

BUDDHA DHAMMA

Grade 5

A production of the

SIDDHARTHA PRIMARY DHAMMA SCHOOL

A section of the education division of the
Queensland Sangha Association Inc

Authors

Rahubadde Sarath-Chandra

Nishanthi Dharmawansa Hevamallika

Published by

Queensland Sangha Association Inc

2023

Copyright

2023

Queensland Sangha Association Inc

108 Eric Street

Goodna

Queensland 4300

Australia

BOOK NUMBER

978-0-6459990-3-7

NOTE TO READERS

This book is part of a series of books for the primary level Grades 1 to 6. The books for Grades 1 to 3 are manuals for teachers including lessons. The books for Grades 4,5 and 6 are different in presentation. Essentially these are readers.

The leading author has written many more books useful in Buddhist education at all levels including tertiary and post tertiary.

The book can be copied for educational purposes, simply by informing the owner of the copyright.

If you intend to use this series in a temple or other Dhamma School, please inform the publisher so that when any book is revised, you will receive the information.

The publisher or the author can be contacted via email **infoqsa@gmail.com**.

PROJECT TEAM

This is a production of a project team of the Siddhartha Institute of Buddhism, the educational division of the Queensland Sangha Association Inc, Brisbane, Australia. The project team included many, some of whom are listed here.

Rahubadde Sarath-Chandra

Nishanthi Dharmawansa Hevamallika

Janani Welgama

Dayani de Silva

Dhanuja Ranawake

John Cartwright

Tanuja Yasanga Sarath-Chandra

FOREWORD

It is a great honour and joy to be invited to write some introductory remarks.

To the wonderful authors and Project Team, I congratulate you on the engaging contents in this inspiring book. Much work and research has gone into the many chapters and lessons for which children can learn and practice dharma principles.

To the young students, this book will help you understand the essential nature and significance of life. You can learn the dharma by reading it, but practising Buddhist principles confirms your knowledge, which is more important.

One of my favourite topics for children of all ages relates to mindful meditation. There are so many benefits of practising meditation. Through consistent meditation and mindfulness practice we can gain patience in communicating with others, we can learn how to have more sustained concentration, and we can offer others confidence.

Meditation will help discipline our mind and help us remain calm when we feel stressed. If we think good thoughts in our mind, if we do good deeds with the right intention, and if we say kind words to others with pleasant speech, then we will be able to help others. Helping others in turn will bring us happiness and peacefulness.

I commend this book to you – when you read and practise the dharma, and ask questions of your teachers, then you can begin to generate wisdom.

With Metta,

Venerable Miao Lai

Chung Tian Temple

9 December 2023

INTRODUCTION

This book is intended for use by those who are teaching Buddhism in year 5, in public or private schools, Dhamma schools, and students at these levels.

My thanks are due to the contributors, and all the editors and helpers in the team. I appreciate all who have rendered valuable services as teachers of Buddhism. Many of the stories were related by Doug Laver and Deirdre Lin when they were teaching in public schools.

The books for grades 1, 2 and 3 were written as manuals for teachers. The books for grades 4, 5 and 6 are essentially readers.

At the end of most chapters there is a set of key words to be learnt based on the lesson. These are not merely additions to the vocabulary but words with a special meaning in Buddhism. If a child can remember the key words and their relevance, they will remember a good part of the Dhamma. That is likely to result in social adjustment and psychological adjustment of the child. It will be a great result to achieve with little effort, indirectly and softly.

*Teachers, please note that you can choose the order in which lessons are taken and you may also add your own new lessons to this set. If you use new lessons, please remember to send them to the Queensland Sangha Association Inc via email **infoqsa@gmail.com**.*

We would welcome any guidance from qualified and experienced primary teachers and educational experts, as regards methods, and from psychologists as regards psychological aspects of the lessons.

Rahubadde Sarath-Chandra
Author

CONTENTS

NOTE TO READERS	2
PROJECT TEAM	3
FOREWORD	4
INTRODUCTION	5
CONTENTS.....	6
CHAPTER 01 THE SIX SENSES.....	7
CHAPTER 02 THE PLOUGHING FESTIVAL-A JHANA	9
CHAPTER 03 CONVERSATIONS BETWEEN BUDDHA AND RAHULA	12
CHAPTER 04 THE THREE OUTPUT DEVICES	16
CHAPTER 05 THE THREE MAGNIFICENT PALACES	18
CHAPTER 06 ATTRIBUTES OF THE BUDDHA-PART 1	21
CHAPTER 07 ATTRIBUTES OF THE BUDDHA-PART 2	23
CHAPTER 08 THE THREE TYPES OF BUDDHAS	25
CHAPTER 09 ATTRIBUTES OF THE DHAMMA-PART 1.....	27
CHAPTER 10 ATTRIBUTES OF THE DHAMMA-PART 2.....	29
CHAPTER 11 THE TONE OF THE VOICE.....	31
CHAPTER 12 ATTRIBUTES OF THE SANGHA-PART 1.....	34
CHAPTER 13 ATTRIBUTES OF THE SANGHA-PART 2.....	36
CHAPTER 14 RECOLLECTION MEDIATIONS-BREATHING.....	38
CHAPTER 15 RECOLLECTION MEDITATIONS-GOODWILL.....	40
CHAPTER 16 LEARNING TO SHARE	41
CHAPTER 17 RECOLLECTION MEDITATION-THE BUDDHA.....	45
CHAPTER 18 GOODWILL-NO ONE TO BE DESPISED	47
CHAPTER 19 A FORMULA FOR PRACTICE.....	49
CHAPTER 20 GOODWILL-NO ONE TO LIVE IN FEAR	52
CHAPTER 21 MEDITATION-COMPASSION	54
CHAPTER 22 KATHINA (ROBES) OFFERING TO THE SANGHA	56
CHAPTER 23 MEDITATION-SYMPATHETIC JOY	59
CHAPTER 24 RELIC CHAMBERS.....	61
CHAPTER 25 MEDITATION-EQUANIMITY	64
APPENDIX 01 COMMON TEACHING TECHNIQUES	65
APPENDIX 02 FACILITIES FOR TEACHER TRAINING	66
APPENDIX 03 SINGING AND MUSIC	66
APPENDIX 04 DANCING AND DRAMA	66
APPENDIX 05 DRAWINGS AND PICTURES	66
APPENDIX 06 KEY WORDS USED IN THIS BOOK.....	67
APPENDIX 07 ARRANGEMENT OF KEY WORDS USED IN THIS BOOK.....	68
APPENDIX 08 ABOUT THE AUTHOR.....	71
THE END OF THE GRADE 5 BOOK.....	73

CHAPTER 01 THE SIX SENSES

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Elementary understanding of the six senses.
- 2 Fostering the idea of protecting the senses.
- 3 Observing the connection between the first five senses and the sixth sense.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these senses.
- 2 The teacher explains what they are.

Eyes	Seeing
Ears	Hearing
Nose	Smelling
Tongue	Tasting
Body	Feeling
Mind	Knowing, thinking
- 3 Allow the children to raise questions.
- 4 Give answers suitable for the age of the children. Avoid unnecessary fears about the senses.
- 5 We can close the eyes (not the other senses)
- 6 The sixth sense is always associated with the other five.
- 7 The sharper the sense, the memory is stronger.
- 8 All our problems arise from the experience of the senses. Hence some discipline of the senses is useful.

INFORMATION FOR TEACHERS

- 1 Deep analysis of the senses might not be understood.

- 2 The relative importance of the first two senses is worth mentioning,
- 3 The body sense is always active. We need to change positions quite often.
- 4 The mind sense is very hard to discipline. For children this must be even harder.
- 5 Forced discipline of the mind is not recommended.
- 6 Development of mindfulness is a much better way of disciplining the mind. Many useful exercises were done in the earlier grades.
- 7 Development of the mind should come naturally and indirectly. Children must take it easy.
- 8 Knowing what goes on in the mind is very useful.

CHAPTER 02

THE PLOUGHING FESTIVAL-A JHANA

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Getting a glimpse of a Jhana (absorption).
- 2 Familiarising with cultural practices.
- 3 Admiration of a Bodhisatta,

INFORMATION FOR THE LESSON

1 The ploughing Festival is an important annual event to mark the beginning of the rice growing season. People flock to the paddy field where it is held, to watch the traditional rites being performed by the King, with his ministers in attendance.

2 The streets from the King's palace to the field are gaily decorated. The King and other important people come in procession to the venue. They don special attire for the ceremony. The spectators too are dressed up for the occasion, and a spirit of festivity brightened up everyone.

3 When Prince Siddhartha was seven years old, King Suddhodana took him along in a palanquin to the annual ploughing festival. He was kept on a couch under a shady Rose Apple tree in the care of his maids. At the auspicious time the King started the ceremony by driving the first pair of beautifully decorated bullocks across the field. The maids and the prince too joined the crowd to watch the ceremony.

4 Prince Siddhartha was not particularly attracted by the event. Being a kind, compassionate and thoughtful child, he started looking around to observe nature and animals. First, he observed that while people were happily enjoying themselves, the bullocks had to work terribly hard to plough the field. They did not look happy at all. Next, he noticed a bird darting down from a tree to the freshly dug up field and flying back carrying a small worm in its beak.

5 Thereafter, he moved away a little and noticed various other creatures around. He saw a lizard happily eating ants. But soon a snake

crept along, caught the lizard, and ate it. Then suddenly a hawk swooped down from above and picked up the snake, so it was also eaten. The prince was greatly disturbed by all this: “Alas! do all living creatures kill one another?” he thought to himself. He realised that killing causes suffering; all creatures were happy for a while but ended up suffering.

6 He was very sympathetic and pondered over what he had seen. Then it dawned on him that while he was happy, there was a lot of suffering in life. So, Prince Siddhartha sat under the Rose Apple tree in a full lotus position with eyes half closed and started to focus on his breath. As he concentrated his mind fully on it, he began to experience the joy of meditation. He soon attained the first stage of absorptive meditation (Jhana 1).

7 When the King and Prince Siddhartha’s maids realised that he was not among the crowd they started looking for him. Under the tree, King Suddhodana found his seven year old son in deep meditation. He was greatly moved by the sight and respectfully worshipped Prince Siddhartha for the second time after his birth.

POINTS FOR DISCUSSION

- 1) What lessons could be learnt from this story?
- 2) The ploughing festival was important for the people – briefly explain why.
- 3) Why was Prince Siddhartha not keen on watching the ceremony? What did he do instead?
- 4) Do you also observe nature and animals? if so, what are your observations?
- 5) Do you also feel sad when you see small creatures being attacked and eaten up by bigger creatures?
- 6) Name one meditation in which we wish all beings including animals, big and small, happiness and well-being? Also, a discourse (*sutta*) where all types of creatures including those yet to be born and those that are born (though not even visible), are being blessed.

- 7) What does the lesson teach you about kindness to animals that are used by people for various tasks, e.g., bullocks, horses, and elephants?
- 8) What was King Suddhodana's reaction when he saw Prince Siddhartha in deep meditation?
- 9) Do you think it was an extraordinary meditation experience? If so, despite his spontaneous reaction, would the King have been reminded of the predictions by the Wise Men who were consulted after Prince Siddhartha's birth? What was the King's preference?

KEY WORDS

Kind, Compassionate and Thoughtful

Suffering

Sympathetic

Meditation

Concentrated his mind fully

A full lotus position

ACKNOWLEDGEMENT

This story was developed by Dayani de Silva from facts gathered from the internet. The timing of this festival relative to the age of the prince, is depicted in a different way in some records of Buddhist history.

CHAPTER 03 AND RAHULA

CONVERSATIONS BETWEEN BUDDHA

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Learning a little about the mistakes made by young people.
- 2 Understanding the value of truthfulness.
- 3 Realising that a person can always change for the better
- 4 Developing faith (confidence in the Triple gem)
- 5 Noticing that children are vulnerable.

INFORMATION FOR THE LESSON

1 Rahula, the son of prince Siddhartha became a monk, when he was only seven years old. He was the youngest in the Sangha. All the monks liked him and at the same time spoiled him. Rahula as a child did whatever he liked to do. Sometimes he told lies just for fun.

2 One day the Buddha said to Rahula, *"Please bring me a basin of water. I want to wash my feet."* The Buddha washed his feet using the basin of water and asked Rahula, *"Would you drink this water?"*

"No, it's dirty!" Rahula replied.

3 Then the Buddha asked Rahula to throw the water away.

The Buddha told Rahula, *"When water gets dirty no one wants it. It is the same for people who tell lies, no one likes them anymore."*

4 Rahula was ashamed of him-self and never told lies after that. (The story connected with the vessel of water continued and later we might learn more lessons from that story.)

THE FOURTH PRECEPT-NOT TO TELL LIES

5 The fourth of the five precepts is not to tell lies.

Some people tell lies and when they get caught, they tell more lies to explain themselves. Others try to give a reason for telling a lie. Whatever

the reason, a lie is a lie and that is it. Telling a lie creates bad kamma, and the liar will suffer bad results.

6 There is a great danger hidden in the habit of telling lies. A person who gets into this habit slowly gets pushed into doing many more bad things. That is how it happens in this world. One such bad thing is stealing. Stealing and telling lies easily go together.

7 One result of the bad kamma from telling lies is that the liar is not respected by anyone. Another result is that no one believes what he says even when he speaks the truth. The mind of the liar becomes entangled in his own lies. He worries all the time that he will get caught one time or another.

8 One day a boy told his friend's father that their house was on fire as he passed by a little while ago. It was not true, and he told this lie thinking it was fun. Look what happened! The gentleman had a weakness in the heart, and it became very bad. Before he found that the story was not true, he died. That was sad. A lost life cannot be given back.

9 When the Buddha was training himself in a long series of lives before he became a Buddha, he said he had always held on to the fourth precept, by never telling lies. We can all follow that great example of the Bodhisatta.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 Because no one wants to make friends with a liar he will probably be isolated and unhappy.
- 2 When you are not sure whether something is true, it is best to keep silent.
- 3 A single lie can ruin a person's life. It can be so bad.
- 4 Children who get used to telling lies justify this bad habit saying that it is for fun. Surely, there are much better ways of having fun.
- 5 By telling lies you cause pain of mind to others.

- 6 If a person has the habit of telling lies, he may not get certain types of jobs that carry good salaries.
- 7 **Truthfulness** is a really great quality.
- 8 Remember that the Maha **Bodhisatta** never told a lie.
- 9 Telling lies means that one collects bad **Kamma** and suffering will follow.

KEY WORDS LEARNT

Truthfulness

Bodhisatta (or Bodhisattva, or Bodhisatva)

Karma, kamma

GUIDELINES FOR TEACHERS

1 *This chapter can be taught in such a way that any children who have been telling lies will begin thinking again and get reformed. The earlier they get weaned off from bad habits the better for them.*

2 *At this age of the children, the fourth precept needs to be taught as a practical hint for living a happy life. The exact theory need not be taught. The fact that it is a precept may not mean much to them. It is the results of telling lies that need to be stressed.*

3 *It needs to be explained that what people call small lies are also lies. Even small lies create a bad habit. Later on, the person who gets the bad habit will start telling big lies. That is how things happen in this world.*

4 *Out of respect for a great monk known in Mahayana, Theravada and Vajrayana, the children need to be told that Venerable Rahula improved*

and reformed so much that he became a perfect example for others to follow.

When this incident happened, he was a little child. Later he became an Arahant.

5 *This little story also shows that there is always a chance for one to get reformed.*

ACKNOWLEDGEMENT

The text of this chapter was developed from a lesson written by Doug Laver in 2008 for a class in Macgregor State School, Brisbane.

CHAPTER 04

THE THREE OUTPUT DEVICES

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the three output devices of a person.
- 2 Connecting this understanding with the idea of not harming one-self or others using your thinking, speech, or the words you use.
- 3 Introduction to the usefulness of meditation

POINTS FOR THE LESSON

- 1 Ask the students what they know about these devices.
- 2 The teacher explains what they are:
 - 1 Mind Thinking
 - 2 Tongue Speaking
 - 3 Body Using the limbs
- 3 Allow the children to raise questions.
- 4 Give answers suitable for the age of the children.
- 5 Explain how thinking influences the other two.
- 6 Explain how speaking without thinking leads to bodily action.
- 7 In the third of these, hurt is caused immediately.
- 8 A bad action must be prevented at the level of a thought.
- 9 Think before you leap is a useful saying.
- 10 The mind plays a dual role.
- 11 Discipline the mind through meditation.

INFORMATON FOR TEACHERS

- 1 There is no need to go too deep into the operation of the senses.
- 2 Meditation based on the senses is not recommended.

- 3 Total closure of the senses must not be taught.
- 4 Mindfulness of the existence of the senses needs to be emphasized.
- 5 Mindfulness of the working of the senses can be discussed.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Drawing attention to the results of good kamma.
- 2 Showing the contrast between the expectations of the King and the ideas of the prince.

INFORMATION FOR THE LESSON

- 1 At the time of Prince Siddhartha's birth, the soothsayers predicted that he would either be a homeless recluse and become a Buddha: a great spiritual leader of the world; or else if he continued enjoying life at the palace, he would become a great emperor.
- 2 King Suddhodana was determined to make his son a great ruler. Every effort was made by him to keep the prince happy and cheerful. He was given all the comforts and luxuries that one could wish for. Unlike other princes and sons of noble families, he was not sent for higher studies to the famous Centre for Higher Learning in Taxila. Instead, he obtained mastery over all relevant subjects under the tutelage of Brahmin Sarvamitra at the palace itself, while enjoying all comforts. The King apparently wished to protect the prince from any outside influence that may induce him to turn towards the spiritual path. Further training to improve his skills in martial arts and other sports activities including horsemanship, were also conducted within the palace complex.
- 3 By the time Prince Siddhartha was sixteen years of age, the king had got three magnificent palaces constructed for him. These were specially designed to suit the different weather conditions of the year. The king's intention was to further enhance the worldly comforts of the prince as well as to prepare for his married life.
- 4 Nine-tiered Ramma palace for winter, could retain necessary warmth inside the palace and keep out elements of cold from snow, mist, and breeze. Five-tiered Suramma palace for summer, with proper ventilation, provided for breeze and coolness from outside as required. Three-tiered

palace called Subha could generate both heat and cold as and when needed during the rainy season.

5 All three palaces had exquisite furniture, draperies, canopies, and many other fixtures to provide a high level of comfort. The walls were tastefully decorated with beautiful paintings to give a soothing effect. Suramma palace, in particular, had well laid out gardens with a splendid mix of fragrant and colourful blossoms. The four ponds around the palace had lotus flowers of different hues and aquatic birds: swans, ducks, herons etc. They flew around the palace from one pond to another continually making melodious sounds.

6 Spacious groves around the palace enabled the prince to care for rabbits, squirrels, deer, different varieties of birds and other small animals who made these groves their habitat. The prince was well known for his compassion towards animals. He was also very gentle with the horses in the palace stables.

7 A large retinue of young healthy servants attended on the prince and dutifully carried out all assigned tasks in the palace. Dancing girls and musicians provided entertainment. Choice food and delicacies were available at any time. Prince Siddhartha's friends loved to visit him and enjoy his hospitality, go horse-riding, swimming in the lovely swimming pools, engage in stimulating discussions or simply relax. The prince was very kind to the servants and others who served him and always saw to their welfare.

8 Despite such luxurious living, the King observed that the prince was not happy. He seemed to be in deep contemplation at times. The prince was shielded from unpleasant sights and happenings. He knew very little about the sheer helplessness of very poor people outside the protected palace gardens. Yet he was pre-occupied with thoughts of suffering. King Suddhodana was increasingly worried that Prince Siddhartha may turn away from worldly life.

GUIDELINES FOR DISCUSSION

1). What did you gather about Prince Siddhartha from the story?

2). What measures were taken by King Suddhodana to see that Prince Siddhartha would become a great ruler?

3). Why did Prince Siddhartha continue to contemplate suffering? Was it a practice from previous births?

4). What made King Suddhodana worried that his efforts to see Prince Siddhartha as a great ruler, may not yield expected results?

Key Words

Buddha

Homeless recluse

Worldly comforts

Compassion

Spiritual path

ACKNOWLEDGEMENT

This story was developed by Dayani de Silva from facts gathered from the internet.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the Buddha to some extent.
- 2 Noting some salient features of the Buddha for meditation.
- 3 Appreciating a few Dhamma principles.

INFORMATION FOR THE LESSON

- 1 What does everyone know about the Buddha?
- 2 The teacher explains three features of the Buddha as follows:
 - A He is the fortunate one (*bhagava* in Pali)
 - B He is the one who does no wrong (*araham* in Pali)
 - C He is the perfectly accomplished one (*samma sambuddha* in Pali)
- 3 When we say the fortunate one, it can mean a few things. One is that he succeeded in getting over suffering. He will not be born again to continue with suffering as a human or any other being. He was always safe and satisfied. He was respected. Whatever fortune meant the Buddha had it in plenty.
- 4 When we say that he would do no wrong, it means that he would always do the correct thing. He observes the precepts. He controls the six senses. He would not harm another and so on.
- 5 When we say he is the accomplished one, it is all inclusive. There was nothing more for the Buddha to learn or achieve. He was the greatest teacher of all. No one could overcome the Buddha in any way and so on.
- 6 These are brief statements that a child in grade 5 would understand. That does not mean this is all that the Buddha was. It is believed that the only other person who can understand the Buddha fully is only another Buddha.
- 7 As we learn and practise Buddhism, little by little we would understand the Buddha; at every point we must be happy about that understanding, but we need to keep in mind that there is a lot more to understand.
- 8 In another lesson we try to learn a little more about the Buddha.

INFORMATION FOR THE TEACHER

- 1 Explain that we understand more and more about the Buddha, based on the success of our practice.
- 2 Book learning is not considered helpful beyond a certain point. practice is necessary to build the wisdom to understand the Buddha.
- 3 Explain that understanding the Buddha, helps in understanding the Dhamma. It is also true the other way about.
- 4 It is foolish to claim that you know exactly who the Buddha was.
- 5 Intelligence alone is not enough. Wisdom is more than just intelligence.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Basic understanding of the concept of the Buddha.
- 2 Getting to know alternative meanings of the term.
- 3 Building respect and admiration for the Buddha.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these concepts.
- 2 The teacher explains what they are:
 - 1 In the previous lesson we learnt about three attributes of the Buddha. What were they?
 - 2 The scriptures repeatedly mention six other qualities of the Buddha.
 - 3 These may have some connection to the first three attributes.
 - 4 *Vijja carana sampanno* is the fourth attribute. It means that the Buddha knew whatever had to be known. He lived the way he taught others. His life was an example to others.
 - 5 *Sugato* was the fifth attribute. It means that the way developed and followed by the Buddha was the correct way.
 - 6 *Lokavidu* was the sixth attribute. This means that the Buddha understood the world fully. If he wished to examine any aspect of the world, he was able to do so.
 - 7 *Anuttaro Purisa Dhamma Sarathi* is the seventh attribute. The Buddha was able to tame people who were difficult to train.

8 *Sattha deva manussanam* was the eighth attribute. It means that he was able to teach all including humans and celestial beings. He was a very effective and successful teacher.

9 *Buddho* was the ninth attribute. Here term Buddha meant the person who understood the four noble truths. We expect to learn more about the four noble truths.

INFORMATION FOR TEACHERS

- 1 Children may experience some of these attributes even in a small way, when they learn and discipline themselves.
- 2 They must be careful not to claim too much for their good qualities.
- 3 Children may not fully understand the terms right now.
- 4 There is no need to understand these ideas fully at this stage.
- 5 For example, they would try to connect this information with modern knowledge of science and information technology.
- 6 Some comparisons might be sensible.
- 7 Some questions can be left to be answered in the future.
- 8 When it is mentioned that the Buddha had access to all worthwhile knowledge, they will ask whether it includes science. The Buddha had a good knowledge of science and that is revealed in the Dhamma. The emphasis, however, was on the knowledge regarding the self, the mind.
- 9 The four noble truths will also be questioned. At this stage. The following will help. There are problems in the world. Then we look for the causes of those problems. We discover how to solve these problems by eliminating the causes. Then we can define a way to solve them in the future.
- 10 Consider the problem of a car not starting in the morning and see how the four principles apply: there is a problem, there must be a cause, there must be a solution, there is a way to get at the solution.
- 11 Children may not recognize the existence of suffering. A few examples would suffice to help them.

CHAPTER 08

THE THREE TYPES OF BUDDHAS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Obtaining a further understanding of the idea of a Buddha.
- 2 Helping to gain confidence in Dhamma practice.
- 3 Clarifying a difference between Mahayana and Theravada.
- 4 Opening the way to enlightenment.

INFORMATION FOR THE LESOON

- 1 There are three types of Buddhas according to Theravada Buddhism. Theravada is practised mostly in South Asia.

<i>Samma Sambuddha</i>	The accomplished One
<i>Pacceka Buddha</i>	The non-teaching Buddha
<i>Arahant Buddha</i>	The one who learns from a Buddha and attains enlightenment

- 2 The fully accomplished one attains enlightenment with his own effort and skill with no guidance from a teacher. He has the skill and the knowledge to teach others.
- 3 The non-teaching Buddha does not have the type of teaching skills as a fully accomplished Buddha.
- 4 The Arahant Buddha can teach others using the knowledge gained from a Buddha.
- 5 In this era we are encouraged to become Arahant Buddhas.
- 6 As a Buddha era is continuing, we can get the benefit of the Dhamma available, and the help of the Sangha who look after and practise the Dhamma.
- 7 This concept of an Arahant is known in Mahayana Buddhism. But in the practice, they do not recognize the idea.
- 8 In fact in Theravada four stages to pass in trying to attain enlightenment are mentioned.

INFORMATION FOR TEACHERS

- 1 The differences between Mahayana and Theravada need not be emphasized, as in practice the two systems have common elements.
- 2 The four stages of enlightenment can be mentioned by name as Stream Winner, Once returner, Non-returner and Arahant.
- 3 Details may not be understood at this age.

- 4 It is mentioned that when Siddhartha was born there was a Pacceka Buddha living in that region.
- 5 Our practice is aimed at becoming Arahants. Most people would be happy to attain the first stage.
- 6 Beyond the first stage, it is believed that there is no reversal.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Basic understanding of the concept of the Dhamma.
- 2 Building respect and admiration for the Dhamma.
- 3 Development of a method of learning and applying the Dhamma.

INFORMATION FOR THE LESSON

- 1 There are six attributes of the Dhamma mentioned in the scriptures. In this lesson we discuss some of these keeping the balance for the next lesson.
- 2 The topics selected for this lesson appear in the following paragraphs.
- 3 The first of these *svakkhato*, means that the Dhamma is well explained, well expounded and well stated.
- 4 The second *sanditthiko*, means that the teaching is visible to anyone who wishes to see. There is nothing hidden or mysterious about it. The teacher is not hiding anything. It is explicit.
- 5 The third *akaliko* means that the results of actions are inherent in the actions themselves. There is no waiting time. However, results may occur immediately or later when suitable platforms arise.
- 6 With the wisdom and knowledge of the Buddha, when the Dhamma is expounded, doubts do not remain; all statements are firm. The Buddha had an excellent memory. He would repeat the same thing exactly the same way. However, depending on who is listening, the details and the approach could be different. The wording is very precise. Words are not wasted.
- 7 Sometimes thinkers and philosophers encrypt their sayings to make it hard for ordinary people to understand. So, they keep their authority. There was no such thing with the Buddha. He wanted to make the listener understand the teaching fully. There was no holding back.

8 In some systems of belief, when you do something, you may get the results in another life. The Buddha says, results can be immediately experienced, provided the platform is available. This is our experience too. It is not possible to manipulate results.

INFORMATION FOR THE TEACHER

1 It is true that one can alter the course of results by future actions within certain limits. If one has committed mistakes in the past, the solution is to do as many good actions as possible from now on to overpower the bad kamma of the past.

2 This may not erase the bad kamma but will prevent it from causing bad results as long as possible.

3 The story of *Angulimala* is an illustration of this principle.

4 The Dhamma is visible only if you make an effort to examine it.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Basic understanding of the concept of the Dhamma.
- 2 Building respect and admiration for the Dhamma.
- 3 Development of a method of learning and applying the Dhamma.

INFORMATION FOR THE LESSON

- 1 The fourth attribute of the Dhamma is called *ehi passiko*. This means that the Dhamma can be seen by those who care to come and see it directly.
- 2 There are lots of people who hear of the Dhamma and get thrilled by it, but then stop there. They do not come close to the Dhamma and get into it. So, they may never see it since they talk from a distance. They are like poets who write poems and sing them, making no effort to understand the meanings fully.
- 3 The fifth attribute of the Dhamma is *opanaiko*. It means that understanding the Dhamma has the effect of lifting you up in life; it also means that you get lifted according to the Dhamma. The Dhamma draws one inward towards the mind, reducing entanglements with the external world.
- 4 The sixth attribute is *paccattam veditabbo*. It means that one understands the Dhamma according to his or her knowledge of the Dhamma. The implication is also important. Just because I know a little of the Dhamma, it does not mean that I can make assessments of all parts of the Dhamma. So, one needs to be cautious about one's apparent ability to understand.

INFORMATION FOR THE TEACHER

- 1 Notice that the attributes of the Dhamma are not easy to explain. It depends on the extent to which you already understand the Dhamma.
- 2 Dhamma needs to be understood step by step by the learner.

3 it is not only learning the Dhamma; the more important aspect is to practise it. Practice confirms knowledge.

4 When one practises, the knowledge becomes real. It is then easy to understand.

5 The Buddha has said that gathering knowledge to any level over the whole of one's life, is of no use, if the person does not practise.

6 Enlightenment does not come because of book learning but through the practice of the Dhamma.

7 Many people do not seem to understand this.

CHAPTER 11

THE TONE OF THE VOICE

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the value of correct communication.
- 2 Observing the significance of the tone of the voice as a major gift of a human being.
- 3 Learning how to adjust the tone to suit the communication.

INFORMATION FOR THE LESSON

1 Our relations with other people depend on three things. These are (1) your thoughts about them (2) what you tell them and (3) what you do with them. Regarding what you tell others we have seen that telling lies is not a way to have good relations with others.

2 One can ask whether telling the truth is the only good thing about speaking. No, there are many other ways to discipline our speech. Here we consider just one more of these ways to improve speaking. It is the manner in which we speak. The manner of speaking involves the tone, pitch, loudness, eye contact, changes in facial appearance and so on.

3 If you speak in a high pitch, the listener gets the idea that you are annoyed, angry, or upset.

4 If you speak in a very low pitch, it might suggest that you treat the other person very lightly as if you are a great person.

5 What happens when you change your loudness? If the volume is very low, the person might not hear and therefore get annoyed. If you are too loud the other person might think you are impatient, angry, or threatening.

6 So, tone, pitch and volume can give many different meanings to speech. There can be other factors like changes in facial appearance. Changes in the mouth, nose and eyes are some of these. If you never thought of these it is best to quietly observe these things as someone speaks.

7 The following activity shows how the pitch of the voice can be changed. The possible effects of such changes can be studied.

8 A person's speech becomes pleasant to the listener when all factors discussed above seem acceptable to the listener.

TITLE OF ACTIVITY: Telling a story in two voices

MATERIALS REQUIRED: None

TIME TAKEN:

This activity may take one 30-minute session for all students to participate actively.

STEPS:

- 1 Select a couple of stories in which two people speak.
- 2 Then ask one student to tell the story. When someone in the story says something, the presenter needs to say that in a suitable voice. When the other person is supposed to speak, the presenter needs to change the voice. The change can be in the pitch and volume.
- 3 Follow it up with another story.
- 4 Repeat the stories if there is time.

POINTS THAT CAN BE DISCUSSED WITH STUDENTS

The following are a few ideas for discussion:

- A When you say something we can hear a particular tone, a pitch and volume.
- B At times these are not pleasant to others.
- C When talking to a person it is necessary to speak in a pleasant tone, whatever our feelings might be at that time. **Pleasant speech** needs to be learnt.

- D There can be times when we need to say something unpleasant to others. But the Buddha says that we need to make sure that it is the correct time (and place) to say that. Before that of course we must also be sure that what we say is true as a fact and will be beneficial to the other person. (See the reference given below).
- E **Unpleasant speech** can lead to a lot of trouble.

KEY WORDS LEARNT

Pleasant Speech

Unpleasant Speech

ACKNOWLEDGEMENT

The activity described in this chapter was developed from a lesson designed by Deirdre Lin in 2008 for a class in Macgregor State School, Brisbane.

REFERENCE

The Buddhist guideline regarding what to say and what not to say is found in the discourse given by the Buddha to a prince called Abhaya Kumara. There are six rules given. These rules can be taught at a higher level. (See Abhaya Kumara Sutra).

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Basic understanding of the concept of the Sangha.
- 2 Building respect and admiration for the Sangha.
- 3 Development of a method of associating with the Sangha.

INFORMATION FOR THE LESSON

1 Ten attributes of the Sangha are mentioned in the scriptures. Five of these are discussed here and the other five in the next lesson.

2 The first attribute is based on the term *supatipanno*. This means that members of the order of monks and nuns, the Sangha have moved on the right path of progress. They try to practise the Dhamma according to the teachings of the Buddha. They aim to attain enlightenment or have already attained enlightenment.

3 The second attribute is based on the term *ujupatipanno*. This means that they are upright in practising. They will not change the practice casually or arbitrarily. When a doubt arises, they follow the recommended method to resolve it. The seniors are respected and consulted.

4 The third attribute is based on the term *gnaya patipanno*. It means that the actions of the Sangha are based on the application of wisdom gained from the study and practice of the Dhamma. They are not arbitrary in their actions.

5 The fourth attribute is based on the term *samicipatipanno*. It means that the Sangha provide organisation and leadership in the progress and protection of the Sasana (the Buddhist dispensation).

INFORMATION FOR THE TEACHER

1 It would not be easy to communicate all these ideas fully. However, it is necessary for the children to get some idea about the Sangha early in life.

2 It is sufficient if the children understand that the Sangha is worthy of kindness, reverence, and respect. They protect the Dhamma and carry it for the next generation.

3 Children may question whether the present-day Sangha reflects all the high qualities expected of them. It is not our function to analyse this. We do not have the capacity for that. Here we make an assumption. After all the Dhamma continues for the next generation because of the commitment of the Sangha. We need to keep that in mind.

4 As children we need to learn that we should not carelessly criticize the Sangha. It may bring bad kamma.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Basic understanding of the concept of the Sangha.
- 2 Building respect and admiration for the Sangha.
- 3 Development of a method of associating with the Sangha.

INFORMATION FOR THE LESSON

- 1 Ten attributes of the Sangha are mentioned in the scriptures. Five of these were discussed in the last lesson. The rest will be discussed here.
- 2 The sixth attribute is based on the level of attainment of enlightenment. Either four levels or eight levels. The four levels are called:

Stream winner (the first stage of enlightenment)
Once-returner (the second stage of enlightenment)
Non-returner (the third stage of enlightenment)
Arahant (the fourth and final stage of enlightened)

In Pali these are called Sotapanna, Sakadagamin, Anagamin, and Arahant.

These can be sub-divided as about to enter a stage or having entered the stage. In Pali they are Magga and Phala,

That is how you get the four persons or the eight persons. There is no way we can identify a member of the Sangha as belonging to any particular stage. That is not our business.

Monks and nuns are supposed to belong to one of these categories. This statement can be understood in different ways.

- 3 The eighth attribute is based on the way we need to treat the Sangha. They need to be welcomed inside our home, treated well, given offerings, and revered.

4 The ninth attribute is that the Sangha affords lay people a pristine opportunity to make merits.

INFORMATION FOR THE TEACHER

1 It would not be easy to communicate all these ideas fully. However, it is necessary for the children to get some idea about the Sangha early in life.

2 It is sufficient if the children understand that the Sangha is worthy of kindness, generosity, reverence, and respect. They protect the Dhamma and carry it for the next generation.

3 Children may question whether the present-day Sangha reflects all the high qualities expected of them. It is not our function to analyse this. We do not have the capacity for that. Here we make an assumption. After all the Dhamma continues for the next generation because of the commitment of the Sangha. We need to keep that in mind.

4 As children we need to learn that we should not carelessly criticize the Sangha. That may attract bad kamma.

5 We have no authority to ask a monk or nun whether they have attained enlightenment or what stage they have attained. It is probably not a question that can be answered. When the Buddha was living this question was sometimes discussed.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Laying the basis for Buddhist meditation.
- 2 Laying the foundation for breathing meditation.
- 3 Understanding the value of a recollection (*anussati*) meditation.

INFORMATION FOR THE LESSON

- 1 There are many types of meditation. One of these is called recollection (from memory) meditation.
- 2 Breathing can be an object for a recollection meditation. One can remember one's own breathing. In this meditation that memory helps to sustain the meditation.
- 3 For children of a young age breathing recollection can be practised in a very simple way.
- 4 The method is to observe that there is an in-breath and then an out-breath. Each follows the other non-stop for life.
- 5 The meditator observes this action without actively participating in it. One does not breathe in any particular way; not heavy, not light, not fast or not slow. Let it just happen. The meditator's responsibility is to observe. That is all.
- 6 For a recollection meditation this is enough; one needs to keep practising many times.
- 7 There are many other stages of breathing meditation, which we can learn later.

INFORMATION FOR THE TEACHER

- 1 If a student asks the question, the teacher can briefly say that there are a few other breathing meditations to learn later.
- 2 The second method is to observe whether the breath is short or long.
- 3 The third method is to observe at what points of the body breathing is felt. There are 13 other steps in this line mentioned in the discourse on mindfulness of breathing.
- 4 Check with the children, whether calm sets in as the meditation progresses.
- 5 It does not matter if there are little disturbances.

- 6 Emphasise that observation is the only action for the mediator.
- 7 There is no other responsibility.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Learning the application of goodwill (*metta*) as a recollection meditation.
- 2 Laying the basis for many other goodwill meditations.
- 3 Understanding the usefulness of goodwill meditation.

POINTS FOR THE LESSON

- 1 There are many types of meditation. One of these is called recollection (from memory) meditation.
- 2 Goodwill (*metta*) can be an object for a recollection meditation. One can wish happiness for another and stay in that thought for a short time. A few minutes would do. Then you try it again recollecting the wish. Repeat the practice many more times.
- 3 For children of a young age goodwill recollection can be practised in this simple way. There is no need to go into details or alternatives.
- 4 At the start wishing happiness for the mother is recommended.
- 5 Always have a person in mind and the thought of happiness for that person.
- 6 For a recollection meditation this is enough; one needs to keep practising many times.
- 7 There are many other types of wishes possible. At the start one person and one wish is the best thing to do.

INFORMATION FOR THE TEACHER

- 1 If a student asks the question, the teacher can briefly say that there are a few other goodwill meditations to learn later.
- 2 Instead of the mother, one can choose another person.
- 3 Instead of wishing happiness, the wish can be for good health.
- 4 Check with the children, whether calm sets in as the meditation progresses.
- 5 It does not matter if there are little disturbances. Just let them be.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the value of sharing things.
- 2 Realising that group interests are more important than individual interests.

INFORMATION FOR THE LESSON**A STORY OF FIVE CHILDREN ON A CAMPING TOUR**

1 One day three families decided to go camping together during the school holidays. Among them the families had five children, two girls named Hazel and Rose and three boys named Lee, Steve, and Mike. After setting up their camp they decided to go hiking in the forest. Their parents put a few things into backpacks and gave them to the children to carry. They set off through the forest with the adults leading and the children following.

2 There were lots of interesting things to see and the children stopped to play in a creek after they noticed a frog and a water-dragon on the bank. Unfortunately, while they were doing this the rest of the group had moved a long way ahead of them. The children were trying to catch up when they came to a fork in the track. They were not sure which way the main group had gone. It was late in the afternoon, and it had started raining; so, the children wisely decided to stay where they were expecting the adults to come back for them.

3 After a while the children realised that it was getting dark, and the rain was getting heavier. The children were also getting hungry; so, they decided to see what they were carrying in their backpacks. Lee opened his pack and saw that he had a small tent. "Let's put the tent up, it's just big enough to cover all of us", he said, and soon the children were all snug inside. The next child, Rose, opened her pack and found a lantern, which she lit. "That's very good, now we have plenty of light to see" she said. The third child, Hazel, opened her pack and found she had a big tin of baked beans. "We have something to eat, and there is enough for all of us" she said. The fourth child, Steve, opened his pack next and found he was carrying two large bottles of soft drink. "That's great", he said, "We have

plenty to drink". The fifth child, Mike, opened his pack and found a camping stove. "We can use this to heat up the tin of beans", he said, and soon the children had something nice to eat and something to drink.

5 After an hour had passed, the adults arrived back at their tent. "We were very worried about you", they said, "but you seemed to have managed quite well on your own". "That's because we shared what we each had with everyone else", said Rose. "If we had each been selfish, things would have been much worse for us", said Steve.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 If we destroy trees, birds and other animals may not have a place to live and things to eat. We need to **share** the world with them.
- 2 **Sharing** is **kindness or compassion** shown in a different way. It is also **generosity**.
- 3 The world does not belong to me, rather I belong to the world and so do all other living beings. When we think like this, we can reduce our **selfishness**. We can all be happy.

KEY WORDS LEARNT

Sharing
Kindness
Compassion
Generosity

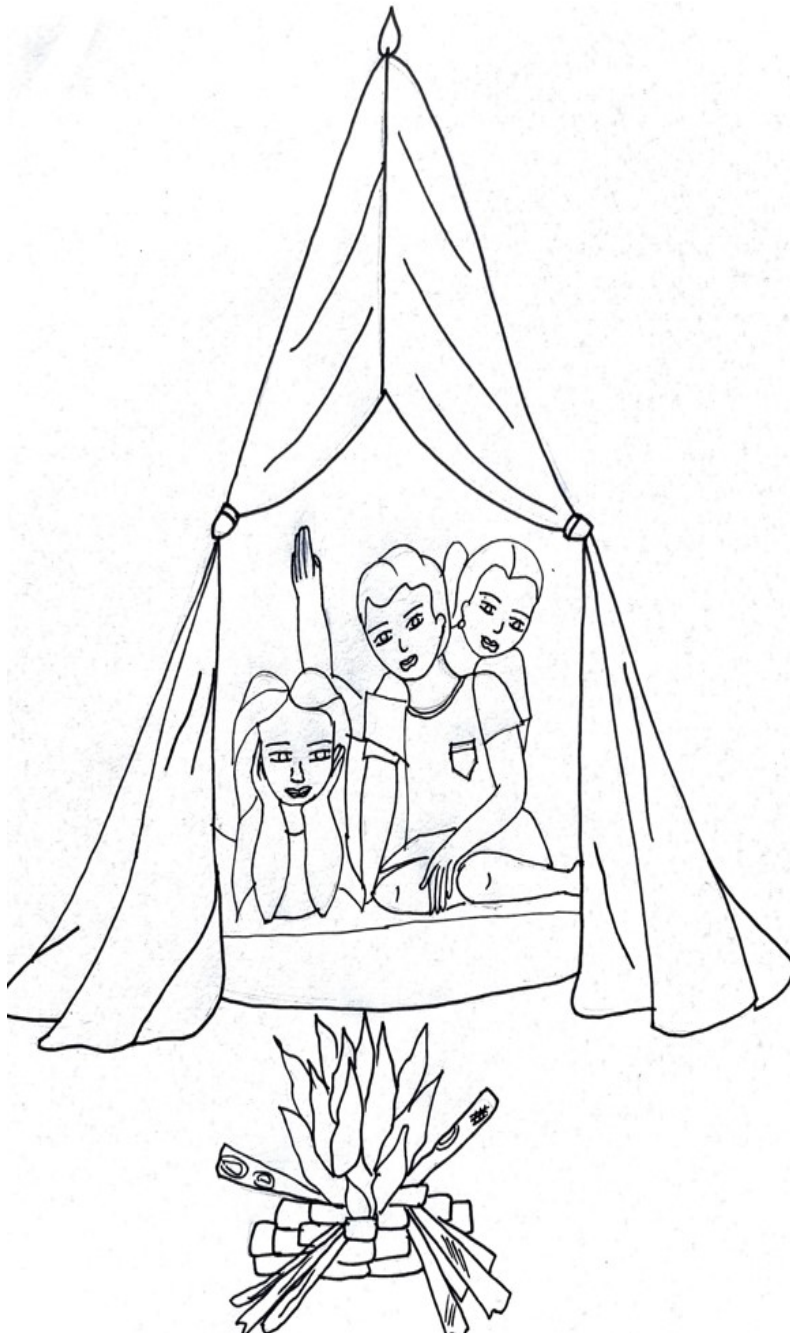
GUIDELINES FOR TEACHERS

- 1 *After relating the story the teacher may ask the students what might have happened if each refused to disclose what they had in their back packs.*

- 2 *The teacher may ask the students to tell their own stories where they shared whatever they had with others without being selfish.*
- 3 *The fact that there are millions of children who have no food, clothing, shelter, or medicine in many places in the world can be mentioned. The students can be asked what we should do about it.*
- 4 *The emphasis in this chapter should be on reinforcing the ideas behind the key words. The story is only an aid. However, some children tend to remember the stories more than the ideas. That does not matter as the story will help them to remember the ideas.*

ACKNOWLEDGEMENT

The text of this chapter was developed from a lesson written by Doug Laver in 2008 for a class in Macgregor State School, Brisbane.



OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the basics of meditating on the idea of the Buddha.
- 2 Adding one more recollection meditation.
- 3 Deriving the common advantages of recollection meditations.

INFORMATION FOR THE LESSON

- 1 We have seen the many advantages of recollection meditations. These are all meditations based on prior knowledge about the object of meditation.
- 2 In this case the object of the meditation is the idea of the Buddha that we already have.
- 3 Before we begin the meditation we need to discuss or think of the knowledge that we have about the Buddha.
- 4 It is not necessary to remember every detail as to who Buddha was. What little you know must be recollected.
- 5 For example, if you remember that the Buddha is one who would never do anything wrong, think of that aspect only. When you try to recollect too many things, the meditation may not succeed or may become tiresome. It is too discursive.
- 6 Having so recollected, the meditator keeps thinking of that as much as possible for a time already decided.
- 7 The mind becomes calm.
- 8 It is time to take a break.
- 9 Start afresh and repeat the process.
- 10 This confirms the meditation.
- 11 You can come back to it anytime you want.

INFORMATION FOR THE TEACHER

- 1 The teacher may have to help each student to define the content of the meditation clearly. That is the secret of success.
- 2 Even if the child is a little vague, it is alright.
- 3 The main thing is to know what you remember and to hold on to that memory during the meditation.
- 4 Some children may feel that something disturbed the meditation and that it failed. Encourage to avoid such thoughts.
- 5 Disturbances are to be expected. This will always happen.

- 6 Knowing that there was a disturbance is indicative of mindfulness.
- 7 What we are trying here is concentration or stillness of mind. The degree of stillness will improve with repetition.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Building a platform for a simple goodwill meditation.
- 2 Building genuine respect for others.
- 3 Learning to extend goodwill in a practical way.

INFORMATION FOR THE LESSON

- 1 It is a common experience that we place ourselves at a higher level than others, even where we do not deserve it.
- 2 This is because of the self-idea (I, Me, Mine).
- 3 Learning not to look down on others and practising it through meditation is an effective way of tackling this problem.
- 4 In this meditation first we calm the mind and settle down.
- 5 Then, we think of comparisons with others.
- 6 We note the cases in which I feel like being superior to others.
- 7 I make a firm determination to set aside that idea for now.
- 8 I keep thinking of that for a few minutes.
- 9 Stop and take a break.
- 10 Repeat the process as many times as possible.
- 11 Observe the calmness of mind and the happiness gained.
- 12 Remember to try this meditation again in the future.

INFORMATION FOR TEACHERS

- 1 In some traditions, there is a tendency to mix this idea with many related ideas of goodwill.

- 2 When that is done the object of meditation grows and can become unwieldy. The meditation becomes unwieldy.
- 3 The result is that the meditator loses focus. There will be no concentration. The mind becomes discursive.
- 4 The effort is wasted.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Establishing a simple base for practising the Dhamma.
- 2 Learning a focal point to think of the Dhamma.

INFORMATION FOR THE LESSON

1 There are many types of meditation that can be taught at a young age. However, some may not be able to understand the full meaning and purpose of meditation. All that can be done at the early stage is to create an interest in meditation, and to teach some simple methods of practice.

2 Modulated recitation is one such method. Contemplative or thinking meditation is yet another type. The following is an illustration for both these types. It is possible to create any number of such illustrations.

3 Recitation here has the ordinary meaning of the word. In Indian cultures this type of mind development is also called 'mantra' meditation. Hindus use this method a great deal and so do Tibetan Buddhists. If you recite the five sentences given below, each of which contains a Dharma principle, that itself is meditation. The recitation needs to be repeated many times.

4 If the recitation is soft at the start, gradually the loudness can be increased. The opposite can be done too. That is one possible modulation.

5 If the recitation is slow at the start, gradually the speed can be increased. The opposite can also be done. This is a second possibility for modulation.

6 With small children if a printed script is not used just one sentence at one time is enough for the meditation. Paying attention to all five sentences could be a little too much for many of them.

7 Ask them to think about the meaning for some time, with eyes closed. Otherwise, they will recite like parrots. Parrots as we know are not meditators but just talkers.

8 The five sentences to illustrate this method are given below. They are good ideas from the Dhamma. With this meditation these ideas will sink into the minds of children, making them happy people, and making it easy for them to deal with one another, and with the teachers.

9 Many ideas can be developed by teachers. The following five ideas are good things to think of:

I WILL TRY TO BE KIND TO ALL BEINGS

I WILL TRY TO BE CONTENT WITH WHAT I HAVE

I WILL SHARE WHAT I HAVE WITH THOSE WHO HAVE LESS

I WILL TRY TO SPEAK THE TRUTH

I WILL TRY TO CONTROL MY ANGER

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 **Meditation** helps us to become happier.
- 2 Meditation helps us to make friends with others.
- 3 The only way to learn meditation is to practise it quietly every day.
- 4 Conscious **recitation** is meditation.
- 5 Thinking of a Dhamma idea is meditation. It is **contemplation**.

KEY WORDS LEARNT

Meditation

Recitation

Contemplation

GUIDELINES FOR TEACHERS

- 1 *The teacher can write one of these statements in block capitals on the board and then ask a few students to read them aloud. Then the teacher can get the whole class to read the statements together.*
- 2 *When all students are familiar with the words, modulations can commence. Start like a whisper and recite with them very slowly. Then increase the loudness in steps, and also the speed of recitation, maybe in five steps. Now decrease the loudness and decrease the speed in steps until it becomes a soft and slow whisper.*
- 4 *Now ask the students to close their eyes and continue with the recitation with the lips only with no sound.*
- 5 *Then they can stop the lip movement and continue the contemplation for a few minutes.*
- 6 *Finally the students need to write the statements in their books or on paper.*
- 7 *They may tell the parents what they have learnt. That will make the parents happy.*

ACKNOWLEDGEMENT

The text of this chapter was developed from an idea given by Doug Laver in 2008 when he was teaching at Macgregor State School, Brisbane.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Building a platform for a simple goodwill meditation.
- 2 Building genuine feelings for others.
- 3 Learning to extend goodwill in a practical way.

INFORMATION FOR THE LESSON

- 1 It is a common experience that we think of others as weak people and ourselves as strong people.
- 2 This is because of the self-idea (I, Me, Mine).
- 3 For us to feel strong sometimes we try to frighten others. This is not a kind thing to do. It causes fear in the minds of others. So, we try to reduce this tendency by practising a meditation.
- 4 In this meditation first we calm the mind and settle down.
- 5 Then, we think of comparisons with others.
- 6 We note the cases in which I feel like being superior to others and feeling like frightening others.
- 7 I make a firm determination to set aside that idea for now.
- 8 I keep thinking of that for a few minutes.
- 9 Stop and take a break.
- 10 Repeat the process as many times as possible.
- 11 Observe the calmness of mind and the happiness gained.
- 12 Remember to try this meditation again in the future.

INFORMATION FOR TEACHERS

- 1 In some traditions, there is a tendency to mix this idea with many related ideas of goodwill.
- 2 When that is done the object of meditation grows and can become unwieldy.
- 3 The result is that the meditator loses focus. There will be no concentration.
- 4 The effort is wasted.
- 5 That is why we try this simple meditation without loading it with many ideas. When kept simple there is a better chance of success.

CHAPTER 21

MEDITATION-COMPASSION

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Observing the relation between goodwill and compassion.
- 2 Noticing the differences.
- 3 Understanding that apart from meditation we can practice compassion effectively.

INFORMATION FOR THE LESSON

- 1 Ask the students whether they know the difference between goodwill (*metta*) and compassion (*karuna*).
- 2 The teacher explains what the differences are.:
 - A In goodwill we do not focus on the conditions of the person to whom we direct our goodwill.
 - B In compassion, the other person is one who is in some difficulty.
- 4 In both cases we wish the other person happiness.
- 5 There is a similarity and also a difference.
- 6 In goodwill meditation it is only a thought.
- 7 In compassion meditation, the thought can grow into an action.
- 8 The action can be foreseen and realised later.
- 9 Wisdom is necessary in choosing the action and its extent.

INFORMATION FOR TEACHERS

- 1 An illustration of compassion in action can be given. When millions of people lost their houses in the Tsunami of 2004, compassionate people built houses for them. That was an action of compassion.

- 2 It is possible to do things like that in a smaller way when there is a need.
- 3 The meditation can be done even without an action.

CHAPTER 22 SANGHA

KATHINA (ROBES) OFFERING TO THE

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the way the Sangha (monks and nuns) live.
- 2 Familiarising with temple functions.
- 3 Developing an interest in meritorious actions.

INFORMATION FOR THE LESSON

1 Monks and nuns depend on the donations given by lay people for their living. The usual donations are food, medicine, robes to wear, a place to live in, and any other things the Sangha need. Lay people who make these donations are called lay supporters.

2 The old tradition was for the Sangha to take discarded cloth and to sew their robes. After sewing they put a dye to get the correct colour ranging from red to yellow. The Buddha did not encourage the Sangha to collect too many robes. His idea was that they should keep only the essential things.

3 When the Buddha was living a problem arose during the rainy season. When the robes got wet, a monk or nun needed to have an extra robe until the wet robes were dried. In any event during the rainy season ideally the Sangha should stay in one place, say in one temple.

4 New rules were made for these purposes. During the three months of the rainy season which started in July and went on till October in north India at that time, all monks and nuns should observe additional precepts one of which was to stay in or around one temple.

5 If they observed all the rules correctly, lay supporters were allowed to donate one robe for all the Sangha at a temple.

6 That robe was called the Kathina robe. Kathina in Pali means hardness. The belief is that the merits acquired by the donor who gives a Kathina robe were strong and lasting for a long time. A monk called

Venerable *Nagita* who lived at the time of the Buddha is said to have donated a kathina robe many lives before and as a result he was never born in a woeful state (like an animal) thereafter until the last birth when he became enlightened.

7 Because of these special reasons Kathina day has become a very special day in a temple. It is held in the October-November period by the lunar calendar. Large numbers of people gather to make a robe. They carry the robe with great respect in a procession (parade) and offer it to the Sangha at a very solemn ceremony. The Sangha will then give it to the monk or nun who really needs it badly. This religious function is a way for the lay supporters to show their appreciation of the services given by the Sangha and their dedication to practise well.

8 On Kathina day, a big alms giving is also held in the temple. People bring food as well as all other needs of a temple and donate these too along with the robe in a colourful ceremony called the kathina ceremony.

9 In some temples like the Thai temples, after the Kathina ceremony cultural events are held for the people. People become so happy because of the ceremony that they want to enjoy the afternoon in a lighthearted way.

10 The kathina ceremony is a major religious and cultural event in many temples.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 Lay supporters offer food, robes, medicine, and shelter for the **Sangha**.
- 2 The donors make a lot of **merit**.
- 3 The **Kathina ceremony** is very important in some Buddhist cultures.

KEY WORDS LEARNT

Sangha

Merit

Kathina ceremony

GUIDELINES FOR TEACHERS

- 1 *The teacher can draw attention to other events in a temple that have cultural value, both in Australia and overseas.*
- 2 *The Vesak function, the Ulambana, or Ubon festival, traditional new-year functions like the Chinese new-year are a few examples.*
- 3 *In Sri Lanka for the Vesak function (held to remember the birth, enlightenment and passing away of the Buddha), almost the whole country is decorated and illuminated.*
- 4 *A very colourful pageant is held in Kandy, Sri Lanka to carry the tooth relic of the Buddha once a year around the city. There is a procession every night for about two weeks. It is a long procession taking about four hours to pass a point. This has been going on for many centuries.*
- 5 *Every Buddhist country has similar cultural events worth seeing.*

ACKNOWLEDGEMENT

The text of this chapter was developed from a lesson written by Doug Laver in 2008 for a class in Macgregor State School, Brisbane.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Observing the relation between goodwill and sympathetic joy or appreciative joy.
- 2 Noticing the differences between goodwill, compassion, and sympathetic joy.
- 3 Understanding that apart from meditation, we can practice sympathetic joy effectively in daily life.

INFORMATION FOR THE LESSON

- 1 Ask the students whether they know the difference between goodwill (*metta*) and compassion (*karuna*), and sympathetic joy (*mudita*).
- 2 The teacher explains what the differences are.:
 - A In goodwill we do not focus on the conditions of the person to whom we direct our goodwill.
 - B In compassion, the other person is one who is in some difficulty.
 - C In sympathetic joy, the other person is very happy.
- 3 The similarity is that goodwill underlies each of these.
- 4 In all three cases we wish the other person happiness.
- 5 In goodwill meditation it is only a thought. In the other two there can also be an action.
- 6 In sympathetic joy meditation, the thought can grow into an action of true enjoyment seeing the happiness of another.
- 7 This eliminates the possibility of jealousy.

8 Wisdom is necessary in choosing the action and its extent.

INFORMATION FOR TEACHERS

1 An illustration of sympathetic joy in action can be given. When the child in the other house has success at an examination, they are naturally happy. Having heard of it we also become happy.

2 It is possible to do things like that in many situations.

3 The meditation can be done even without an action. The meditation is on the happiness of another.

4 This helps to dissipate our sadness when experiencing a failure.

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding Buddhist culture.
- 2 Learning to respect cultural practices.

INFORMATION FOR THE LESSON

1 The stupa is considered by some as the earliest form of Buddhist building. Sometimes the word pagoda, reliquary or relic mound is also used. Stupas help us to remember the Buddha and are used to store precious relics of enlightened beings, religious texts and other objects considered to be holy.

2 The earliest stupas in India were towers standing on a square foundation. They had the appearance of a tall building tapering upwards and with decorative features. Tibetan stupas or pagodas as they are called were somewhat similar but had a larger base. The top portion was dome shaped. Sri Lankan stupas are either bell shaped or dome shaped. They had a round base. Burmese and Thai pagodas are somewhat different. Chinese pagodas are also towers with many floors and decorative features. In Sri Lanka nearly all stupas are solid structures, but people can go into Tibetan pagodas like going into a multi-level building.

3 The biggest stupa was built in Sri Lanka about twenty-three centuries ago. It seems it had a foundation 76 meters deep, a diameter of 112 meters and was 122 meters high. This stupa is called the “Golden Sand” Stupa (Sinhalese name-Ruwan Veli Seya) and it has stood there for the last 23 centuries or so. They say that it is bigger and heavier than the largest Egyptian pyramid.

4 Stupas are found mainly in Tibet, India and Southeast Asia. Many have been built in western countries in recent years. A tall seven level Chinese style pagoda has been built at the Chung Tian Temple in Logan city, Queensland, Australia. A large Tibetan style Pagoda standing on a fifty-meter rectangle has been being built in Bendigo, Victoria, Australia.

5 A Sri Lankan style stupa can be seen at the Sri Lanka Buddhist Monastery in Ellen Grove, Brisbane, Australia. It is only about ten meters tall but looks taller than that. It was the first completed Sri Lankan style stupa in Australia. A slightly bigger stupa was built in the Sri Lanka temple in Goodna.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 The **reliquary (stupa or pagoda)** is a common feature of a Buddhist temple.
- 2 **Buddha Statues** and **Bodhi trees** are also such features.
- 3 Each country has its own shape of stupa.
- 4 Stupas are some of the biggest and oldest buildings that have ever been built in the world.

KEY WORDS LEARNT

Reliquary

Stupa

Pagoda

Buddha Statues

Bodhi Trees

GUIDELINES FOR TEACHERS

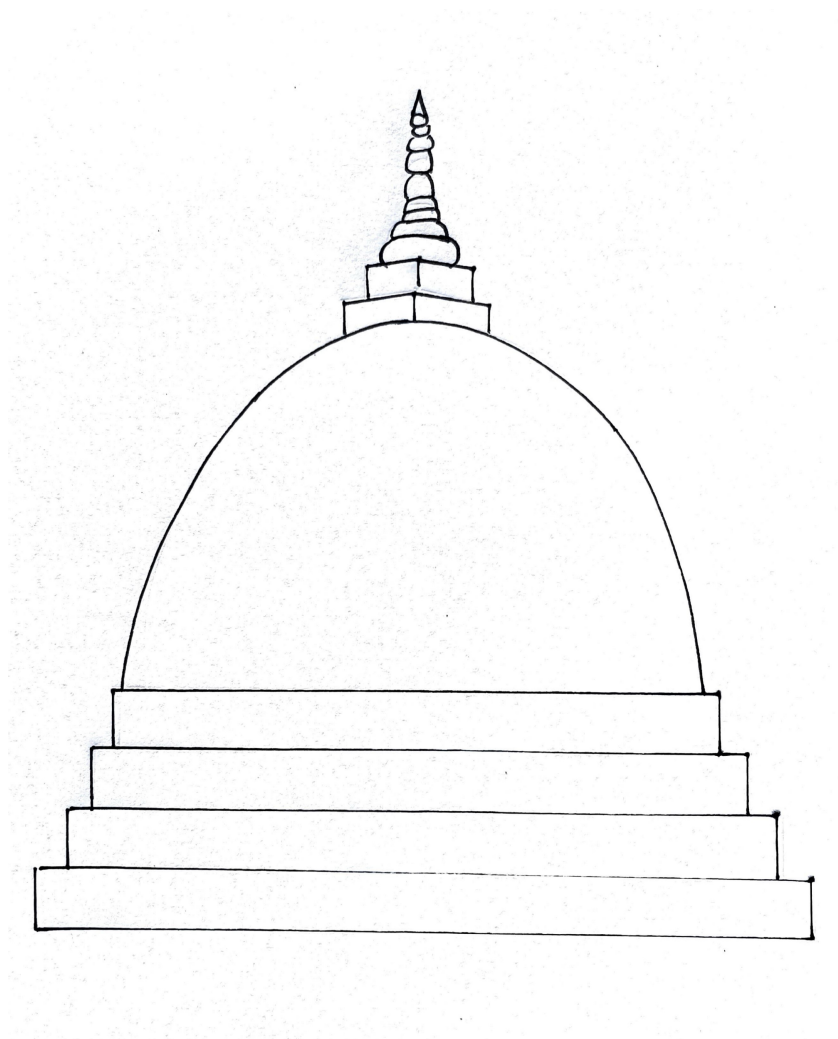
- 1 *The teacher can ask the students whether they have seen Buddhist Stupas or Pagodas or at least pictures of stupas and pagodas.*
- 2 *Students can be invited to draw on the whiteboard the shapes they have seen.*
- 3 *Explain that these differences are mainly cultural. These have very little to do with the Dharma.*

- 4 *A visit to a pagoda may be a useful pilgrimage.*
- 5 *Remember to be respectful when visiting a pagoda.*

ACKNOWLEDGEMENT

The text of this chapter was developed from a lesson written by Doug Laver in 2008 for a class in Macgregor State School, Brisbane.

CHAPTER 24 RELIC CHAMBER



CHAPTER 25

MEDITATION-EQUANIMITY

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Learning a simple meaning of equanimity.
- 2 Developing the ability to avoid going to extremes.
- 3 Trying the possibility of staying calm in the face of disturbances.

INFORMATION FOR THE LESSON

- 1 The term equanimity has more than one meaning. In this lesson we pay attention to one of these, namely, the balance of mind.
- 2 In other words we try not to go to extremes.
- 3 Taking a common example, a person may feel like eating a lot of sweets, when he or she can see them in front of them.
- 4 Assume another person experiencing the same but would like to observe some limit.
- 5 Think of a third person who is not disturbed by the sweets in front.
- 6 The third person has a little balance of mind that the other two do not have.
- 7 This is in connection with a feeling of greed.
- 8 Another possible case is when a person gets a little angry.
- 9 Some people can go mad with anger.
- 10 Others may show signs of anger but will control it.
- 11 Another might like to stay quiet.
- 12 The last person is closer to having balance of mind.
- 13 That behaviour is equanimous.
- 14 It is advantageous for us to be equanimous.

INFORMATION FOR THE TEACHER

- 1 In this lesson there is no need to go into other meanings of equanimity. That can cause confusion.
- 2 The other meanings can be discussed later.
- 3 It is also not advisable to talk of perfect equanimity. That would imply keeping the mind in perfect balance. That is difficult for anyone, let alone children.
- 4 What is important is learning the principle.
- 5 Practising equanimity in daily life is very valuable.

APPENDIX 01 COMMON TEACHING TECHNIQUES

GUIDELINES FOR TEACHERS

COMMENCEMENT OF EACH LESSON

Commencing a lesson, a teacher must create attention by asking a few questions that are easy to answer but generate enthusiasm.

Then the teacher can go on to indicate the contents of the lesson.

THE THEME OF THESE LESSONS

Teachers will probably already know that one of the aims of school education is to prepare children to be part of society as against living in isolation. In teaching Buddhism, we have a tremendous opportunity to work towards this aim. Many of Buddha's teachings can help a child to be useful in society, both for his or her own benefit and for the common benefit of society.

These lessons are designed and based on that theme.

Some of these lessons teach that everybody is important and not only oneself. Other lessons teach that even the cleverest person depends on others for their achievements and even their existence.

Guidance is provided according to the teachings of the Buddha. The immediate attention is on living happily. Indications are given regarding higher levels of spirituality. These are not taught directly. However, the teacher must have a good grasp of the Dhamma so that such indications come automatically while teaching.

STORY TELLING TECHNIQUES

In the case of story telling the best techniques must be used to get the children to participate so that they remain absorbed in the story. One such technique is to repeat each sentence at least once and pause halfway the second time, waiting for the children to complete the sentence. This will also ensure that they remain attentive. Also, they get a chance to talk.

Remember that children just cannot keep quiet. They need to talk a little! Here we give them a chance to talk in an orderly manner.

PERIODIC ASSESSMENT OF STUDENTS

No formal examinations are suggested. Informal periodic discussions with parents are suggested to assess the usefulness of the teaching program. The answer searched is whether the child has improved in behaviour and attitudes from the point of view of parents.

The training course for teachers conducted by the Queensland Sangha Association Inc, includes more details of this subject. A form for recording progress is included.

APPENDIX 02 FACILITIES FOR TEACHER TRAINING

The Queensland Sangha Association Inc conducts regular courses useful for Dhamma teachers. Most of these are available on ZOOM. Details can be obtained by sending an email to infoqsa@gmail.com

Some courses are self-driven with the help of a Buddhist Counsellor.

APPENDIX 03 SINGING AND MUSIC

The teacher can bring in singing and music whenever useful. Material can be chosen to fit the culture from the internet.

APPENDIX 04 DANCING AND DRAMA

The teacher can bring in dancing and drama items whenever useful. Material can be chosen to fit the culture from the internet. Care should be taken to check suitability for children of a particular age,

APPENDIX 05 DRAWINGS AND PICTURES

Wherever possible, teachers need to use drawings, pictures and photographs available in books and the internet in support of what they teach.

These are often more effective than descriptive words. There are two drawings in this book as follows:

CHAPTER 16 Five children in a little tent
CHAPTER 24 Relics chamber

APPENDIX 06 KEY WORDS USED IN THIS BOOK

- 1 Precepts, killing, stealing, conduct
- 2 Ploughing festival, Jhana, lotus position
- 3 Happiness
- 4 Speech, falsehoods, slander, harsh words
- 5 Palaces, Ramya, Suramya, Subha
- 6 Blame, Respect, Hatred, Meditation
- 7 Greed, dislike, wrong views
- 8 Rahula, truthfulness, kamma
- 9 Importance, self-idea, conceit
- 10 Generosity, discipline, meditation
- 11 Speech, meaningless talk, mindfulness
- 12 Friends, compassion
- 13 Morality, caring, merits
- 14 Tone of speech
- 15 Arrangements, tidiness, organisation
- 16 Teaching, learning, Dhamma teaching
- 17 Sharing, generosity
- 18 Teamwork, harmony
- 19 Charity, discipline, letting go
- 20 Contemplation, meditation
- 21 Anger, hatred, vengeance
- 22 Wisdom, effort, patience
- 23 Sangha, kathina, robes-offering
- 24 Teamwork, self-idea
- 25 Relics, reliquary, pagoda, stupa, bodhi tree
- 26 Truth, determination, goodwill, balance of mind
- 27 Dhamma chakra, Dhamma wheel
- 28 Flags, prayer wheels, mantra

APPENDIX 07 ARRANGEMENT OF KEY WORDS USED IN THIS BOOK

Anger
Appreciative joy
Blame
Bodhi Trees
Bodhisatta
Bodhisattva
Bodhisatva
Buddha Statues
Buddhist Culture
Buddhist texts
Ch'an Mahayana
Chanting of Buddhist texts
Compassion
Compassionate One
Conceit
Contemplation meditation
Contentment
Criticism
Dalai Lama
Decision making
Determination
Devadatta
Dhamma
Dharma
Dhamma Cakka
Dharma Cakra
Dharma Wheel
Discipline

Effort
Equanimity
Gatha (stanza)
Generosity
Good Friends
Gratitude
Greed
Habit formation
Happiness
Harmony
Hatred
Humility
Hurt
Karma
Karuna
Kathina ceremony
Kindness
Laziness
Listening skill
Loving-kindness
Lumbini
Maha Maya
Maha Prajapati Gotami
Mahayana Buddhism
Mantra meditation
Meaningless talk
Meditation (Buddhist)
Merit
Metta
Mudita
Nepal
Organisation
Pagoda
Pali
Patience
Pleasant Speech
Pride

Pure land Mahayana
Rahula
Recitation meditation
Reliquary
Respect
Sakya
Sangha
Satisfaction
Schools of Buddhism
Self-Idea
Selfish
Senses
Sharing
Siddhartha
Sixth sense
Stealing
Stupa
Stupidity
Suddhodana
Suffering
Teamwork
Theravada Buddhism
Tibetan Mahayana
Tidiness
Tripitaka
Truthfulness
Types of Buddhism
Unpleasant Speech
Unselfish
Upekkha
Vajrayana Buddhism
Vengeance
Wishes (good)
Wishes(bad)
Worry
Yasodhara
Zen Mahayana

APPENDIX 08

ABOUT THE AUTHOR

The author Rahu Sarath-Chandra (full name Rahubadde K.D.S.Sarath-Chandra) was born in Dodanduwa, Sri Lanka in 1935. He had his school education at Rahula, Mahinda and Ananda colleges in Sri Lanka. Having migrated to Australia he now lives in Forest Lake, Brisbane, Queensland after retirement. He is 89 years old now.

Since schooldays when he won many accolades for his unusual understanding of Buddhism, his lifetime interest has been Buddhism. As an adult he has been examining methods of teaching Buddhism and Buddhist meditation. He has in fact been teaching Buddhism and Buddhist meditation, testing various methods. He has always felt that these methods must be continually adapted to suit the needs and conditions of the times.

Of late he has been collating his teaching material to publish a series of books and this book is one of these. There are about eighteen books written by him. All these activities proceeded as a hobby and his education and employment took him through many fields of study and work.

He first graduated in 1959 from the University of Ceylon with a degree in Science (B.Sc.) specializing in Mathematics. Then he obtained an arts degree (B.A.) including Education from the Vidyalkara University of Sri Lanka, and later a law degree (LL. B) from the Colombo University. His first glimpse of Western philosophy and psychology was in connection with the B.A. degree.

In 1969 he qualified through the Ceylon Law College as an advocate (equivalent of barrister) of the Supreme Court of Sri Lanka, and in 1975 as an accountant with the Chartered Institute of Management Accountants in the United Kingdom. He is a fellow of that institute and also a CPA of the Certified Practising Accountants association of Australia.

He did not pursue formal education in Buddhism and the only formal qualification he has in Buddhism is a Diploma from the Colombo YMBA.

In Sri Lanka he was an active social worker, working for several organisations. While being a university student he was president of the All-Ceylon Buddhist Students Federation (1958), one of the largest organisations in Sri Lanka and in South-East Asia.

In Australia he has rendered valuable service to many Buddhist organisations throughout Australia using his knowledge of law, commerce, mathematics and management. In the state of Queensland, he played the lead role in the establishment of Theravada Buddhism from 1981 onwards; that included the setting up of two Sri Lankan temples and one Thai temple. He was the first president of the Buddhist Council of Queensland and a promoter of the Federation of Buddhist Councils in Australia. He played a key role in the formation of the Australian Sangha Association Inc. and the lead role in the formation of the Queensland Sangha Association Inc.

He set up the first Dhamma School in Brisbane in 1981 and it was affiliated with the Colombo YMBA. He played a key role in teaching Buddhism in temples. He played a lead role in teaching Buddhism in schools in Brisbane since 1998. This culminated in the formation of the charity called BESS (Buddhist Education Services for Schools Inc.).

The author's work experience was mainly in management positions, the last before retirement being as commercial controller in one of the electricity boards in Queensland. He also had a few stints in teaching at both secondary and university level both in Sri Lanka and in Australia. His interest in industrial and educational psychology was useful at work. His constant contact with people in connection with community work created a deep interest in psychology, more particularly Buddhist psychology.

In 1969 he published a book on 'Methods of Study and memory development' which was enriched by his familiarity with Buddhist psychology, and also with principles of management. The third edition was published in Australia in 2002. A book titled 'Buddhist Psychology: the building blocks' was published in Australia in 2006 explaining the subject in simple English. The second edition of this book is now available. He was instrumental in publishing a book on the conference on Buddhism of the

three major schools of Buddhism that was held in 2007. He is continuing with writing articles and books on Buddhism.

The author may be contacted through the publisher of this book.

THE END OF THE GRADE 5 BOOK