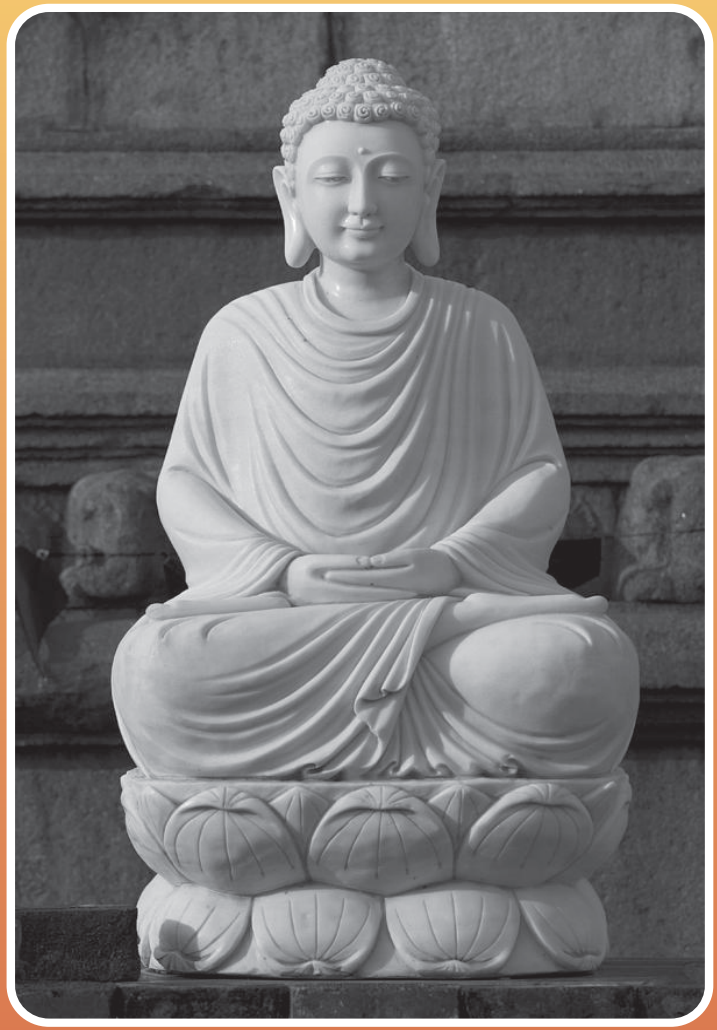
Buddhist Religion Studies

Class Six



National Curriculum and Textbook Board, Bangladesh

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Buddhist Religion Studies

Class Six

Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adhering to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Buddhist Religion Studies, designed in the light of the National Curriculum, is enriched with contents and information suitable for their age. The textbook includes illustrations, tasks, and exercises related to contents to engage students in learning and make the field of study practical. Students will be inspired deeply by the ideals and morality of religion in studying the textbook. As a result, knowing about Gautama Buddha's Ahimsa (free from malice), amity, and compassion, means to a moral and righteous life, Buddhist philosophy, culture and tradition, they will be able to make their life beautiful and caring. It is hoped that the students will be able to lead a religious life as well as be aware of their responsibility and duty in performing religious rituals and will be inspired by the spirit of universal welfare, patriotism and tolerance.

It may be mentioned here that due to the changing situation in 2024 and as per the needs, the textbook has been reviewed and revised for the academic year 2026. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2025

Professor Robiul Kabir Chowdhury
Chairman (Additional Charge)
National Curriculum & Textbook Board, Bangladesh

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Chapter One

Gautama Buddha's Love for All Living Beings

Gautama Buddha was born more than twenty five hundred years ago from today. He was the founder of Buddhism. The followers of his religion are called Buddhists. We are the followers of Buddhism. In his childhood Gautama Buddha was known as Siddhartha Gautama. After attaining supreme enlightenment he became famous as Gautama Buddha. From his very early life Gautama Buddha had immense sympathy for all the living beings. He used to love all the living beings irrespective of small or big. His nursing and care saved many creatures from death. Many legends about Gautama Buddha's sympathy and love for living beings are available in books of *Tripitaka* In this chapter we shall read about Gautama Buddha's love for living beings.

At the end of this chapter we shall be able to -

- Explain Buddha's love for living beings.
- Narrate the stories about Buddha's love for living beings.

Lesson: 1

Introduction to Gautama Buddha

Siddhartha Gautama was born in 623 B.C. at *Lumbini kanan* of *Kapilavastu*. The name of his father was *Shuddhondana* and his mother was *Mahamaya*. They were the king and queen of *Shakya* Kingdom. The mother Queen *Mahamaya* died just after seven days of the birth of *Siddhartha*. Then the Queen *Mahaprajapati Gautami* took the responsibility of bringing up *Siddhartha*. She was the sister of the Queen *Mahamaya*. As he was brought up by his step mother *Mahaprajapati Gautami* the other name of *Siddhartha* was *Gautama*. He was born in the *Shakya* Dynasty, therefore he was also known as *Shakya Singha*.

Many astrologers came to the royal palace hearing the news of the birth of *Siddhartha*. They found thirty two very good omens in the baby *Siddhartha* and predicted, the Prince will be either a sovereign king if he remains at home, or the wise Buddha if renounces the world. However, only the sage *Asita* told that the prince will be the wise Buddha.

Gradually, *Siddhartha* was growing up under the immense love and care of the Queen *Mahaprajapati Gautami* and the king *Shuddhondana* The King appointed a number of scholars, thoroughly versed with various scriptures, as the teachers of the Prince. He acquired expertise in various types of calligraphy from them. Later he acquired skills in riding horse, driving chariot, sword fighting, art of warfare and many other learning areas. The *Guru* was surprised to observe the intelligence, merit and the power of recollection of the Prince. Within a few days the Prince became an expert in all scriptures and fine arts.

Thus in the royal environment the Prince grew up to adolescence. But from this adolescence period he was indifferent to all the royal pomps and pleasures. Very often he was seen absorbed in deep contemplation in solitude. The king *Shuddhondana* became anxious to see the Prince, indifferent to the pleasure and luxury and was spending days with great uneasiness remembering the prophecy of the astrologers. Gradually, the Prince grew into a young man. But the King noticed that the Prince was growing to be indifferent day by day. To make the Prince absorbed in pleasure and luxury the King ordered to arrange all kinds of merriments and recreations. But nothing could attract the prince. At last the King consulted with his Ministers. The Ministers advised him to marry off the Prince to lead him to the worldly affairs. So *Siddhartha* married to *Jashodhara* through weeklong festivity. *Jashodhara* was also known as *Gopadevi* .

The spirit of renunciation that started from the early boyhood in the mind of *Siddhartha*, increased more in his youth. *Siddhartha* had no peace of mind even in the abundance of pleasure and luxury inside the palace. Once he felt the desire of city-tour. Knowing the desire the King announced the Prince would go on a city-tour and also ordered to clean all the roads and streets of the city. He also gave instruction that there should be no unpleasant objects to the sight of the Prince during travelling. The streets were cleaned and beautifully decorated according to the King's order. The Prince went out for the city-tour. At the first sight of the beautifully decorated city, the Prince felt that there was no suffering, pain or distress in the world. But after proceeding for a while the Prince saw an aged, feeble man with curved body walking with great effort supporting on a stick. *Siddhartha* said to the chariot-driver *Channa*, 'Who is he?' *Channa* said, 'An old man.' *Siddhartha* said, 'Shall all of us be old?'

Channa replied. "All of us will be old; this is the law of the world". Hearing this became sad and went back to the palace.

Next day, he again went out for city-tour. On the second day he saw a suffering sick person. Siddhartha asked *Channa* the cause of his suffering.

Channa informed him that this person was sick. Anybody can be sick of diseases at any time in life. *Siddhartha* went back to palace with depressed mind.

On the third day *Siddhartha* again went out for city-tour. He saw four persons carrying a dead body and a group of people were following them crying and lamenting. To his query *Channa* said, "All living beings must die. Nobody can avoid death. Age, disease and death are the ultimate fate of all living beings." With a depressed heart *Siddhartha* returned to the Palace again.

On the fourth day *Siddhartha* again went out for city tour. That day he saw a saint

wearing yellow robe, looking calm and dignified passing by slowly. As Siddhartha wanted to know about him, *Channa* said, "He is a chaste man free from all the bondage of life, seeking for ultimate peace by giving up all pleasure and luxury." Listening to *Channa*, *Siddhartha* became happy and went back to the palace with a determination to leave home.



Siddhartha's perception of Four Observances

Siddhartha was very worried about his renunciation. At that time he got the news of the birth of his son. Hearing the news anxious *Siddhartha* said,

"*Rahu* has been born, bondage has been created".

So the son was named Rahul. After the birth of his son *Siddhartha* was determined and said to himself, 'I'll leave this home soon giving up all the bondages.



The last glance of *Siddhartha* at *Gopa Devi* and the son asleep

Gradually he attained the age of twenty nine. It was the full moon of the month of *Ashara*. All were asleep inside the palace. At the time of departure *Siddhartha* entered into the room of *Gopa* to see her and the beloved son for the last time. He found *Gopa* with the infant son in her bosom in deep sleep. Once he desired to take the baby on his lap with affection. Immediately after he thought, if he took the baby in his lap the mother might wake up. In that case his departure might be stopped. So he came out of the room of *Gopa* silently controlling himself.

Afterwards, he instructed the chariot- driver *Channa* to bring the horse *Kanthaka* . *Channa* came with *Kanthaka* , and both of them left home riding on the horse. According to Buddhist literature this departure of *Siddhartha* is called '*Mahabhunishkramana*'. After crossing the River *Anoma Siddhartha* asked *Channa* to go back with *Kanthaka*. *Channa* loved *Gautama* very much. He felt very sad. *Siddhartha's* favourite horse *Kanthaka* died there on the spot out of grief. *Siddhartha* reached *Vesali* on foot. He learned about *yoga*, meditation from the sages *Alara Kalama* and *Ramputra Rudraka* . But he wasn't satisfied. From there he went to *Rajageha*.

And then from *Rajageha* to the village *Senani* of *Uruvela* which was on the bank of the river *Nairanjana.* Here under the great banyan tree he started his hard meditation and spiritual endeavor. Six years passed in his meditation. At last on the full moon of *Vesakha* he achieved the supreme Enlightenment. Since then he is known as Buddha in the world. He was thirty five years old then.



Buddha preaching his religion to the five disciples

After achieving Enlightenment, Buddha first proclaimed his religion to the five disciples in *Saranath.* This is known as '*Dhamma chakka pavattana sutta* '. Buddha proclaimed his religion for the next forty five years to end the sufferings and prevail peace towards all the living beings.

At the age of eighty, Buddha achieved '*mahaparinibbana*' at the *Shalbana* of *Kuahinara.*

Exercise

What are the '*Cari Nimittas'*?

Lesson: 2

Gautama Buddha and his love for all living beings

The love for all living beings has been given the utmost importance in Buddhism. Gautama Buddha's life is full of love for all species. Buddha had immense love not only for human beings but also for all species in the world. 'May all the living beings be happy' is the most significant prayer of the Buddhists. Buddha has announced his love for all living beings in all his speeches. Every Buddhist must obey the '*pancasila*'. The first sila of *Pancasila* is - 'I am taking this vow that I shall abstain myself from killing living creatures'. This *sila* does not only express immense love for all kinds of creatures but also inspires us to protect all kinds of creatures. That's why we should not kill or prey an any creatures such as lion, elephant, deer etc. A story of Buddha's love towards all living beings is described below-

Siddhartha and the Swan

This is an event of his boyhood. One day *Siddhartha* was sitting in his garden all alone. A flock of white swans were flying in the sky. Suddenly a swan with an arrow on its heart fell right on his feet. The swan, wounded by arrow, was crying in pain. Siddhartha carefully took the swan on his lap. He pulled out the arrow from its body and gave proper medicines on its wound. With his utmost care soon the swan got well. Tears gushed out from the two eyes of the swan and it stared at *Siddhartha* in gratitude. Right then *Siddhartha's* cousin *Devadatta* appeared. And said that he should be the owner of the swan since his arrow had hit the swan. *Siddhartha* refused to give the swan back to *Devadatta* saying that

"Brother, the one who has saved life has more right over it than the one who has taken it. The bird was wounded but alive. I have saved its life. So the swan is mine. I can give you this *Sakya* kingdom yet I will not give the swan to you.'

Then *Siddhartha* let the swan fly free in the sky.



Siddhartha is nursing the wounded swan

Exercise
Who is the owner of the wounded swan?
Give your opinion.

Lesson: 3
Benevolence of Buddha

The meaning of the Pali word 'metta' in English is benevolence, friendship, loving kindness, love, good will etc. Benevolence is a natural instinct or impression of human being. This is the opposite of jealousy or envy. Envy and jealousy create doubt and hatred between each other. In the consequence, the fire of envy burns in our heart. Then the mind of the human being becomes more dangerous than any ferocious animal. So he cannot hesitate to commit any crime like murder even. Benevolence makes mind kind, peaceful and free from jealousy. Goodwill drives away the anger, envy and ill notions, besides it awakens love and humanity towards all. Buddha said, 'Win anger through benevolence, win dishonesty through honesty, win misery through sacrifice and win the liar through truthfulness.' Buddha has also said, 'Show love and affection towards all the living beings as the mother protects her son's life sacrificing her own life.' A story about the benevolence of Lord Buddha is given below.

Gautama and a baby goat

One day, after the renunciation *Siddhartha Gautama* was going to *Vesali* from *Rajageha*. On the way he was attracted by the crying of a baby goat. Taking the baby goat on his lap he asked the shepherd,

"Where are you taking them?" The shepherd said, "I am taking these to the Royal Palace. Thousands of goats are to be sacrificed for gods in a gala ceremony."

The King *Bimbisara* arranged this ceremony in the hope of getting a son. He announced by kettle-drum throughout the country that all must bring their goats to the Royal Palace. Hearing this from the shepherd *Samanera Gautama* decided to go to the ceremony. He could not take it easily that the land of ritual would be flooded with the blood of so many innocent animals. There was a temple in front of the Royal Palace. The sacrificing ceremony was arranged in front this temple. The priests were reciting mystical verses. The sound of their recitation was suppressed by the crying of the goats. In this situation *Siddhartha Gautama* entered into the place of the great offering ceremony with the baby goat in his lap. Seeing him the King became glad. The King said,

"How fortunate I am that this young sage is also participating in my caremony."

Looking around for a while *Siddhartha Gautama* said to the King, "O great King, I have a prayer to you." Then the King said, "Tell me your prayer please. I will try my best to fulfill your prayer."

Then *Siddhartha Gautama* said,

"I want to save the life of these baby goats."

The King said,

"I have arranged this great offering ceremony according to the religious provision in the hope of getting a son. One thousand goats will be slaughtered here for sacri-fice. Do not spoil my offering ceremony."

Siddhartha Gautama said, "Oh great King, I don't want to spoil your religious cere-mony of offering. If your god is not satisfied without blood, then sacrifice me instead of these baby goats. For this you don't have to face the sin of homicide because I am willingly sacrificing myself." Gautama again said to the King *Bimbisara*, "Oh great king, listen to the crying of the baby goats. Your god will be more pleased to get human being instead of the animals. Therefore sacrifice me. Through this, offering will be done; the baby goats will have also been saved." Saying this *Samanera Gautama* set free the baby goat from the altar and got ready to sacrifice himself.



Siddhartha is praying for the life of the baby goat in exchange of his life

Seeing this everybody became astonished. The priests stopped their recitation. Then a great change happened in the mind of the King *Bimbisara.* The King said, "Oh wise sage! I was misguided by vanity of aristocracy. You today showed me the way of truth. I am grateful to you." Saying this King ordered to set free all the goats and to stop killing the animals for religious offering in his kingdom forever.

Exercise

How did the baby goats get back their lives?

Lesson: 4

Gautama Buddha and the doctrine of Nonviolence

Buddha was the speaker of nonviolence. That is why Buddhism is called the religion of nonviolence. Generally the word nonviolence means not to be violent, to give up violence by body, mind and speech, not to do harm to anybody, to keep away from killing animal, to save all living beings, to show humanity, softness, kindness, compassion etc. Buddha said, "It is not enough to love oneself only, we should love all the living beings." Buddha initiated this doctrine. Here is a story about nonviolence.

The old mother and the wife

It was a story of long ago. There was a woman named *Katyani* who lived in a village. She had only one son. The son was very dear to her. She brought up him with great affection. The son used to take care of the aged mother. He used to feel the problem of his mother as his own. It can be said that the son used to take care of his mother very well. Thus both the mother and the son were passing days happily. One day the mother thought 'how long I will be alive'. Thinking that she got the son married to a beautiful bride. Even after marriage the son used to take care of his mother same as before. To see such love towards mother, the beautiful wife felt very jealous. But she could not show the jealousy to her husband. The jealousy of the wife was increasing day by day. She used to quarrel with her husband out of jealousy. One day during quarrel the wife said to the husband, "It is not possible for me to live with your mother. Ask her to leave or I will leave you."

In order to satisfy his wife the son against his will said, "Mother! You quarrel with my wife every day. You may go away anywhere you like." Being sad, the mother took shelter in a relative's house. She managed her livilihood by working hard day and night.

One day the wife gave birth of a son. Hearing the news the mother became very happy. But it hurt her feelings. She thought, 'I haven't seen my grandson yet. I have been driven out of my house without any fault. Is there no justice in the world?' So she grieved over it. The mother decided to worship. For this she decorated flowers, water, incenses and candle light on a plate. Meanwhile *Indra,* the king of gods, saw how helpless the mother was and so he appeared in the disguise of a *Brahmin.*

Brahmin said, "What are you doing old lady?"

The mother replied, "I'm worshiping."

Then the mother explained everything about her son and daughter-in-law to *Indra,*

Indra told her not to worry and that her son and daughter-in-law's mind would be

changed very soon because they had a son too. Then he told her that he was *Indra,* the king of gods. Then he told her to go home.

The mother paid her tribute to *Indra* and left for home. By this time her daughter-in-¬law did not have the violent attitude any more. She was not angry anymore. When the mother was half way home she saw her son and daughter-in-law were coming to her along with her grandson. The son gave the grandson to his old mother. They both told her, 'This is your grandson.' The daughter-in-law apologized to her. They took their old mother home. They forgot violence and started living peacefully and happily.

Exercise

Write the meaning of the word 'nonviolence.'
Describe the bad effects of violence.

Sample Questions

Multiple Choice Questions

1. At what age did *Siddhartha Gautama* attain Buddhahood?

   a. 29 b. 32 c. 35 d. 45

2. The principles of non-violence of Buddha are included of-

   i. Compassion for living beings
   ii. Showing respect and devotion to the *Guru*
   iii. Treating everyone with kindness

   Which of the following is correct?
   a. i and ii b. i and iii c. ii and iii d. i, ii and iii

Read the following passage and answer questions 3 and 4:

Ripon Barua and Suman Barua are stepbrothers. Although Ripon Barua is quite wealthy, his brother Suman Barua is comparatively poor. Because of this, Ripon Barua and his wife treat the members of Suman Barua's family with contempt and behave unkindly towards them. Suman Barua feels deeply hurt by their behavior. Even though the neighbors encourage him to protest, Suman Barua chooses not to get involved in any quarrel or conflict. Instead, he remains patient and wishes well for them.

3. Which aspect of the Buddha's principles has been violated in Ripon Barua's behavior?

a.The principle of non-violence b. Love for living beings
c. Showing friendship d. Four reasons

4. What reflected in Suman Barua's behavior-
i. The Buddha's principle of showing friendship has been reflected
ii. Ripon Barua has the possibility of behavioral change
iii. The Buddha's principle of non-violence has been reflected

Which of the following is correct?
a.i and ii b. i and iii c. ii and iii d. i, ii and iii

Creative Questions

1. Vijay Chakma saw an injured street child and quickly took him to the hospital. He took all the necessary measures for the child's treatment and made the child fit. On the other hand, Bimal Barua, a 6th grade student, is quite restless and angry in nature. He often quarrels and fights with the boys around his natives. His parents are quite embarrassed about the complaints regarding him from others.

a. What did Siddhartha see on the fourth day of his city tour?
b. How did the attitude of the old woman's son and wife change?
c. Which quality of Siddhartha has developed in Vijay Chakma's behavior? Explain.
d. Analyze the impact of the quality in social life by mentioning the qualities of Buddha which lack in Bimal Barua's behavior.

2. **Instance-i**

At the last rites of Ratan Barua, a respected monk preached - 'Everything in the world is impermanent and painful. The birth ultimately leads to death. Nobody can stop death'.

Instance-ii

Joy Chakma went to *Rajban Vihara* and was fascinated by the *Pindacharana* of the *Bhikkhu Sangha* (monks)' recitation of the *Sutras*. He felt a change within himself. At one point, he became averse to the worldly life. With the permission of his parents, he left the worldly life and became a monk.

a. What did *Siddhartha Gautama* attain on the full moon day of *Baisakhi*?
b. Why should we practice compassion towards all living beings? Explain.
c. In instance-i, which incident of the *Chari Nimittas* of the textbook is indicated in the teachings of the venerable Monk *(Bhanta)*? Explain.
d. In instance-ii, analyze the results of the path followed by Joy Chakmafrom religious point of view.

Short Answer Questions

1. Why is *Siddhartha* called *Gautama*? Explain.
2. What education did Siddhartha receive? Write them.
3. What is the *Dharmacakra Pravartan Sutra*? Where did Buddha preach the *Dharmacakra Pravartan Sutra*?
4. Why is Buddhism called the religion of non-violence? Explain.
5. What did *Siddhartha* see on the fourth day of his city tour? What were *Siddhartha's* thoughts about it?

Chapter Two
Vandana

Vandana or Prayer is one of the daily activities of the Buddhists. Prayer is a process of recalling and following the good virtues. The religious, the wise and the virtuous persons are worthy of prayer. The human mind is always involved in the sin of greed-jealousy and follies. Prayer drives away the darkness of mind and awakens the respect towards Three Gems *(Triratana)*. Buddha said that it is possible to cross the great flood by respect. As the milk of mother is essential for the growth the of the human child, so is prayer necessary to achieve widening of heart. In this chapter we shall read about the merits, rules of *vandana*, the verses to prayer *dantadhatu*, *Sapta Mahasthana* and mother and father.



The devotees at prayer

At the end of this chapter we shall be able to-

- Say about Prayer.
- Describe the rules of Prayer.
- Explain the merits of Prayer.

Lesson: 1
Prayer and the Merits of Prayer
Prayer

There are various meanings of the word 'Prayer', such as adoration, veneration, salute, respect, devotion, submission, offer, respect, prayer, service, praising songs, paying tribute etc. Basically paying tribute and showing respect to the elders as well as praising the elders and the wise are known as Praying.

The word 'Buddha' means wise. He was a human being. He is known as the Enlightened Man. Besides, he had infinite virtues. That is why we Pray to Buddha. The objectives of Prayer are to praise the infinite virtues of Buddha, paying respect and following the values of Buddha which can help us to build a beautiful life.

We not only pray to Buddha, but also pay tribute to the Religion (Dhamma initiated by Lord Buddha. We pay tribute to the great '*Sangha*' established by Buddha. We pay tribute to Buddha's 'tooth relic'. We pay tribute to the seven great places. We pay tribute to '*Bodhi Tree*', '*Cetiya*' and different holy places. We pay tribute to our parents. Praying is a daily activity of Buddhists.

We can pray in Vihara or at home in front of Buddha's statue. If *Vihara* is near to home, it is better to offer prayer in *Vihara*. If *Vihara* is far from home, we should go there sometimes. It is good to pray with parents, siblings, cousins and friends.

These types of worships are called group prayers. Group prayers strengthen mutual relationship, sympathy and friendship and increases adoration.

The Merits of Prayer

The impact of prayer in human life is infinite. There are many merits of prayer. Mind is purified through prayer, merit is achieved through prayer. Holy conscience is achieved through prayer. Restless mind becomes peaceful and controlled. Greed, envy and addiction go away. Prayer helps us to get rid of bad and illegal works. Prayer stops us from telling lies and inspires to speak the truth. Honest thoughts come to mind. It inspires to do good works. It increases memory and diligence. It makes us interested to help others. Through prayer one can achieve good moral character. One can find happiness in both here and in the next world. Prayer arouses the friendliness in our heart. Thus to build a happy and beautiful life it is necessary to pray every day.

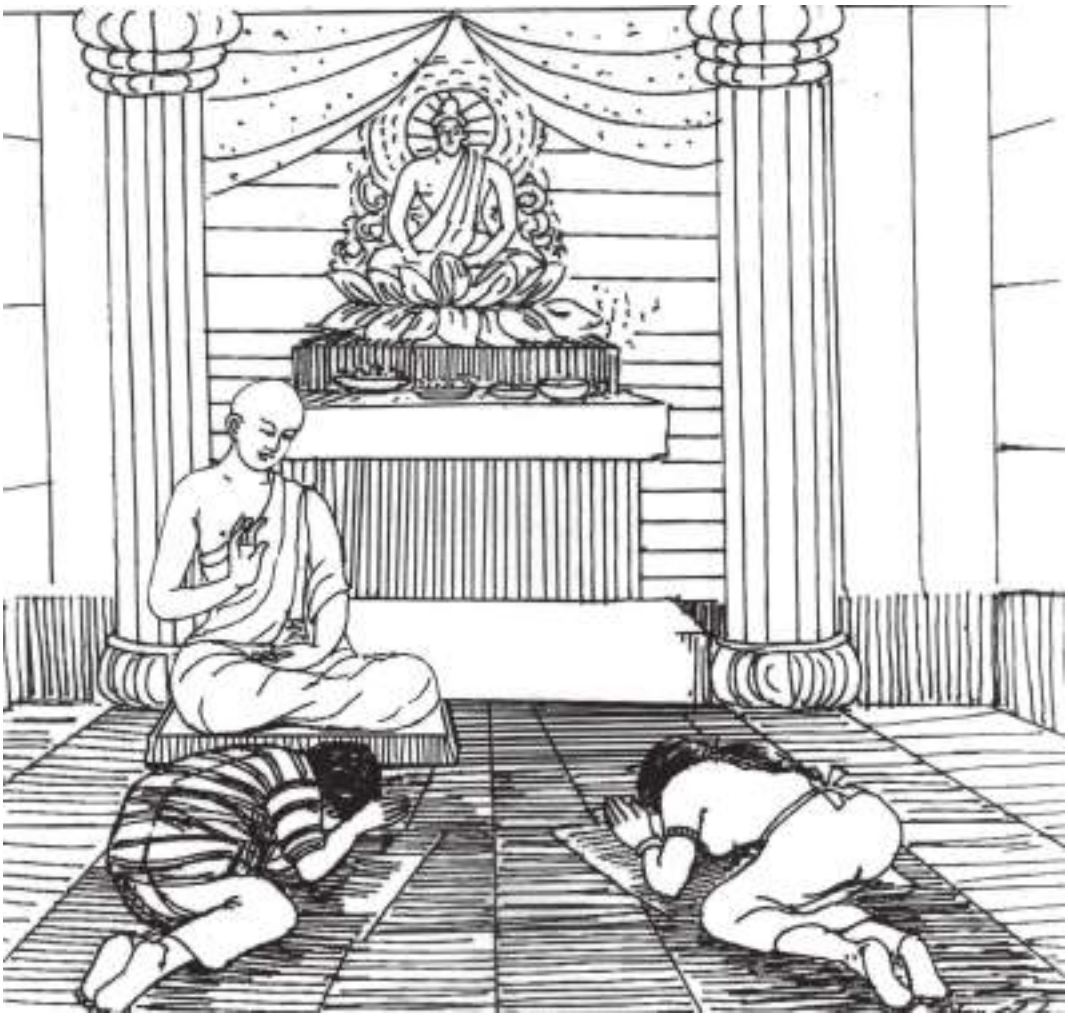
Exercise

Explain the meaning of the word 'worship' (Vandana).

Lesson 2

The rules of prayer

We have to follow some rules before and while praying, such as: face, hands and feet should be washed properly before prayer. Neat and clean clothes should be worn. This way both mind and body get purified. Praying with pure mind and body increases concentration. While praying one should kneel down in front of Buddha's statue or picture. Then enclosing two hands the verses of the prayer are recited with deep concentration. The recitation should be clear. One has to submit with devotion by touching forehead on the ground every time after the recitation of each verse.



Girls and boys are offering tributes.

Now we shall learn the prayers of holy tooth relic of Buddha, *Sapta Mahasthana,* and mother and father.

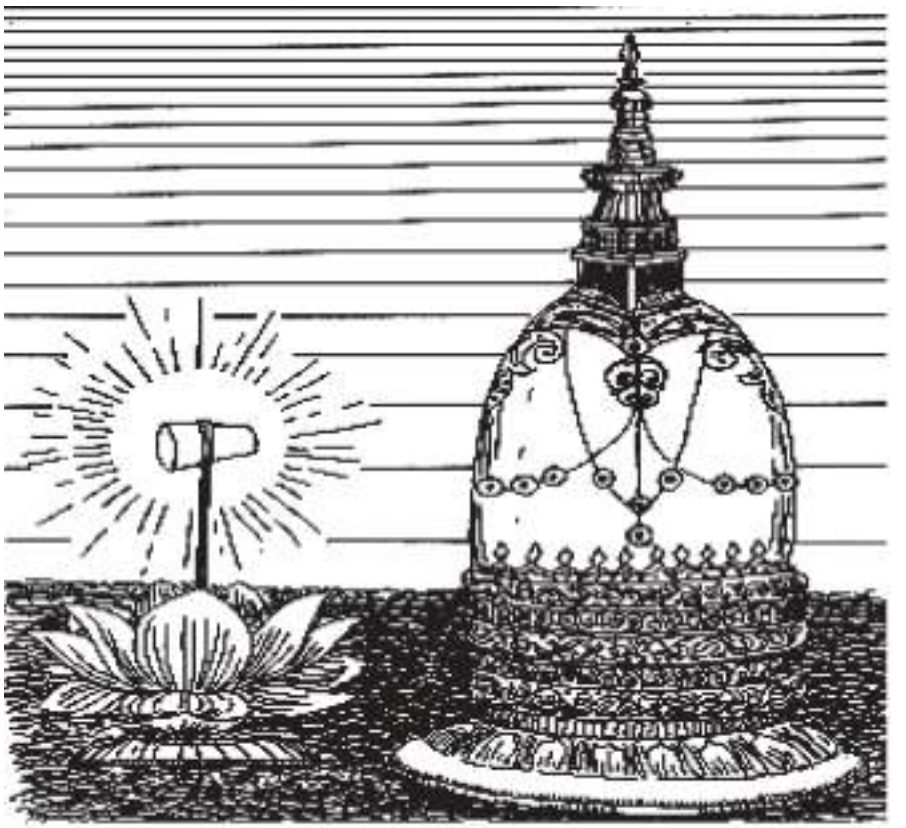
Lesson: 3

Homage to the Holy Tooth Relic

Buddha's different relics and bones are very sacred to the Buddhists. Tooth relic is one of them. It is known that Buddha's tooth relics are kept carefully in four places. The prayer of tooth relic in Pali is stated below:

Ekā dāthā Tidasapure, eka Ṇagapure ahu
Ekā Gāndhāra visaye, ekasi puna Sihale,
Catasso tā mahādathā Nibbana rasādıpika
Pujita naradevehi, tapi vandami dhatuyo.

Translation: Buddha's one tooth is in *Tridashalaya*, one is in *Nagalok*, one is in the kingdom of Gandhara, one is in Sinhala Island. These four great teeth give the taste of *Nirvana* and are worshipped by man and gods. I am also praying to those four teeth relics with great respect.



Buddha's tooth relic preserved in casket

Exercise:
Recite the prayer of tooth relic in a group. (Group work)

Lesson:4

Tribute to the Seven Great Places:

After attaining Enlightenment, Buddha stayed in the seven places around Bodhi Tree for forty nine days. In those days sometimes he was in meditation. Sometimes The walked around. Sometimes he thought about the new religion innovated by him. All these seven places around Bodhi Tree have been identified. These seven places are called the Seven Great Places. The seven great places are:

***Bodhi Palanka*:** The seat where Buddha was sitting while attaining Enlightenment is called *Bodhi Palanka.*

***Animesha Place*:** *Animesha* place is situated a little bit north-eastern corner of *Bodhi Palanka.* Buddha stared at the *Bodhi* Tree unblinking for seven days to thank Bodhi Tree from this place. So this place is known as *Animesha Cetiya.*

***Cankramana Place*:** The place in between *Bodhi palanka* and *Animesha* place is known as Cankramana Place. Buddha had done Cankramana Place walking here. That is why it is called *Cankramana* place.

***Ratna Ghara*:** *Ratna ghara* is placed direct in the north-west side of the Bodhi Palanka. Buddha did meditation in this piace.

***Ajapala Nyagrodha*:** This is situated straight to the east side of *Bodhi* Tree and to the south of the *Animesha* place. The shepherds used to sit here. That is why it is known as the *Ajapala Nyagrodha*. Buddha did meditation here.

Mucalinda Place: This is in the south-east side of *Bodhi Palanka*. This was the home of *Nagaraja*. While Buddha was meditating here, *Nagaraja* protected him. from mosquitoes, flies, storm, rain etc. by wrapping around his body.

***Rajayatana Place*:** This is a little bit south-east side of *Bodhi Palanka* and to the north of *Mucalinda* place. This is known as *Rajayatana* place because there was a hilly tree called *Rajayatana*. Buddha also meditated here for seven days.

These seven great places associated with Buddha's memory are very dear to Buddhists. That is why Buddhists pay homages to these seven great places. The seven great places prayer is stated below:

Pathamam Bodhipallagkam, dutiyam Animisamping ca
Tatiyam Cagkamaṇam settham, catuttham Ratanagharam
Pajcamam Ajapalanca, Mucalindanca chatthamam
Sattamam Rajayatanam, vande tam Bodhipadapam.

Translation: Firstly to the *Bodhipalanka*, secondly to the *Animesha* Place, thirdly *Cankramana* Place, fourthly to the *Ratana Ghara* place, fifthly *Ajapala Nayagrodha* tree, sixthly to *Mucalinda Mula,* and seventhly to *Rajayatana* along with the Bodhi-tree , I am paying homage with due respect.

Exercise

What are the seven great places?

Lesson: 5

Tribute to Mother and Father

Mother and father are most adorable to the children. Without mother and father we could not be able to see the beauty of the world. The affectionate mother suffers unlimited by carrying offspring for ten months. Then she shows the light to them. The father with great love and affection nourishes and looks after the sons and daughters. The parents always wish welfare to their offsprings. The Buddhists pay tributes with great respect to these great well wishers. The verses of tributes to mother and father are given below:

Matri Vandana (Tribute to Mother)

Katvaña kāye rudhiraṃ khiraṃ yā sineha puritā

Payetvā maṃ saṃvaddhesi vande taṃ mama mātaraṃ.

Translation: I am paying tribute to the loving mother who nourished me with her breast milk that sprang out of her blood and affection.

Pitri Vandana (Tribute to Father)

Dayāya paripuṇṇova janako yo pitā mama

Posesi buddhiṃ kāresi vande taṃ pitaraṃ mama.

Translation: I am paying homage to the father who is full of kindness, nourished me and helped me to expand knowledge and intelligence.

Exercise

Recite the verses regarding tribute offering to mother and father (Group work).

Sample Question

Multiple Choice Questions

1. What is the meaning of the word 'Buddha'?
   a. Wise b. Greatly Wise
   c. Worldly Knowledgeable d. Great Man

2. Under the influence of collective vandana-
   i. Relationships deepen
   ii. Mind becomes calm and pure
   iii. Hereafter merit is attained

Which of the following is correct?
   a. i and ii b. i and iii c. ii and iii d. i, ii and iii

Read the following stem and answer questions 3 and 4:

Ratan Barua often goes to the *Bihara* (monastery) with his family on *Ashari Purnima* and pray to Buddha first. Then, after paying homage to the Buddha, they receive the *Panchasila* together. However, his brother Sushil Barua worships and pays homage to the places where Buddha stayed for fifty-nine days after attaining Buddhahood.

3. What type of worship does Ratan Barua's activities include?
   a. Individual *Vandana* b. Collective *Vandana*
   c . Dantadhatu *Vandana* d. Sapta Mahasthan *Vandana*

4. In the activities of Sushil Barua-
   i. Infinite respect and devotion towards Buddha is manifested
   ii. Spiritual and mental peace is attained
   iii. The worldly and otherworldly well-being of parents is achieved

Which of the following is correct?
   a. i and ii b. i and iii c. ii and iii d. i, ii and iii

Creative Questions

1



Picture 1



Picture 2

a. Where are the relic of the Buddha's great tooth, worshiped by humans and gods, preserved?

b. What is '*Anamesha Sthan*'? Explain.

c. Explain the content of the 1st Picture in the light of the textbook.

d. Which of the seven great places does the position of the Buddha shown in the 2nd picture indicate? Explain and analyze.

2

Scenario-1:
Pratyay Barua is a student of class VI. He wakes up early in the morning and picks flowers in the garden. He places the flowers in front of the Buddha statue in his room and pays homage to the Buddha. In the evening, he worships the Buddha with candles and incense.

Scenario-2:
Soumya Barua regularly recites the following mantra every day-

'Katwan kaze rudhirang kheerang ya sineh purita payetva mang sambad dhesi vande tang mom matrang'.

a. What is *Bodhipalanka*?

b. What is *Muchlinda* Sthan (place)? Explain.

c. Explain the purpose of Soumya Barua's *mantra*.

d. Explain Pratyay Barua's actions and analyze their worldly and otherworldly effects.

Short Answer Questions

1. Why is *Vandana* (worshipping) called '*Nityakarma*' in Buddhism? Explain.
2. Why is it auspicious to worship with family members and friends? Explain.
3. Why are parents highly revered by children?
4. Write the *Pitrivandana* mantra and translate it into Bengali.
5. Explain the reason for naming the place *Changkraman*.

Chapter Three
Sila

Buddhism gives much importance to rules and discipline. *Sila* or precept is the foundation of the rules and discipline. Therefore, it is the earnest duty of the followers of the Buddhism to observe sila. There are instructions of observing sila for both laities and *Bhikkhus* in the Buddhist scriptures. To build a beautiful and sacred life we have to practise *sila*. In this chapter we shall read about the daily observable *silas*, the rules of observing precepts and the necessity of observing precepts.

At the end of this chapter we shall be able to-

- Describe *sila*
- Explain the necessity of observing *sila*
- Say the five precepts (*Pancasila*) in Pali and English
- Identify the ways to abstain from immoral actions through observing five precepts.

Lesson: 1

Introduction to Sila

The meaning of the word '*sila*' is behaviour or character. It has different meanings, such as rules,principle,ethics, self control, good attitude, shelter, discipline etc. The physical, vocal and psychological control is called *sila*. It is compulsory to observe *sila* to build a moral life. Gautama Buddha introduced *sila* to make man's character amiable. By following *silas* introduced by Gautama Buddha we can practise morality in daily life. Those who practise *sila* are called *silavana*

There are many types of *Silas* in Buddhism.The lay devotees follow *Pancasila* or the five precepts. Those who observe *Uposatha*(fasting) have to follow the *Astasila* or eight precepts. Therefore, *Astasila* is called the *Uposatha Sila* also. The *Samaneras* follow the *Dasasila* or ten precepts. Therefore, *Dasasila* is called *Pabbajjasila also*.

Exercises

Write the meaning of 'sila'

Lesson: 2

The Daily Observable *Sila*

The silas we have to observe everyday are called Daily Observable *Sila*. Five Precepts are to be daily followed by the Buddhists. There is no specific time or place to observe these. They are always and everywhere to be observed.

The first precept restrains us from killing living beings. One has to suffer infernal punishment from one birth to another for killing living beings.

Everybody loves his or her own life. Therefore, one should not hurt or kill anyone. The first precept not only restrains us from killing living beings, but also teaches to be abstaining from doing harms to every living being directly or indirectly. This precept inspires us to protect all the living beings irrespective of all discriminations.

The second one prevents us from theft. Theft is also a social crime. One has to suffer legal punishment and loss of fame for theft. The family is also victimized. Therefore everyone should abstain himself from theft. No one should take any book, exercise-book, pen or pencil of others in the class without consent. The second one of the five precepts not only prevents us from theft but also teaches us to lead a life with honest earning free from greed.

The third precept teaches us to abstain from lust. This precept inspires human beings to lead a moral life avoiding all the immoral activities. As a result, the family life and the social life can be safe.

The fourth precept teaches us to abstain from telling a lie. Everybody hates, dislikes and does not believe the liars. Liars are looked down upon everywhere. This precept also teaches us to abstain from telling unpleasant, unfavorite, rough, unimportant words, abusing others and to conceal the truth. As a result, the body, speech, and mind remain pure.

The fifth precept teaches us to refrain from alcohol and drugs. The ability of reasoning is destroyed by taking drugs. The conscience, intelligence and the sense of right or wrong are destroyed. Health, wealth and honour are lost. The addicted persons harm people by doing various evil deeds. Even they may die being attacked by incurable diseases. Nobody likes the drug-addicted persons. As they suffer in this life, they face infernal suffering after death. Smoking is also very harmful as well as drugs. Therefore, everyone should refrain from smoking and taking drugs.

Exercise

Explain the second and fourth precepts of the Five Precepts (*Pancasila*)

Lesson: 3

The necessities of observing *Sila*

Sila is the source of all the noble deeds. *Sila* is the safe-guard. *Sila* is the precious wealth in human life. It is not possible to control oneself without observing *sila*. It is not possible to lead the life towards the true path. Without observing *sila* it is not possible to lead moral life. If somebody does not follow *sila,* he or she loses all the rationality, consideration and intelligence. There is nothing like *sila* to do good for oneself as well as others. By observing *sila* mind becomes calm. If the mind is calm, it is possible to keep away from immoral deeds. *Sila* can make a man great and the best

of all. It is possible to increase peace and discipline in family as well as to confirm friendship and amity between each other by observing *sila*. Through this the awareness of responsibility and duty towards society and the state can be increased. Whatever good, true and beautiful is found, it is available in *sila.* All the great and noble persons followed *sila.* Therefore, the necessity of observing *sila* is infinite.

Exercise

What changes does *sila* bring in human life?

Lesson: 4

The Rules of Taking Five Precepts

One should wash face, hands and legs very well and wear clean clothes before taking five precepts or Pancasila. Thus the mind can be purified and calm. One has to kneel down with the hands together while taking five precepts.



Prayer for five precepts to the *Bhikkhu*

Prayer for Five Precepts (Pali and English)

To receive Five Precepts one has to pray for this towards a Bhikkhu. The prayer in Pali is given below-

The Prayer for Five Precepts (Pali)

Okasa aham bhante tisaranenasaha pancasilam dhammam yacami, anuggaham katva silam detha may bhante.

Dutiyampi, Okasa aham bhante tisaranenasaha pancasilam dhammam yacami, anuggaham katva silam detha may bhante.

Tatiyampi, Okasa aham bhante tisaranenasaha pancasilam dhammam yacami, anuggaham katva silam detha may bhante.

Learning Technique

1. One has to repeat the prayer saying *dutiyampi*.
2. One has to repeat the prayer saying *tatiyampi*.
3. One has to say 'aham' and many have to say '*mayam*' instead of '*aham*' to pray *Pancasila*. Accordingly, one has to say '*yacami*', many have to say '*yacama*'.
4. While pronouncing in pali 'ā' (akaranta) should be pronounced instead of 'ā' (okāranta).

Translation in English:

O *Bhikkhu*! Give me permission. I am praying for Five Precepts together with *Tisarana*. O *Bhikkhu*! please give me the Five Precepts.

Second time …….

Third time …….

Bhikkhu: yamahang vadami tang vadetha (Repeat exactly as I say)

The receiver of sila: ama Bhante (yes bhante)

Bhikkhu: Namotassa bhagavato Arahato SammasmBuddhssa (I am paying tribute to the Arahant Sammyak Sambuddha)

The receiver of sila: Namotassa bhagavato Arahato SammasamBuddhssa (Three times) Then the Bhikkhu will ask to take *Tisarana.*

Trisarana

Buddhang saranang gacchami (I am taking shelter of Lord Buddha).

Dhammang saranang gacchami (I am taking shelter of Religion).

Sanghang saranang gacchami (I am taking shelter of Sangha).

Dutiyampi…….

Tatiyampi……

Bhikkhu: saranagamanang sampannang (taking shelters is completed)

One who desires sila: Ama bhante (yes bhante)

Now the Bhikkhu will give the sila and the receivers of the *sila* will repeat after him.

Lesson: 5

Five Precepts (Pali and English)

Pancasila (Pali)

Pānātipātā veramanī sikkhāpadam samādiyāmi
Adinnādanā veramanī sikkhāpadam samādiyāmi.
Kāmesu micchācāra veramanī sikkhāpadam samādiyāmi.
Musavada veramani sikkhapadam samadiyami.
Surā-meraya-majja pamādatthānā veramanī sikkhapadam samādiyāmi.

English:

I undertake the rule of training to refrain from killing living creatures.

I undertake the rule of training to refrain from taking what is not given.

I undertake the rule of training to refrain from sexual immorality.

I undertake the rule of training to refrain from false speech.

I undertake the rule of training to refrain from drugs and intoxicants.

Exercise
Demonstrate the five precepts prayer in Pali (Group work)

Lesson: 6

The Merits of Observing Pancasila

There are many merits of observing sila, such as: *Sila*-

1. Refrains us from killing, theft, adultery, telling lies and taking drugs.
2. Removes the darkness of mind.
3. Keeps mind calm and controlled.
4. Makes character beautiful.
5. Makes us reasonable in speech.
6. Makes us gentle and amiable
7. Refrains us from immoral activities and sinful acts.
8. Inspires us to do honest deeds.

About the merits of observing sila Buddha says, 'the fragrance of flowers only blows towards the air, not against the air. But the praises of a *silavana* person blow both towards and against the air. Killing, theft, adultery, telling lies, and taking drugs all these unwholesome deeds corrupt the personal life. The corrupt person creates many kinds of indiscipline and misdeeds in the family and the society. On the other hand, the silavana person refrains himself from all the unwholesome

deeds. As a result, the family life and the social life become beautiful and happy. Therefore, all should obey and practise the *sila.*

Exercise
What did Buddha say about the merits of observing sila?

Sample Question

Multiple Choice Questions

1. Which is the daily observable sila?
   a. Panchasila b. Asthasila
   c. Dashsila d. Prabajjasila

2. By following the Sila-
   i. Character becomes beautiful and pure
   ii. Interest in unwholesome actions is created
   iii. Moral qualities arise

   Which of the following is correct?
   a. i and ii b. i and iii
   c. ii and iii d. i, ii and iii

Read the following stem and answer questions 3 and 4:

Minuching Marma often takes pens, pencils, and notebooks from her friends' bags at school without their consent. She does not regret it at all. Her classmate Robin Chakma rermains often absent from school and he also associates with naughty boys in the neighborhood. He returns home late at night daily. Recently he has been misbehaving with his parents as well.

3. Which of the five precepts did Minuching Marma violate?
   a. Second b. Third
   c. Fourth d. Fifth

4. Robin Chakma's behavior will-
   i. Physical and mental health will deteriorate.
   ii. There will be a possibility of death at a young age.
   iii. Will achieve liberation in the afterlife.

   Which of the following is correct?
   a. i and ii b. i and iii
   c. ii and iii d. i, ii and iii

Creative Questions

1. Farmer Rupak Chakma supports his family by selling agricultural products.While selling products, he never underweights or resorts to any trickery, lies or fraud. The villagers are pleased by his behavior. On the other hand, his neighbor Soumik Barua smokes, returns home in a bad mood late at night. He often creates unrest in the house for money.

    a. What is a precept (*Sila*)?
    b. Why is it necessary to observe the precepts? Explain.
    c. Explain the precepts of Buddhism that Rupak Chakma observes.
    d. Which principle of Buddha has been violated in the behavior of Soumik Barua? What could be the result of this? Analyze.

2. Pratima Barua is a pious woman. She goes to the monastery (*Bihara*) every day and worships *Buddha, Dharma and Sangha*. She prays so that she can refrain herself from bad deeds such as killing animals, stealing, immorality, lying and intoxication. In addition, she follows the rules and regulations on *Amavasya*, *Ashtami* and *Purnima Tithi* and observes the Sila (precepts) properly.

    a. What is a monastery (*Bihara*)?
    b. Write the prayer for the daily *Sila* (precepts) in Pali or Bengali.
    c. What type of worshiper can Pratima Barua be called? Explain.
    d. Which *Sila* (precepts) does Pratima Barua practice? She will achieve good fortune in her next birth - analyze in the light of the textbook.

Short answer questions

1. Write the first and last *sila* of the *Panchasila*.
2. Explain the preparation before taking the *Panchasila*.
3. ‘Silas are the safeguard of good deeds’ - explain.
4. Explain the social impact of observing the Sila.
5. Explain the fourth precept of the *Panchasila*.

Chapter Four

Dana

Dana or Charity is one of the good deeds done by man. Generally charity is to give something to somebody unconditionally. For example, to give warm clothes to the poor people to save themselves from cold in the winter is a charity. To donate blood to a sick person is another example of unconditional charity. That means when we do not expect any return by donating something to somebody is called charity. The person who donates is called donor. We find many around us who donate. Charity is a sacred service to help others because the objective of charity is to help others. From the daily necessities like food, clothes, house for shelter, medicine, money, various body parts, kidney, blood, eyes, even life also can be donated or sacrificed. Therefore, charity is a noble deed. Charity is considered one of the good performances in Buddhism. There is a special explanation of charity in Buddhism. In this chapter we shall read about Buddhist charity.



Donation of warm clothes to the people shivering with cold

At the end of this chapter we will be able to-

- Describe the characteristics of Buddhist charity.
- Give description of different charitable objects.
- Explain the merits of charity.

Lesson: 1

Charity in Buddhism

Anything given is called *Dana* or donation. But charity should be selfless and unconditional. The person who donates should be free from self interest. By donating food to a hungry person or donating clothes to a person stricken with cold we cannot hope any return. There is no interest for the donor. We usually donate the daily necessary things to the *Bhikkhus* formally or informally. Such donations are selfless. We usually serve the sick people with medicine, nursing, blood and by giving financial supports. There is also no self interest for the donor. There are not only the stories of the charity by human beings, the stories of charity by other animals are also available in the Buddhist scriptures which can be known by reading the life of Lord Buddha and the *Jataka* Such as when Buddha was staying at the forest of *Paralleya* a monkey and an elephant used to serve him with honey and fruits. They are famous for their charitable performance in the Buddhist Literature. If we observe the nature we see that the trees give shadow; flowers give beauty and fragrance endlessly; rivers give sweet water abundantly. From these examples of endless charity for others we can realize the greatness of charity.



A religious charitable function

In Buddhism Charity has certain characteristics. The followers of Buddhism not only donate to human beings but also to the animals, birds and invisible beings. In Buddhism *metta* or loving kindness is offered. *Metta* is praying for every one's good. Offering *metta* to all living beings is a significant characteristic of charity in Buddhism. Charity does not only depend on ability. If a rich man does a lot of charity but does not have the purity and *metta* in mind, his charity will not be appropriate. While doing charity the Buddhists have to consider the objects being given, the qualities of the donor and the receiver. The things to consider about charity are: 1. Object property; 2. Mind property; 3. Receiver property.

The object property: Honestly earned assets should be donated. Better result can be achieved through this. The donation honestly earned money or objects is called the best charity. Therefore, the objects from honest earning are the object property.

Mind property: The mind should be pure and full of loving kindness while donating. Buddha said, that the wholesome deeds coming out of generous mind are the best deeds. The charity free from greed, jealousy, violence, ignorance and narrowness is the mind property. Such donation is the best charity.

Receiver property: To practise *sila* is one of the characteristics of charity. The better effect of charity depends on the charity of the person committed to *sila* and the receiver committed to *sila*. The receiver committed to sila is the fittest person of offering donation. Therefore the appropriate person to offer donation should be selected during charity. Giving donation to a virtuous and silavana person is considered to be the best charity. The silavana person is called the receiver property.

The characteristics of the donor:

1. The donar should have deep faith in charity and the merits of charity.
2. The donor should offer donation with great care and should not disregard the offered object and the receiver. The donor should donate all by himself.
3. Both miserly attitude and attachment to the offered objects should be excluded.
4. The appropriate person should be donated in the appropriate time.
5. The donor should not think himself superior to the receiver, nor think the receiver lower than him.

Considering the characteristics of the donor mentioned above the donors are divided into three groups. They are-

1. *Danadasa*
2. *Danasahaya*
3. *Danapati*

Danadasa: The donor who donates the food worse than he takes himself is called danadasa.

Danasahaya: The donor who donates what he takes himself is called danasahaya.

Danapati: The donor who donates better than what he takes practising self-control is called danapati.

Exercise
What are the special features of dana?
Mention the qualities of a donor for charity.

Lesson: 2

Things that can be donated

The Buddhists usually donate through different religious ceremonies in small and larger scale. These ceremonies can be observed individually and cooperatively. The charity is also possible without any formalities. Anything which is offered to someone is a thing of donation. There is a description of ten objects that can be donated in the Pali verse such as :

Annang panang vatthum yanam
Malagandha bilepanam
Seya vasatha padipeyam
Danabayu iye dasa.

English Translation: Food, water, clothes, vehicles, garland or fresh flowers, soap, shelter, bedding materials, candles etc. are the best objects to be donated. Besides, we can get an idea about such objects from the life of Buddha, *Jataka* and ethical verses. It is mentioned in the *Jataka* named '*Vessantara*' that the king *Vessantara* donated his kingdom, wife, son and daughter. He donated himself also. Thus he fulfilled the Dana *Parami*. The episode of donating body and eyes are also found in the *Sibi Jataka*. The maid *Puma* donated her meal, a piece of burned bread to a *Samanera* with profound respect. *Pancapapa* donated even one lump of soil to a *Samanera* and it is found in the *Kunal Jataka*. So, any daily needed things can be donated with the mind full of respect for the benefit of others. Necessary objects are donated to the *Bhikkhu Sangha* through religious ceremonies. The necessary objects are also donated to the helpless and needy people and other animals in danger and calamities. The ordinary daily necessities including medicine and the organs of the human body can also be donated. But the donated objects should be honestly earned. It is learnt in previous lesson that the Buddhists also donate their virtues earned by honest performances.

Buddhist Bhikkhus donate their virtues to the devotees during giving religious instructions. The Buddhist men and women donate their acquired virtues to their relatives: alive and dead, friends, relatives': known and unknown, gods and spirits, even towards the enemies. The Buddhists donate *metta* or loving kindness to all the living beings by saying '*sabbe sattva sukhita bhavantu*'. We know knowledge is

precious and never ending, If it is donated it increases. So, virtues also increases when donated and it never perishes.

Exercise

Make a list of the objects that can be donated . (Group Work)

Lesson:3

Stories of charity

Now we shall read a story of *Bodhisattva's* charity. Many many days ago there was a king named *Bharat*. He performed the duties of the king perfectly. He took care of the subjects as his children. He satisfied the poor, travelleers, beggars and the needy persons with great charity. He had a scholar and learned queen named *Samudra Vijaya*. Once the King thought when he was visiting his *Danasala* (charity house), "Many bad and greedy persons enjoy what I donate. I do not feel satisfied with this. I want to donate the *silavana Pacceka Buddhas*. But they live in the State of *Himavanta*. How can I invite them?' He discussed the matter with the queen. The queen said to the king, "Do not worry at all. We will invite the '*Pacceka Buddhas*' with flower and when they will arrive we shall donate *Attaparikkhara*." The king accepted the proposal and ordered all the civilians to obey sila. The king also took *sila* with his family and did great charities. He came down to the palace-yard with flowers on a golden plate. After that, kneeling down and facing towards east side he paid tribute to all the *Arahants* of the east. He requested to accept offerings to the *Pacceka Buddha* of the east if any. Then he threw seven handfuls of flowers. No one came the next day as there was no *Pacceka Buddha* on the east.

Thus he did the same towards the south and west side on the second and third day accordingly. Paying tributes he invited the *Pacceka Buddha*. But there was no response. On the fourth day he invited again. The flowers sent by the King reached to the *Pacceka Buddha* living there in the North Himalaya. The flowers fell over their body. After thinking they understood that the King Bharat was inviting them. Then they sent seven *Pacceka Buddha* to accept the invitation. Those seven Pacceka Buddha reached the Royal Gate through sky way. The King was very glad to get the *Pacceka Buddha*. He brought them to the Palace with great respect. They were greatly felicitated by the King. The King donated them a lot and also invited them for the next day. Thus the King arranged a ceremony of *Attaparikkhara Dana* at the seventh day after six days of feast and charitable functions. Afterwards the chief *Sthavira* among the *Pacceka Buddha* accepted the charities and advised. "Only the merits of charity follow us. All the property, treasure, health, strength are perishable." Afterwards, he left advising them not to be wanton.

Rest of the Bhikkhus also left giving the following advice:

"A virtuous and *Silavana* person's merits of charity follow him even after death. Even the small charity brings great achievement if it happens from great respect. By donating to a *Silavana* and a good person one can earn great merits as a good harvest can be reaped by sowing good plants in a fertile land. Charity is an appreciable performance. It is possible to achieve Nibbana through charity and wisdom."
Therefore, the King and the Queen achieved the heaven after being involved in charity throughout their life. That King Bharat was the *Bodhisattva* and the Queen was *Gopadevi*. At the end of the story *Gautama Buddha* said, "The wise persons used to consider while offering donation even in the ancient time."

Lesson: 4
Merits of Charity

'Charity' is one of the grateful qualities of human life. All kinds of charities, small or great have merits. There are many merits of charity. These merits are described in the religious books. Among the Buddhist rituals for charity, *Sangha Dana*, *Attaparikkhara Dana*, and the *Kathina Civara Dana* are mentionable. Many merits can be achieved through these charities. The donor earns many merits through charity. He also achieves wealth and fame, beautiful and good health and long life. The donor is appreciated everywhere and is favourite to all. He never suffers from scarcity and always leads a happy life. Mind gets free from greed, envy and addiction. He goes to heaven after death. He becomes free from everything which is bad and involved with everything which is good. Other than that by fulfilling the 'dana parami' the donor can attain the sotapatti, sakkidagami, anagami and Arahant accordingly. Thus Buddha advised his followers to do charity according to their ability.
In Buddhism, charity in a group has been said to be more effective than personal charity. That's why most of the charity events such as *Sangha Dana* are celebrated collaboratively.

Exercise
Make a list of the merits of charity.

Sample Questions

Multiple Choice Questions

1. Which is one of the most virtuous deeds in Buddhism?

a. Friendship b. *Sila*
c. *Dana* d. Meditation

2. According to Buddhism, the characteristics of '*dana*' are-

i. Good thoughts for all
ii. Dependent only on the ability of the donor
iii. A person with moral qualities is suitable for receiving donations

Which of the following is correct?

a. i and ii b. i and iii
c. ii and iii d. i, ii and iii

Read the following stem and answer questions 3 and 4:

Ajay Marma is an honest businessman. His desire is to donate for his late Mother. For this purpose, he invites the *Bhikkhu Sangha* (monks) and donates food, pure water and necessary items. He also invites some close relatives and gives them suitable clothes and necessary medicines for use.

3. What is Ajay Marma's *dana* called from a religious point of view?

A. *Padagalika dana* B. *Sangha dana*
c. *Ashtaparishkar dana* d. *Kathin Chivardana*

4. In the activities of Ajay Marma, his late mother-

a. Will attain *Nirvana* b. Will attain *Sugati*
c. Will be born in the human world d. Will be born in the *Brahma* world

Creative Questions

1. Bijli Barua is a religious devotee. She often participates in meditation courses. After participating in a course, she promises to herself in her mind to give *Ashtaparishkara* to spiritual *Guru Bhante*. On an auspicious day, she completes this *dana*. However, her sister Seema Barua donates the merit she has earned for her deceased parents.

a. Who are called as donors?
b. Why should *dana* be given personal interest? Explain.
c. What did Bijlee Barua consider while selecting objects for *dana*? Explain your answer.
d. Analyze the results of the *dana* of Bijli Barua and Seema Barua in the light of the textbook.

2. Amal Talukdar works in a non-governmental institution and lives a very simple life. One day, he decided to donate a *pinda* to the *Margalavi Bhikkhu*. He bought a fine and very good quality product from his savings and donated it on time. After experiencing Amal Talukdar's *dana*, his brother Shyamal Talukdar also organized a pious *Dana* ceremony to alleviate the poverty of his family.

   a. What is a good *dana* or donation?
   b. Explain *Maitri dana* or donation.
   c. What type of donor can Amal Talukdar be called? Explain.
   d. Analyze the rationality of Shyamal Talukdar's donation in the light of the textbook.

Short answer questions

1. What kinds of objects and assets can be donated? Write.
2. Write the differences between a *Dandasa* and *Danapati*?
3. Why do Buddhists give dana to other beings?
4. What is the *Chittasampattik* (mind property)? Explain.
5. Explain the benefits of *dana*.

Chapter Five

Sutta and Moral Verses

Gautama Buddha delivered various *sutta* and moral verses while giving religious instructions. There are instructions about doing well beings and to lead moral life in the *suttas* and moral verses. In this chapter we shall read the introduction of the books *Khuddaka Patha* and *Dhammapada*, the background and subject matter of *Mangala sutta* and *Danda vagga.*



Buddha is delivering sutta and moral verses to his disciples sitting under the Bodhi tree.

At the end of this Chapter we shall be able to-

- Introduce the books *Khuddaka Patha* and *Dhammapada.*
- Give introduction of the *Mangala sutta* with the meaning in English and Pali.
- Explain the causes of being well.
- Describe the subject matter of *Danda vagga.*
- Evaluate the consequences of *Danda* according to *Danda vagga*.

Lesson: 1
Introduction to *Khuddaka Patha* and *Dhammapada*

All the discourses of Lord Buddha are preserved in the Tripitaka. The suttas delivered by Buddha are found in Suttapitaka of Tripitaka. The Khuddaka Patha is the first book of Khuddaka Nikaya of Suttapitaka. The word Khuddaka Patha means small or concised lesson. Dhammapada is also the second book of Khuddaka Nikaya. Various verses delivered by Buddha are found in Dhammapada. The meaning of Dhammapada is the right path or the road of religion. The verses of this book guide the human beings into the roads of religion or to the right path. So, the name of this book is Dhammapada. There are 423 verses in the 26 chapters of Dhammapada. In this chapter we shall read Mangala Sutta from 'Khuddaka Patha' and 'Danda Vagga' from Dhammapada.

Exercise

Introduce the Khuddaka Patha and the Dhammapada

Lesson: 2
The Background of *Mangala Sutta*

The meaning of the word 'mangala' is good, welfare and blessings. We wish the welfare of others. We often ask, what we should do for welfare. People think about different behaviour and signs as the indicator of good or not good. For example, many people think it is good to keep right step forward while going out for any purpose. Many think it is good to see a girl with a pitcher full of water. Many think it is not good to hear a crow cawing while going out for work.

People used to think about the causes of welfare even at the time of Buddha. Some said, it is good to see something good. Some said, there is no good in looking but in listening. Again some made comments; there is no good in listening but in smelling, in taste or in touch. Thus the debates continued at that time. There were debates on welfare among the devas also. But there was no solution. Then the devas of the Tavatimsa heaven went together to Indra, the King of the devas. Listening to them Indra sent a devaputra (son of devas) towards Buddha on earth to ask about this. At that time Lord Buddha was staying in the Jetavana Vihara of Sravasti. All the devas with the devaputra after paying tribute to Buddha asked him about the blessings. Then Buddha delivered the Mangala Sutta for the welfare of the Devas as well as human beings. He told thirty eight kinds of blessings in the Mangala Sutta. This is the background of 'Mangala Sutta'.

Exercise

Why did Buddha deliver Mangala Sutta?

Lesson: 3

Mangala Sutta (Pali and English)

1. Bahudevā maṇussāca - maṅgalāni ācintayuṃ
   ākāṅkhamāna sotthanāṃ - bruhi maṅgalamuttamaṃ

English: Many deities and human beings
Have pondered what blessings are,
Which they hope will bring them safety:
Declare to them, Sir, the Highest Blessing.

2. Asevanāca bālānaṃ - panditāñanca ṣevanā
   Pujacā pujāniyānaṃ - etam maggalaṃuttamaṃ

English: With fools no company keeping.
With the wise ever consorting,
To the worthy homage paying:
This is the Highest Blessing.

3. Patirupadesavāsoca pubbe ca katapuññata
   Attasamma panidica - etaṃ maggalamuttamaṃ

English: Congenial place to dwell,
In the past merits making,
One's self directed well:
This is the Highest Blessing.

4. Bahusaccñca sippañca vinayaca susikkhito
   Subhāsitāca yā vāca - etaṃ maggalamuttamaṃ

English: Ample learning, in crafts ability,
With a well-trained in different skills.
Well-spoken words, civility:
This is the Highest Blessing.

5. Mātapitu upāṭṭhānam puttadārasa sangaho
   Anākulāca Kammantā - etaṃ maṅgalamuttamaṃ

English: Mother, father well supporting,
Wife and children duly cherishing,
Types of work unconflicting:
This is the Highest Blessing.

6. Dānañca ḍhammacariyā ca - ñātakanañca saṇgaho
   Anavajjāni kammāni - etaṃ maṅgalamuttamaṃ

English: Acts of giving, righteous living,
Relatives and kin supporting,

Actions blameless then pursuing:
This is the Highest Blessing.

7. Arati virati Pāpā ṃajjapānāca saññamo
Appamādoca dhammesu - etaṃ maṅgalamuttamaṃ

English: Avoiding evil and abstaining,
From drugs and intoxicants.
Diligence in Dhamma doing:
This is the Highest Blessing.

8. Garavoca nivatoca ṣantuṭṭhi ca Kathññuta
Kālena dhamma savaṇaṃ - etaṃ maṅgalamuttamaṃ

English: Right reverence and humility to deserving person
Contentment and a grateful bearing,
Hearing Dhamma when it's time :
This is the Highest Blessing.

9. Khantī ca sovacassatā ṣamaṇāñca dassanaṃ
Kālena dhamma sākacchā - etaṃ maṇgalaṃuttamaṃ

English: Patience, meekness when corrected,
Seeing monks and then discussing
About the Dhamma when it's timely:
This is the Highest Blessing.

10. Tapoca Brahmacariyañca ariyasāccana dassanaṃ
Nibbāna sacchikiriyāca - etaṃ maṅgalamuttamaṃ

Engliah: Self-restraint and holy life,
All the Noble Truths in-seeing,
Realization of Nibbana:
This is the Highest Blessing.

11. Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
Asokaṃ Virajaṃ Khemaṃ - etaṃ mangala muttamaṃ

English: Though touched by worldly circumstances,
Never his mind is wavering,
Sufferingless, stainless and secure:
This is the Highest Blessing.

12. Etādisāni Kattvāna ṣabbatthamaparājitā
Sabbattha Sotthiṃ gacchantitaṃ tesaṃ maṅgalamuttamaṃ

English: Since by acting in this way,
They can vanquish everything.
And everywhere they go in safety:
This is the Highest Blessings.

Exercise

Recite the Mangala Sutta in chorus (Group work).
Make a list of the blessings described in Mangala Sutta (Group work).

Lesson: 4

The ways of doing welfare

Buddha indicated the ways of welfare to the individual and social life through Mangala Sutta. By reading this sutta it is found that the advice of the Mangala Sutta have great impact on developing moral and human qualities. There are the guidance of welfare in every advice of the Mangala Sutta.

It is said in the sutta that the scholar and the wise person should be served; the ignorant should not be served. It is a blessing to serve the honorable persons. It is advised to live in that country where it is possible to lead a religious and honest life. To live in a country where one can lead an honest life is a blessing.

It is a blessing to learn various scriptures and skills and to be well educated. Humility and civility are qualities of an educated person. It is instructed in the Mangala sutta to be humble and to speak right speech. To obey these instruction is a blessing.

The mother and father rear up children with much efforts. Because of mother and father we see the light of the world. It is a humble duty for every conscious person to serve their mother and father. One has to carryout the duty towards wife and children also. These are the ways of welfare.

It is a blessing to live on honest trade and job. It is a blessing to donate, to behave religiously, to do good for the relatives and to be committed to religious activities.

One should abstain from committing sin, both physically and mentally. It is a blessing not to take drugs and to perform virtuous deeds diligently.

To praise the deserving persons, to show them honor and humility, to be satisfied on what one has, to be grateful and to listen to religious sermons in right time are the blessings.

To forgive is divine, all should be compassionate. One should obey the instructions of the teacher.

One should visit the samanera and discuss Dhamma at the appropriate time. Thus it brings blessings to the individual as well as to the society.

The ultimate goal of Buddhism is the Nibbana. One has to proceed towards the way of Nibbana by performing good deeds. Therefore, there is instruction to observe self restraint and holy life and to realize four noble truths which are the blessings.

If it is possible to be free from worldly gains or loss, disreputation or admiration, happiness or suffering it is blessing. Grief, agony, greed, and ignorance-all these are harmful. By being free from these, welfare is possible.

Through the practice of all these wholesome activities the welfare of human being is possible. Every instruction of the Mangala Sutta is to be followed in human life. These instructions in fact show the ways of welfare to the individual as well as society.

Exercise
Give examples of four activites which serve welfare.

Lesson: 5

The Background of *Danda Vagga*

The word 'danda' means punishment. Punishment is given for the crime. The motive for giving punishment is to reduce the tendency of doing crime. But punishment sometimes instead of reducing the number of crime insists to commit crime more. Moreover, it is more injustice and full of sufferings if any innocent is punished by mistake. One also suffers by giving punishment to others. Life is dear to all. Therefore, the death punishment is an extreme decision. The one who decides punishment, is a judge. He should be wise. The wise person considers many things to decide punishment. There is a fine description about punishment or danda in the chapter ten of the Dhammapada. The advice delivered by Lord Buddha is named as the 'DandaVagga'. Buddha did not give usual explanation of punishment. He asked to realize the sufferings and pain of the sentenced. We should not punish somebody only for punishment but to bring purification of mind. Thus it is possible to reduce crimes. Life for a life, eye for an eye or the tooth for tooth cannot bring peace. Once the great compassionate Lord Buddha was residing at the Jetabana vihara. At that time there was an argument between two Bhikkhus over act of sitting and lying down. Buddha recited the verses from the Danda vagga in order to settle the dispute. This is the main source of Danda vagga.

Lesson: 6

Danda Vagga (Pali and English)

1. Sabbe tassanti daṇḍassa, Sabbe bhāyanti maccuno
   Attānaṃ upamaṃ katva, Na haneyya na ghātaye.

English: All fear punishment, all fear death. Putting oneself in the place of another, one should neither hurt nor kill anyone.

2. Sabbe tassanti danḍassa, Sabbesaṃ jıvitaṃ piyaṃ
Attānaṃ upamaṃ katva Na haneyya na ghātaye.

English: All fear punishment. Life is dear to all. Putting oneself in the place of another, one should neither beat nor strike any one.

3. Sukhakamāni bhutāni, Yo danḍe vihiṃsati
Attāno sukhamesāno pecca So na labhate sukhaṃ.

English: The person who seeks happiness for himself gives punishment to pleasure-seeking living beings can never attain happiness in the world here after.

4. Sukhakamāni bhutāni, Yo danḍe na hiṃsati
Attano sukhamesāno Pecca so labhate sukhaṃ.

English: One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

5. Māvoca pharusaṃ kañci, Vuttā paṭivadeyyu taṃ
Dukka hi sārambhakathā, Patidanḍa phuseyyu taṃ.

English: Do not utter harsh words to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

6. Sace neresi attānaṃ, Kaṃso upahato yathā
Esa patto'hosi nibbanaṃ, Sārambho te na vijjati.

English: If, like a broken gong, you silence yourself, you will approach Nibbana, for vindictiveness is no longer in you.

7. Yathā danḍe gopālo, Gāvo pāceti gocaraṃ
Evaṃ jarāca ṃaccu ca, Ayu pācenti paṇinaṃ.

English: Just as a cowboy drives the cattle to pasture with a staff, so do old age and death drive the life force of beings.

8. Atha pāpāni kammāni, Karam bālo na bujjhati
Sehi kammehi dummedho, Aggidaddhova tappati.

English: When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire.

9. Yo danḍena adanḍe su, Appaduṭṭhesu dussati

Dasannamayye aññataraṃ ṭhānaṃ, Khippameva nigacchati.

English: He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states.

10. Vedanaṃ pharusaṃ janim, Sarirassa ca bhedanaṃ

Garukaṃ vahapi avadham Cittakkepaṃ va pāpuṇe.

English: One gets sharp pain or disaster, bodily injury, serious illness or disorientation of mind.

11. Rājato va upassaggaṃ, Abbhakkhanaṃ va dārunaṃ

Parikkkhayaṃ va yyatinang, Bhogānaṃ va pabhaṅguraṃ.

English: He faces the wrath of the king, or grave charges, and loses of relatives, or wealth

12. Athavāssa agārāni, Aggi dahati pāvako

Kayassa bhedā duppañño, Nirayaṃ soppaajjati.

English: His Houses are destroyed by ravaging fire, after death that ignorant man is born in hell.

13. Na naggacariya na jaṭā na paṅkā, Nānāsaka thandilasāyikā va
Rajojjallamdom ukku ikappadhānam, Sodhenti maccam avitinnakkham.

English: Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt.

14. Alaṅkato cepi samaṃ careyya, Santo danto niyato brahmacari
Sabbesu bhutesu nidhāya danḍani, So brahmano so samano sa bhikkhu.

English: Even though he is well-attired, yet if he is poised, calm, controlled and established in the holy life, having set aside violence towards all beings-he, truly, is a holy man, a samanera, a monk.

15. Hirinisedho puriso, Koci lokasmiṃ vijjati
Yo nindaṃ appabodhati, Asso bhadro kasāmiva.

English: Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a well-trained horse avoids the whip.

16. Asso yathā bhadro kasāniviṭṭho Atāpino saṃveginā bhavatha,
Saddhaya silena ca viriyena ca Samadhinā dhammavinicchayena ca,
Sampanna vijj acaranā patissata Pahassatha dukkhamidaṃ anappakaṃ.

English: As a well-trained horse speeds up when whipped, similarly you become filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

17. Udakaṃ hi nayanti nettikā, Usukārā namayanti tejenaṃ,
Dāruṃ namayanti tacchakā, Attānam damayanti subbata.

English: The way irrigators regulate the waters according to his will, blacksmiths straighten arrow shafts, carpenters shape wood, similarly the good persons control themselves.

Exercise
Debate
Subject : Death sentence is not a proper punishment for a killer.

Lesson: 7
The Consequences of Punishment

Life is dear to all. All the living beings are afraid of death and punishment. Therefore, one should not hit others comparing to oneself. The ill-minded person hit others with staff and even kills for the sake of his happiness and content-ment. But it is not possible to achieve real happiness by applying punishment. The consequence of punishment is terrible. The vindictive attitude and the enmity increase through punishment. It is a serious crime and a great sin indeed to punish an innocent man. The corrupt persons who punish or blame the innocent person, beneficent friend or an honest person has to suffer any one of the ten kinds of consequences. Such as: 1) headache, dyspepsia etc. 2) loss of the property earned honestly, 3) physical injury, 4) paralysis, eye-injury, spinal injury, leprosy etc. serious diseases, 5) he may be insane; 6) he may be dismissed from the King's job being accused of misconduct; 7) being engaged with unexpected event may have to be a part of serious scandal; 8) lose the supporting relatives; 9) destroy all the property and 10) destroy home by fire.

To avoid this consequence we should avoid punishment and foster loving kindness to all. Buddha said, hatred is never ceased by hatred. Hatred can be won by love and compassion. The person who is never jealous of other living beings longing for happiness, for the sake of own happiness, never punishes them, will achieve Nibbana finally after enjoying worldly as well as heavenly charms after death. Therefore, everybody should avoid the attitude of giving punishment.

Exercise

Describe the consequences of punishment

Lesson:8
The teaching of the *Mangala Sutta* and the *Danda Vagga*

There are lots of teachings in the Mangala Sutta and Danda Vagga. It is said to serve the wise people in Mangala Sutta. It means that we should follow the wise people, obey their guidance. The respectable persons should be respected. It is said to live in the country favorable to lead religious and moral life. It is advised to acquire knowledge, to be humble and well educated. We should always speak politely and never hurt anybody. We should serve the mother, the father and the elders. We should do well to wife and children. We should lead life with the earning from honest business. We should do charity and do well to the relatives. We should be firm on right religion. We should restrain ourselves from doing sinful acts physically and mentally and should restrain ourselves from taking drugs. We should acknowledge the success of the celebrated successful personality and should show honour to them. We should be satisfied with small quantity. We should be grateful to the benefactors. We should listen to religious sermons in appropriate time. We should be compassionate and practise patience and say right speeches. We should visit the Bhikkhu and Samanera and do religious discussion with them. We should realize meditation, Vipassana and four noble truths and proceed on the way of Nibbana. We should keep ourselves safe by keeping mind indifferent to credit and loss, fame and disgrace, disrepute and praise, happiness and suffering and not mourn and refrain from greed, jealousy and passion. Those who are able to maintain all these can win in all the sectors of life. These are the best blessings as Buddha said in the Mangala Sutta. We learn these from the Mangala Sutta.

Many important teachings can also be achieved by studying Danda Vagga. We get the teaching from Danda Vagga that it is not possible to abolish the tendency of doing unjust completely by giving danda or punishment. It is possible to reduce the tendency of doing crime only by leading the criminals towards right path. Nobody should punish anybody by being vindictive. The consequences of punishment should be considered at the time of giving punishment. Nobody can be happy by torturing others. The authority should be very careful to apply the rules of punishment in the conventional law. Because it is said that more than one victim can be released by the faulty judgment, but even only one innocent person should not be punished. To show the loving kindness to all and to give up the vindictiveness is a teaching of Danda Vagga. It is asked to be refrained from uttering rude, harsh words or to return the punishment.

One has to suffer in life as well as after death the infernal torture for giving punishment to an innocent person. To forgive is divine. It is possible to make even an enemy a friend by practicing goodwill. We should not punish anybody out of anger or vindictive attitude. Everybody should practice self-restraint, patience, goodwill and mercy.

Danda Vagga teaches us to realize the consequences of giving punishment comparing oneself with the life of others.

Exercise

Make the separate list of the teachings of the Mangala Sutta and the Danda Vagga.

Sample Questions

Multiple Choice Questions

1. What is the ultimate goal of Buddhism?

a. To do human well-being
b. To attain *Nirvana*
c. To be forgiving
d. To perform virtuous deeds

2. '*Matapitu upat thanam*' means-

a. To serve the father and mother
b. To benefit the wise
c. To perform religious duties
d. To be humble and well-educated

Read the following stem and answer questions 3 and 4:

Mr. Arindam is an honest businessman. He spends his whole day in a very busy state. Sometimes he faces various adversities, sometimes he is under great mental stress. In this situation, he reads a book that is the first book in the Sutta Pitaka preached by Buddha.

Arindam Apart from this, whenever he gets a chance, he inquiries about his parents, teachers, and guardians and serves them to the best of his ability.

3. Which book did Mr. Arindam read?

a. *Khuddaka Patha*
b. *Dhammapada*
c. *Dandavagga*
d. *Mangalsuttas*

4. By following activities like Mr. Aurobindo-

i. Human qualities will develop
ii. Familial and social peace is destroyed
iii. The path to Nirvana becomes easy

Which of the following is correct?

a. i and ii b. i and iii
c. ii and iii d. i, ii and iii

Creative Questions

Instance-i

Bodhisattva was born as a vulture or vulture in the *Gridhra Jataka*. After growing up, he took care of his old parents. They lived in a solitary cave of vultures on a mountain. *Bodhisattva* used to bring meat of dead cattle from the burning ground in *Varanasi* and feed it to his parents.

Instance: ii

While leaving the house, Mili's mother saw a shalik bird roaming around in the courtyard of the house. Seeing this, Mili's mother was very upset. Her heart trembled with fear of unknown danger.

a. Where are the Buddha's *Suttas found*?
b. Why does a judge have to be wise? Explain.
c. Which verse of the *Mangalsuttas* is similar to Instance-i? Explain.
d. Is Mili's mother's fear logical or not? Analyze it in the light of the textbook.

2. Paragraph-1: Raju Barua has a good reputation as an honest officer in his job. Some of his colleagues indulge in wrongdoings while performing their duties. The matter comes to the attention of higher authorities. But the colleagues blame Raju Barua for these misdeeds and unfairly punish him.

Paragraph-2: 'Oh dear, if you are angry with someone, if someone makes you angry, speak words of friendship and peace, your anger will immediately stop'.

a. What is the meaning of the word '*Khuddaka Patha*'?
b. Why did the devas go to the Buddha? Explain.
c. What could be the fate of Raju Barua's colleagues? Explain in the light of the teachings of the .
d. Which sutta or teaching subject is similar to Paragraph-2? Analyze with logic.

Short answer questions

1. How did the name '*Dhammapada*' come about? Explain.
2. *Matapitu upatthan, puttadarasas sanghaho, anakula cha kammanta, etang mangalamuttamanga*-Translate it into Bengali.
3. At whose request and where did the Buddha preach the Mangala Sutta?
4. What is the reason for the origin of the *Dandavagga*? Explain.
5. Explain the means of achieving well-being in the light of Buddhism.

Chapter Six

The Four Noble Truths

On a full moon night of Ashara Siddhartha left home in search of the ways to be free from suffering. After six years of hard contemplation he became Buddha. He discovered the truth of suffering, causes of suffering, cessation of suffering, and the ways of ceasing suffering. This is called the Four Noble Truths according to Buddhism. The Four Noble Truths is the basic theory of Buddhism. Buddha preached this four noble truths to the first five disciples. Due to the lack of the knowledge about the four noble truths man takes birth again and again and suffers a lot. It is possible to achieve the Nirvana, if the truth can be realized very well. In this chapter we shall read about the Four Noble Truths, the basic concept of Buddhism.

At the end of this chapter we will be able to-

- Describe the four noble truths.
- Identify the sufferings.
- Describe the reasons of suffering and its different types.
- Describe the religious importance of the four noble truths.

Lesson: 1
Introduction to the Four Noble Truths

The Four Noble Truths is a unique realization of Buddha. Human being takes birth on earth to go towards death. Man spends a long time going through many experiences and work in between birth and death. When young Siddhartha went to visit the city he saw the sick and aged persons suffering. He saw a bunch of people mourning while taking a dead body away. Seeing such consequences of life he realized that the world is full of sufferings. Then Siddhartha saw an ascetic. He asked carter Channa right away, "Who is that peaceful person?" Channa answered, "He has left home seeking for peace." Siddhartha also decided to leave home in order to find the ways to end the sufferings of the world. After leaving his house he became an ascetic. And to find out the way of cessation of suffering of the man he did hard meditation for six years and discovered the four noble truths for ending the sufferings. The four noble truths are:

1. Truth of suffering
2. Causes of suffering
3. Cessation of suffering
4. The ways of cessation of suffering

Exercise

What are the four noble truths?

Lesson: 2

The Explanation of the Four Noble Truths

Truth of suffering

The world is full of sufferings. Nothing is ever lasting here. Everything we know as happiness is actually perishable here. We long for happiness. We find more suffering in this life. Happiness is like a touchstone, even before realizing it fades away. The people who are attached to illusion do not realize the suffering just behind happiness. We cannot recognize sufferings due to ignorance. Ignorance is the reason of not recognizing sufferings. Man experiences sufferings by travelling the life cycle. Sufferings are of many types. They are:

1. Birth is suffering
2. Aging is suffering
3. Disease is suffering
4. Death is suffering
5. Union with what is displeasing is suffering
6. Separation from what is pleasing is suffering
7. Not to get what one wants is suffering
8. The body and mind comprised with five senses are suffering

These sufferings are the ultimate truth. Suffering is universal. Everyone has to suffer anyway. Nobody can escape from suffering. So, Buddha said this as the truth of suffering. Life is full of various sufferings from birth till death. Living being means to get affected by different diseases. As man becomes aged, he loses his tooth, his eyesight gets weaker. He cannot walk easily. This is called aging suffering. Old age attacks him. Hair becomes gray. Eventually one day he has to embrace death. The near ones lament over the death of some body. Thus the human life is floating on the sea of suffering.

Exercise

Relate the sufferings described in the truth of suffering (group work)

The truth of the causes of suffering

Nothing happens without cause. Everything must have a cause. There are also the causes of the origin of suffering. Even after knowing there is suffering yet man suffers more being trapped by the illusion. The living beings must suffer. Then why does man take birth? The cause of birth is craving. The cause of craving is ignorance. We think the truth as the false and the false as the truth due to ignorance. So we are attracted by the form, humor, taste, smell, touch etc. and the desire of getting those is developed. As the insects attracted by the fire go near and get injured or die sometimes, similarly human being suffers again and again by being obsessed. We become extremely desirous to get the temporary objects of the world. We take birth again and again due to this desire.

Desire, greed, pride, obsession, grief-all these originate from craving. Craving is the cause of suffering.

Exercise
What are the causes of suffering?

Cessation of suffering

We know that craving is the cause of suffering. Due to suffering we have to be born again and again. After birth we have to suffer immensely. So by controlling craving the cessation of suffering is possible. The erosion of craving confines the rebirth. To destroy craving is the truth of the cessation of suffering.

The ways of cessation of suffering

We have to take medicine to cure from disease. We have to follow the advices of the doctor. Where there is a problem there is a solution. Lord Buddha discovered the ways of cessation of suffering after years of hard contemplation, which is known as the noble truth of the ways of cessation of suffering. The Eight Right Paths directed by Buddha are the ways of cessation of suffering. Path means way or road. By following the eight right paths we can cease the suffering. The eight right paths are as below:-

1. Right view
2. Right thougths
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

Exercise
What are the eight noble paths?

Lesson: 3

The Religious significance of the Four Noble Truths

The Four Noble Truths are the basic foundation of Buddhism. It is not possible to realize Buddhism without understanding these truths. The ultimate goal of Buddhism is to be free from suffering and to achieve the highest peace Nirvana. To be free from suffering is not possible if we do not know appropriately the kinds of suffering, the causes of suffering, the cessation of suffering, and the ways of the cessation of suffering. Therefore, we should have thorough, knowledge of the four noble truths. Through four noble truths it is possible to know about suffering, causes of suffering, cessation of suffering and ways of cessation of sufferings. According to four

noble truths craving is the cause of suffering. Craving grows due to ignorance. Craving is the extreme desire to get something. The four noble truths teach us to keep away from greed, jealousy, obsession and immoral actions and the ways how to be free from suffering. So it is very easy to realize the immense importance of the four noble truths.

Exercise
Why should we have the perfect knowledge about the four noble truths?

Sample Questions

Multiple Choice Questions

1. Which of the following is the Noble Truth of Suffering?

a. Right Livelihood
b. Not attainment of desired things
c. Right Speech
d. Right Concentration

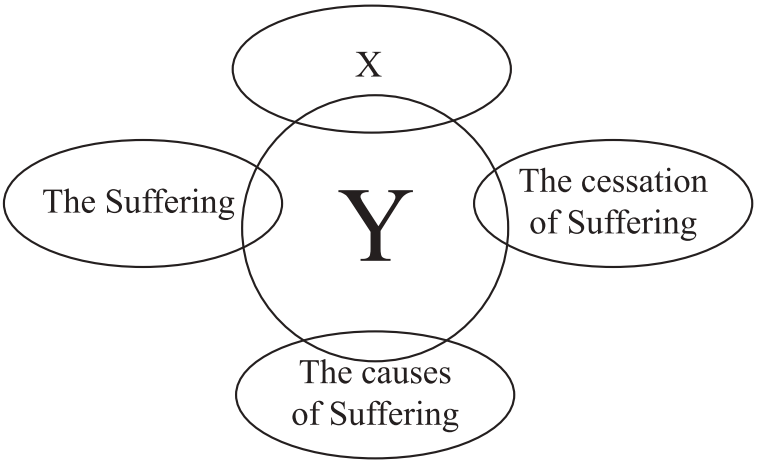
2. By following the knowledge of the Four Noble Truths-

i.One is freed from suffering and pain
ii. Rebirth can be prevented
iii. Family and social discipline is maintained

Which of the following is correct?

a. i & ii
b. i & iii
c. ii & iii
d. i, ii & iii

Look at the figure below and answer questions 3 and 4:



3. What is indicated by the sign Y?

a. Tripitaka
b. Noble Eightfold Path
c. The Four Noble Truths
d. The extinction of craving

4. The content related to the part marked X in the diagram-

a. The means of stopping suffering
b. Rebirth
c. Fulfillment of desires
d. Destruction of envy

Creative questions

1. Sushma is a Rakhine girl. One day, while praying in *Kiang* (Bihar), she saw a Buddhist monk sitting in the lotus position with his eyes closed. She then asked another *Bhikkhu*, " What is he doing?" The monk said, "He is engaged in meditation." Due to the hardships in her family life, Sushma often suffers from mental unrest.
   a. What are the Four Noble Truths?
   b. What is the cause of suffering? Explain.
   c. Which path of Buddhism did the Buddhist monk follows in the stem? Explain.
   d. How can Sushma try to free herself? Analyze in the light of the text book.

2. Instance: i

A child of Lovely and Saikat couple. Their dream is to provide the child with a suitable environment and educate him so that he can grow up like a human being. But unfortunately, due to bad company, their child becomes unruly and disobedient to them.

Instance: ii

Since childhood, Simanta Barua has been seeing his mother often gets sick. When the disease worsens, it becomes so severe that she cannot even bear her own children. One day, she dies due to that disease. Simant a breaks down due to his mother's death and, unable to bear the grief, he is initiated into the Prabajjya Dharma.

a. What is the Noble Truth of Suffering?
b. Why did Siddhartha leave home? Explain.
c. Which aspect of the Noble Truth of Suffering is highlighted in instance-I ? Explain.
d. Analyze the religious importance of the path followed by Simanta.

Short Answer Questions

1. Write the names of the Eight Noble Paths.
2. How did Siddhartha first realize that the world is full of suffering?
3. Explain the ways to stop suffering according to the Buddha.
4. Explain - 'association with the unpleasant is suffering'.
5. Into how many parts does the Buddha divide suffering? What are they?

Chapter Seven

Religious Rituals and Festivals

The Buddhists observe various kinds of rituals such as Buddha Pumima, Pravarana Pumima, Kathina Civara Dana etc. These rituals and functions are observed in the temples and in the household environment. The rituals observed according to religious system are called the religious ceremony and festivals. Some of the Buddhist rituals are observed with great festivity. These rituals are known as religious festivals. The Buddhists of Bangladesh arrange different kinds of functions in different times of the year. We can learn a lot by joining these occasions. In this chapter we shall read about a number of religious festivals.

At the end of this chapter we shall be able to-

- Describe various Buddhist festivals.
- Evaluate the social importance of the Buddhist festivals.

Lesson- 1

Introduction to different rituals and festivals

Buddhist rituals and festivals are organized by keeping pace with religious history and tradition. The functions which are organized according to the lunar calendar are the religious Tithi or lunar day. For example, Buddha Pumima, Ashari pumima, pravarana pumima etc. Besides, the festivals and rituals which can be observed in any time of the year are called the religious rituals. Such as Sanghadana Attaparikkharadana, pabbajja, upasampada etc. However, the Kathina Civara Dana should be observed only in an specific time of the year. This is also a religious function. These functions become festivals by the richness of formalities. At present all the functions take the forms of festivals in a particular month of the year.

The maximum Buddhist religious functions are organized in the Full Moon days. But there is no obligation to organize any function on the new moon. According to Buddhism every day of the year is good. Not a single day is evil. Good or evil depends on some one's action. There is no moment when one does not get result for any good actions. To observe religious functions is a very good action. Any day the religious functions can be observed. But some rituals have to be observed on the specific day. All should observe these religious functions with the purity of mind. It brings satisfaction of mind and makes the mind pure. It inspires us to involve in the wholesome deeds. Through these morality gets awakened and life becomes happy.

Buddhist festivals are generally held on the full moon days. Various events of Buddha's life are connected with every full moon day. Different rituals and festivals are celebrated to practise and recall Buddha's life and philosophy. In fact the historically memorable events are honoured through these rituals and festivals. The Buddhists have been celebrating these for ages. The Buddhist men and women gather in the monastery in every full moon day and pay tributes to Lord Buddha and worship together.

They take pancasila and the uposatha sila. In the afternoon they practise meditation. In the evening they listen to religious discussion of the Bhikkhus followed by evening prayers with candles and drinks. There are religious meetings in the afternoon and musical programs with the Buddhist devotional songs at evening in many Buddhist temples. Thus it ends with varieties of programs during the whole day. Everybody goes home back with virtuous feelings.

The Buddhists meet together through these religious programs. Therefore, these programs have social importance. These festivals are one type of social gathering. These are observed with congenial atmosphere. We wish blessings for all the living beings irrespective of nation, religion, or caste and creed.

Buddhists observe some rituals in their houses. These are called family religious affairs. Such as pabbajja, funeral, reciting suttas or Parittaan etc. The relatives, friends, and the neighbours gather in these programs. Through these programs the interpersonal and social relationships are established. So the importance of these programs is immeasurable.

The different religious rituals and festivals are observed with due solemnity in Bangladesh. We should perform and celebrate our own religious rituals and festivals as well as the important national days.

Exercise

Write the name of some Buddhist rituals and festivals.

Lesson- 2
The Merits of Participating in the Religious Festivals

Religious festivals are universal. These programs should be organized collaborately. Therefore, participating in the festivals has many merits. For example, to participate in the religious festivals creates relations between each other, the social bondage becomes strong. By listening to religious speech unsteady mind becomes steady, calm, satisfied and generous. It awakens

devotion to religion. Difficult matters of religion become easy to understand. Virtues are to be achieved. Generous heart is to be awakened. Moral character is to be built. The inspiration to be kind and benevolent is generated.

Here is a story about the merits of participating in the religious programs. Theri Uttama was a household worker of a rich person in her former birth. That rich master used to arrange various types of religious programs. One day Uttama also participated in the religious program of the master with lots of interest and enthusiasm. She willingly performed all the formalities with great respect.Then she desired to be a famous donor also in future. Due to her good deed and desire she was born as the daughter of a rich man in Savatthi at the time of Buddha. She donated lot and achieved name and fame as a great donor. It teaches us that everybody should observe the religious rites attentively.

At the time of Buddha the inhabitants of one area of Savatthi decided to organize a common religious festival. All of them started to work with great enthusiasm. There was a mode of festivity everywhere around the city. Lord Buddha and his disciples were invited. The aim of that program was to show respect to Buddha and his disciples with food and drinks and to listen to the sermons of Buddha. All the arrangements were completed on just time. Buddha with his disciples reached the place of the program on the day of the occasion. All of the devotees paid tributes to them together. They also had their lunch. The religious discussion started after that. Then the organizers started to feel losing interest. Some of them went home and some of them started to gossip. Some people fell asleep. Some were not attentive. Only a few of them were attentive to the religious advice. The disciples of Buddha noticed that. Then they asked Lord Buddha, "After arranging so great religious occasion why are the people here not able to listen to religion?" Buddha replied, "Everybody cannot enjoy the joy of religious activities. Wisdom is needed to realize the essence of religion". As it is not possible to cross the deep sea by everybody, similarly a few people can travel through the religion. Those who are attentive and conscious in body and mind can achieve peace and prosperity." Therefore one should attend the religious occasions with respect and sincerity.

Exercise

Say a few of merits of participating in the religious occasions.

Lesson- 3

Budda Purnima

The full moon day of Vesakha, is known as the Buddha Pumima. On this day Siddhartha Gautama was born as the prince of the Kingdom of the Sakya Dynasty at the foot of the Himalayas. On the same full moon day he achieved the Enlightenment under the Bodhi Tree in Bodhgaya at the age of thirty-five. On this very full moon day he died in Kushinagara at the age of eighty. According to Buddhism it is said Mahaparinibbana. The three great events in the great life of Lord Buddha happened on this full moon day of Vesakha. That is why the full moon day of Veshakha is also called Buddha Pumima. To the Buddhists this Pumima is very important. The Buddhists observe the Buddha Pumima with pomp and pleasure through various rituals and formalities.



The devotees going to monastery with offerings on Buddha Purnima

The festival of Buddha Purnima starts just after the dawn with the recitation of suttas and the praising songs about Buddha along with the morning procession. The Buddhist temples are decorated with flowers, leaves and colourful papers after cleaning them very well on the previous day. Thus a festive mode is created. The tribute to Buddha, group prayer, taking Pancasila and Astasila etc. are done in the morning of the full moon day. Meals are donated to the Bhikkhu Sangha before twelve at noon which is known as Pindadana. The devotees also do meditation after taking their meal at the temple.

There is a religious meeting in the afternoon. The lives, religion, philosophy of Gautama Buddha are discussed here. The offerings with candles and praising songs are done in the evening. Now-a-days blood donation program is also arranged in various Buddhist Temples on this occasion. Many people committee to donate eyes after death which may help the blind to get power of eye sight. In the evening the devotional cultural programs are organized in many temples. The people of different religion as well as the Buddhists participate specially in the religious discussion and cultural programs. Thus the social and inter religious friendship is developed. The loving kindness is created among each other.

The three important events of Buddha's life that happened on the full moon day of Buddha Purnima are related to nature. These happened in the charming nature, under the open sky outside of the Palace. For example, the birth happened in the garden of Lumbini. This is at present under Nepal. The garden of Lumbini was full of trees and plants. He achieved the Enlightenment at the bottom of the Bodhi Tree (Bunyan tree) of Gaya. At present this is under the district of Gaya which is a part of the state of Bihar in India.

The great Emancipation (Mahaparinibbana) happened at the bottom of the twin tree 'Shal' of Kushinagara on the bank of the river Hiranyavati. That is why we should show friendship to the nature also. We should not tear or cut the leaves and branches of trees unnecessarily. Everybody should take care of the trees around the school as well as the home yard. We have inseparable relations with nature. Internationally this day is celebrated as the 'Veshakh Day'.

Exercıse
Prepare a day long program to celebrate the Buddha Purnima in your locality (Group work)

Lesson: 4
Ashari Purnima

The full moon day of Ashara is known as the Ashari Pumima. The three historical events in the life of Buddha happened in the full moon day of Ashara. These are he was conceived in the mother's womb, Renunciation and the first dissemination of his religion.

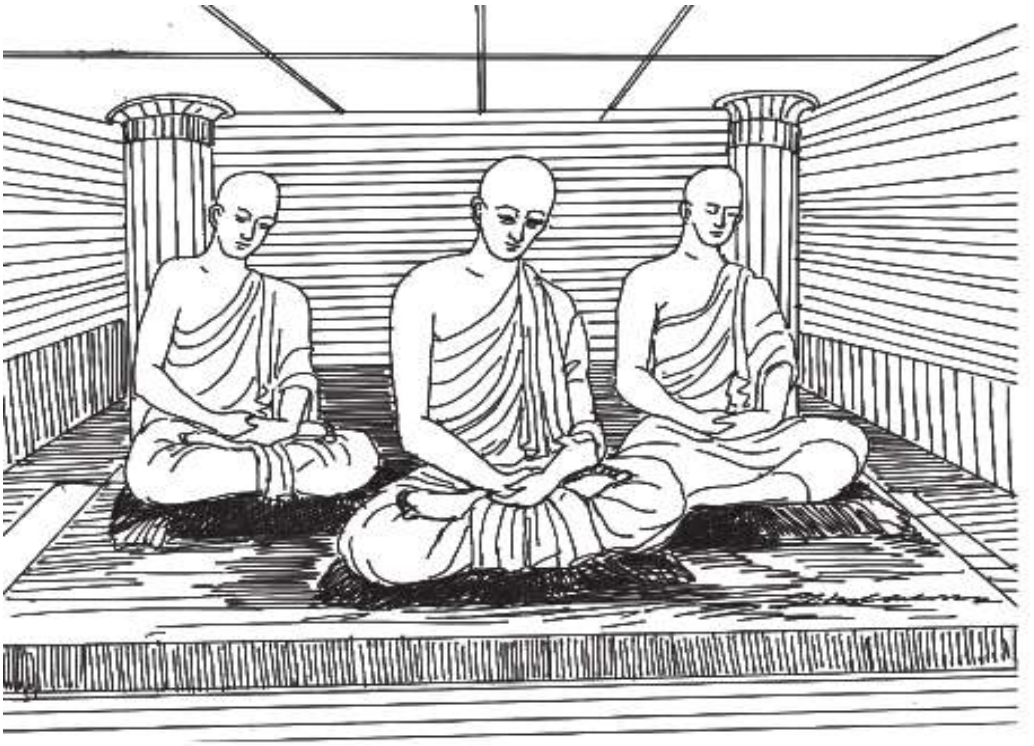
It is said that the queen of the kingdom of Sakya Dynasty dreamed a wonderful dream in one of these full moon days. She dreamt that the devas were bringing her on the lake named Anavatapta. After a while a white elephant inserted a

white lotus into her body from the right side. Next day the queen described the beautiful dream to the King Shuddhodana. The King Shuddhodana invited all the astrologers of the country to know the cause of the dream. The astrologers said, soon the King is going to have a son and the coming son will be the wise Buddha. Siddhartha was conceived in the mother's womb on this very full moon day of Ashari Pumima.

On another full moon day of Ashara, he left home for renunciation. He left behind all the enjoyment of the world in search of the way to get rid of suffering. Siddhartha Gautama was then twenty nine years old. He left the Royal Palace leaving behind the kingship, dear wife and loving son. This is known as the great renunciation in Buddhist literature. The great renunciation means the leaving of home of Lord Buddha.

On such a day of the full moon day of Ashara, Buddha disseminated his new religion for the first time to the five disciples. The five disciples were Kondanna, Vappa, Bhaddiya, Mahanama and Assajit. The first religious sermon of Lord Buddha is called the Dhamma Chakkapavattana Sutta. He disseminated the religion for the benefit of all the living beings on the full moon day of Ashara. This full moon day of Ashara which is related with the three memorable events in the life of Buddha is specially memorable and adorable to the Buddhists.

A few more religious matters are related to this full moon day. The most important among these are: 1) Buddha instructed the Bhikkhus to observe Vassavasa for three months on this full moon day of Ashara. Since then the Bhikkhus observe the Vassavasa for three months from the full moon day of shara to the full moon day of Kartika. During this period they remain involved in the study of religion and Vinaya and absorbed in meditation and no Bhikkhu can stay outside his temple at night without any serious cause. This is a rule of Vinaya for the Bhikkhu. 2) On this day of full moon Buddha went to the Tavatingsa heaven to give religious instruction to his mother Maya Devi. There he lived for three months and advised Abhidhamma to his mother and other devas. 3) On this full moon day of Ashara Buddha demonstrated the twin miracles (Yamaka Riddhi).



Bhikkhus in meditation at the Monastery

The devotees gather in the temple on this day as they do in the Buddha Purnima. They take Pancasila and Astasila from the Bhikkhus. Those who take Astasila keep fasting (uposatha). Then the Bhikkhus deliver religious instructions towards the devotees. Thus the religious feelings grow up among the Buddhist laities. Besides, the friendship is created among them and the family and social bondage are strengthened by the listening and practice of religion together.

The Ashari Purnima festival starts in the early morning. The Buddhist temple gets crowded with various activities throughout the day. All the programs such as candle- light, Buddhist devotional song, and the cultural programs happen in the evening. Many of the devotees practise meditation till night at home. Some devotees join the course of meditation for three days or a week. Thus the religious activities are performed on the full moon day of Ashara.

Exrecise

Describe three events in the life of Lord Buddha that happened during the full moon day of Ashara.

Lesson: 5

Madhu Purnima

The Madhu Purnima is a glorious day for the blessings of charity, nursing and sacrifice. The full moon day of Bhadra is the Madhu Purnima. There is a story behind this naming which is an important event in the history of Buddhism.

Once upon a time Buddha was staying at Kosambi. There was a quarrel between the Bhikkhus over a trivial matter about Vinaya at that time. Gradually the quarrel influenced all the resident Bhikkhus of Kosambi. As a result, the Bhikkhus were divided into two groups. Once the situation went out of control. Buddha called all the Bhikkhus and tried to make them understand that quarrel is a bad job. One should not be strict to any matter out of anger, he advised. Giving advice like this Buddha told them the story of Dighayu Kumar. It is described in the story that the effect of quarrel and anger flows from this life to the next. But nobody can be gainer from this, moreover must be loser. Even no good thing can be done in the right time only for anger out of quarrel. Therefore, quarrel should always be avoided. Instead of all these efforts by Buddha the Bhikkhus of Kosambi did not abstain from quarrel. They could not build friendly relations between them leaving quarrel.

Then Buddha decided to leave the company of the Bhikkhus of Kosambi and live alone in the deep forest. One day he left for the Forest of Paralleya. He was living there very well away from the quarreling Bhikkhus. He took shelter under a big tree called Bhadrashal. An elephant was staying there. The elephant used to clean the living place of Buddha willingly with his trunk. The elephant also used to collect drinking water for Buddha, always ready to serve him. To see the nursing of the wild animal elephant, a monkey also became interested to serve Buddha. With that sense the monkey collected honey from the jungle and donated to Buddha with great respect. Buddha accepted the honey with content. The monkey was very happy to see this and started jumping from one tree to another with great joy. Being too much excited suddenly he fell down from the tree and died because of his donating honey to Buddha. Buddha saw by his divine power, the monkey was born in the Devaloke (heavenly place) after death. This event happened in the full moon day of the month of Bhadra. To recall this unique event the Buddhists donate honey to the Bhikkhu Sangha on this full moon day.

This is why the full moon day of Bhadra is called the Madhu (honey) Purnima. On the other hand, the Bhikkhus of Kosambi understood their mistake, stopped quarreling and made amiable relation with each other.



The monkey is offering honey to Lord Buddha.

The rites and rituals described on this occasion are almost same as others described previously. Offering honey is one of the important features of this full moon day. On this day the Buddhists offer honey to Buddha and the Bhikkhus. The devotees gather in the monastery to entertain each other with honey and drinks. Thus Madhu Purnima is observed to highlight the spirit of charity and the serving tendency.

Exercise

What is the main feature of the Madhu Purnima?

Lesson: 6

Pravarana Purnima

Pravarana Purnima is celebrated in the month of Aswin. The full moon day of the month Aswin is the Pravarana Purnima. Some important events in the life of Gautama Buddha are also related to this full moon day. For example, on a day like this Buddha came back from the Tavatimsa Heaven after preaching Abhidhamma to his mother and the devas. On this day of full moon the three months Vassavasa of the Bhikkhus is completed. On this full moon day Buddha gave advice to the Bhikkhu Sangha, 'O Bhikkhus ! Go and move around everywhere for the sake of the blessings and welfare of all the living beings. Disseminate the religion where there is blessing at the starting, at the middle and at the end.' This full moon day is called the Pravarana Purnima. The word 'Pravarana' means satisfaction or fulfillment of hope, festival; to welcome, to forbid etc. To welcome all the good and to forbid all the bad is the Pravarana. The pravarana is said to be the day of joy for the Buddhists also because of the completion of Vassavasa and the beginning of another great festival Kathina Civara Dana.

Because of the completion of Vassavasa, the beginning of the Kathina Civara Dana, to achieve purity by apologizing for wrong deeds, the return of Buddha from the Tavatimsa Heaven after preaching Abhidhamma, demonstrating twin miracles etc. the Pravarana Purnima is one of the memorable festivals.



The celebration of flying sky lamps

Pravarana purnima is a joyful day. The sky lamps are flown on this occasion. Especially for making sky lamps with paper and sticks the joy starts in the Buddhist villages a few days earlier. The festival of flying sky lamps starts after the evening prayer and candle offerings. Many people arrange the festival of flying sky lamps at their home yard. The people from all walks of life including Buddhists- non Buddhists, children, elderly, male-female participate in the festival and enjoy the flying of sky lamps. The colorful sky lamps are flown with music and dancing. The sight is beautiful to watch in the evening. Thus the Pravarana Purnima festival becomes universal.

The teaching of observing this full moon day is to wish and try to be faultless and innocent always like the Bhikkhus, as they apologize to each other for their wrong deeds, if any, sitting inside the Sima (confined space). This is a process of self purification. Through this the mind becomes holy and it helps to gain self confidence. We should also apologize to each other for our fault if any. Through this the good relations grow up and the anger and violence disappear.

Exercise

Which instruction was given by Buddha to the Bhikkhus on the day of Pravarana Purnima?

Lesson: 7

Maghi Purnima

The Maghi Purnima is also one of the important Buddhist festivals. Many events of Buddha's life are associated with this full moon day. One of these is the announcement of Mahaparinibbana by Buddha. On this day Buddha gave up the prejudice of life and announced the decision about his Mahaparinibbana. Then he was staying at the Capala Cetiya of Vesali. He said to the Bhikkhu Sangha, 'I will achieve the Parinibbana on the full moon day of Vesakha, three months later from today.' It is rare for the common people to declare the day and moment of some one's death by himself. Perhaps there is no second example like this.

From the common view the day seems a day of mourning or suffering but if it is considered from Buddha's religious and philosophical point of view it is a great day of great achievement. Because Buddha said, all the produced substance must be perishable. That means living beings must die. Everything in the world is tied up with the rule of temporariness and impermanence. Buddha discovered this truth by endeavor and wisdom. He was able to perceive the past, present and future of his life. Therefore, he could declare the end of his life.

The formalities of the Maghi Purnima also start from very early in the morning in the same way as others. In this occasion devotees take the five precepts and the eight precepts, pay tributes to Buddha, worship together, and pray for the happiness, peace, prosperity and welfare of country, nation and the inhabitants of the world. Besides religious discussion, evening prayer and worship, cultural programs etc. are also organized there.

Sample Question

Multiple Choice Questions

1. How many events took place on *Baisakhi Purnima* Tithi in the life of *Gauta ma Buddha*?
   a. 3 b. 5
   c. 6 d. 7

2. By participating in religious ceremonies—
   i. Mutual relationships are created
   ii. Mental unrest may develop
   iii. The tendency to give *Dana* increases
   Which of the following is correct?
   a. i & ii b. i & iii
   c. ii & iii d. i, ii & iii

Look at the figure below and answer questions 3 and 4:

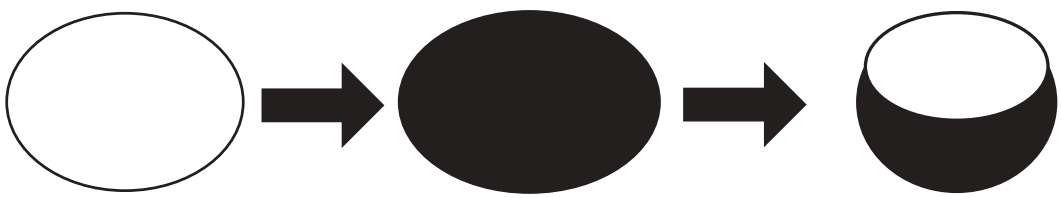


Figure: Nature of the moon based on time

3. What does the first figure represent?

a. *Purnima* b. *Krishna Ashtami*
c. *Shukla Ashtami* d. *Amavasya*

4. In the incident related to the third figure, the householders -

i. took the eight precepts
ii. participated in the *Buddha Kirtan* ceremony
iii. went to the pilgrimage site

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Creative questions

1. Instance: i

The monks gathered in the *Bihara* on a full moon day to observe the rainy season. They collectively took the precepts of fasting through *Buddha* worship and worship. They practiced meditation(dhyana) in the afternoon. At one stage of the sermon, *Bhante* said that it was on this full moon day that *Siddhartha* took the vows in his mother's womb, left home and preached the *Dharma Chakra Pravaratana Sutta* in *Sarnath*.

Instance: ii

One evening, Kejri Marma saw the lantern-flying ceremony and asked her father, which incident in the life of Buddha was connected with this ceremony. Her Father said, on this day, Buddha returned to earth from the *Tabatingsha* heaven after preaching the *Abhidharma* to Mother and the devas. Moreover, the *Bhikkhus*' rainy season ends on this day

a. On which full moon did Buddha announce *Mahaparinirvana*?
b. Why is *Bhadra Purnima* called *Madhu Purnima*? Explain.
c. Which full moon is mentioned in your textbook with instance-i? Explain.
d. Instance-ii 'Reflection of *Prabarana Purnima*'-Analyze with arguments in support of your opinion.

2. Anil Barua went to the *Bihara* early in the morning on a holiday and participated in the morning by reading the sutras and worshipping Buddha. Later, he worshipped Buddha and knelt down with folded hands and prayed. Before noon, he fed the *Bhikkhu Sangha*. In the afternoon, he listened to important discussions on the three topics of the Buddha's birth, *Buddhahood*, and *Mahaparinirvana* in the *Dharma Sabha*. On the other hand, Preeti Barua and Shruti Barua are two sisters. They do not have the heart to practice the Dharma. They quarrel all day long. Even though their mother tries, she cannot stop them.

a. What is *Prabarana Purnima*?
b. Why is *Maghi Purnima* important? Explain.
c. Which *Purnima* is similar to the topic described in the context? Explain.
d. Analyze the social impact of the activities from the above context regarding two sisters.

Short Answer Questions

1. Which day is the day of joy for Buddhists? Explain.
2. In which month and how is *Buddha Purnima celebrated*?
3. What instructions did Buddha give to the Bhikkhus on the day of *Prabarana Purnima*? Explain.
4. What is meant by religious *Tithi or Parba* (dates) in Buddhism?
5. What is one of the characteristics of *Madhu Purnima*? Explain.

Chapter Eight

Caritamala

The human life is temporary. Nobody lives forever in the world. The performance of man makes him immortal. Many memorable and honourable persons were born in this world in every decade. The world has been enlightened by their light. For these reasons people respect and adore them. Their sacred souls win people's heart easily. They are great in knowledge, quality and deeds. The lives of these great persons are to be followed by all. The life stories of the great persons inspire us to lead an honest life. We shall know about the lives of some Thera - Theries, and prominent Buddhist intellectuals and their contributions.

At the end of thıs chapter we wıll be able to-

* Describe the necessity of reading biographies .
* Introduce the Thera-Theries and the prominent Buddhist intellectuals.

Lesson- 1

The necessities of reading biographies

Great life sketch with ideals attracts people. This inspires to build ideal life. Such life is achieved by lots of sacrifice and dedication. This teaching is found by reading the biography of the Thera-Theries and the prominent Buddhist intellectuals. There are many things to practise which inspire the people of all the class, profession and age to be creative and conscious about welfare.

Nothing can be gained easily in this world. Without sincerity, perseverance, sacrifice and commitment, it is not possible to build an ideal life. These qualities can be acquired gradually with the pace of life. By reading these biographies we find that they had happiness, suffering, smile- tears, and pain. But they never deviated from their ideal being overwhelmed with joy and sad by suffering. To keep up or protect moral values was their main target. They were great, the greatest. To build our life beautiful the necessity of reading their biography is unlimited. Our sense of ideal and morality will be enriched through reading them. That is why it is necessary to read the biography of the Thera-Theries and the prominent Buddhist intellectuals.

The biography of many men and women are found in the literature of Tripitaka who are memorable and honourable by the quality of their performance. Many of them became Bhikkhu and Bhikkhuni after leaving domestic life. Bhikkhus are called Thera and the Bhikkhunies are Theri. They had many contributions in the dissemination of Buddhism. The name of Upali, Ananda are worth mentioning

among Theras. Mahaprajapati Gautami, Kisa Gautami, Khema are especially worth mentioning among Theris. Besides, many of them served Buddhism leading domestic life. They also helped to disseminate the religion. They are famous as prominent Buddhist devotees in the history of Buddhism. Among them the name of King Bimbisara, Ajatasatta, Anathapindika, Visakha, Sujata, Mallika, etc. are worth mentioning.

Exercise
Mention the name of some Buddhist Thera and Theri

Lesson: 2

Thera Upali

Upali was born in the family of a lower caste barber in kapilavastu. His family name was Purna. The name of his mother was Mantani. He was the friend of the princes Anuruddha, Bhrigu, Bhaddiya, Ananda, Devadatta etc.

Once upon a time Buddha was staying in a mango forest named Anupriya. In that time some of the princes decided to receive pabbajja from Buddha. For this one day they started going to Buddha. Purna also accompanied them. They stopped for a while after leaving Kapilavastu. Later all of them handed over their precious dress to Upali. They said, 'Purna! We gave all these to you. Go back to Kapilavastu.' Saying this, the princes left. Purna was very worried. He was thinking how he would inform the news of princes' leaving the family after going back to Kapilavastu. Moreover he thought, I am from a barber family. These precious dresses are not suitable for me. Besides they are princes. They have lots of money, wealth, influence and power. Leaving these if they can take pabbajja why shall I not do the same? I have nothing. Saying so he followed the princes leaving the precious dresses hanging on a tree.



The Princes are giving their dresses and ornaments to Purna

Meanwhile the princes, Anuruddha, Bhrigu, Ananda prayed for pabbajja towards Buddha. At the same time Purna also came and prayed pabbajja after paying tribute to Buddha. Then the princes requested Buddha, 'Bhante! Please give pabbajja to Purna at first. So we have to salute and honour him. Thus our status and pride will be driven away.'

Buddha was pleased hearing the request. He at first gave pabbajja to Purna and then the Princes. After receiving pabbajja Purna was named as Upali.

Upali just after receiving pabbajja expressed his wish to Buddha to live at forest. But Buddha asked him to practise Dhamma Vinaya living with Buddha. By following the advice of Buddha Upali was able to be Arahant within a short time. Upali became expert in Vinaya by living with Buddha. Noticing the expertise in Vinaya Buddha declared him as 'Vinaya Visarada' (expert in Vinaya).

One day at the Uposatha during the recitation of Patimokkha Upali advised as below, 'At first an apprentice should have faith in karma and the triple gems. Then he should leave domestic life and meet some friends who lead a righteous life.

Then he should live in Sangha and learn the Bhikkhu Vinaya, be aware of just and unjust and lead a life free from craving.'

Upali recited the Vinaya at the First Great Council after the Mahaparinibbana of Buddha. Five hundred wise Arahant Bhikkhus were present there. They examined the accuracy of the recitation of Vinaya by Upali. Later they are compiled as Vinaya Pitaka. He was able to uplift the title Vinayadhara given by Buddha. This is the super honour of his life. It is possible to do many things if someone has efforts and perseverance. There is no need of family status. We need only good efforts for this. We get this teaching from the life of Upali Thera.

Exercise

Write the name of the persons who received pabbajja with Upali.

Lesson: 3

Ananda Thera

Ananda was born in the Sakya Dynasty. He was the cousin of the Prince Siddhartha. The name of his father was Amitodana. Siddhartha and Ananda were born on the same day. Ananda received pabbajja with Anuruddha, Bhrigu, Bhaddiya and other Sakya Princes on the same day. Ananda was handsome. He was the favorite disciple of Buddha and got the favor of being his attendent under eight conditions. He was a good orator. Everybody loved him for his physical beauty and good behaviour.

When Buddha was fifty five years old he needed a permanent attendent. Many of his disciples including Sariputta, Maggallana and Ananda desired to have that opportunity. Buddha knew that Ananda had collected merits since kalpokala. Ananda had just then achieved *sotapatti*. So, Buddha selected him to be his attendent. Since then he was always in service of Buddha. Addressing Ananda Buddha gave many important pieces of advice to the Bhikkhu Sangha. These advices are available in the 'Mahaparinibbana Sutta'.

Ananda Thera used to serve Buddha with great sincerity. When Buddha gave any advice he listened to it very carefully. He also memorized them. His memory was very sharp. He could repeat any of the advice of Buddha exactly. Therefore, he was famous as the *'Dhamma-Bhandarika'* and *'Srutidhara Bhikkhu'*.

After a short period of Buddha's Mahaparinibbana there was a Mahasangiti at the cave of Saptapami in Rajageha. The entrance in the Mahasangiti was limited for the Arahant Bhikkhus only. Yet there was a seat reserved for Ananda as he was the attendent of Buddha. After getting this invitation Ananda involved himself in deep meditation from the previous night. In that very night he became an Arahant. After becoming Arahant he gave many advice to the Bhikkhus. Some of them are given below:

1. Do not make friends with the rough speaker, angry, proud Bhikkhus who break the unity of Sangha. Do not accompany them.
2. Make friendship with the respectful, silavana and wise person. Their company is worthy.

Meanwhile all the Arahant Bhikkhus gathered in the room of assembly for the Mahasangiti. Only Thera Ananda was not there. Mahasangiti started. Suddenly all saw that Ananda was sitting on his seat. All were pleased to see him. It is said that he took seat coming through the sky way. Ananda recited the Sutta and Abhidhamma in the first Mahasangiti.

Ananda had great contribution to establish Bhikkhuni Sangha. After the death of King Shuddhodana, Mahaprajapati Gautami desired to receive pabbajja from Buddha. But at first Buddha didn't agree. Later due to strong request of Ananda he recommended the entrance of the women in Sangha. At that time it was very difficult to give the status ofBhikkhuni to the women. It was the social convention that women would live at home/women would live home was the social convention. So, it can be said that the role of Ananda to establish women in respectful position in religion was very significant.

Exercise

Write two of the advice of Thera Ananda.

Lesson: 4

Theri Kisa Gautami

At the time of Buddha Kisa Gautami was born in a poor family of Savatthi. Her name was Gautami. As she was very thin, she was known to all as Kisa (thin body) Gautami. In her married life she could not be happy. She spent her life without any affection and care. Her husband also died untimely. People used to call her orphan. But by giving birth to a son she got honour. The son was her only hope. When the son was grown up as adolescence suddenly he died also. At the death of the son, she became insane with grief. She could not accept the death of her only son. She begged for medicine from everybody to resurrect her son. Nobody could give her

medicine. Rather some of the citizens scolded her as mad. Kisa Gautami did not care the words of anybody. She kept running from door to door in the hope to make her son alive. At last a kind person asked her to go to Buddha and pray for medicine from him.



Kisa Gautami is coming to Buddha with her dead son in her lap.

Kisa Gautami come to Buddha with her dead son in her lap . Then she said to Buddha, "O Lord! Please give medicine to my son." Buddha looked at Kisa Gautami and found in meditation that she had many credits of her previous births. But her heart is filled with suffering due to various deeds and misdeeds in the present life. To drive away her grief Buddha said to her, "Bring some mustard seed from any of the house where nobody died." Listening to Buddha Kisa Gautami became a little bit quiet and went to the city with the dead son in her bosom. She went to each door and begged for mustard seed and asked whether anybody died in that house. All of them replied the same that there was no limit of how many people died in that house. At last she could realize that no house is free from the mouth of death. She could understand, 'Every living being must die. Everything is temporary.' Henceforth after the cremation of the dead body of her son she came back to Buddha. Buddha asked her, 'Gautami have you got the mustard?' Kisa Gautami said, 'Lord! I do not need mustard anymore. Please initiate me.' Then Buddha said, 'As the flood washes away the villages and cities, the man engaged in luxury is destroyed by Death.' Kisa Gautami achieved *Sotapatti* listening to the advice of Buddha. Then she prayed for pabbajja. After being a Bhikkhuni she followed the rules of the life of the Bhikkhuni very well. Destroying all types of greed, violence,

desire and craving she became an Arahant. Buddha declared her the best of all who wore coarse clothes. She delivered many verses after being happy at her success. Some of her advice are given below:

1. It is appreciable to the wise to make friendship with the honest person. It is possible to be wise by making friendship with the honest persons.
2. Follow the honest persons. It helps to develop knowledge.
3. Get knowledge about the four noble truths.
4. I am established on the eight noble paths. I have realized the Nibbana.
5. I am free from pain, free from anxieties. My mind is completely free.

Exercise

How did Kisa Gautami realize that everybody is under death? Describe.

Lesson: 5

Abhirupa Nanda

There was a kingdom called Kapilavastu at the foot of Himalaya. The Sakyas lived there. Suddhodana, the father of Siddhartha was the king of Sakyas. The kingdom was divided into parts under the rule of a numbers of Nayakas (Chiefs) for the convenience of administration. Khemoka was one of them. Nanda was the daughter of Khemoka's first wife. Nanda was very beautiful. Therefore, her name was Abhirupa Nanda.

When Nanda became mature enough many sons of the rich men proposed to marry her. After considering many things she chose one of the Sakya young men. But very unfortunately the Sakya young man died on the same day. That was considered as a bad omen in the society then. Her mother and father were also very disheartened. They decided not to keep her confined to the domestic life. To keep her away from the bad influence they allowed her to receive pabbajja (Ordination).

Although she took pabbajja, she was very proud of her physical beauty. She was not a bit interested to shave her hair and to take the appearance of the Bhikkhuni. But she had to receive pabbajja by the decision of her parents. The new life of Nanda started after receiving pabbajja. Now Nanda is a Bhikkhuni. She is a Bhikkhuni but she is proud of her beauty. Many Bhikkhunies used to go to Buddha to listen to his advice. But Nanda was afraid of going in front of Buddha because she thought if she went before Buddha, he would be able to understand her attitude, and might scold her in front of all. She used to avoid Buddha out of this fear. Buddha knew, Nanda is worthy of getting enlightenment. He called upon Nanda to him. At

that time Buddha brought a woman more beautiful than Nanda by his supernatural power. Seeing her beauty Nanda was stupified. Nanda was looking at the pretty woman without a blink. Buddha again by his supernatural power change this woman to an old, wrinkled woman. This sight hurt Nanda. The vain pride of her beauty destroyed immediately. Then Buddha advised her to give up the pride. Listening to the advice of Buddha she could understand that physical beauty is temporary; the beauty of heart is permanent. Eventually she achieved Arahant by giving up craving and advised, 'this body is unholy, the home of diseases. There is nothing to be proud of. So, leave the destructive pride. Keep the mind quiet and controlled.'

From the life of Nanda we get this teaching that, we should not be proud of our beauty. Right knowledge is the supreme wealth of human being.



Abhirupa Nanda in meditation

Exercise

Physical beauty is temporary- how did Buddha teach this to Abhirupa Nanda?
What did Abhirupa Nanda say after achieving Arahant?

Lesson: 6

Atisa Dipankara

Many wise scholars and intellectuals were born in Bangladesh from time to time. They achieved honour in the world by virtue of their own qualities. They are still immortal in the mind of the people. Atisa Dipankara is one of them. Atisa Dipankara was from Bangladesh. He was born in 982 AD at Bajrayogini, a village of Vikrampur pargana under Dhaka district. At present it is under the district of Munshiganj of Dhaka division. The home ground of Atisa Dipankara is still there.



Atisa Dipankara

There is a monument on the name of Atisa Dipankara in that historical place of Vajrayogini. It was established by an organization named 'Bangladesh Buddhist Kristi Prachar Sangha'. Many people from different countries including China come to visit this home ground.

The name of the father of Atisa was Kallyanasri and the mother Prabhavati. After the birth his father and mother affectionately named him as Chandragarbha. Their family was very conventional. There is still the sign of his home ground in the village of Vajrayogini. This place is called by the local people as the home ground of the Atheist Scholar. Chandragarbha was very meritorious from his childhood. He had strong desire to achieve knowledge. He achieved expertise in Sanskrit within a very short time. Besides, he achieved profound knowledge on Medical Science and Technical Education too. Afterwards, he went to the University of Nalanda to achieve more knowledge. He achieved knowledge in various disciplines by dint of his hard perseverance.

At the age of twenty nine he initiated to Buddhism. Then his new name was Dipankara Srigyana. At the age of thirty one Dipankara Srigyana went to Suvarnadipa. More than hundred disciples were with him. He learned Buddhism there for long twelve years.

Later Dipankara Srigyana came back to the country. Then the king of Bangladesh was Nayapala. He accepted the rank of the Principal of the Vikramsila Mahavihara on the request of the King. He was also the Chancellor of the University of Nalanda.

The news of his scholarship scattered throughout and beyond the country. In that time various indisciplines entered in Buddhism of Tibet. Listening about the profound scholarship of Dipankara Srigyana the King of Tibet invited him to Tibet. The King thought that people’s real sense of religion would flourish if Dipankara Srigyana could be brought to Tibet.

Dipankara Srigyana did not respond to the King's invitation at first. But he agreed later. Perhaps in the year 1041 Dipankara Srigyana started his journey for Tibet.



Atisa Dipankara on his journey towards Tibet

In that time the journey towards Tibet was not easy. He entered into Tibet passing the difficult way through Himalayas with great hardship. The representatives of the King offered him a cordial reception at the border of Tibet. He travelled around different towns and villages and disseminated Buddhism in Tibet. People were pleased with his scholarship and behaviour. Gradually the people of Tibet got back the real religious sense by listening to his preaching. They gave up all the faulty rituals from the religion.

Dipankara Srigyana told that he would live in Tibet only for three years when he was leaving Vikramasila. But he could not come back from Tibet anymore. He continued to live there till death. He loved the people of Tibet very much. The Tibetans also loved and honored him very much.

Dipankara Srigyana wrote many religious books in Tibetan language. Besides, he translated many Sanskrit books into Tibetan language. He also wrote many books on medical science and technical education.

He was honored by the title 'Atisa' by the Nathang Vihara of Tibet. 'Atisa' is a very honorable title. In the year 1054 this great scholar died in the Nathang Vihara of Tibet at the age of 73. The relics of Atisa is preserved in that vihara with due respect. Some of those were brought to Bangladesh in 1978 from China. These are preserved in the Dharmarajika Buddhist Monastery of Dhaka.

Exercise

Make a plan to visit the birth place of Atisa Dipankara (Group work).

Lesson: 7

The Qualities of the Scholars to Follow

No great life is built easily. Trial and endeavor are needed for this. Those who are able to build such life, can achieve immortality. They remain immortal in history. People follow their ideals and qualities from era to era. We have many things of the great man's life to follow. Therefore, it is not enough to read this life for pleasure. We should practice the ideals also. It is not possible to get anything through emotion. Only through practice and by following sincerely one can reach the target. Gautama Buddha delivered many advices to make life beautiful by following the ideal of morality.

There was a sage named Bakkali at the time of Buddha. He was a great fan of Buddha. He used to look at the enlightened appearance of Buddha with great admiration. After observing many days Buddha asked him, “what is the result to see at the perishable body? Follow the morals and ideals. Leave the emotion. Sow the seed to produce the light in yourself. Make yourself enlightened.” Following the advice of Buddha the sage Bakkali started meditation and was able to achieve the Arahant soon.

There was another episode like this. Buddha was then travelling through the city of Uruvilba. There were three sages living in the forest of Uruvilba. They were three brothers named Uruvelakassapa, Nadikassapa and Gayakassapa. They used to live there with their disciples separately. They never followed each other. According to their own concept each of them tried to get rid of suffering, by being hot in heat or fire and by keeping submerged in cold water. When Buddha met them he advised them. Buddha said, "It is not possible to be purified by getting wet in water or burned by sun."

Buddha described some of the important events of his life to them. Then he said," To make life purified one has to practice the ideal and morality.” Later they initiated to Buddha and got involved in practicing chastity to be free from suffering.

Therefore, to build a great life one has to follow the great ideals. If we want to make our life famous and enlightened, we have to follow the ideals of the life of the enlightened persons. Thera-theri and the prominent Buddhist intellectuals are the guides to the ideals. We can learn the characteristic features, perseverance, self-control, and the practicable ethics from their life. If it is possible to practise and follow their life and ideals, the life of all will be successful.

Sample Question

Multiple Choice Questions

1. At what age did *Chandragarbha* take initiation into Buddhism?

   a. 16 b. 19
   c. 27 d. 29

2. By reading the biography of *Upali Thera*—

   i Interest in unwholesome actions is developed
   ii The teaching of the suttas is learned
   iii The inspiration to be free from greed is obtained

   Which of the following is correct?
   a. i & ii b. i & iii
   c. ii & iii d. i, ii & iii

Read the following texts and answer questions 3 and 4:

Text- 1
Subhadra Tanchangya was unparalleled in beauty, virtue, and character. At the right time, she married to a handsome young man. But her married life lasted only a short time. Later, she changed her mind. Then she went to *Bihara* and took *Bramhacharya*.

Test- 2
Around 982 AD, a sage was born in a district adjacent to Dhaka district. He gained great fame both at home and abroad for his knowledge, glory and scholarship.

3. Whose character in the text- 1 is similar to Subhradra Tanchangya?

   a. Mahaprajapati Gautami b. Krisha Gautami
   c. Abhirupa Nanda d. Khwama

4. Regarding the text- 2, the scholar—

   i Went to distant and remote Tibet
   ii. Was skilled in martial arts
   iii. Achieved scholarship in Sanskrit
   Which of the following is correct?

   a. i & ii b. i & iii
   c. ii & iii d. i, ii & iii

Creative Questions

1. Supala Barua had a happy family with her husband and two children. One day, she was going to visit her father's house with her husband and children. She survived an accident on the way, but her husband and children died. Supala was in a fix after losing her husband and children. Finally, she sought initiation into the nunnery.

    a. In which family was *Krisha Gautami* born?
    b. To whom did *Krisha Gautami* go with her dead son and why?
    c. In the incident narrated in the passage, is there an indication of whose life story in the *Charitmala*? Explain.
    d. Is it possible to attain *Nirvana* on the path followed by *Supala*? Analyze it with logic.

2. One day, while discussing in the Buddha's assembly, the Buddha created a unique and miraculous scene. He presented a beautiful fairy from heaven in front of everyone. Everyone was looking at the fairy in amazement. According to the Buddha's wish, the fairy gradually grew from youth to middle age and then to old age. Where did her beauty disappear! At one point, she fell down on the ground.

    a. Who was the Buddha's servant?
    b. Why did *Purna* have to be given the *pravrajya* first? Explain.
    c. Whom did the Buddha address in the story of the passage's biography? Explain.
    d. 'This body is impure and a place of disease' - analyze the correctness of this statement of the Buddha in the light of the above passage.

Short answer questions

1. What did *Abhirupa Nanda* say after attaining *Arahantship*?
2. Why did the princes ask Upali to be given the *pravrajya* first? Explain.
3. Why did the Buddha appoint *Ananda Thera* as his chief servant?
4. What are the advices of *Krisha Gautami*?
5. Write two advices of *Ananda Thera*.

Chapter Nine

Jataka

The stories of the previous birth of Gautama Buddha are known as Jataka. The impact of the story and the morals of Jataka are immense on the Buddhists. From the advice at the end of the story of Jataka we can achieve the moral and human qualities. Besides, by reading Jataka we know about the life, religion, society, education, culture, politics, geography, environment and archaeology etc. of the ancient India. Therefore, the significance of reading Jataka is unlimited. We shall read about Jataka in this chapter.

At the end of this chapter we shall be able to-

- Give concept about Jataka
- Deseribe the story of Jataka
- Explain the morals of Jataka

Lesson: 1

Introduction and the Number of *Jataka*

The word Jataka originates from the word 'Jato'. The word 'Jato' means originate, arise, grow etc. Therefore, the word Jataka means one who is produced or born. Buddha used to say different stories about his previous birth to his disciples in different situations. These stories about the previous birth of Gautama Buddha are called Jataka. Nobody can be Buddha by the result of the actions in single life. To be Buddha one has to be purified by fulfillment of Parami through birth and rebirth in various species. By reading Jataka it is found that Gautama Buddha was born in various birth in various families. He was born as king, minister, brahmin, merchant and different birds and animals in the family and divine life. He was termed as 'Bodhisattva' in each birth. Bodhisattva performed the good actions in each of his birth. In fine it can be said that the previous births and incidents of Gautama Buddha as Bodhisattva are termed as Jataka.

The total number of Jataka is 550. Gautama Buddha became Buddha after achieving the enlightenment (Bodhigyana) in 550 births. There are 447 stories in the book Jataka edited by Sri Ishan Chandra Ghosh. It is said that the three stories are lost with the passage of time.

Exercise

What is Jataka?

Lesson: 2

The Influence of *Jataka* to Build a Moral and Ideal Life

The life led towards fairness and honesty is the ideal life. The idealistic person is respected by all. People recall the moral and ideal person even after their death for ages. Therefore, we should restrain ourselves from the immoral actions because man without morality and ideal is equal to beast. By reading Jataka we can know how it builds a moral life.

The stories of Jataka are the moral stories. These are not fairy tales. Lord Buddha used to tell these stories to make other understand the good result for good deed, and bad result for bad deed. So, to make human life beautiful the importance of Jataka is unlimited. The stories of Jataka help us to understand the deep theories of religion, inspire us to do good work, teach us to donate open heartedly. These stories teach us to be Silavana or to possess good character, and to be kind, moral, truthful, merciful, friendly and beneficent. These abstain us from killing living beings, telling lies, theft, adultery, taking drugs; keeping body, speech and mind self controlled. They inspire us to take right occupation. These help to drive away racism and class system from the society. It awakens brotherhood, tolerance and respect to other's view and religion, make friendship to all the living beings. So, the impact of Jataka to build moral and ideal life is unlimited. Therefore, everybody should follow the teachings of Jataka.

Exercise

Make a list of the teachings of Jataka.

Lesson: 3

Kopata Jataka

In ancient time Bodhisattva was born as a pigeon during the reign of the King Brahmadatta of Varanasi. The people of that time in Varanasi served the birds to achieve virtues. They used to keep baskets hanging inside and outside their house for the birds. Bodhisattva as a pigeon lived in such a basket at night. He went out in search of food every morning from there. He used to sleep there in the evening after having meal.

One day while flying by a kitchen a crow got the excellent smell of food. He peeped inside and saw fish and meat curry were being cooked. The greedy crow started thinking how that fish and meat could be eaten. Seeing the pigeon entering the kitchen in the evening the crow thought the motive should be fulfilled by making friendship with the pigeon.

The next morning after waking up from sleep Bodhisattva went out for food. The crow followed him. Bodhisattva asked, "Why are you following me?" The crow said, "I like your activities very much. I will be your companion from now."



The chef and the greedy crow

Since then the crow continued to stay with Bodhisattva. The chef saw a crow was living with the pigeon. So, he hanged another basket for the crow also. Since then the crow also started to live there. One day a lot of fish and meat were cooked there in the house of the chef. That made the crow greedy. He decided not to go out for food the next day. So, the whole night he pretended to be sick. The next morning he refused to go out for food with the pigeon. Bodhisattva was in doubt. He said, "Ok stay at home. But be careful; do not do anything out of greed." Thus giving advice to the crow Bodhisattva went out for food.

The chef started to cook. He kept the mouth of the cooking pot slightly open for the steam to go out. He covered another pot by a strainer. The scent of the delicious food was in the air. The chef went out for a while to get fresh air. Just at that moment the crow came out of the basket and sat on the strainer over the pot. The strainer immediately fell on the ground with a big noise. The chef ran into the kitchen to see what happened.

He found that the crow was trying to eat the meat. The chef immediately understood the motive of the shrewd crow. He quickly closed all the windows and the doors and caught the crow. He pulled out all the feathers of the crow and rubbed salt and ginger throughout its body; then threw it to the basket. The crow was tossing about in pain. Bodhisattva was able to understand everything seeing the crow after coming back in the evening. Then he thought, the greedy crow had got this punishment because of not following my advice. Then he recited a verse. The meaning of the verse is:

A wanton person does not listen to the advice of the beneficiary friends. Therefore, he has to fall in danger. This crow is the proof of that.

Saying this verse Bodhisattva said aside, I should not stay here anymore. He went away to another place from there.

The crow died immediately. The chef threw away the dead crow with the basket.

Moral advice: Greed begets sin, sin begets death.

Exercise

Why did the crow make friendship with the pigeon?

Describe the consequences of the shrewd crow.

Lesson: 4

Sasak Jataka

Once upon a time Brahmadatta was the king of Varanasi. During his reign Bodhisattva was born in the family of rabbits and lived in a forest. There was a mountain on one side, a river on the other side and a village to the other side of the forest. Bodhisattva in the form of a rabbit had three friends. They were a fox, a monkey, and an otter. The four friends lived on the bank of the river Ganges. The rabbit was very wise. Every evening he used to advise his three friends, to donate, to observe sila, to observe uposatha etc. The friends accepted the advice. Thus many days passed.

One day seeing the moon the rabbit realized that the next day would be the full moon day. He said to the friends, "Tomorrow is the full moon day. Observe uposatha by taking sila. Donate after taking refuge in sila. The charity of the Silavana person is greatly rewarding. If a needy person comes, give share of your food to him."

Listening to the advice the friends went out in search of food.

The fox entered a house. He saw a pot of meat, sweets, and a pot of yogurt there. He shouted loudly for three times, "Who is the owner of these? Who is the owner of these? Who is the owner of these?" Nobody answered. Then he came back to the cave with those food items and 'I will take these in time' deciding this he was engaged in meditation.

On the other side the otter found the smell of fish on the sea-shore. He got four fish by digging the sand. He also asked for three times "Who is the owner of these? Who is the owner of these? Who is the owner of these?" Nobody responded. Then he brought the fish in the cave and decided to have those in time and got engaged in the sila bhavana.

The monkey also collected some mangoes from the forest and decided to take in time and was engaged in sila bhavana.



Bodhisattva as a rabbit giving advice to his friends

In the mean time Bodhisattva decided to eat grass and thought, "My food is only grass. Man does not eat grass. If any needy person comes to me what shall I offer him?'

Later he decided to entertain the guest with the meat of his body by grilling it.

Indra, the Devaraja, came to know about the decision of the rabbit. To test the Dana, Indra went there in the guise of a Brahmin. He received offerings from everyone accordingly. Finally, he came to the rabbit. The rabbit was very happy to see him. He said to Indra in guise of the Brahmin, "You did very good to come to me for meal. I will give you such Dana that is never given by anybody before. Please make the fire. I shall jump into that. When my body will be grilled by fire you can take the meat and observe the rituals of samanera."

Indra made the fire with dry grasses and leaves. Bodhisattva in the guise of the rabbit shook his body three times so that the insects dropped from his body. Then he jumped into the fire without any hesitation. But what a great surprise. The fire could not touch even a single of his hair. The rabbit said to the Brahmin, “Brahmin! Why is your fire so cold?”

Indra introducing himself said, "Oh rabbit! I am Indra. To test your Dana I have done so.

The rabbit said, "Oh Devaraja, all persons of the world can test my Dana. None will see me unwilling to Dana."

Indra said, "Oh rabbit may your fame be known throughout the world.' Devaraja Indra drew the sign of a rabbit on the moon. That is why we see a sign of the rabbit in the moon till now.

Moral Advice : The Silavanas are worshipped by all.

Exercise
Who are the friends of the rabbit?

Lesson: 5

Amra Jataka

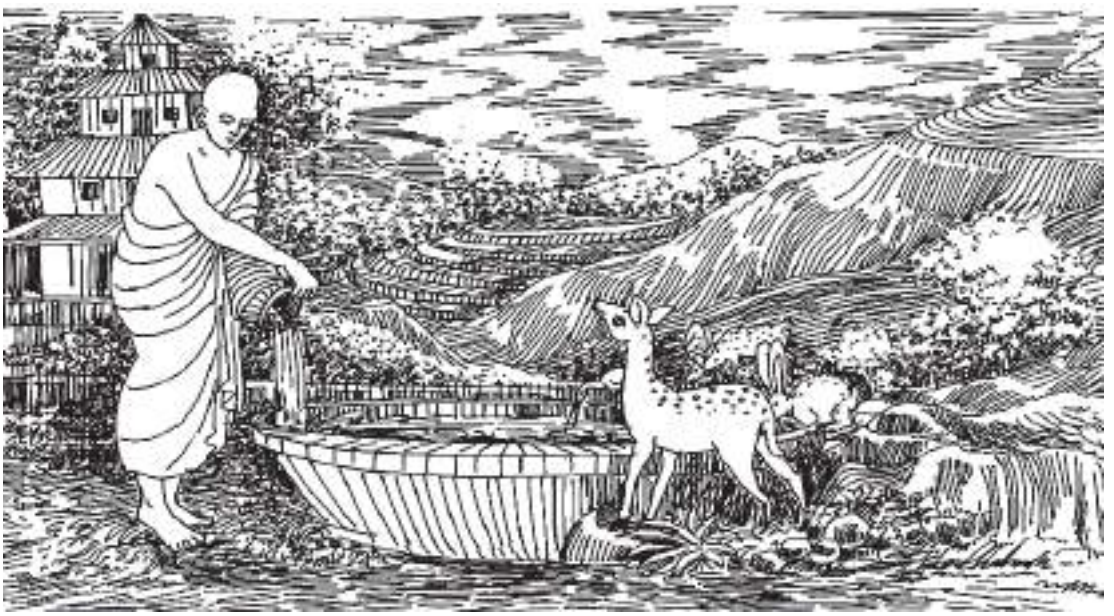
In the past there was a King called Brahmadatta in Varanasi. During his reign Bodhisattva was born in the family of Udicya Brahmin. As he grew up. Bodhisattva received the Prabbajja. He lived on the foot of the Himalaya with five hundred Bhikkhus.

Once there was a terrible drought in the Himalaya. All the sources of water dried up. There was scarcity of water everywhere. All the animals were stricken with thirst. There was not a drop of water anywhere. Seeing these sufferings of the animals and birds a Bhikkhu felt pity for them.

The Bhikkhu cut a tree. He made a water container with that tree. He filled up the container with water to let the animals drink. All the animals and birds started to drink water from the container. Many animals were saved by this.

Many animals came everyday to drink water there. That is why the Bhikkhu could not get time to collect fruits for himself. The Bhikkhu was supplying water to the animals day and night forgetting his meal. Seeing this, animal and birds became worried for him. The Bhikkhu was starving because he was too busy supplying

water. The animals and birds decided to bring some fruits for the Bhikkhu according to his/her ability.



The animals are drinking water from the container.

From then on all animals and birds that came to drink water brought fruits like mango, berry, jackfruit etc. both sweet and sour according their ability. Thus huge fruits were available and even the five hundred Bhikkhus of the monastery could not finish eating them.

Seeing the sacrifice for others by the Bhikkhu Bodhisattva said, "Look what the grace of good action is! So many Bhikkhus are enjoying the result of the pious deed of one. Nobody of them had to go to forest for collecting fruits anymore."

Moral Advice: Everybody should be enthusiastic to perform good actions.

Exercise

Why did the Bhikkhu arrange drinking water for the animals?

Lesson: 6

Mashak Jataka

In the past during the time of King Brahmadatta of Varanasi, Bodhisattva led his life by trading. There were many carpenters who lived in a village of Kasi. They used to make various types of furniture with wood. One day an old carpenter was preparing furniture by cutting wood. His son was sitting beside him. Just then a mosquito bit him on his head.

He called his son and said, "Son, a mosquito is sucking my blood by biting me on the head. Please drive away the mosquito." The son said, "Father, keep quiet. I will kill the mosquito with a stroke." That time Bodhisattva came to the old carpenter's house with the articles of trade. He sat in front of the house. After his sitting the carpenter again said, "son, drive away the mosquito.' Then the son carried a large and sharp axe in his hand saying, "Yes, I'm getting rid of it' and he struck his father's head strongly, saying, 'killing mosquito', killing mosquito' from the back. Immediately the head of the old man was cut into parts and blood flew out. The old carpenter died there.

Bodhisattva was astonished to see what had happened. He thought, I never saw such a stupid person anywhere. Even a wise enemy is better than such a stupid friend because an intelligent person is restrained from killing at least in fear of punishment. The boy is so stupid that he killed his father to kill a mosquito. To see such deed of the stupid son, Bodhisattva left the place after reciting a verse. The verse is:

Intelligent foe is even good for me
What terms with a stupid friend?
To kill a mosquito killed father
Great stupid the son was.

Moral Advice: An intelligent foe is better than a stupid friend.

Exercise
What was the carpenter doing?

Lesson: 7

The merits of following the advice of *Jataka*

Jataka are the descriptions of the previous birth of Gautama Buddha. But there are many pieces of important advice to follow in the Jataka. These advices have significant role in developing human and moral qualities. Therefore, we should follow the advice. Some of the important advice are given below. For example, by reading Kapota J ataka we can learn about the consequences of greed. According to this teaching too much greed drives us towards death. Therefore, everybody should be restrained from greed. Thus we learn from the Sasak Jataka about the merits of observing sila. According to the moral of this Jataka the Silavana person is worshipped everywhere. The Amra Jataka teaches us to be enthusiastic about performing good deeds. There is an instruction that the intelligent friend is better than a stupid friend in the Mashak Jataka.

There are many advices in Jataka in which instructions are given about how to be restrained from stupidity, miserliness, laziness, pride, shrewdness etc. these advices inspire us to do good deeds leaving all bad deeds. These inspire us to lead a moral life and teach us to be friendly by leaving violence. Therefore, to follow the advice of Jataka is compulsory to build a peaceful world.

Sample Question

Multiple Choice Questions

1. Who was the companion of the *Bodhisattva* in the form of a pigeon?

a. Mosquito b. Crow
c. Monkey d. Hare

2. Learning the lessons of the *Jataka* story-

i. Disinterest in unwholesome actions develops
ii. A sense of brotherhood is born among people of all castes, high and low
iii. Encouragement is given to earn a living honestly

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Read the following prompt and answer questions 3 and 4:

Tarun Chakma's son Bimal Chakma is completely lazy and foolish. He cannot do any work properly. Moreover, because of his reckless actions, Tarun Chakma often falls into serious trouble. On the other hand, another young boy of that village Abhirupa Chakma is very intelligent and helpful. To solve the water crisis in the drought-affected area, he set up several tubewells at his own expense.

3. Which *Jataka* matches Tarun Chakma's character?

a. *Kapota Jataka* b. *Amra Jataka*
c. *Mosquito Jataka* d. *Hare Jataka*

4. Which advice matches Abhirup Chakma's actions?

a. Greed leads to sin and death
b. A wise enemy is better than a foolish friend
c. Virtuous people are respected everywhere
d. Everyone should be diligent in wholesome deeds

Creative Questions

1. **Instance-i:** Last year, in the low-lying areas of Maheshkhali, the tubewells became submerged due to heavy rainfall and excessive flooding. As a result, there was a shortage of clean drinking water. Seeing the suffering of the local people, businessman Manik Barua felt compassion. He quickly took steps to ensure the supply of pure water in the area.

   Instance-ii: Businessman Suman Barua bought potatoes from farmers at a low price and stored them in cold storage. But he did not release them in the market on time. In order to make a profit by selling them at a higher price, he and some other businessmen in the area created an artificial shortage of potatoes in the market. But due to a problem in the electricity grid, the electricity supply in his area was shut down for a while, and the potatoes in the cold storage started rotting.

   a. Where did the four friends live?
   b. Why should one not do immoral things? Explain.
   c. Whose character does Manik Barua have in common with the native? Explain.
   d. What can be the advice related to the second instance of the passage? Explain by mentioning the relationship with the *Jataka*.

Short answer question

1. How did the *Bhikkhu* arrange drinking water for the animals?
2. What religious advice did rabbit (*Sasaka*) give to his friends?
3. Why is it necessary to follow the advice of *Jataka*? Explain.
4. Why is a wise enemy better than a stupid friend? Explain.
5. Explain the advice of the rabbit (*Sasaka*) *Jataka*.

Chapter 10
The Buddhist Heritage and The Places To Visit

The history of the Buddhist civilization and culture in Bangladesh is glorious. With the passage of time these have turned to ruins. Many ancient valuable relics have been discovered from these ruins because of digging these places. The memories and deeds of Buddhist Bhikkhus and imperials are attached to these ruins. Bangladesh government is carefully preserving these ruins and discovered materials. There are many magnificent temples, Buddha statues and cetiyas in Bangladesh. Many people from around the world come to visit these places. Therefore, these places are famous as the Buddhist heritages and historical places of Bangladesh. The history of the civilization of Bangladesh is related to these places. These places are very holy and dear to the Buddhists. Visiting these places broadens our mind. In this chapter we will learn about the Buddhist heritages and historical places.

At the end of this chapter we will be able to:

- Give description about the Buddhist heritages and historical places in Bangladesh.
- Describe the characteristics and importance of the Buddhist heritages and historical places.

Lesson: 1

Introduction to the Buddhist Heritages and the Places To Visit

There are many Buddhist heritages and places to visit in Bangladesh. The mentionable ones are temple, Cetiya, the statues of Buddha, Bodhisattva, and different gods and goddesses, stupa, the ruins of ancient Buddhist temples and cities, utensils, terracotta plaques, paintings, coins, stone inscription etc. The archaeological importance of these things is immense. Consciousness regarding the heritages is essential for the development of the country and its people.

Ancient Buddhist temples have been discovered in many places of Bangladesh after digging. In Maynamati of Comilla ancient Buddhist temples and historical places have been discovered. The historical places and monuments discovered here are the Salavana Vihara, Ananda Vihara, Bhoja Vihara, Rupaban Vihara, Itakhola Vihara, Kutilla Mura, Kothari Mura, Charpatra Mura, Tiratna Mura. The significant heritages and historical places discovered in Bogra are Mahasthangar, Vasu Vihara, Govinda Bhita, Bairagir Bhita. The ruins of Sompura Mahavihara have been discovered in Paharpur at the district of Naogaon. This is the largest ancient

Buddhist temple discovered in Bangladesh. Other than that, there are the ruins of Halud Vihara and Jagaddala Vihara in this area. There is the ruin of Sitakot Vihara in Dinajpur. The ruins of ancient Buddhist temples have been discovered in Uari Bateshvara of Narsingdi, the Padmavihara in Panchagar and Vikrampuri Vihara in Jagannathpur of Munshiganj district. These are the symbols of our past heritage. The government. of Bangladesh is preserving them with great importance. Many tourists from around the world come to visit these heritages and historical places.

There are some magnificent modem Buddhist temples and Buddha statues which are also considered as Buddhist heritage and tourist places. Among the Buddhist temples the Mahamuni Vihara of Pahartali, the Sudarshan Vihara of Raujan, the Pharacing Vihara of Bagoan, the Sevasadan Vihara of Patia, the Bura Gosai Vihara of Thegorpuni, Cakrashala Vihara, the Ramkut Vihara of Ramu, the Aggamedha Vihara of Cox's Bazaar, the Citmaram Vihara of Rangamati, the Sangharama Vihara of Sitakunda, the Rajavana Vihara of Rangamati, the Aranna Kutira Vihara of Panchari, Khagrachari, the Dharmarajika Buddhist temple of Dhaka, the Subarna temple of Bandarbans are very famous. The Buddha statues and the architecture of the temples are very wonderful. Various stories of Buddha's life are drawn on the walls of these Viharas, which are very impressive and create the religious feelings in the mind of the visitors. A statue of Lord Buddha was found in the pond of the village Thegorpuni about one hundred and fifty years ago. It is said that, Nilmoni Barua, the wife of Haradhan Barua, was ordered by dream to lift the statue along with a pot of gold coin from the pond. The statue was rescued with the pot of gold according to her description. It is believed that the statue has supernatural power. If anybody prays for something good with earnest devotion to this statue, his or her will is fulfilled. Similarly the statues of Citmaram, Mahamuni and the Pharacing statue of Bagoan have supernatural power also according to the belief of the Buddhists. Therefore, many of the pious Buddhists pay tributes to these statues before starting any good deed. The Viharas are situated in the charming natural environment. The fairs and festivals are arranged in the yards of these viharas in different occasions of the full moon day. Many tourists irrespective of nationality or religions gather here. Besides these, there are more Buddhist temples, cetiyas and statues which are very beautiful.

Exercise

Make a list of the traditional Buddhist heritage and visiting places of Bangladesh in different districts (group work).

Write the name of ten Buddhist temples of the modern time.

Lesson: 2

Mainmati

Mainamati is situated eight miles away from the centre of Comilla. Mainamati is surrounded by small hills and covers around eleven miles of area. These hills housed a lot of Buddhist temples, Stupas etc. in the past. Many ruins of ancient Buddhist temples and stupas were discovered here by digging. These instances were discovered in 1943-44. These were as mounds then. The local people used to collect bricks from there. During the time of the Second World War the contractors of the construction of the Airport also used to collect bricks from there. As a result many valuable archaeological instances were destroyed and lost. Later the government preserved 20 instances among them by the Law of Protecting Antiques and Archaeological Instances. Mainamati is one of them. The digging was done here in1955-56. Many ancient Buddhist temples, stupa, statue of Buddha, golden and copper coins, clay shield, utensils and inscriptions were discovered. It is known from the inscriptions that the Buddhist Royal dynasty of Pal, Kharga, Chandra, Deva etc. ruled here.

Many Buddhist temples, Cetyas, Stupas etc were established in the area of Mainamati by the patronization of the kings of these Buddhist Dynasties. Mainamati was the heart of the Buddhism from the 7th century to 12 century AD. These Buddhist temples were also famous for educational activities. The scholars from the foreign countries used to come here to study Buddhism. The Salvana Mahavihara is the largest Buddhist temple in Mainamati area of Comilla.

The Salavana Mahavihara



The Salavana Mahavihara

After digging a copper inscription was found in the wreckage of the Salavana Mahavihara. From this it is known that this Salavana Vihara was built by the King Bhavadeva. He was the son of the King Anandadeva of Deva Dynasty. In the 8th century the Deva Dynasty ruled this area. From this ruin of the Vihara it is understood that the vihara was of square size. The length of each wing is 550 feet. The vihara is surrounded by walls. The height of the wall is 16 feet. There were 115 rooms in this vihara. All the rooms were equal. The Buddhist Bhikkhus lived in these rooms. One room is separated from other by 5 feet thick walls. There was only one entrance to the north. The stairs of the entrance to the temple was also to the north. The main temple was of the shape of a cross. This is made of bricks and at the centre of the vihara complex. This is of rectangular shape. The length is 168 feet, the breadth is 110 feet. There is a 7 feet wide walk way around the temple. The walls of the temple were designed with the rows of terracotta.

There are more architectural instances in the vihara complex. There is an assembly room with columns at the south-east corner. There are two small temples to the west of the central vihara. There is a square shape temple 60 feet away from the North West corner outside the temple. The room for worship is in the center of the temple.

Many archaeological resources are found here by digging. Among these 8 copper inscriptions, gold and silver coins, ornaments, bronze statues of Buddha, Bodhisattva, the statues of different gods and goddesses, innumerous terracotta, designed bricks; stone-statue, copper¬pot and daily used utensils are mentionable. The statues are very beautiful and valuable.

The Salavana Vihara was the heart of the practice of Buddhism. Apart from Buddhism, various subjects of knowledge and science were also taught here. This Vihara had much fame as a centre of education. The scholars from home and abroad used to come here to acquire knowledge. The Kings of the Deva, Chandra and Pala Dynasties also patronized this Vihara. This Vihara continued for four hundred years.

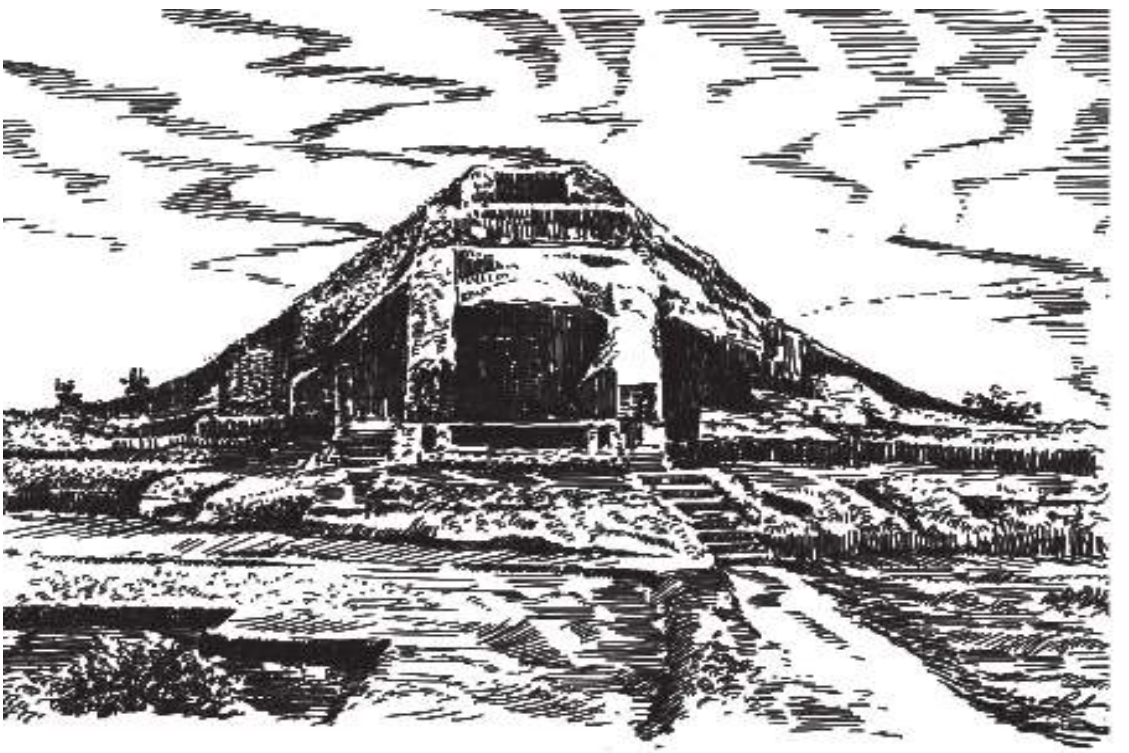
Exercise

Where is Maynamati?
When were the Buddhist instances discovered?
Make a list of the things discovered in Maynamati.
Draw a picture of the Salavana Mahavihara.

Lesson: 3

Paharpura

Paharpura is situated about four kilometers away from the Jamalganj rail station of the Naogaon district. The kings of the Pala Dynasty ruled this area. This area is the centre of the Buddhist civilization. The King Dharmapala of the Pala Dynasty built a large vihara here. The name of the vihara is 'Sompura Mahavihara'. This was the largest Buddhist vihara in the South-East Asia. The name and fame of Paharpura spread around for this vihara. Here is the description of Sompura Mahavihara below.



Sompura Mahavihara

Sompura Mahavihara

The wreckage or ruin of the Sompura Mahavihara was discovered by excavation. The vihara is of square shape. The vihar was established in the area of 27acres of land. The area of this vihara is 922 feet from the North to the South and 919 feet from the East to the West. The vihara is surrounded by the walls made of bricks. The large vihara looks like a castle. There were 177 rooms for the Bhikkhus to live in. There were no windows in those rooms. But there were Kulungies inside the wall. All the rooms are of the same measurement (14x13feet). There is an entrance to each room. There are numerous offering stupas, small temples, ponds and other structures

throughout the vihara. There is a high temple in cross shape at the centre of the vihara. These ruins are discovered because of the archaeological excavation.

The main gate of the vihara is to the North side. The gate was very wide. The walls of the vihara were decorated with the terracotta plaques. The simple, unlettered rural artists made these with mud. These were the social pictures of the ancient Bengal. The standard of this art is unique.

It is known that the King Dharmapala established fifty more educational institutes and viharas based on this vihara as the center. Many statues of Buddha, Bodhisattva and different gods and goddesses, coins, inscriptions, copper materials, utensils were found by excavating the ruins of the vihara.

The great scholars Bodhibhadra and Atisa Dipankara lived in this vihara. Later Atisa Dipankar went to Tibet and disseminated the religion and wrote many books. It was not only a Buddhist temple but an educational centre also. The name and fame of the Vihara also spread abroad. UNESCO recognized the Sompura Mahavihara of Paharpur as the 'World Heritage'.

Exercise

Make a list of the structures in the Sompura Mahavihara complex.
Make a list of the things found in the Sompura Mahavihara.

Lesson: 4

Ramkota Vihara

The Ramkota Vihara is situated in the Ramu upazila of the district of Cox's Bazar. The vihara, two miles away from the main road from Chittagong to Cox's bazar in a charming natural environment surrounded by small hills looks very beautiful. The name 'Rangkuta Bonasram Bouddha Vihara' is written on the gate of the vihara but locally it is known as the Ramkota Banasram. According to the scholars, researchers and many historians, this vihara was established during the reign of Emperor Asoka or afterwards.



The Gate way of the Ramkota Vihara

The vihara is surrounded very impressively by seventeen small and large hills. Many pieces of ancient bricks, the ruins of the statue of Buddha, terracotta are found here. The height of the dome of the vihara is 40 feet. This vihara is famous as one of the Buddhist evidences for its unique architecture.

A valuable inscription was in a stupa on the small hill to the south of the Ramkota vihara. That was robbed. It is known from the local people that it was broken into pieces. The stupa was also destroyed completely. It is known that in 1930. Jagatchandra MahaThera, a Bhikkhu from Myanmar, recovered an inscription in Srilanka. According to the description of the inscription the investigation and digging were done here. The ruin of the great Sangharama and the beautiful, large ancient statue of Buddha in *abhayamudra* found after excavation. are preserved in Ramkota vihara. Many ruins of huge statues made by local sandstone are found around the vihara. Among these the sign of two footsteps of Lord Buddha and the statue of Buddha touching the ground are worth mentionable.

The most valuable and special archaeological place of this vihara is on the south-east side. The centre of the archaeological structure is on the top of a hill

Which is approximately 30 feet high. Considering the structural design it is conceived that this was a large Sangharama. This vihar was the important centre for exchanging relation and culture between Chittagong and the state of Arakan.

At present there is a library named 'Arya Dharma'. The number of books is more than 600. The library is open to all.

This ancient wreckage reminds a *Rammyavati* city and the glorious heritage of the Buddhist religion. The local pious people sponsor the Bhikkhu and Samanera of the vihara with pleasure. Many tourists from home and abroad come to visit the large statue of Buddha in the vihara. There are possibilities to discover many important archeological findings from here by excavation.

Exercise

Where is the Ramkota Vihara?

Describe the structural design of the Ramkota Vihara.

Lesson: 5

Rajavana Vihara

A famous vihara in Rangamati, a hilly district town, is the Rajavana Vihara. It was established in 1974. This Vihara is situated in a very beautiful natural environment. The animals and birds move around the charming places of the vihara without any fear. Reverand Sadhanananda Mahasthavira was his chief of the vihara. He was renowned as the 'Vanabhante' mostly for his meditation in the remote forest. The Bangladeshi Buddhists respect him profoundly. He has a unique role in the revival of Buddhism in Bangladesh. By the invitation of the Chakma Royal family and the leaders in 1974 he came to this vihara from Langadu of the district of Rangamati. The total area of the vihara is 47 acres including the lands donated by the Royal family. There are the temple of worship, Cetiya, Bhikkhusala, Desanaghara, Cankramana kutira, Bhikkhusima, Bhojanalaya (dining room), library, museum, weaving room, the statue of the Bhikkhu Upagupta, the symbol of seven heavens, Bodhitree etc. are in the vihara. The structural design of the vihara is wonderful.



The *Rajavana* Vihara in Rangamati

There are more than sixty branches of the Vanavihara in the hilly areas and Vanabhante has more than a thousand disciples. His disciples follow the Dhutangasila. This vihara is one of the famous place of pilgrimages to the Buddhists. The large number of virtuous people gather here everyday irrespective of race, religion, caste and sex. The people from different places come to this vihara to receive pabbajja and upasampada. Besides, many people from remote area come here to celebrate the Annaprashana of their children, Sanghadana, Attaparikkhara dana, Kathina Civara dana, etc. religious and social festivals.

Various religious programs are observed in the vihara in different full moon days. Buddha pumima, Kathina Civara Dana and the birthday of Vanabhante are observed with great festivity. Civaras are made within twenty four hours from cotton with all the activities including threading, weaving in waist- loom, dying, and sewing.

These are excellent to look at. The Queen mother or the Queen of the Chakma circle inaugurate the threading at the starting of the day and the King at the end of the day after the Preaching the Dhamma by the Buddhist Bhikkhus, donate the Civara. Many people gather on this day. Then the vihara becomes a meeting place for all.

The fame of Vanabhante and the Rajavana vihara crosses the boundaries of the country. Numerous tourists and pious Buddhist people from home and abroad come to visit the Rajavana Vihara. This vihara has the international reputation as a place of Buddhist pilgrimage.

Exercise

Make a list of the places established in the Rajavana Vihara complex. Describe how the civaras are made during the Kathina Civara Dana in the Rajavana Vihara.

Lesson: 6

The Merits of Visiting The Places and Conservation

To travel the visiting places has many merits. The knowledge of history and heritage increases by visiting the concerned places. One can be open-minded. Patriotism is arisen. Social goodwill is created. The religious feelings are flourished which inspires to conserve the assets and the heritage of the country. One can have practical idea about culture and heritage of these places. So, in the convenient time all should visit these places with mother-father, brother-sister, relatives and the teachers.

These places are the national assets. They preserve the history and heritage of the country; expose the impression of the country to the outer world. Much revenue can be earned by developing tourism industry. So, the importance of these places are unlimited. We are all responsible for conserving these places.

These places can be destroyed by different reasons. Due to river erosion, flood, wind rain, storm, the animal waste, the disturbance of the insects, unnecessary plants and leaves, the fungal infection, air pollution, the unfair curiosity of the ignorant people, robbery, wars, communal riot, these places may be destroyed or ruined. Therefore, we should be careful about these places so that they are not harmed by the causes described above. The places should be surrounded by walls and proper security should be ensured. These places should be cleaned and taken care of. The common people should be made conscious and inspired to conserve these national properties. The government should play a vital role in this regard.

Exercise

Write the merits of visiting the places of pilgrimage.
Write the causes of the destruction of these places.
Describe the ways to preserve these places.

Sample Question

Multiple Choice Questions

1. How many rooms were there for monks to live in Sompura Mahavihara?

a.110 b. 115
c. 168 d. 177

2. One of the reasons why Mainamati became famous is-

a. Discovery of Buddhist instances b. Beauty of Shalvana Mahavihara
c. Known as a pilgrimage site d. Center of religious practice

Read the following passage and answer questions 3 and 4:

Kalyanmitra Chowdhury went to visit a *Vihara* in the hilly district. The architectural design of the *vihara* impressed him. He was further impressed by the library, *Bodhi* tree, weaving room and the place of worship in the *vihara*. He also learned that the *vihara* is known as a holy pilgrimage site for Buddhists. The second time he went to see the ruins of a *vihara* built by *Bhavadeva*, a prince of the *Dev* dynasty.

3.Which vihara is similar to the spectacular vihara of Kalyanmitra Chowdhury?

a. Ananda Vihara b. Maitry Vihara
c. Rajvana Vihara d. Ramkota Vihara

4. The Vihara seen for the second time -

i The main part is cross-shaped
ii There is a room for worshipping on one side
iii It was very famous as a *Vidyapith*

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Creative Questions

1. The Bhikkhus and Bhikkhunis (nuns) of the Buddhist of Gyanankur vihara went to visit a religiously historical Vihara. They came to know that many archaeological treasures including 115 rooms, temples, prayer rooms and Buddha images have been found in the Vihara. Buddhist s lived here for religious practice and education.

   The devotees also visited an important Vihara. They learn that the Buddhist religious guru 'Banabhante' founded this vihara. This monastery with its very attractive architecture is also famous as a pilgrimage site. There are Bhikkhushala (quarters for the Bhikkhus), temples, symbols of the seven heavens, Bodhi tree, etc. here.

   a. Where is *Mainamati* located?
   b. Why should one visit places of interest?
   c. Which historical place did the devotees of the passage visit first? Explain.
   d. "The second place of the text is a very significant religious pilgrimage site."
      - Explain in the light of your textbook.

2. Scenario -1:
   Dilip Mutsuddi, after returning to his homeland, intends to donate the *Ashtapar ishkara* to the Rangamati Buddhist vihara. He arrives at the monastery and performs the activities of *dana* on time. He visits the *vihara* and sees the garlands, the bhajanalaya, the statue of *Bhikkhu Upagupta*, the symbols of the seven heaens, the *Bodhi* tree, etc.

   Scenario-2:
   Nitimay Chakma and his wife go to the Cox's Bazar sea beach. They go to a vihara located in a beautiful natural environment about two miles east of the main road of Cox's Bazar. The monastery is surrounded by many small hills. Its beauty is very attractive and captivating.

   a. Where is Paharpur located?
   b. Why is it necessary to preserve tourist places?
   c. Which vihara is similar to Scenario-1? Explain.
   d. Analyze the description of the vihara mentioned in Scenario-2.

Short Answer Questions

1. What ideas can be obtained from the copperplate inscriptions and ruins discovered in the *Shalbana Mahavihara*? Explain.
2. Write about the inscriptions of *Ramkota Vihara*.
3. Who was *Banabhante*? What did he do for the welfare of Buddhism?
4. Where is the *cheebar* made during the strict *cheebardan*? How? Write.
5. Why are the places of interest being destroyed? Explain.

Chapter Eleven

The Contribution of the Kings in Buddhist Religion: King *Bimbisara*

The ancient India was divided into sixteen states during the time of Buddha's religious propagation. The kings of these states were very influential. All the activities of the state were done by the will of the kings. Gautama Buddha had good relations with many of these kings. Many of the kings forbid the unnecessary slaughtering of the animals in their kingdom following the message and the advice of Buddha. Even in the name of worship or yagga animal sacrifice was banned in many states. Buddha advised the kings to be responsible and dutiful for the sake of welfare of the people. Many of the kings were the lay devotees of Buddha.

Many of these kings helped Buddha to disseminate the religion in various ways. This is recognized as the contribution of the kings in the history of Buddhism. One of them was Bimbisara, the king of Magadha. His name is remembered with great respect for his contribution towards the dissemination of Buddhism. We shall know about the King Bimbisara in this chapter.

At the end of the chapter we shall be able to-

Describe the King Bimbisara.

Explain the role of the king Bimbisara in the dissemination of Buddhism.

Lesson: 1

King *Bimbisara*

Bimbisara was the famous King of Magadha. Among the sixteen states at the time of Buddha Magadha was a very strong and wealthy state. Rajageha was the capital of Magadha. The Bihar of India at present was the Kingdom of Magadha. The land of this state was very fertile and produced lots of crops. The river Hirannyavati or the Sona flew through the state.

Bimbisara was the famous King of the Harsanka Dynasty. By adding the adjective 'senika' or 'srenika' with his name he became popular as the 'King Senika Bimbisara of Magadha'. It was the title of his family. The exact time of the coronation of the King Bimbisara is unknown. There is an assumption that his coronation was celebrated sixty years before the Parinibbana of Buddha. The history of the advancement of Magadha started from the rule of Bimbisara.

The life of *Bimbisara*

The name of the father of Bimbisara was Bhattiya or Mahapadma. Once upon a time the king Mahapadma, father of Bimbisara, was defeated by Bramhadatta, the king of the state of Anga. Bimbisara became the king at the age of fifteen. Being the king he defeated the king Bramhadatta and occupied the state of Anga. Since then Magadha became a strong state. The king Bimbisara was a very powerful king. His army was very expert in warfare. He used elephants in the war. Therefore, he used to win easily. The border of his state was extended far away. It is known that there were eighty thousand cities in his kingdom. He developed good communication system among the cities. He was married with the Princess of the state of Kosala. He established a friendly agreement with the states of Kosala, Vesali, Gandhara, Avanti etc. The king Bimbisara built the ancient city of Rajageha. Rajageha was surrounded by five hills. There was his Royal Palace. The Royal Palace was surrounded by the wall made of stones. Buddha lived in Rajageha for many days and delivered many important religious sermons. The Tipitaka was compiled here for the first time. The ruins of this city are still there. Nalanda was near to Rajageha

The king Bimbisara was a good ruler. He ruled the state with justice. He loved his subjects and always thought of their welfare. During his lifetime his son Ajatasattu was enthroned. Later he became opposite to his father by the motivation of Devadatta. Once he imprisoned his father and stopped supplying food to him. Bimbisara died starving in the prison. Then he was sixty five years of old.

King Bimbisara was very interested in establishing good relation with other countries. He was a peace-loving, kind and a good organizer. The kings of the other countries also proceeded to make friendship with him. Pukkurasati, the king of Gandhara, sent messengers to him. He sent his personal physician Jivaka to do treatment of Pradyuta, the king of Avanti. Jivaka was one of the famous physicians of the then India.

Both Buddhism and Jainism flourished contemporarily at the time of the King Bimbisara. Mahavira Jaina, Gautama Buddha and King Bimbisara were the contemporary personalities. Although King Bimbisara was initiated to Buddhism, he used to patronize other contemporary religions. He inspected the state regularly. He always shared opinion with the rulers called 'gramika'. It is said that he administered the state depending on the eighty thousand gramikas. He was always active in building roads and streets, barrages and different welfare organizations.

Exercise

Write the life story of king Bimbisara

Lesson: 2

Buddha and the King *Bimbisara*

King Bimbisara met Buddha before his achieving enlightenment. He was then looking for an appropriate Guru leaving the Royal Palace. After leaving the Palace at first he reached a mango orchard called Anupriya. There he shaved his hair. Then wearing yellow robes (kasaya vastara) he accepted the life of a sage. This time he decided to live on the food collected by begging. He travelled from one state to another on foot. Thus he reached Rajageha from Vesali. To search for an appropriate Guru and to collect food was his motive. A gentle, quiet, extra ordinary handsome young man was begging. The city guards of Rajageha were surprised to see him. They informed the message to the king Bimbisara. King Bimbisara saw him from the palace. The king himself met him and asked the cause of his begging. The king invited him to enjoy the royal happiness leaving that hard life. He requested him to take the post of the chief of army. Then Siddhartha said to the king, 'Maharaja! I am not hankering after happiness. I am the son of the king Suddhodana of Kapilavastu. In the hope of getting enlightenment, I left the domestic life and took the life of a sage.' The king said, 'Friend! I have good alliance with your father. I am very happy to know your mission. If you achieve the Enlightenment then please let me visit you for once at least. I will worship and pay tribute to you.' Siddhartha went away giving consent to the request of the King Bimbisara.

The King Bimbisara met Buddha again after his achieving Enlightenment. Then Buddha was at the garden of the Latthi Forest in Rajageha. Two years before he achieved the Enlightenment. The King Bimbisara met him after hearing the name and fame of Lord Buddha. Bimbisara prayed for listenting to the new religion from Buddha. Buddha simply delivered the religious advice to him about dana, sila and heaven. Then he gave advice about the four noble truths, eight noble paths. The king Bimbisara was impressed with the message and the advice of Buddha. He initiated as the lay disciple or a devotee of Buddha. Then the King was twenty nine years old. The king Bimbisara invited Buddha with the Bhikkhu Sangha in his palace. Buddha accepted the invitation and told various religious words to the King in his palace. After listening to the religious speech from Buddha the King said to Buddha gladly, 'Oh Lord! I had five desires in my childhood. Those are fulfilled today.' The desires are:

1. I will be coronated as the King.
2. The Arahant Sammayaka Sambuddha will appear in my Kingdom.
3. I will serve and take care of that Buddha.
4. That Lord Buddha will offer me religious advice.
5. I will realize the religion of Buddha.

Then the King Bimbisara donated a very charming garden of his state the Venuvana to Buddha and the Bhikkhu Sangha with profound regard.

Exercise

When and how did the meeting happen between the King Bimbisara and Buddha? Write the desires of the King Bimbisara (group work).

Lesson: 3

Bimbisara's Contributions in the Dissemination of Buddhist Religion

The king Bimbisara started helping to disseminate the Buddhist religion in various ways since he became a devotee to Buddha. He served Buddha and his religion for thirty six years. He requested Buddha to preach Dhamma to the inhabitants of Magadha. Buddha on his request preached the people of Magadha. Since then the practice of giving Pancasila and Ashtasila to the laities by the Bhikkhu Sangha started.

In this time the wandering mendicants of various religions used to discuss religion together in the full moon day, astami and the dark fortnight. The common people used to listen about religion from them and initiated to their religion. Noticing that king Bimbisara requested Buddha to allow the Bhikkhus to discuss religion on those days. Buddha agreed to his request. He instructed the Bhikkhus to observe Uposatha and to discuss religion. Jivaka was the personal physician of king Bimbisara. He was a famous physician. He used to do treatment of Buddha and the Bhikkhus by the order of the King. He was always careful about their health.

In past the Bhikkhus used to wear old clothes, after washing and drying them and sewing. For this the Bhikkhus were infected with different diseases. Jivaka thought about the hygiene of the Bhikkhus and requested Buddha to allow them to wear new clothes. Buddha agreed to the appeal of Jivaka and permitted the law for wearing new clothes by the Bhikkhus. Since then king Bimbisara also donated new clothes to the Bhikkhus through different occasions. Thus king Bimbisara contributed a lot in the dissemination of Buddhism.

Exercise

What was requested by king Bimbisara to disseminate Buddhism ?

Sample Question

Multiple Choice Questions

1. Jivaka was the personal physician of which king?

a. *Suddhodana* b. *Ashoka*
c. *Bimbisara* d. *Ajatashatru*

2. King *Bimbisara* was a good ruler because he-

i. was sympathetic to the citizen
ii. governed the kingdom with justice
iii. was very skilled in warfare and strategy

Which of the following is correct?

a. i and ii b. i and iii
c. ii and iii d. i, ii and iii

Read the following prompt and answer questions 3 and 4:

Pushparani, a devotee of the village of Kanaimadari, built a *vihara* in her village. She decided to dedicate and donate the *vihara* to *Bhikkhu sangha*. On this occasion, a religious ceremony was arranged in that village. In that ceremony, the venerable *Bhante* reminded of the historical dana of *Benuban Udyan* and explained its impact.

3. What spirit did Pushparani Barua's work inspire in King *Bimbisara*?

a. Respect b. Sincerity
c. Service work d. Gaining fame

4. Pushparani's initiative-

i Can contribute to the development of Buddhism
ii Will create opportunities for all people to gain knowledge regardless of religion and caste
iii Can play a role in society as a school

Which of the following is correct?

a. i and ii b. i and iii
c. ii and iii d. i, ii and iii

Creative questions

1. During the time of Gautama Buddha, there was such a powerful and prosperous kingdom that the foundation of that kingdom was strengthened by the glory and competence of the 15-year-old king of the kingdom. As a good ruler and a just king, he was loved by his subjects.

   During his reign, the king built a very strong and skilled army and con quered many kingdoms and expanded his kingdom.

   a. When did King *Bimbisara* meet the Buddha?
   b. Why should one travel to places of interest?
   c. Which king is mentioned in the first part of the passage? Explain.
   d. Evaluate the role of the king in the passage in promoting public welfare and the spread of Buddhism.

Short Answer Questions

1. Why did the doctor ask the Buddha for permission to wear new clothes for the Bhikkhus?
2. How did King *Bimbisara* become a follower of the Buddha? Explain.
3. Which 2 religions were promoted and spread during the time of King *Bimbisara*?
4. After how many years of first meeting, where did king *Bimbisara* meet with Buddha for the second time?
5. Write two wishes of the king from Buddha.

The End

2026 Academic Year

Class Six : Buddhist Religion Studies

সকল প্রাণী সুখী হোক।

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