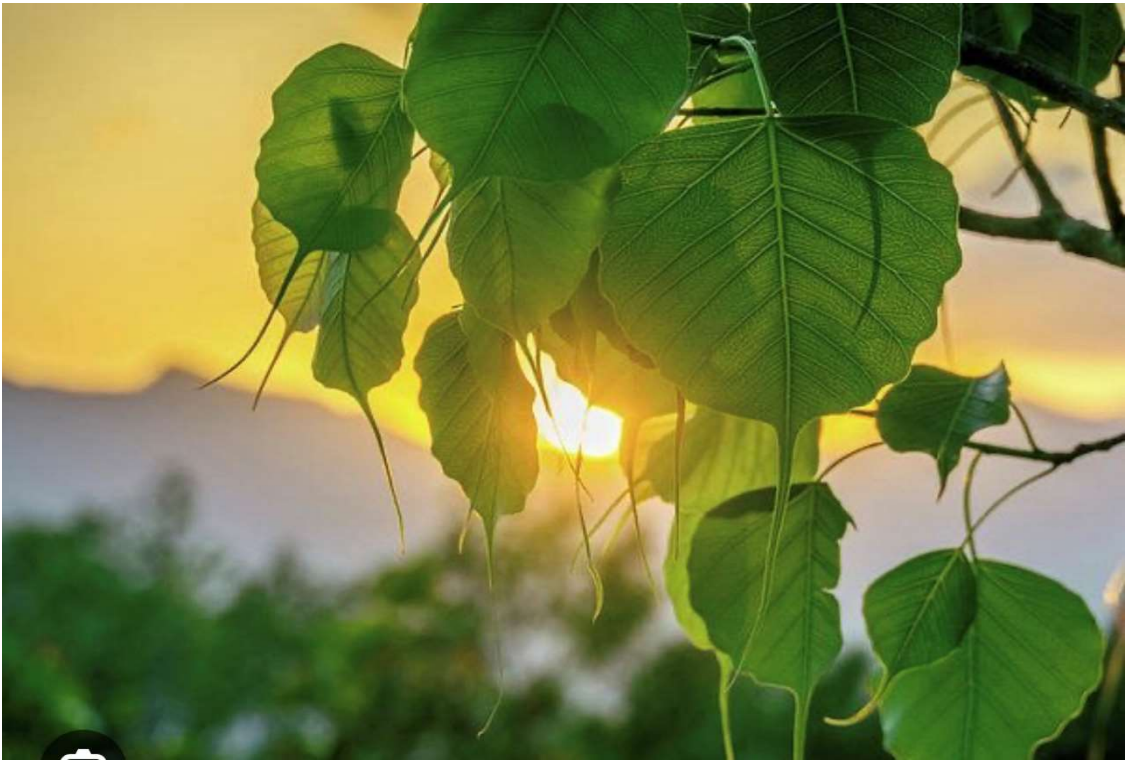


BUDDHA DHAMMA

Grade 4

Rahubadde Sarath-Chandra

Nishanthi Dharmawansa Hevamallika



Published by

Queensland Sangha Association Inc

2023

BUDDHA DHAMMA

Grade 4

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

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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 essentially readers including guidelines for teachers.

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 in other Dhamma Schools, please inform the publisher so that when any book is revised, you will receive the information.

The publisher and 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.

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FOREWORD

I am delighted to write the foreword to a book of this nature published by the Queensland Sangha Association Inc., guided by a well-known Buddhist who has been one of my closest associates for the past thirty years, Mr. Rahubadde Sarath-Chandra.

Enlightening children of the teachings of the Lord Buddha is of enormous merit. If a child can have a religious environment from the early stages of life, such a foundation will help the child to live a noble life. That is how children of pious parents generally succeed in life, by being able to identify the difference between good and bad actions.

Parents are the first and the best teachers for the children. Unfortunately, in the material world we live in, not all parents can find time to guide their children. Children grow up and learn things in the formal education system. The school curriculums are designed largely to give knowledge and information to find employment and make a living.

If one is to achieve holistic development in life, one must be enriched with spiritual development. It adds fragrance to life. It helps us know the nature of life and manage the mind and senses, the desires, and feelings.

The Dhamma schools play a very important part in filling this gap. This education is not for information but to be practised in day-to-day life. It is to build compassion and get rid of greed and lust and create a peaceful world for tomorrow. Hence the syllabus and the curriculum for the Dhamma education must be done with care and love. Publications of the Sangha Association Inc. no doubt have both these qualities, in addition to clarity.

Venerable Wattegama Dhammawasa Thero

Chief Incumbent, Sri Lanka Buddhist Monastery. Ellen Grove, Brisbane

Principal, Yasodhara Dhamma School, Brisbane

Chief Monk for Australia, Up-Country Amarapura Maha Nikaya, Sri Lanka

INTRODUCTION

This book is intended for use by those who are teaching Buddhism in year 4, in public or private schools, Dhamma schools, and for students at these levels.

My thanks are due to all the editors and contributors in the team including the artist Nishanthi. I appreciate all who have rendered valuable services as teachers of Buddhism. Doug Laver and Deirdre Lin need special mention as they related to me the gist of many of the stories they used in schools.

The books for grades 1 2 and 3 were written as manuals for teachers. These included material for lessons. The books for grades 4, 5 and 6 are essentially readers. They include guidelines for teachers.

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 these to the Queensland Sangha Association Inc via email infoqsa@gmail.com for inclusion in the future.

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

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**HOMAGE TO THE BUDDHA, THE FORTUNATE ONE, THE PURE ONE, AND
THE ACCOMPLISHED ONE**



CHAPTER 01 THREE BODY-BASED PRECEPTS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Elementary understanding of body-based precepts.
- 2 Fostering the idea of not harming oneself or others using the body.
- 3 Children must have experienced the advantages of observing the precepts. They should be able to quote their experiences in relation to the precepts.
- 4 Children can raise unresolved problems and make suggestions for tentative solutions.
- 5 Understanding that perfect solutions may not be possible.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these precepts.
- 2 The teacher explains what they are:
 - 1 Refrain from killing living beings
 - 2 Refrain from stealing
 - 3 Refrain from wrong conduct
- 3 Allow the children to raise questions.
- 4 Give answers suitable for the children's age group
- 5 Elaborate the first precept to cover animals including insects.
- 6 Hurting is implied in the first precept.
- 7 In the second precept, what is discouraged is taking things not belonging to you, without the permission of the owner.
- 8 In the third precept, enjoyment of the senses (eyes, ears, nose, tongue, and body) must be according to accepted rules. Accepted here

means acceptance according to rules prevailing in society. This might prompt discussions.

9 Emphasise that the whole idea is to ensure harmony in society. Without these rules, life could become impossible to live.

10 The precepts help us to keep out of trouble.

11 They also help to prevent harming others

CHAPTER 02

REALISING OUR WISHES

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding that wishes that are empty are not useful.
- 2 Realising that it is not good to make any bad wishes for oneself or others.
- 3 Attempting to make realistic good wishes.

POINTS FOR THE LESSON

1 We often make good wishes for ourselves silently. Wishes can be about health, happiness, and many other things. The wishes alone will not do, as we need to work to realize whatever we want. If we wish good health for ourselves and yet we keep eating tons of bad food, our wishes will never come true. If we wish to be bright students, we need to listen to the teachers and remember what they teach us. If we do not work for it a wish is of no use at all. It is then an empty wish.

2 We also make good wishes for others. When someone in the family is not well, we wish that they get well soon.

3 Sometimes our wishes are made silently but often we say a few words to wish another. Who is affected by words of good wishes, is it you, the other person or both at the same time? Both are affected by a wish. A sick person getting a get-well wish becomes pleased and hopeful. At the same time the person wishing also gets a feeling of satisfaction.

4 A person can make good wishes as well as bad wishes. The Buddha when he taught the discourse on Loving-kindness clearly said that one must never wish that harm should come to another. In the case of a bad wish again both people are affected. The person hearing a bad wish becomes sad and worried. The person who makes a bad wish becomes heated with anger and ill-will. Making a bad wish brings one bad karma and therefore suffering at the end.

5 The minds of people who make bad wishes become sick and sour. They hurt themselves. They will find it difficult to smile. The minds of people who

make good wishes become bright, sweet, and happy. They can smile very easily. They become confident.

As Buddhists we must guard our minds, never to allow bad wishes to creep in even without our knowledge.

6 This game may help to confirm ideas about making wishes.

TITLE OF ACTIVITY: Making Wishes and Realising them

MATERIALS REQUIRED:

None

TIME TAKEN:

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

STEPS:

- 1 Ask the students to close their eyes and make a wish.
- 2 Then ask each in turn what the wish was.
- 3 Put each wish on the board (unless these are bad).
- 4 Discuss each.

SOME POINTS TO DISCUSS WITH STUDENTS

- A A good wish is good for everyone.
- B Bad wishes can be harmful to all people.
- C Wishing is not enough; we need to follow up with action.
- D I have to work for my wish. There is no sense in waiting for others to work for my wishes.
- E Wishing another person some harm is not good. **Harmful wishes** have been discouraged by the Buddha.

- F If your mind is filled with kindness, it is very likely that your **good wishes** will come true.
- G One quality of a good Buddhist is that he or she works hard with great effort. **Laziness** is not a sign of a good Buddhist.

KEY WORDS LEARNT

Good wishes
Harmful wishes
Laziness
Effort

ACKNOWLEDGEMENT

The activity described in this chapter was developed from an idea presented by Deirdre Lin in 2008, when she was teaching Dhamma in Macgregor State School, Brisbane, under religious instruction rules in Queensland, Australia.

CHAPTER 03

HOW TO BE HAPPY

OBJECTIVES AND EXPECTED OUTCOMES

1 Confirming basic ideas of happiness as a prelude to spiritual development.

POINTS FOR THE LESSON

1 The Buddha gave us a very important teaching. It is that our bad thoughts and actions cause much unhappiness to each one of us. He explained to us how to act and think in ways that will make our lives much happier.

2 All living beings want to be happy and free from pain of mind. Even the worms in our garden feel pain and are unhappy if we step on them. Some of you have a cat or dog at home. On cold mornings they like to lie in the sunshine because this warms them up and makes them happy. We human beings also want to be free from pain, sorrow, and disappointment.

3 How do we do this?

If we study the Dhamma and follow the teachings, we have a good chance of learning how to be happy at least most of the time. According to the Dhamma we must learn how to overcome greed, anger, and ignorance. That is the key to happiness.

4 The law of karma (kamma) reminds us that there are always consequences because of our actions. If we act with greed, we end up being unhappy. If we get angry, we end up being unhappy. If we go about doing foolish things, we end up being unhappy. If we want to have a happy life, we have to make an effort to pay attention to the Buddha's teachings and learn and practise what the Buddha taught us.

When a thought comes to the mind, we need to ask ourselves, whether this thought is due to our greed, anger, or foolishness. If so, we do not run with that thought. It is that simple. When a bad thought is lingering in the mind, try to think of something good. When you keep doing this, happiness easily comes your way.

5 It needs to be understood that you are responsible for your own happiness. Others cannot give you happiness. Happiness needs to come up from within one's own mind. So, a person who wants to be happy needs to make the effort without waiting for others to bring happiness. The following story from the Mahayana tradition highlights this principle that others cannot bring you happiness.

6 *Once there was a very poor family that lived in a small, rented house. The mother and father worked hard and all their children, except for the oldest*

boy, did everything they could to help. The oldest boy was lazy and never stopped complaining. Eventually things improved for the family, and they could afford a house of their own. Everyone in the family could now live comfortably, but the oldest boy was still unhappy. His mother wanted to help him but didn't know how to help him. She started meditating early every morning. One morning she imagined that she could see Kuan Yin's face in front of her. She asked Kuan Yin if she could make her son happy. Kuan Yin told her that not even the Buddha can make someone happy. The Buddha can only show us the way to make our own happiness.

POINTS FOR THE TEACHER TO DISCUSS WITH THE STUDENTS

- 1 What are the three things we need to overcome if we are to be happy?
- 2 Can the Buddha or any other powerful person give us **happiness**?
- 3 How do we clean our minds to ensure continuing happiness?
- 4 How would a student describe what he or she understood about the law of **karma**, (kamma in Theravada Buddhism)?
- 5 Taking an actual experience of a student where he or she became unhappy, would it be possible to trace back to **greed, anger, or stupidity** as the cause of unhappiness?
- 6 Conversely, take a situation of greed, and discuss how greed finally causes unhappiness.
- 7 Similarly, take a situation of anger, and discuss how the anger finally causes unhappiness.
- 8 Similarly, take a situation of stupidity, and discuss how the stupidity finally causes unhappiness.

KEY WORDS LEARNT

Happiness

Karma or kamma

Greed

Anger

Stupidity

GUIDELINES FOR TEACHERS

1 The teacher ought to ask the students to come up with their own experiences before helping them to trace causes. Each student can be given a turn without forcing anyone.

2 At the end of the lesson the three words greed, anger and stupidity can be written on the board in large capital letters, and the students can join the teacher in reading the words aloud. Karma and happiness also can be treated the same way.

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

FOUR SPEECH-BASED PRECEPTS

OBJECTIVES

- 1 Understanding the four speech-based precepts.
- 2 Connecting this understanding with the idea of not harming one-self or others using your speech, the words you use.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these precepts.
- 2 The teacher explains what they are:
 - 1 Not telling lies
 - 2 Not spreading false stories
 - 3 Not using harsh words in speaking
 - 4 Not talking just for the sake of talking.
- 3 Allow the children to raise questions.
- 4 Give answers suitable for the children's age group.
- 5 Elaborate the first of these precepts to cover white lies, the damage caused by telling lies. For example, no one will believe you after a time.
- 6 In the second of these, eventual exposure is a disaster. The damage caused could be heart-rending.
- 7 In the third of these, hurt is caused immediately.
- 8 The fourth of these leads to so many other misdoings. Relative silence is a recommended option. Most of the damage to oneself comes from this behaviour. Very few people understand this.
- 9 Emphasise that the whole idea is to ensure harmony in society.
- 10 Without harmony, life becomes very difficult for everybody.

OUTCOMES EXPECTED

- 1 Children must have changed their behaviour. They can quote their experiences in relation to each precept.
- 2 They can give examples of unresolved problems and suggestions for tentative solutions.

CHAPTER 05 MAHAMAYA

KING SUDDHODANA AND QUEEN

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Familiarising with the close family of the Buddha.
- 2 Learning to respect the individuals concerned.

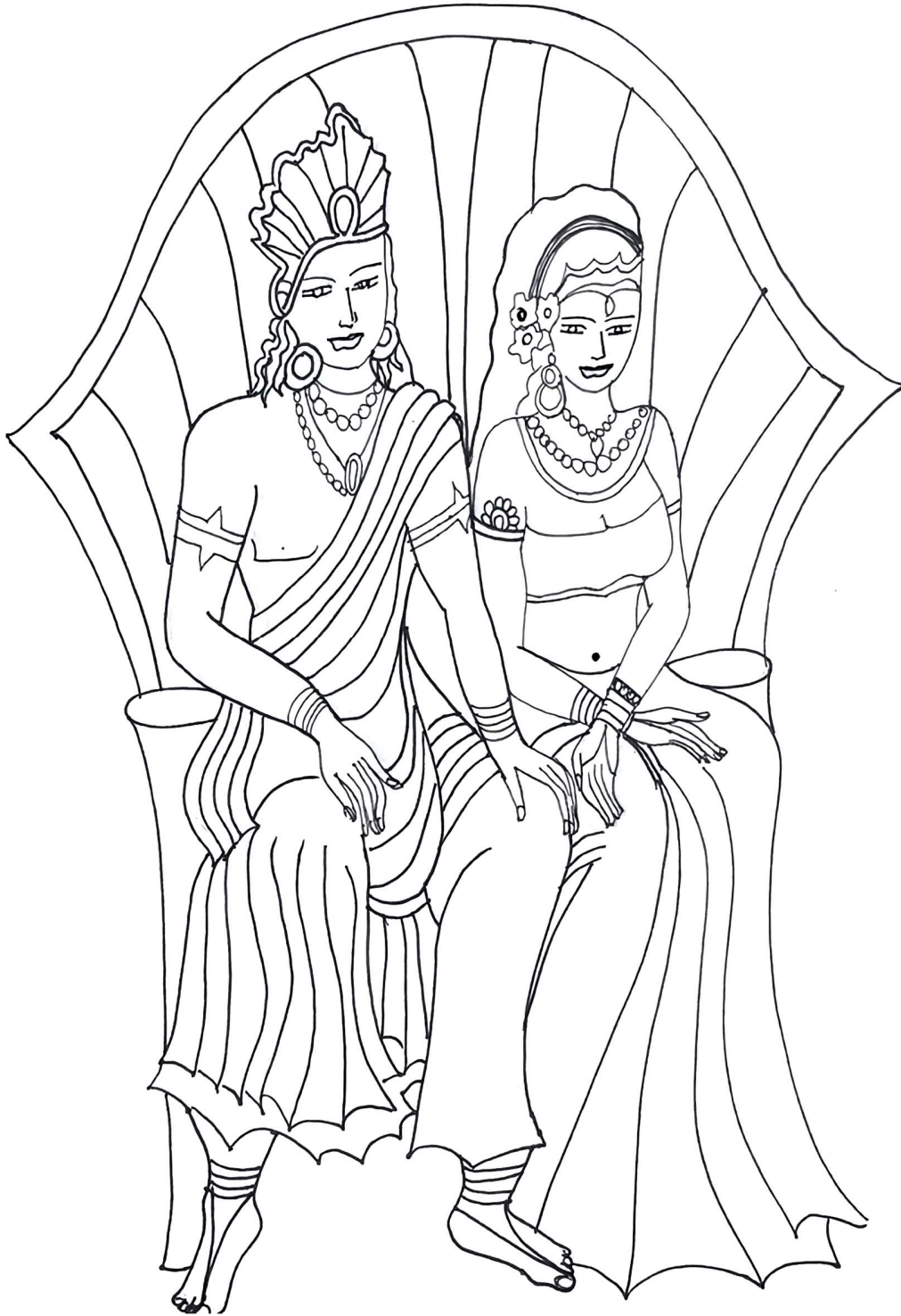
POINTS FOR THE LESSON

- 1 King Suddhodana was Prince Siddhartha's father. Queen Mahamaya was his mother. Mahamaya was a sister of King Suppabuddha of Koliya. Suddhodana continued to be the king until he died of old age.
- 2 The Buddha on hearing that the King was not well, visited him at the palace. He reminded the Buddha of the nature of things and that everything had to pass away. He exhorted the king to abandon everything mundane, and to become genuinely free.
- 3 These teachings were enough for the king to abandon all attachments even though he was on the death bed.
- 4 It is mentioned in the books that King Suddhodana attained Arahantship on the death bed and passed away.
- 5 It is also believed that it is rare for a householder to become an arahant, and this was one such instance.
- 6 Queen Mahamaya had passed away shortly after the birth of Prince Siddhartha. Baby Siddhartha was brought up by Maha Prajapati Gotami, the sister of Mahamaya, who later became the Queen.
- 7 Maha Prajapati Gotami became a nun when the Bhikkhuni Sasana was established. She functioned as the head of the order of Buddhist nuns and was an Arahant.

8 Arahant Nanda was the son of Maha Prajapati Gotami and was ordained on the day before his intended marriage to Janapada Kalyani.

9 Yasodhara, wife of prince Siddhartha joined the order of nuns with Maha Prajapati Gotami. Yasodhara became an arahant.

10 Suddhodana and Maha Maya were young at the time prince Siddhartha was born.



CHAPTER 06

TABLE TENNNIS FRIENDS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the futility of enmities.
- 2 Learning a technique for ending enmities.
- 3 A glimpse of the peace resulting from goodwill.

POINTS FOR THE LESSON

1 Once there was a school bully named Charlie. He was bigger than the other children in his class but was not very clever. Because he thought most of the other children were smarter than he was, he acted like a bully in the playground to show that he was better than the others. The other children tried to avoid him and never asked him to play games with them. One day he challenged another boy, Huang, to a fight. Huang was much smaller than Charlie; so, he suggested they play table tennis instead. Charlie agreed because he knew he was a good player and thought he could easily beat Huang.

2 Once they started playing both boys realised how difficult it would be to beat the opponent and the game lasted for a long time. After half an hour Charlie won the game but it was very close. Huang immediately told Charlie that he was very impressed with the way he played and suggested they play together more often. He told Charlie there was a table tennis competition at the local sports club and he thought that if they teamed up and trained together, they could do well.

3 Charlie was very happy with this idea because he saw that the other children now respected him. The boys played together every day for a month. Their parents entered them in the under 12-years group in the competition

and they won the second prize. They were not disappointed with this result because they really enjoyed playing together and thought they had a good chance of winning the next competition if they kept training hard. Huang was able to help Charlie with his homework, so he started to do better in school as well.

4 Huang's father suggested that the boys learn how to meditate so that they could improve their ability to concentrate while playing. He knew the nuns at the local temple had started classes for children. The boys did not understand how meditation worked but they were happy to try anything that might improve their game. After a few weeks of regular meditation, the boys realised that they were not only playing better, their ability to concentrate on their school lessons had also improved.

POINTS FOR THE TEACHER TO DISCUSS WITH THE STUDENTS

1 If I am not popular with others, is it useful to **blame** others for that?

2 Why is a 'bully' unhappy?

3 What is the likely cause of the unhappiness of a 'bully'?

He probably thinks too much about his height, weight, or strength.

He is too proud about what he thinks he is good at.

He is conceited.

He is stupid, but he does not see it that way.

4 Deep in his mind what is a bully seeking?

Probably he wants to be loved and **respected**.

- 5 By hating a bully or by showing that **hatred** is bad can you bring a bully under control?
- 6 How could **meditation** help the bully?
- 7 How can **meditation** help any young person?

KEY WORDS LEARNT

Blame

Respect

Hatred

Meditation

GUIDELINES FOR TEACHERS

1 *The teacher ought to ask the students to come up with their own thinking before helping them with the theory. Each student can be given a turn without forcing anyone.*

2 *At the end of the lesson the key words learnt can be written on the board in large capital letters, and the students can join the teacher in reading the words aloud.*

3 *The famous stanza in the Dhammapada (a collection of about 423 verses enshrining short teachings of the Buddha) about love and hatred can be mentioned briefly. Dhammapada literally means the words of truth. The stanza in Pali (the language spoken by the Buddha) with English translation is as follows:*

Pali stanza:-

Nahi verena verani

Sammanti'dha kudacanam

Averena ca sammanti

Esa Dhammo sanantano

English translation: -

Hatreds never get appeased through hatred in this world

Through non-hatred alone hatreds get appeased

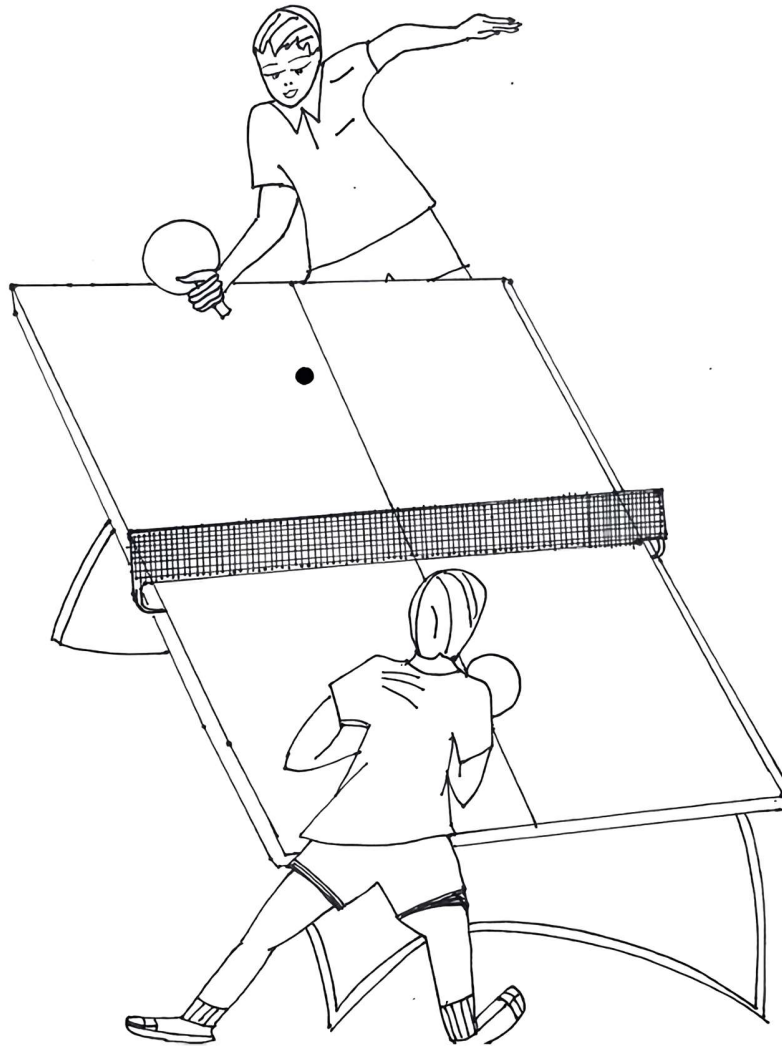
This is an eternal law.

N.B.

If the children have difficulty with Pali, the stanza must be bypassed. The English meaning too might have to be simplified for the age of the children.

ACKNOWLEDGEMENT

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



CHAPTER 07

DHARMAKAKRA (THE DHAMMA WHEEL)

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the Dhamma Wheel.
- 2 Observing the different ways in which the Dhamma wheel is presented.

POINTS FOR THE LESSON

- 1 In Buddhism this symbol represents the Buddha's teachings on the path to enlightenment. It is believed that this is the oldest Buddhist symbol found in Indian art. The symbol is also used in Hinduism where it represents the law of the universe and is in the center of the national flag of India.
- 2 The overall shape is a circle (cakra or cakka in Pali) representing the perfection of the Dharma. The hub stands for discipline, which is the basis of meditation practice. The rim, which holds the spokes, refers to mindfulness or sati. Note that the rim holds everything together, just as mindfulness does. There are alternative meanings given to the parts of the wheel of Dharma in different cultures.
- 3 Mahayana schools refer to the development of the teachings from the Buddha's original Four Noble Truths to the more complex and difficult Sutras, as the "turnings" of the wheel. Because the first teaching occurred in the Deer Park in Sarnath, near the city of Benares in Northeast India, the symbol is often shown with a deer on either side.
- 4 In English we can call it the 'Dharma Wheel'.
- 5 The number of spokes can be eight or twelve, but the spokes are balanced in every way. The spokes do not stop at the rim but project a little outward. The colour can vary but dark brown is a common colour.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 The **Dharma Wheel** or **Dharma Cakka** is the best-known symbol of the Buddha's teaching.

- 2 As the nature with a wheel is to keep turning teaching of Buddhism will go on and on for the wellbeing of people.
- 3 The exact details of the Dharma Wheel depend on the culture in each Buddhist country.
- 4 The name given to the first discourse of the Buddha in Pali is *Dhamma Cakka Pavattana Sutta*. With this discourse the Buddha started turning the wheel of Dharma. It is still turning.

KEY WORDS LEARNT

Dharma Wheel

Dharma Cakra

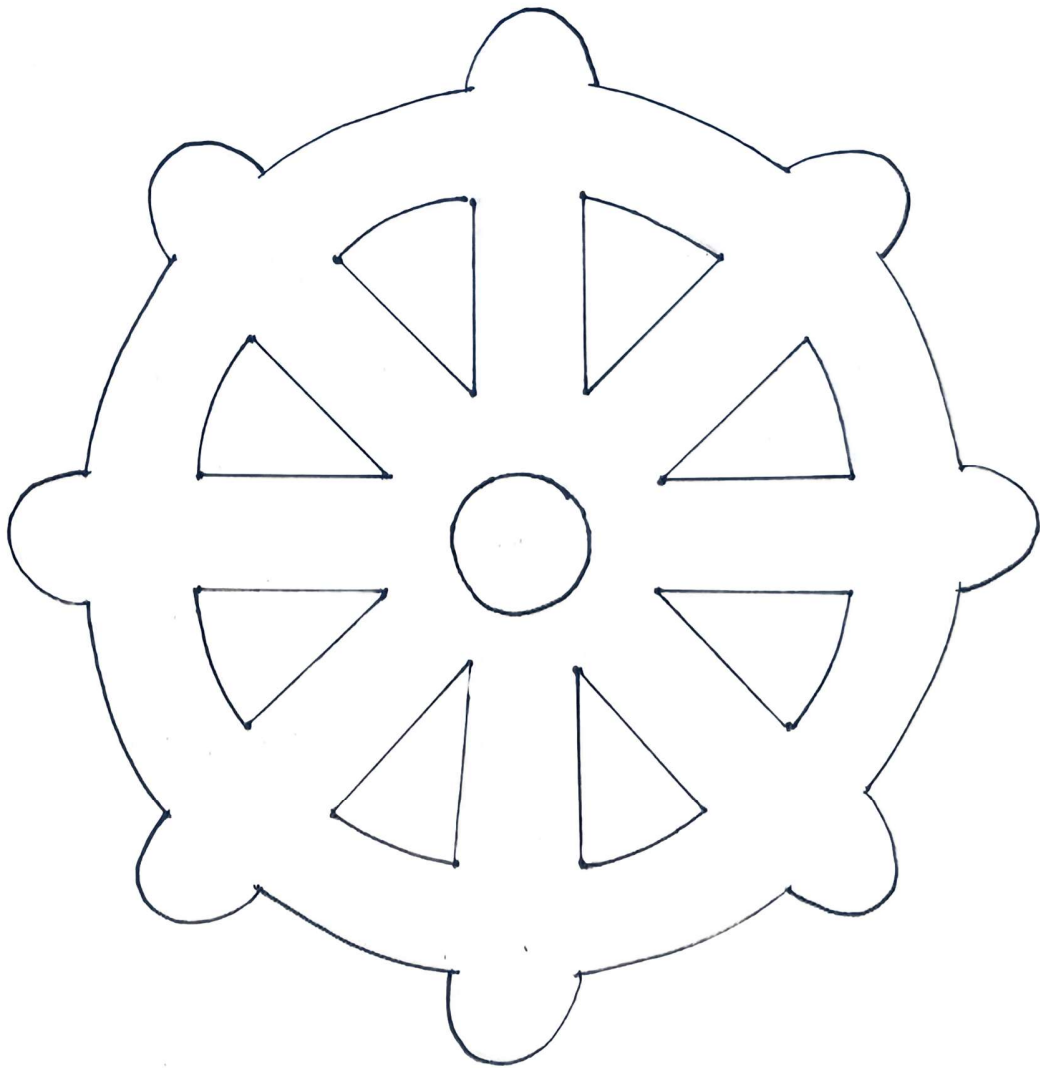
Dhamma Cakka

GUIDELINES FOR TEACHERS

- 1 *The teacher can ask the students to draw a Dharma Wheel and colour it as they like.*
- 2 *Students who can do so, can be invited to draw the Dharma Wheel on the white board.*
- 3 *Explain that the differences in Dharma Wheels are mainly cultural. These have very little to do with the Dharma that we learn.*

ACKNOWLEDGEMENT

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



CHAPTER 08

THREE MIND-BASED BEHAVIOURS

OBJECTIVES

- 1 Understanding of the three mind-based behaviours.
- 2 Connecting this understanding to the idea of not harming one-self or others using your mind.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these precepts.
- 2 The teacher explains what they are:
 - 1 Avoid extreme greed
 - 2 Avoid extreme aversion or intolerance or dislike
 - 3 Avoid clinging on to wrong views
- 3 Actively encourage the children to raise questions.
- 4 Give answers suitable for the children's age group, using cases that the children can relate to.
- 5 Elaborate the first of these to cover being greedy for things possessed by others.
- 6 Extend the second of these to cover continuing anger, determination to take revenge, wishing destruction to others and generally being hostile.
- 7 In the third of these, it is worth noting that having strong views by itself is a wrong view. It arises from foolishness and lack of knowledge or understanding. It is best to keep an open mind when one is not sure.
- 8 Emphasise that the whole idea is to ensure harmony in society. Without harmony, life becomes very difficult to live.

OUTCOMES EXPECTED

- 1 Children may have noticed cases of extreme greed working in their mind.
- 2 Children may have noticed cases of extreme aversion working in their mind.
- 3 Children have understood the foolishness of clinging on to strong views. Can they give examples of that understanding?

CHAPTER 09

DEMISE

THE BIRTH, ENLIGHTENMENT AND

OBJECTIVES AND EXPECTED OUTCOMES

- 1 General understanding of the life of the Buddha
- 2 Generating respect for the Buddha.
- 3 Gaining familiarity with the Buddha as a person.
- 4 Connecting ancient stories with current facts.

INFORMATION FOR THE LESSON

1 It was a common practice for an expecting mother to temporarily move to her mother's home to give birth to a child. Mahamaya too wished to go to her mother's palace in Koliya.

2 So, the King made plans for her journey. A large retinue was assembled, with maids and security. All things that might be necessary were carried in the caravans.

3 However, the journey was tiring.

4 When the caravans were passing through a forest area, the queen expressed her desire to have a rest in an area of Sala trees in the region called Lumbini.

5 The Queen reached out for a branch of a Sala tree. The maids quickly set up an enclosure. Prince Siddhartha was born. This was on the full moon day of May 623 years before Christ (B.C.).

6 The story is that the little baby took seven steps soon after birth, and seven lotus flowers arose from the earth for the baby's tender feet to walk on. This is a most unusual and strange story. Buddhist literature in India, China and other countries have records of this story. Many strange things are

said to have happened around the world at this moment and this is one of the stories.

7 The birth of a being who becomes a Buddha is indeed a rare and unusual occurrence that changes the world completely. We are seeing this change even today after some 25 centuries.

8 The abnormal events may be an indication of what was going to happen from then on.

9 Buddha's birthday is celebrated even today in the United Nations and in most countries in the world. Major celebrations are held in some of the Buddhist countries. It is now called Vesak day in many countries. The UN Vesak day might not coincide exactly with the full moon day of May. In Western countries the celebrations are held during the closest weekend.

10 It is interesting to note that Ascetic Siddhartha became enlightened (and became a Buddha) on a full moon day of May when he was 35 years old and the Buddha Passed away also on a full moon day of May. Then he was eighty years old.

11 The place of enlightenment was Buddha Gaya, constantly visited by pilgrims from all over the world. The famous original Bodhi tree is in Buddha Gaya. That is the tree under which ascetic Siddhartha got enlightened.

12 The Buddha passed away (Parinirvana) in Kusinara, a little further away. He walked to Kusinara teaching people whom he met on the way.

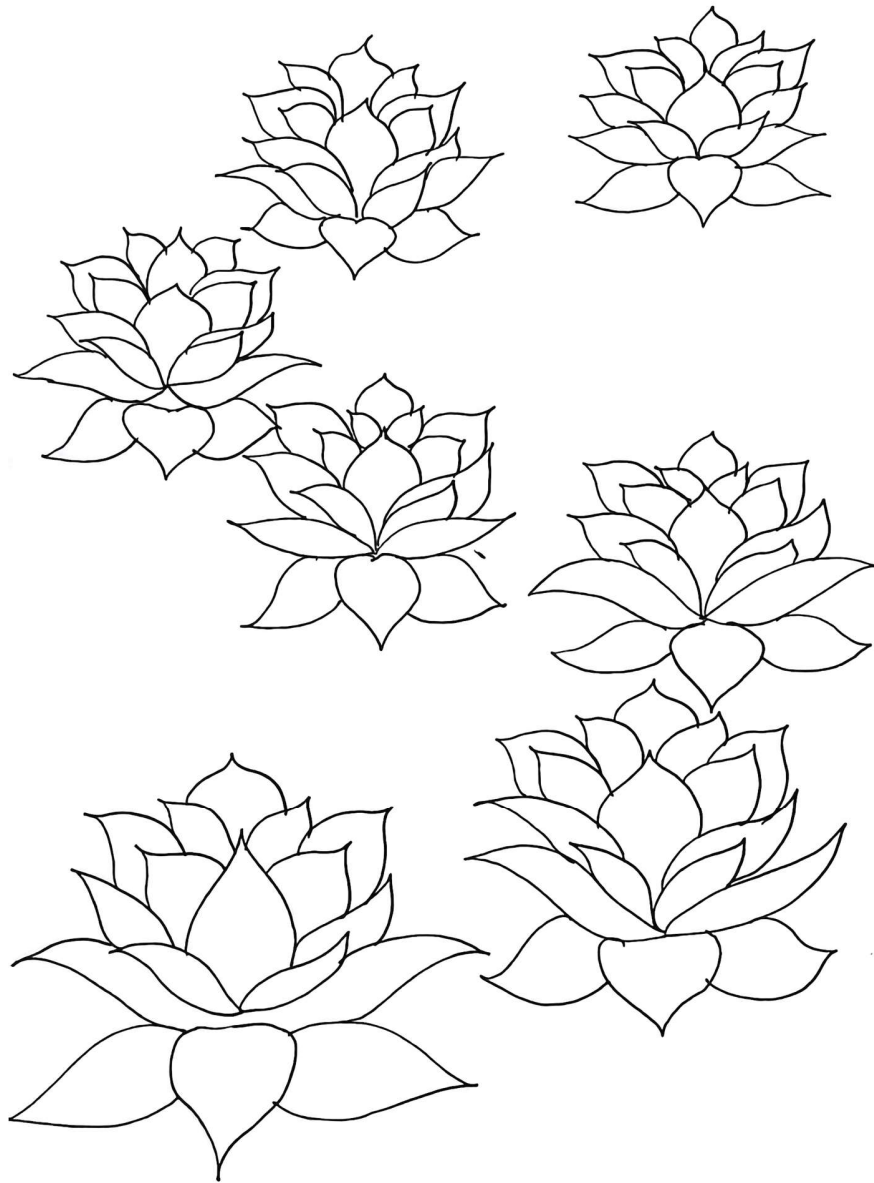
13 *Kapilavattu in modern times is identified with the area of Bhuila. It is about four kilometers from Babuan railway station. The stories of Kapilavattu are not myths but a part of human history known to us. Most of*

the other places associated with the life of the Buddha are well protected by the government of India and visited by pilgrims.

14 The Buddha is often referred to as Sakya Muni Gotama. Sakya is the name of the race, Muni is a name given to the Buddha, and Gotama is the family name taken from the mother's side, as was the custom those days.

CHAPTER 09
SIDDHARTHA

THE SEVEN LOTUS FLOWERS IN THE STORY OF



CHAPTER 10

IMPORTANT

NEVER FORGET THAT EVERYONE IS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Helping to dissipate the bad influence of the self-idea.
- 2 Preparing the basis for respecting others.
- 3 Understanding the futility of excessive pride.

INFORMATION FOR THE LESSON

1 Each one of us has special abilities. Often, we can be justly proud of these abilities. However, too much of that pride can cause our downfall at the most unexpected time. It is good to remember that others too have very special capabilities. Quite often, they are a lot better than we are, at least in some things. While being happy about what we can do we should not allow our pride to grow into conceit. People with too much conceit look more like fools in society. Do we want to behave like fools among other people? Certainly not so.

2 It is good to admire other people for their abilities and be happy about it. That is a good quality.

3 This little story which you might already know, shows us the folly of pride and conceit.

THE ANCIENT STORY OF THE HARE AND THE TORTOISE

Once upon a time, a long time ago, a hare and a tortoise lived in the same street. The hare liked to tease the tortoise because the hare could run much faster than the tortoise. The tortoise was a 'good Buddhist' so to say, and as a result he never got angry. He just smiled at the hare and didn't say anything. One day the hare challenged the tortoise to a race so that he could make fun

of him. When the tortoise accepted the challenge all the hare's friends laughed because they were sure the tortoise couldn't possibly win. They agreed to race from their street, over a hill, through the park and finish down at the duck pond.

The race started and the hare ran off as fast as the wind and was soon out of sight. The tortoise started slowly but surely. When the hare got to the park he looked back, and the tortoise was nowhere in sight. It was a nice sunny day, and the hare was feeling tired and lazy, so he decided to stop for a while and have a little nap.

Even though the tortoise was very slow he just kept on going and after about half an hour he reached the park and saw the hare fast asleep under a tree. The hare was snoring loudly. The tortoise didn't stop, he just smiled and kept on going as fast as he could and after another fifteen minutes, he arrived at the duck pond. All the hare's friends were waiting at the pond, and they couldn't believe their eyes.

Eventually the hare woke up from his nap and raced to the duck pond, but he was too late. His friends had left and gone home and only the tortoise had waited for him.

WHAT DO WE LEARN FROM THIS STORY?

- 1 Even if we are not the fastest or smartest in our school we can still succeed if we work hard with **determination**, like the tortoise.
- 2 Just because you are smart in one thing or another, do not think too much about yourself. It promotes the self-**idea** too much. If it goes on for a long time you could develop **conceit**. People who are conceited are seen by others as foolish or stupid. **Stupidity** needs to be reduced.

- 3 Just as you are smart in some things, others might be smart in other things.
- 4 When you try to fake smartness, others might see you as a fool and you might not see it yourself.

KEY WORDS LEARNT

Determination

Self-Idea

Conceit

Stupidity

GUIDELINES FOR TEACHERS

1 *When the teacher tells the story, a sentence can be repeated but the repetition should be broken halfway so that the children complete the sentence. This way they stay attentive.*

2 *The teacher ought to ask the students to come up with their own ideas as to what things they can learn from this story. The students' ideas can be written on the board. The teacher can then improve the ideas and give it some more meaning and improved wording. The above points can be used in this process.*

3 *At a convenient point in relating this story, the teacher can invite a few students to mimic a hare, and then a tortoise. If there is space in the classroom, they can imitate how a hare jumps and a tortoise crawls along. This will give the children a chance to become active and to talk a little.*

4 *A spelling test could be given for the words, hair and hare, and the word tortoise. Note how some children will write the latter as 'tortis' or 'tortise'. Get them to write the spelling on the board and have some fun. This too can be done while relating the story.*

5 *A number test can be given assuming that the street was 50 meters long, and the hare would take 15 seconds to run, and that the tortoise would take say 10 minutes to run. Ask them whether they can say what the respective speeds are. The answer should be Hare's speed 200 meters per minute, and that of the tortoise 5 meters per minute. Also, the hare is 40 times faster than the tortoise; you get this by dividing 200 by 5. This exercise will give some stimulation to the number-oriented children by the way. Weaker children can get help from the better ones. That encourages humility and the idea of social dependence.*

6 *The teacher can ask each student to write what others can do, their skills.*

ACKNOWLEDGEMENT

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



CHAPTER 11 THE BASIS OF PRACTICE

OBJECTIVES

- 1 Indication of the beginning of a road map to practise the teachings of the Buddha, for our own well-being.
- 2 Communication of the idea of not harming one-self or others using the body, speech and mind is very important.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these ideas.
- 2 The teacher explains what they are:
 - A Be generous and charitable; give and share what you have.
 - B Be disciplined.
 - C Take control of your mind through meditation.
- 3 Allow the children to raise questions.
- 4 Give answers suitable for the children' s age group.
- 5 Elaborate the first of these to cover being soft and kind to others.
- 6 Elaborate the second of these in terms of the precepts and mental behaviours discussed before.
- 7 In the third of these, it is worth noting that the mind also needs to be tamed, disciplined and within your control.
- 8 Emphasise that the whole idea is to ensure harmony within yourself, and in society.
- 9 Without harmony within yourself, , and harmony in society, life becomes very difficult.

OUTCOMES EXPECTED

- 1 Children have been seen to be giving, charitable and kind.
- 2 Children have seen the value of discipline in general.
- 3 Children have some understanding of the need to discipline the mind, and how they think.

CHAPTER 12 THE STORY OF ASITA KALADEVALA

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Providing a glimpse of the gifts of prince Siddhartha.
- 2 Giving an idea of prevailing spiritual attainments.

INFORMATION FOR THE LESSON

1 It was the practice those days, for the King to have advisors or tutors. These were top level learned people with great spiritual attainments. The advisor to King Suddhodana was Asita also known as Kaladevala. When Siddhartha was born, the King invited Asita to the palace.

2 Asita arrived in the palace and took a seat. The King brought the baby intending that the baby will show reverence to the ascetic. When the baby came very close the legs of the baby turned and rested on the head of the ascetic. Instantly the ascetic understood the meaning of the experience, rose from his seat, and clasped his palms together and showed reverence to the baby. King Suddhodana too, worshipped the baby. This was the first time he did so.

3 The elderly ascetic was very happy with the baby and smiled. But in a moment, he was sad. When the King asked the ascetic why he smiled and why he is now sad, the ascetic explained that this baby will become a Buddha and that was why he smiled out of happiness. Then he realized that he would die before that and be reborn in a higher heaven. He felt that then he may not see or hear the Buddha teaching.

4 Later, the ascetic informed his nephew Nalaka, about what happened, and he too became an ascetic, hoping to see the Buddha. Years later Nalaka became a monk and later became an Arahant.

CHAPTER 13

HELPING ONE ANOTHER

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the value of others in our life. We depend on others.
- 2 However capable I might be, I live with the help of others. The sooner I understand it, the better.
- 3 Understanding that this is an aspect of generosity and kindness. Helping is not merely an economic activity.

POINTS FOR THE LESSON

- 1 Some of us see things well and some do not. Some of us hear things well but some do not. Some of us understand things well and some do not. Some of us remember things well but some do not. Each of us has some abilities but not all abilities. So, how can we have success in life?
- 2 The answer is manifold. One answer is that we need to help one another, and we need to ask for help when in difficulty.
- 3 If you cannot understand what the teacher is saying, then you need to ask the teacher for help. If the other student is in some difficulty you need to tell the teacher and ask for help unless you can help without disturbing the class.
- 4 The following two stories show how one person was able to help another and how each person was able to help the others.

THE CRIPPLED GIRL AND THE BLIND BOY

A crippled girl and a blind boy were sitting in a big shopping center waiting for their parents when a fire broke out. Everyone was in a hurry to get outside, and the children realised that they had been left behind. The crippled girl didn't have her wheelchair, and the blind boy couldn't see which way to go. They decided to help each other. The blind boy carried the

crippled girl on his back. The girl told the boy which way to go. Together they walked out of the burning shopping center, safely.

5 At the end of the story the teacher can ask these questions to stimulate thinking:

Why were the children in danger?

How did they escape the fire?

THE BUDDHA THREADING THE NEEDLE

6 Venerable Anuruddha was a young monk who was a very good pupil. Although he was blind to some extent, he never felt sorry for himself, and he worked very hard practising the Dhamma. One day he felt a tear in his robe and tried to mend it. This was very difficult for him because he could not see the thread and needle properly. Realising Anuruddha's problem, the Buddha came into his room to thread the needle for him. "Who is threading the needle for me?" Anuruddha asked. "It is the Buddha" was the reply.

7 If we always help each other, it makes our lives much easier, taught the Buddha, while he was sewing up the robe. He always tells the monks and nuns to help one another without troubling supporters.

WHAT DO WE LEARN FROM THESE TWO STORIES?

- 1 There is no need to panic or weep if one is in some danger.
- 2 We must get active and ask for help from those around.
- 3 We cannot live by ourselves, and we need the company of others. Being good friends and having **good friends** is encouraged in Buddhism.

- 4 Helping is usually a two-way activity. You help the friend, and the friend will help you; but you should not expect or demand of the other to return the help. Let it just happen.
- 5 Kind people find it easy to help others. It is an act of **generosity** one of the first things for a Buddhist to practise. The Buddha was the most compassionate or kind person in the world. We too can be compassionate. The Buddha's word for **compassion** was '**Karuna**'.
- 6 Just because my eyes are weak, I do not have to feel sorry. Ask anyone, they are weak in one thing or another. If my eyes are weak, what should I do? I must work around it. That is why people wear glasses. That is why we are told to eat good food including green vegetables.
- 7 When you go around if you see someone in difficulty then see whether you can be helpful. That is a show of your Karuna.
- 8 It is not enough to show Karuna to dear ones. Try helping even those who are not friends. That is the way of a Buddhist.

KEY WORDS LEARNT

Good Friends
Generosity
Compassion
Karuna

GUIDELINES FOR TEACHERS

1 *The teacher ought to ask the students to come up with their own ideas as to what things they can learn from this story. The students' ideas can be written on the board. The teacher can then improve the ideas and give them some more meaning and improved wording. The above points can be used in this process.*

2 *At the end of the two stories the teacher can ask the children whether they have heard of similar stories. Give them a chance and help them to relate their stories and praise them for delivery.*

3 *A spelling test could be given for the words, 'compassion' and 'kindness'. Get them to write the spelling on the board and have some fun. This can be done after relating the story as the stories are very short.*

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 14 TEN MORAL ACTIONS-SET ONE

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Create an interest in developing good thoughts and engaging in good actions.
- 2 Communication of the idea of helping others is a good thing.
- 3 Create a feeling of commitment to help those in need without expecting anything in return.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these ideas.

The teacher explains what they are:

- 1 Looking after the sick
 - 2 Looking after the elders and seniors
 - 3 Conferring merits on others, when a good deed is done
 - 4 Accepting merits conferred by others.
- 2 Allow the children to raise questions.
- 3 Supply details and give answers suitable for the children's age group.
- 4 Elaborate the first of these four to cover family members, people in hospitals and other care centers.
- 5 Emphasise the needs of grandparents, other elders, and seniors in the community.
- 6 Explain the whole idea of rejoicing in the good deeds of others and letting others do likewise. It is pleasant for everyone. Mention the need to appreciate good deeds in general. That is good for society.
- 7 Clarify that one idea is to ensure goodwill in society.
- 8 Without goodwill life becomes very rough.

CHAPTER 15 THE NAMING CEREMONY OF SIDDHARTHA

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Developing familiarity with the life story of Prince Siddhartha.
- 2 Understanding the cultural background of Prince Siddhartha.
- 3 Realising that the Buddha was part of human history as recorded.
- 4 Observing that the idea of the Buddha was known to people before Siddhartha became a Buddha.

POINTS FOR THE LESSON

1 A few days after the birth, there was a ceremony in the palace to give a name to the baby prince; Siddhartha was the name given. Siddhartha literally means 'wish fulfilled'. His full name became Siddhartha Gotama. Many learned people were invited to attend the naming ceremony in accordance with custom.

2 Eight respected and learned people made predictions after examining the baby. Seven of them were not able to make a clear decision and indicated two possibilities for the baby's future. They raised two fingers to show this. One possibility was that the baby will become a universal monarch and the other possibility was that the baby would become a Buddha.

3 However, the eighth person *Kondanna*, noticing the hair on the forehead turned to the right, made a single prediction that the baby would become a Buddha. He raised one finger only.

4 Kondanna was proved correct as things happened from then on.

5 Four people who believed in Kondanna became ascetics in the hope of associating with the future Buddha. They were sons of the other seven learned men. Kondanna and these four were associated with ascetic Siddhartha during most of the six-year struggle before attaining Buddhahood.

6 They are now called the five great ascetics; they were Kondanna, Bhaddiya, Wappa, Mahanama and Assaji.

7 Kondanna became the first Arahant. Assaji is well-known because Sariputta (who later became the first chief disciple of the Buddha), attained the first stage of enlightenment after hearing Venerable Assaji reciting just two lines from a teaching of the Buddha.

It was an introduction to the causation theory in Buddhism.

CHAPTER 16 VALUE OF ARRANGEMENTS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Observing the value of patterns in a simple way.
- 2 Helping to distinguish a group of things in an arrangement from a random collection of the same things.
- 3 Learning the increased usefulness of a thing when it belongs to a group of things in a pattern.

POINTS FOR THE LESSON

1 If we had many chairs and tables all over a room stacked in different ways, will these be of much use to us? No. For us to use the chairs and tables we must arrange them in some sensible way.

2 You can see many good things that are useful mainly because they are arranged in a certain way, and they form a pattern. These are some examples:

Hair

Fingers

Plants and trees

Lanes in a road

Buildings in the school

3 In this activity we can see how words become useful only when they are arranged properly in keeping with a pattern.

TITLE OF ACTIVITY: Sentence Building

MATERIALS REQUIRED:

A few (say 50) small similar cards on which a word can be written,
and a Dhamma book.

TIME TAKEN:

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

STEPS:

- 1 Before the class the teacher selects a few Dhamma sayings from a book that the children can understand.
- 2 Select one sentence and write one of the words on a card, then the next and so on.
- 3 Put the cards in one packet on which the teacher can write the sentence.
- 4 Repeat this process for each sentence.
- 5 Give one packet to a group and ask them to re-build the sentence.
- 6 Give another packet to the next group and so on. Allow say five to seven minutes.
- 7 Now each sentence is put on the board with the group helping the teacher.
- 8 Then the teacher discusses the meaning of each sentence with the whole class.
- 9 The idea of patterns and arrangements is then discussed in manner that suits the age of students.

POINTS TO DISCUSS WITH THE STUDENTS

The following are merely some ideas for discussion:

- A Each word says very little.
- B Put together they can mean a lot.

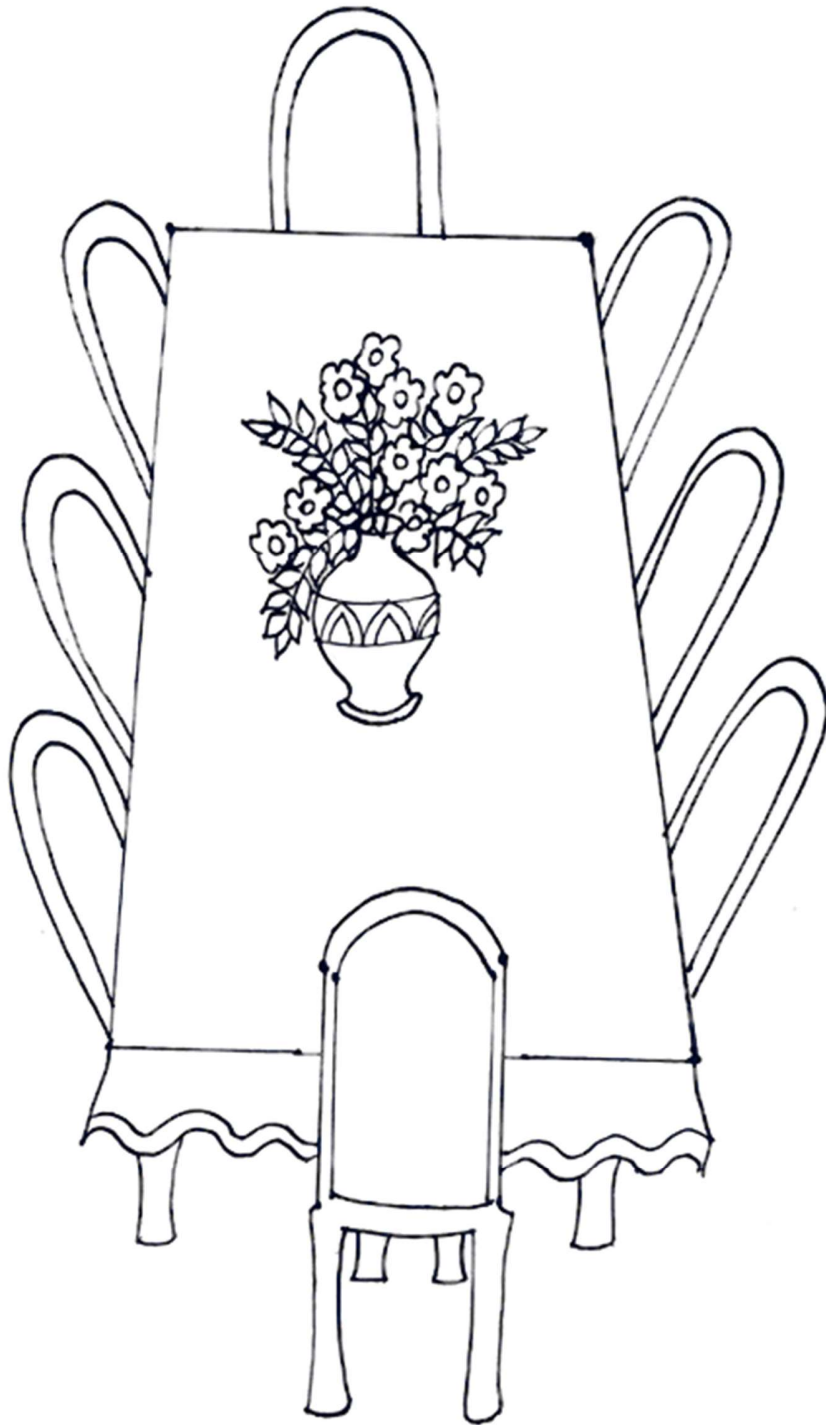
- C When disarranged nothing is useful.
- D Do we keep things properly arranged (at home, in the class etc.)?
- E Think how you keep your things when you go back home from school (clothes, books, food containers, shoes etc.).
- F Each of the things that we constantly use must have a proper place to keep.
- G A bunch of flowers looks beautiful only when nicely arranged.
- H According to Buddhism physical **tidiness** is very necessary. Without it your mind cannot be made tidy. If the mind is untidy, you cannot study and you cannot be happy. You will then be confused and unhappy. This good quality is also called '**organisation**'. You need to be organised.
- I Patterns have great applications in mathematics, information technology, engineering, and other subjects. It would be useful for the teacher to know this. However, children at this age may not understand it. Two very simple examples are even and odd numbers, numbers divisible by five.

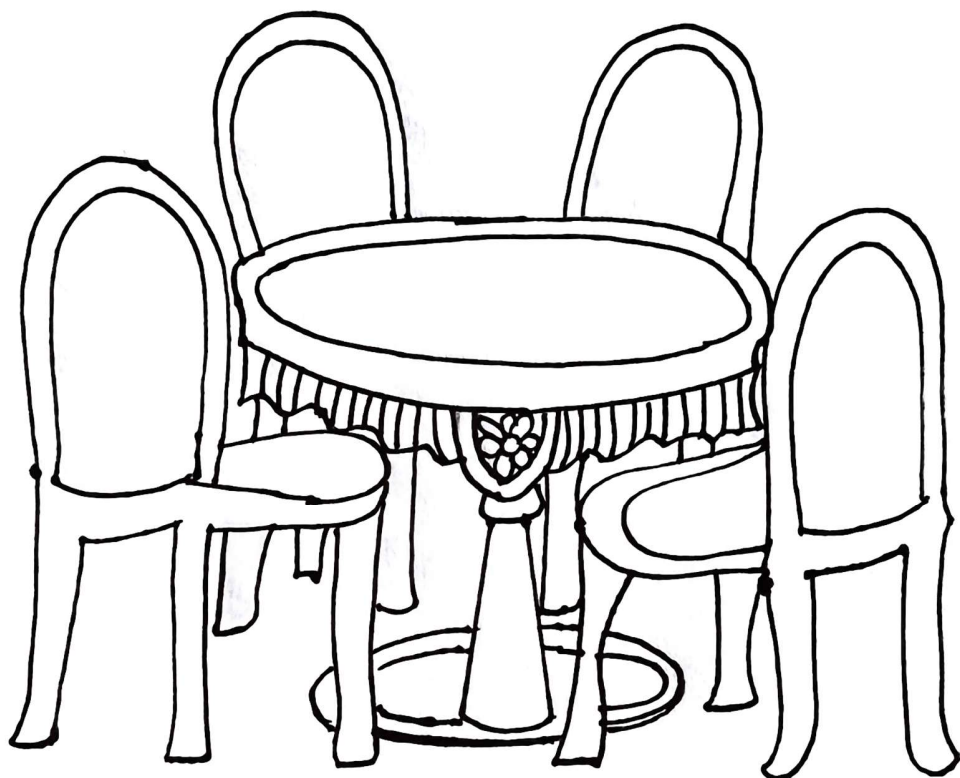
KEY WORDS LEARNT

Tidiness
Organisation
Patterns
Arrangements

ACKNOWLEDGEMENT

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





CHAPTER 17

FLAGS AND PRAYER WHEELS

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Getting a glimpse of Buddhist culture.
- 2 Learning how to make flags.

POINTS FOR THE LESSON

1 In parts of China, Mongolia and Tibet, Buddhists write '*mantras*' and other religious recitations on brightly coloured prayer flags. A '*mantra*' is a brief statement of the Dharma recited over and over again. They believe that when the wind blows on the prayer flags, it spreads the Dharma messages like kindness, far and wide throughout the world. Some mantras are written out and placed inside huge prayer wheels. These wheels are called '*mani wheels*' after the words of the famous mantra '*Om mani padme hum*'. Spinning the wheels is said to release the *mantras*, into the world. Some Buddhists like to carry small, handheld prayer wheels which they spin as they go about their daily lives.

"OM MANI PADME HUM"

2 This is a very famous mantra chanted by Mahayana Buddhists. It is written in the ancient Indian language of Sanskrit. The mantra can have several different meanings. One meaning is 'Hail to the jewel in the lotus'. Most mantras begin with '*Om*' which symbolises honouring or paying homage, in this case to the Dharma.

3 Some Buddhists believe that chanting these words helps to open up their minds. The jewel (*mani*) can mean enlightenment and the lotus (*padma* in Pali) can mean everyday life or even this very moment in which we live. So, the whole mantra means that enlightenment is possible right now. This mantra is often chanted to Avalokiteshvara, the bodhisattva of compassion. Some Mahayana Buddhists pray to the bodhisattvas for guidance. People chant the mantras to ask the bodhisattvas to help them live better and happier lives.

While there is a sense of mystery surrounding any type of mantras, really, they are intended to help the people to keep the Dharma always close to them, which is a good idea after all.

GATHAS (STANZAS)

4 Many Buddhists like to recite verses to themselves during the day. This is like reciting mantras. It is common among Theravada Buddhists. This helps them to remember the Buddha's Dharma and to keep up their efforts to follow these teachings. Some of these verses are very short and are called gathas in Pali (pronounced as garthars). A gatha is a verse that lifts the heart.

5 Translated into English a famous Buddhist verse or gatha is as follows. The Pali versions are given within brackets without any standard notations.

Not to do anything evil (sabba papassa akaranam)

Always to do what is good (kusalassa upasampada)

To cleanse one's mind (sacitta pariyodapanam)

That is the teaching of all Buddhas (Etam Buddhanusasanam)

6 Keep this gatha written and look at it as often as you can. Just think whether you are doing things the way the Buddha asked us to do.

SOME POINTS TO DISCUSS WITH STUDENTS

- 1 A repeated recitation that has a meaning in the Dharma is called a **mantra**.
- 2 Reciting of a mantra is a type of **meditation**.
- 3 There are differences among countries in this regard. The differences are not important. They are mainly cultural differences.
- 4 The stanza (**gatha**) above is like a summary of the Dharma. At least we should remember it.

KEY WORDS LEARNT

Mantra

Meditation

Gatha

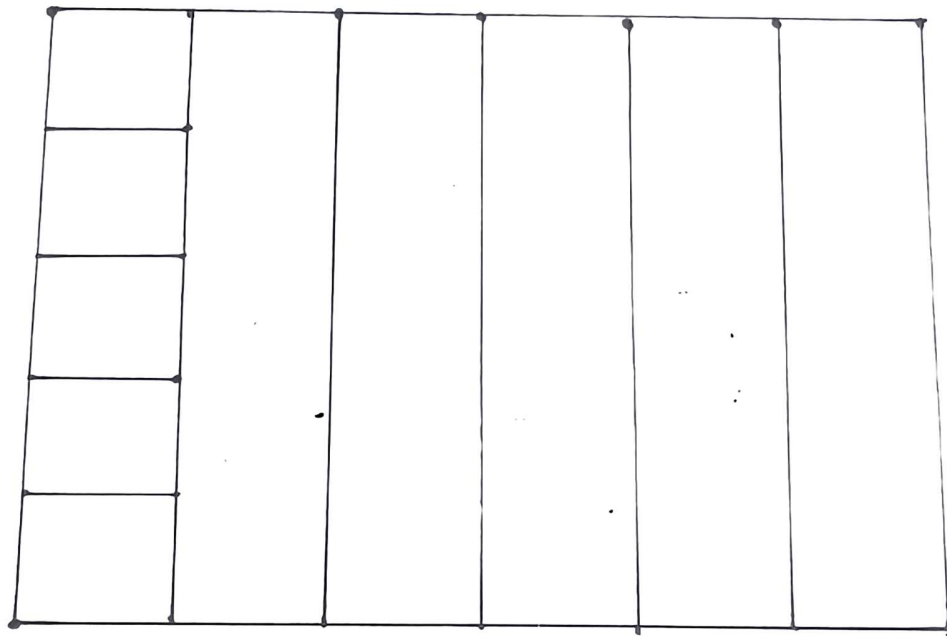
GUIDELINES FOR TEACHERS

- 1 *The teacher can ask the students to keep the mantras and the stanza given in this chapter written in a book or paper.*
- 2 *They can see the mantra or stanza as often as they can.*
- 3 *We can see some differences in Mahayana and Theravada practices here. These differences are not important to most of us.*

ACKNOWLEDGEMENT

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

CHAPTER 17 THE INTERNATIONAL BUDDHIST FLAG-TO COLOUR



CHAPTER 18

TEN MORAL ACTIONS-SET TWO

OBJECTIVES

- 1 Creation of an interest in developing good thoughts and engaging in good actions.
- 2 Communication of the idea of teaching and learning the Dhamma, and in holding right beliefs, as beneficial to one-self and to society.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these ideas.
- 2 The teacher explains what they are:
 - 1 Teaching the Dhamma
 - 2 Learning the Dhamma
 - 3 Holding right beliefs
- 3 Allow the children to raise questions. Give more time to discuss the third of these, holding right beliefs. What are wrong beliefs?
- 4 Give answers suitable for the children's age group. The teacher needs to pay close attention to the third item, to reduce confusion.
- 5 Explain why the teaching of the Dhamma is treated as a good deed. How does it benefit society in general.
- 6 Clarify the reason why learning of the Dhamma is also a good action. Who gets the benefit from this? How are these two connected. There is a close connection to examine.
- 7 What are right beliefs and wrong beliefs? This discussion must be restricted to the basic ideas that are suitable for the children's age group. Avoid going into deep concepts of the Dhamma at this stage. A few illustrations may suffice.

EXPECTED OUTCOMES

- 1 Acceptance of Dhamma teaching and learning as a good set of co-related actions. A child could be a teacher, as some parents do not bother to learn the Dhamma.
- 2 Children need to be clear as to what are wrong beliefs. The children should be able to give a couple of illustrations from their own experience.

CHAPTER 19 STUDENT

SIDDHARTHA AS AN EXEMPLARY

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Admiration of the study skills of the bodhisatta.
- 2 Developing the attitude of respect for teachers.
- 3 Ability to relate to Prince Siddhartha as a person.
- 4 Admiration of humility of the prince.

POINTS FOR THE LESSON

- 1 King Suddhodana sent Prince Siddhartha to school when he was quite small. There were many other children in his class, all from noble families. Their teacher was Sarva Mitra. They were taught many languages, reading, writing, mathematics, history, geography, science, and some other subjects.
- 2 Prince Siddhartha stood out as the smartest and cleverest in class. He was the only one who asked probing questions from the teacher and elders. He learnt very fast and obtained the highest grades. Before long he was able to learn everything that the teacher knew.
- 3 He excelled in games too. Being a prince, he was well trained in martial arts. His performance in archery in particular, was exceptional. At all the competitions he was easily the winner. In an archery competition, while the other archers shot through three copper plates at best, Prince Siddhartha's arrow pierced seven such plates.
- 4 Despite all his achievements, he was never arrogant or conceited. He was happy about his outstanding performance in both studies and games. But he took it in his stride. He had a great sense of humility and was extremely kind to all. He did not look down on any of his classmates. He knew that everyone had some special skills or talents, maybe in music, singing, dancing, drama, creative inventions, gardening and so on.

5 He always showed respect towards his teachers, was obedient and never lazy. His teachers admired his fine qualities and his exceptional abilities in whatever he did.

6 Prince Siddhartha was also very compassionate towards anyone who was in need of help. Whenever classmates had difficulties with studies, he would listen to their problems and sort them out. At times, he would patiently explain the whole lesson that had been taught by the teacher. He was happy when they understood it better. They, in turn, were very grateful to him. They were also motivated to be more attentive in class and study well.

7 Prince Siddhartha loved everybody, and everybody loved him. He was indeed a good and sincere friend to all.

8 Points for discussion with students:

1. What are the values one could learn from this lesson?
2. How did Prince Siddhartha fare so well in his studies?
3. What do you think was his best quality?
4. Do you think that Prince Siddhartha was a model for any student to follow, if so, why?
5. Do you think he excelled in games due to regular practice and strict compliance with all instructions given by the coach?
6. How did he motivate his classmates to study well?
7. Explain the proper meaning of the key words in the lesson.

Key Words

Probing Questions

Arrogant

Conceited

Humility

Extremely Kind

Compassionate

ACKNOWLEDGEMENT *This chapter was developed by Dayani de Silva using facts gathered from the internet.*

CHAPTER 20

VALUE OF TEAMWORK

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Discipline in general
- 2 Learning the value of working as part of a team.
- 3 An opportunity to reduce the self-idea.

POINTS FOR THE LESSON

- 1 We have seen how arrangements make things useful. In the case of people just an arrangement like standing in a row or sitting in a circle is not enough. We need to understand how to work together, how to speak in a group and how to think together. Otherwise, we cannot get good results in many things.
- 2 Even some animals understand this idea. So, we need to do better than animals. When birds fly, they go in formations and that way they can protect themselves or feed themselves. If they fly alone, they might get into trouble.
- 3 When two horses draw a chariot, both move at the same pace and in the same direction. Otherwise, they cannot go too far without breaking the cart.
- 4 In a beehive they work in groups having differing duties. Together they work as an excellent team, collecting their food and protecting their hive. Wasps too are like that. Although it is harder to see, ants too are good team workers. White ants can eat a whole tree or all the timber in a house, because they work as a team.
- 5 Although each of us has a lot of abilities, there are some things we cannot do by ourselves. We need to work together with others to get good results. Therefore, we cannot think too much about ourselves, outdo others all the time, or look down on others. We need to learn the art of teamwork.
- 6 The following activity is a simple illustration of the need for teamwork.

TITLE OF ACTIVITY: Tennis Ball

MATERIALS REQUIRED:

A tennis ball.

TIME TAKEN:

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

STEPS:

- 1 Invite two students to come forward.
- 2 Give the tennis ball and ask them to carry it between their ears without using the hands.
- 3 See how far they go and put the record on the board.
- 4 Repeat this process for each pair.
- 5 Discuss why some did well and others did not.
- 6 Do the children come up with useful conclusions?
- 7 Write the conclusions on the board.

POINTS TO DISCUSS WITH STUDENTS

The following are just a few ideas for discussion:

- A There are some things in the world that we cannot do alone.
- B When two people work together, each needs to bend a little to tally with the other.
There needs to be some **harmony** within a group.
- C Again “I” and “me” are not that important. The term “we” is better.
The **self-idea** should not be allowed to go too far.
- D We need to develop a good understanding with others.
- E We should not keep talking about ourselves all the time. The **self-idea** should not be taken too far. We need to show **respect** to others.
Otherwise, they will not show any respect to us.
- F We should learn to **listen** to others.

G We should train the ears to hear. Learn to stop talking so that we can hear what others have to say. This is a type of **discipline**. It is very beneficial.

KEY WORDS LEARNT

Listening

Harmony

Self-idea

Discipline

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.

CHAPTER 21

QUALITIES OF A BODHISATTA-SET ONE

OBJECTIVES

- 1 Creation of interest in the training of a Bodhisatta (an aspirant to become a Buddha), developing good thoughts and engaging in good actions.
- 2 Communication of the idea of copying the way a Bodhisatta lives, as far as practicable.

POINTS FOR THE LESSON

- 1 Ask the students what they know about these ideas. Explain the two terms Bodhisatva (as in Mahayana) and Bodhisatta (as in Theravada) as originating in Sanskrit and Pali. This lesson is for three factors only.
- 2 The teacher explains what they are:
 - A The ability to give and share(charity)
 - B The ability to behave well according to rules
 - C The ability to let go (renounce)
- 3 Allow the children to raise questions, particularly regarding the two traditions (*yanas*), Mahayana and Theravada.
- 4 Give answers suitable for the children's age group. Similarities must take pride of place rather than differences.
- 5 Explain why charity is a good thing to practise.
- 6 Reinforce the idea of discipline as beneficial to you and to others too.
- 7 Precepts are the beginning. Management of the senses is another way to improve discipline.
- 8 What is letting go? Is it just giving up? It helps us to reduce getting attached to things. It gives peace of mind. It creates harmony in society.

In a way it is an extension of charity.

EXPECTED OUTCOMES

- 1 Acceptance that giving is a good thing. Clinging to things looks like an opposite.
- 2 Children understand that discipline helps us and at the same time helps others too. It is not something forced on you.
- 3 An understanding that clinging on to things becomes unpleasant and leads to disputes. In the opposite way, renouncing or letting go helps to build peace and harmony.

CHAPTER 22 SIDDHARTHA

THE KINDNESS OF PRINCE

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Appreciating the value of kindness.
- 2 Gaining familiarity with the life of the bodhisatta.

POINTS FOR THE LESSON

1 Prince Siddhartha was exceptionally kind to everyone. He was very gentle with his horse and with all the other animals. Because he was a Prince his life was very easy, and he could have chosen to ignore the problems of others.

2 He was sympathetic towards all other beings. He knew that all living beings in the world, including animals, like to be happy and don't like suffering and pain. Prince Siddhartha had compassion towards those who were suffering and in pain and reached out to help them to get rid of or reduce their suffering or pain.

3 He always took care not to do anything harmful to any creature. One day he was playing in the palace gardens with his cousin Prince Devadatta who had a bow and an arrow with him. Devadatta was not a kind boy, and he was cruel to animals most of the time. Suddenly while playing, Devadatta saw a swan flying nearby. He shot the arrow at the swan. His arrow brought the swan down. As Prince Siddhartha could run faster than Devadatta he was able to reach the swan first. To his surprise he saw that the bird was still alive. He took some leaves from a nearby tree and was able to stop the bleeding. He stroked the frightened bird with his soft hands and was able to calm the bird.

4 Devadatta was very angry and wanted to claim the swan. Prince Siddhartha refused to give him the bird.

"No, I am not going to give it to you," said Prince Siddhartha. "If you had killed it, it would have been yours. But now, since it is only wounded and still alive, it belongs to me."

5 Devadatta still did not agree. Then Prince Siddhartha suggested, "Let us go to the court of the Sage and ask him who really owns the swan." Devadatta agreed. They went to the court of the Sage to put their case before him. After hearing both boys the Sage resolved their problem. "A life certainly must belong to him who tries to save it, a life cannot belong to one

who is only trying to destroy it. The wounded swan therefore belongs to Siddhartha."

KEY WORDS TO EXPLAIN

Exceptionally kind -akin to loving kindness (metta)

Sympathetic – expression or sharing of sadness or grief.

Compassion – reaching out to help someone who is suffering and in pain (karuna)

Cruelty – in the story is an attempt to kill

POINTS FOR FURTHER THOUGHT

- 1 What do we learn from this lesson?
- 2 What are the values one could get from this story?
- 3 What did you learn about Prince Siddhartha's qualities as a young boy?
- 4 Have you had a similar experience where you had saved an injured animal or person?
- 5 Have you done any other good deed through kindness to animals to relieve them of suffering or pain?
- 6 Out of the Five Precepts, which one did Devadatta break?
- 7 Do you know of any other story of Prince Siddhartha where he shows loving kindness and compassion to living beings?

ACKNOWLEDGEMENT

This chapter was developed by Pradeepa de Silva using facts gathered from the internet.



CHAPTER 23 AN ANGER-EATING MONSTER AND A GREEDY MONKEY

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding the futility of anger and hatred.
- 2 Illustrating that excessive greed leads to loss.

POINTS FOR THE LESSON

THE ANGER EATING MONSTER

- 1 A long time ago in a country far away lived a very wise King. One day while the king was away visiting some friends a small monster arrived at the palace. The monster was ugly, slimy, and smelly. The palace guards held their noses and moved away from him. Then the monster went inside and sat on the king's throne. Everyone in the palace was horrified and they all started abusing the monster and yelled at him to get out of the palace.
- 2 Every time they said something the monster just got bigger, uglier, even more slimy, and even more smelly until soon it filled the entire room.
- 3 The next day the King returned, and the palace guards told him what had happened. The King didn't get angry. He just smiled because he was very wise and clever.
- 4 He went into the throne room and called out to the monster, "Good morning, Mr. Monster I am very pleased to see you. Have they given you something nice to eat?" The monster looked at him in surprise and with every kind word from the king he got smaller, less ugly, less slimy, and less smelly. "Would you like something cool to drink while we get your breakfast ready?" asked the King, and the monster shrank still further until he was

quite tiny. The King then said, “You are welcome to stay here as long as you like, as my guest.” With that the monster disappeared in a puff of smoke.

THE GREEDY MONKEY

1 In China, they say, monkeys are caught in a special way. The hunter first gets a big heavy coconut. He then makes a hole on the side of the coconut just big enough for a monkey to squeeze its hand through when it is not clenched into a fist. The hunter then pours out the coconut milk and puts some peanuts inside. Then he leaves the coconut in a place where monkeys usually visit. Before leaving he scatters a few peanuts on the ground near the coconut.

2 Sooner or later a curious monkey comes along. First, he eats the peanuts on the ground. Then, after seeing the coconut full of peanuts he pushes his hand into the hole and grabs a big handful of them. Because the monkey’s hand is now a fist full of peanuts, no matter how hard he tries he cannot pull it back out again. All the monkey must do to get free again is let go of the nuts, but he is very greedy and won’t do that. The monkey can now be easily caught by the hunter.

3 Many of us are no smarter than the monkey. We are too greedy to let go of our desires even though they get us into a lot of trouble.

POINTS FOR THE TEACHER TO DISCUSS WITH THE STUDENTS

- 1 If I am **angry**, I get **hurt** most.
- 2 If I am angry the whole time with some person, it creates **hatred** in my mind.

- 3 When I have too much hatred towards someone, but I cannot get at him easily it creates a feeling of **vengeance** in my mind. Vengeance goes on and on, and I suffer all the time.
- 4 People who **suffer** from anger, hatred and vengeance imagine that they are hurting others but in fact they hurt themselves most.
- 5 The Buddha said that your own anger is a bigger enemy to you than any other person or animal you might think is an enemy to you.
- 6 There are actual cases where desire puts people into trouble. A simple example is a child who eats fatty and sweet foods all the time, becoming over-weight. That causes other ailments.

KEY WORDS LEARNT

Anger
Hurt
Hatred
Vengeance
Suffering

GUIDELINES FOR TEACHERS

- 1 *The teacher ought to ask the students to come up with their own stories where desire led to trouble before, helping them with examples. Each student can be given a turn without forcing anyone.*
- 2 *Similarly cases that show that anger leads to trouble can be discussed, using the experience of children.*
- 3 *The famous stanza in the Dhammapada mentioned in an earlier chapter can be repeated. (Hatred does not appease hatred. Only love can appease hatred).*

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 TWO

QUALITIES OF A BODHISATTA-SET

OBJECTIVES

- 1 Highlighting the value of wisdom as a key factor contributing to happiness. It is worth being wise.
- 2 Clarification that action is also very necessary for them to use their wisdom where needed.
- 3 Understanding that using wisdom and effort is not sufficient, as patience is required to hold the brakes when necessary.

POINTS FOR THE LESSON

- 1 Ask the students whether they think that they have wisdom and whether they use it, and when they use it.
- 2 The teacher explains what they are:
 - A Developing wisdom and what makes it grow
 - B Practising effort (and not being lazy)
 - C Being patient (and not rushing into action)
- 3 Explain in some detail the common belief that it is good to be wise as it helps you to get over difficulties in most situations.
- 4 You need to be wise to learn the Dhamma or anything else.
- 5 You need wisdom to study well at school,
- 6 Clarify that mere intelligence is not enough. It must go with rules of goodness. Then only good results are possible.
- 7 If you are lazy, your wisdom cannot always bring good results. You must work hard. This is true in school too.
- 8 Working hard like a bull will not do. Use the effort wisely.

9 At the correct time, you need patience. An untamed bull lacks patience and will jump everywhere and run the risk of falling into a pit.

10 So, patience is very necessary to be a Bodhisatta.

11 Try to be a Bodhisatta in a small way as a child.

EXPECTED OUTCOMES

1 Acceptance of the idea of wisdom as against intelligence.

2 Realising that working hard is necessary but is not enough.

3 Understanding the foolishness of jumping around when patience is necessary.

CHAPTER 25 THE GREAT RENUNCIATION

OBJECTIVES AND EXPECTED OUTCOMES

- 1 Learning how Prince Siddhartha became an ascetic.
- 2 Understanding some of the factors that led the prince to choose the life of an ascetic.
- 3 Getting some understanding of renunciation at a high level.

POINTS FOR THE LESSON

1 Prince Siddhartha and Princess Yasodhara led a happy married life. All the comforts they needed were readily available in the three luxurious palaces, Ramma, Suramma and Subha. The prince and princess were cousins and had been childhood playmates. They understood each other extremely well and their life together was very pleasant. Prince Siddhartha was always very kind and wise; Yasodhara greatly admired these two qualities in him and was a very caring and supportive wife.

2 King Suddhodana continued to protect the prince from unpleasant sights. Soothsayers had foretold that passing sights of old age, sickness, death, and a wandering ascetic would make the prince renounce worldly life. Hence, old and sick people were not permitted entry to the palace complex; and the prince was shielded from seeing a corpse or an ascetic.

3 The prince and princess lived in full luxury and comfort, but Prince Siddhartha never got too attached to worldly pleasures. Even without physically seeing human suffering, he often contemplated suffering. Through wisdom, he figured out that happiness is temporary and is followed by suffering. Gradually he found palace life to be a hindrance to proper reflection on realities of life.

4 Thirteen years passed after marriage. Prince Siddhartha was now twenty-nine years of age. The urge to understand what lay at the root of suffering grew stronger in him. One day, for the first time, the prince ventured outside the protected palace complex with Channa, his friend and charioteer. They went to the pleasure garden, some distance away. On the way, he saw

an emaciated old man struggling to walk with the support of a walking stick. The prince was curious and got to know about old age from Channa. Another day soon after, on his way to the park, he saw a patient by the roadside groaning in pain. On still another day, he saw some people carrying a corpse on their shoulders and weeping mourners walking behind them.

5 These sights greatly disturbed him. The sight of how poor people lived in misery without proper food, clothing, and shelter added to his disenchantment. The prince discussed all these matters with Channa and began to understand the harsh nature of life, that he had not seen before.

6 Once Prince Siddhartha was back at the palace, he discussed his innermost feelings with Yasodhara and indicated his wish to follow the spiritual path. Yasodhara did not protest. She knew that the prince, being very wise, would not make a wrong decision. She realised it was his deep compassion that turned his mind in that direction. Over time, she had often seen the prince absorbed in contemplation and understood his feelings. However, when the King and Queen heard about his wish, they were very sad and tried to discourage him, but failed.

7 Soon thereafter, on his way out again, the prince saw a calm and peaceful ascetic walking along a path. Channa explained that the ascetic may be in search of deliverance from misery. It was this sight that filled Prince Siddhartha with a sense of urgency to seek lasting liberation from suffering. He was pondering over that sight, when a messenger from the palace informed him, that Princess Yasodhara had given birth to a son. His instant reaction was “a Rahula is born, a fetter has arisen”. Upon being informed of it, the King named the new-born infant, Rahula.

8 When prince Siddhartha returned to the palace late evening, he was reflecting on his next step. He felt an attachment to his new-born son but knew it would obstruct his mission. He had to make important and urgent decisions. He sat on his sofa and thought very seriously. Then with strong resolve, he made up his mind that he should heed the call for his spiritual quest and leave the palace. It was almost midnight, and everyone was fast asleep. He asked Channa to keep his horse Kanthaka ready. He felt a strong urge to have a parting glance at Yasodhara and his infant son. He peeped into

their room, saw Yasodhara asleep with the baby by her side. Momentarily, he was overcome with emotion, but soon turned away. His determination was unshakable; so, he broke away from all ties of family and of the world and made the “Great Renunciation”.

9 Prince Siddhartha rode across the kingdom and reached river Anoma, crossed the river, and changed into the robes of a mendicant. He handed over his princely jewelry and cloths to Channa to be returned to the palace. He asked that the King be informed that he would return to the palace to bless them only when his mission is fulfilled. Channa and Kanthaka bade a tearful farewell and returned to the palace. Outside the palace gates, Kantaka collapsed and died of grief.

POINTS FOR DISCUSSION

- 1 What are the values one could learn from this story?
- 2 Prince Siddhartha renounced his worldly life, including his wife, infant son, and a crown that held the promise of power and joy. What impelled him to do so?
- 3 Do you agree that Prince Siddhartha’s Great Renunciation was motivated by a very lofty spiritual ideal? Could you explain it?
- 4 How did Princess Yasodhara help Prince Siddhartha to go forth on the spiritual path?
- 5 What was Channa’s role in the supreme endeavours of his master?

Key Words

Wise, Suffering, Worldly life, Spiritual path, Compassion, Renunciation, Liberation, and Mission.

ACKNOWLEDGEMENT

This story was developed by Dayani de Silva based on facts gathered from the Internet and some local publications.



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CHAPTER 26 THREE

QUALITIES OF A BODHISATTA-SET

OBJECTIVES

- 1 Help develop an interest in the value of being truthful. Telling lies can bring disaster.
- 2 Encourage determination (*adhitthana*), as against being half-hearted.
- 3 Understanding the strength of goodwill (*metta*)
- 4 Explain the possibility of having a balanced mind (*upekkha*)

LESSON PLAN

- 1 Ask the students whether they have thought of these before.
- 2 The teacher explains what they are:
 - A Being truthful
 - B Being determined to do some good thing
 - C Having a mind full of goodwill
 - D Being balanced in mind (not going for extremes)
- 3 Allow the children to raise questions, particularly about truthfulness. Are we obliged to speak the truth in all situations, regardless of circumstances? What is the teaching of the Buddha?
- 4 It is wiser not to go deep into the question whether you need to tell the truth no matter what happens. It is too much at this age.
- 5 Truthfulness is a good principle. It is respectable. Telling lies is clearly bad behavior.
- 6 It is a question of attitude.

7 Determination must be distinguished from a diehard attitude. In the latter, wisdom is not there. Determination is more like a wise commitment.

8 Goodwill is fundamentally important.

9 It helps to reduce dislike in too many things and people. It promotes a peaceful and harmless life.

10 Equanimity is hard to achieve but is a very good thing to aim for. For young children, it is enough to learn that whatever happens in life, it is good to stay calm and unshaken as much as possible. It is not good to get unduly upset due to anything.

11 A deep understanding of the concept of equanimity is not necessary.

EXPECTED OUTCOMES

1 Acceptance of truthfulness in principle. Genuinely trying to avoid telling lies is recognized as important.

2 Realising that a strong decision to continue doing a good thing, although there might be difficulties, is useful.

3 An understanding of the value of goodwill in general.

4 Children can give examples from experience where they have tried to stay undisturbed during some trouble.

APPENDIX 01 COMMON TEACHING TECHNIQUES

GUIDELINES FOR TEACHERS

COMMENCING 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 new 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 courses for teachers conducted by the Queensland Sangha Association Inc, include 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. Some of these are available in 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.

The following line drawings appear in this book:

CHAPTER 05	King Suddhodana and queen Mahamaya
CHAPTER 06	Two children playing table tennis
CHAPTER 07	Dhamma Wheel
CHAPTER 09	Seven lotus flowers
CHAPTER 10	The hare and the tortoise
CHAPTER 16	Table arrangements-circle, rows, columns
CHAPTER 17	The international Buddhist flag-to colour
CHAPTER 22	Devadatta shoots a swan
CHAPTER 25	Siddhartha becomes an ascetic

Children would like to colour these.

APPENDIX 06 ABOUT THE AUTHOR

The author Rahubadde 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 Vidyalankara 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 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 GRADE 4 BOOK