

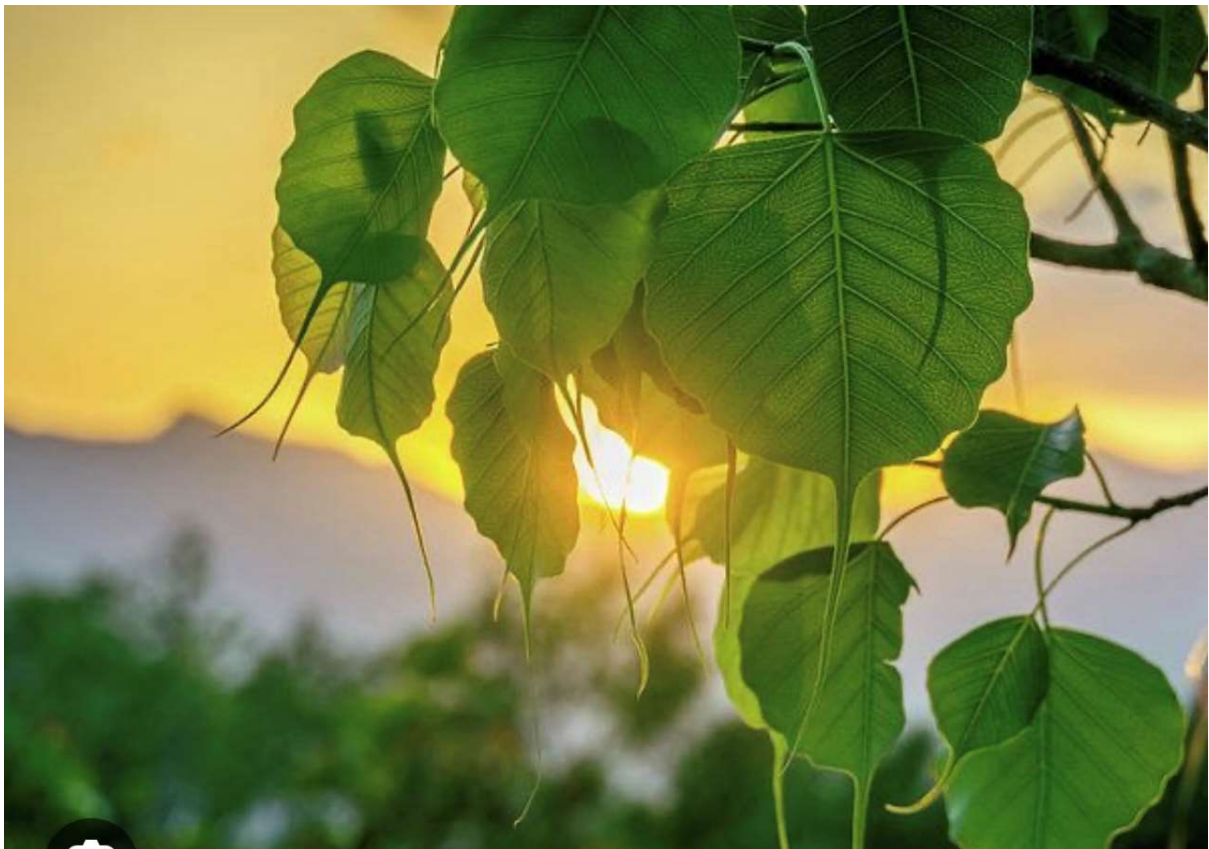
# **BUDDHA DHAMMA**

## **Grade 1**

### **Teachers' Manual**

Rahubadde Sarath-Chandra

Nishanthi Dharmawansa Hewamallika



Published by the Queensland Sangha Association Inc

2023

# **BUDDHA DHAMMA**

## **Grade 1**

### **Teachers' Manual**

**A production of the**

**SIDDHARTHA INSTITUTE OF BUDDHISM**

The education division of the  
Queensland Sangha Association Inc

**Authors**

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Nishanthi Dharmawansa Hewamallika

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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 presented as readers. The books for Grades 7 to 12 are presented as readers and manuals for practice of the Dhamma.

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

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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 Queensland Sangha Association Inc can be contacted via email [infoqsa@gmail.com](mailto:infoqsa@gmail.com),

## PROJECT TEAM

This is a creation 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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John Cartwright

## FOREWORD

It is with immense joy and reverence for the Dhamma that I introduce to you the "Dhamma Teachers' Manual - Grade 1." This book, published by the Queensland Sangha Association Inc. in September 2023, marks a milestone in our journey as educators to impart the wisdom of Buddhism to the youngest generation.

In an age where distractions and worldly pursuits often overshadow the intent of inner peace and spiritual wisdom, the role of Dhamma educators becomes paramount. We have a sacred duty to instil in our young learners the timeless teachings of the Buddha, teachings that illuminate the path to lasting happiness, compassion, and wisdom. However, today, the Dhamma teaching has also focused on exams and gone on a different path other than focusing on what The Buddha taught us.

This manual is not just a book; it is an encouragement for all of us in this noble endeavour. It is the first in a series of books designed to cater to the primary levels, from Grade 1 to Grade 6, with the purpose of nurturing young minds along the path of Dhamma. The driving force behind this remarkable manual is the educational division of the Queensland Sangha Association Inc. This project team, led by the dedicated author Rahubadde Sarath-Chandra, has poured their wisdom, experience, and compassion into creating a resource that will benefit Dhamma educators and, through them, countless young hearts.

As you delve into the pages of this Grade 1 manual, you will discover a wealth of lessons, activities, and insights that bridge the profound teachings of Buddhism with the world of children aged around five years old. The approach is simple, yet profound. It integrates art, music, drama, storytelling, and everyday experiences to convey the essence of Buddhist culture, ethics, and mindfulness. The lessons contained herein cover a wide spectrum, from visiting Buddha statues and paying homage to the Buddha to teaching the importance of family, mindfulness, and right conduct. Each chapter is a gateway to instil values, nurture compassion, and ignite curiosity in young minds.

What truly sets this manual apart is its emphasis on mindfulness, concentration, and ethics. It introduces the concepts of meditation and breath awareness gently, providing young learners with the foundational tools to navigate life's challenges with clarity and resilience. I value the teaching approaches suggested in this manual:

"The class needs to be peaceful, slow, and participative. Competitions need to be minimal and there need not be winners. Teaching must centre around the child. ... There is no need to blame children for mistakes and shortcomings as these are natural. ... prepare children to be part of society ..."

I want to extend my heartfelt appreciation to the author, Rahubadde Sarath-Chandra, and the entire project team for their dedication, wisdom, and vision in bringing this manual to life. They have humbly accepted my review of this book and addressed the constructive criticisms. It is my earnest hope that Dhamma educators around the

world will embrace this resource with enthusiasm and a deep commitment to imparting the Dhamma to the next generation. I hope you will reflect on your practices while using this manual and provide feedback to the authors so that they can further develop this manual.

May this Grade 1 manual illuminate the hearts and minds of our young learners, setting them on a path of inner peace, compassion, and wisdom that will benefit them, their families, and all sentient beings.

With Metta (loving-kindness),

Dr Gnanaharsha Beligatamulla  
Ven. Soma Memorial Dhamma School  
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15<sup>th</sup> of September 2023

## INTRODUCTION

It is not easy to write this introduction as too many things need to be introduced. The whole concept is unusual, new, and fundamental. This book aims at disseminating knowledge under Buddhist Culture, Buddha Dhamma, Buddhist Psychology, through common experiences, art, music, drama, storytelling, and simple experiments as easily understood and enjoyed by children around five years of age.

The simple aim is to introduce young people to the broad path of happiness, that includes the path to spirituality in the ultimate sense.

The child is brought up in a culture, and in this case, we have chosen Buddhist culture. Relating to the Buddha and Sangha, the family, and friends, coping with the environment causing no harm to oneself or others, is the essence of that culture. Many simple chapters are devoted for this.

Developing right understanding (wisdom), mindfulness, stillness (concentration), happiness, understanding arising and ceasing, fabrications, memory, management of emotions, living around the body, usefulness of rules, hygiene and health, awareness of the senses, are covered in a subtle way in most of the chapters.

The effort to cultivate wisdom, mindfulness, and stillness applied all the time, in fact sets in motion the practice of the whole noble eight-fold path. This is much easier for very young children than for adults who are hardened in their thoughts and views. Nothing is more meritorious than helping another to get on the great path.

That is what we are trying in this book, as Dhamma teachers.

Learning by themselves (not being instructed as such), participating in enjoyable activities, having fun all the time, these are the things the children do most of the time. That is encouraged.

Every lesson has a set of things specially for teachers to keep in mind. These things need not be directly told to children. With the skill and experience of the teacher, these things will be gradually understood by the children to the extent they can.

Thank you Nishanthi for the drawings and all members of the project team for their contributions. Thank you Dr. Gnanaharsha Beligatmulla for the valuable foreword.

The book was sent to three temples in Queensland for examination and criticism in the hope of understanding its adequacy and suitability. Venerable K. Pannasiri, Chief Monk of the Gold Coast Buddhist Temple was appreciative of the book. Dr. Gnanharsha Beligatamulla, Co-ordinator of the Soma Memorial Dhamma School at the Queensland Buddhist Vihara, in Ipswich, made detailed suggestions for improvement from the educational point of view.

Appreciative comments were received from a few others engaged in Dhamma teaching.

The book was revised in view of the suggestions received.

Our thanks go to all who made criticisms and suggestions. These helped us to improve the final product.

Rahubadde Sarath-Chandra

Author



## Contents

NOTE TO READERS .....	3
PROJECT TEAM .....	4
FOREWORD .....	5
INTRODUCTION .....	7
CHAPTER 01 VISIT EVERY BUDDHA STATUE IN THE TEMPLE .....	12
CHAPTER 02 PAYING HOMAGE TO THE BUDDHA .....	14
CHAPTER 03 A GAME FOR BUILDING A HOUSE OR A WALL ON THE FLOOR WITH STICKS .....	17
CHAPTER 04 NOTICING THE DIFFERENCE BETWEEN BEING NOISY AND THEN QUIET .....	19
CHAPTER 05 IMPORTANCE OF THE MOTHER .....	21
CHAPTER 06 CLAY BALL GAME .....	24
CHAPTER 07 BUILDING A PART OF A RAINBOW AND RECOLLECTING THE ORDER .....	26
CHAPTER 08 MY DUTIES IN MY HOME .....	31
CHAPTER 09 PASSING A LIGHT OBJECT AROUND AS A GAME .....	34
CHAPTER 10 COUNTING TEN BREATHS SLOWLY .....	36
CHAPTER 11 IMPORTANCE OF THE FATHER .....	38
CHAPTER 12 BALL OR BALLOON GAMES TO DEVELOP MINDFULNESS .....	40
CHAPTER 13 A VISIT TO THE RESIDENCE FOR MONKS .....	43
CHAPTER 14 GAMES WITH SOAP BUBBLES .....	46
CHAPTER 15 COUNTING BACK MEDITATION .....	49
CHAPTER 16 A GAME WITH SULTANAS .....	51
CHAPTER 17 IMPORTANCE OF TEACHERS .....	53
CHAPTER 18 SAFARI AROUND THE TEMPLE PREMISES .....	55
CHAPTER 19 DOCTOR PATIENT GAME .....	57
CHAPTER 20 BEHAVIOUR IN THE TEMPLE AND RELATED RULES .....	60
CHAPTER 21 KEEPING THE BODY CLEAN .....	63
CHAPTER 22 FEELINGS WHEN POSING AS A HERO FOR A MINUTE .....	65
CHAPTER 23 KEEPPING THE FACE NICE AND HAPPY .....	67
CHAPTER 24 LEARN TO DRINK WATER REGULARLY AND PROPERLY .....	69
CHAPTER 25 FEEL WHAT IS INSIDE THIS BAG .....	71
CHAPTER 26 TAKING THE RGHT FOOD AT THE RIGHT TIME .....	73
CHAPTER 27 LEARN TO EAT THE RIGHT QUANTITY OF FOOD, NEVER TOO MUCH .....	75
APPENDIX 01 MUSIC AND SINGING .....	77
APPENDIX 02 DANCING AND DRAMA .....	79
APPENDIX 03 STORY TELLING .....	80
APPENDIX 04 LIST OF DRAWINGS .....	80

APPENDIX 05	COMMON TEACHING TECHNIQUES.....	80
APPENDIX 06	FACILITIES FOR TEACHER TRAINING.....	82
APPENDIX 07	ABOUT THE AUTHOR.....	82
THE END OF THE GRADE 1 BOOK.....		84



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

## CHAPTER 01 VISIT EVERY BUDDHA STATUE IN THE TEMPLE

### OBJECTIVES

- 1 Giving a glimpse of the Buddha
- 2 Introduction of the Idea of showing respect to the Buddha
- 3 Helping children to remember the Buddha

### COMMENCEMENT

The teacher asks the students where the Buddha statues are and marks a route along which to go. Instructions are given as to how respect should be shown when visiting a Buddha Statue. These include keeping shoes in the proper place, silence, clasping palms, bowing, standing, or sitting on a side, worshipping, and leaving one after the other.

### POINTS FOR THE LESSON

- 1 The students walk in single file.
- 2 They assemble as instructed.
- 3 They pay homage to the Buddha.
- 4 They place a flower or an incense stick leaving room for others.
- 5 The teacher describes a few features of the statue.
- 6 Answer questions from students.
- 7 Then they leave for the next statue.
- 8 Upon return assemble and talk about the experience.
- 9 Ask what they will remember.

### ADDITIONAL INFORMATION FOR THE TEACHER

- 1 The Buddha statue is a simple object of meditation; a child can be encouraged to remember a statue they seemed to like.
- 2 Whenever fear or worry troubles you, just remember the statue.
- 3 The memory brings peace and protection.
- 4 The related artwork compliments the memory

**EXPECTED OUTCOME**

- 1 Ability of students to remember the Buddha.
- 2 Appreciation of the need to show respect to the Buddha.
- 3 A liking to know more about the Buddha

### OBJECTIVES

- 1      Learning how to pay homage to the Buddha
- 2      Appreciating the need to show respect to the Buddha
- 3      Learning how to remember the Buddha

### COMMENCEMENT

The teacher asks the students to think of the Buddha statues they saw and learn how to show respect to the Buddha, keeping shoes in the proper place, silence, clasping palms, bowing, standing, or sitting on a side, leaving respectfully and so on.

### POINTS FOR THE LESSON

- 1      The teacher recites a line or two, when paying homage to the Buddha.  
“I worship the Buddha” is one possibility.
- 2      “Namo tassa Bhagavato, arahato, samma sambuddhassa” is the traditional way of showing respect to the Buddha in the Pali language.
- 3      The students repeat the lines after the teacher until they get very conversant with the lines. Please be soft on this.
- 3      They think of the lines with closed eyes and repeat the lines in the mind.
- 4      Each one says the lines in turn to confirm.
- 5      Discuss why we show respect to the Buddha.

### ADDITIONAL INFORMATION FOR THE TEACHER

- 1      *Bhagavato* (fortunate one) is a name for the Buddha. That is because he has done so much good in the past.
- 2      *Arahato* (never does anything wrong) is another name for the Buddha
- 3      *Samma Sambuddha* (who understood fully), is another name for the Buddha
- 4      Children can remember these meanings as much as they can for the moment. There is no need to press hard considering age.

- 5 The teacher can remind children about these meanings in the future when there is a chance.

**EXPECTED OUTCOME**

- 1 Ability of students to remember the Buddha.
- 2 Appreciation of the need to show respect to the Buddha.
- 3 Learning one or two lines to recite when worshipping the Buddha

## CHAPTER 2-PAYING HOMAGE TO THE BUDDHA





### OBJECTIVES

- 1 Learning how large objects are formed from small objects
- 2 Observing the separation of components of an object
- 3 Noting that arising and ceasing are natural and continuous
- 4 There is no reason to be happy or sad in these cases

### COMMENCEMENT

The teacher asks the students think of their house, the temple building or any other building. Can we make a picture of the house or building selected, on the floor using a set of sticks? Let a volunteer start while the others watch the progress. The teacher announces the picture to be created. Cut drinking straws would be better than sticks.

### POINTS FOR THE LESSON

- 1 One student starts to build while the others watch patiently.
- 2 Each one repeats the process. Each time the building gets destroyed.
- 3 Discuss what we learn from the game.
  - a Nothing can stay for ever
  - b Things change very quickly
  - c Big things are made by putting together small things
  - d The pieces separate after some time
  - e There is nothing to be happy or sad about change
- 4 The teacher explains that this is what happens all the time.
- 5 Things come up in this world and they cease after some time.

### ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This illustrates that everything is composed of many other smaller things (*sankhara*) or components.

- 2 At times conditions cause them to come together. This is fabrication.
- 3 At other times they separate or disintegrate
- 4 There is nothing to celebrate or to worry. These things happen.
- 5 The teacher can remind about these meanings in the future whenever there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Understanding that all things are made up from many other things
- 2 Introduction to the idea of impermanence
- 3 Observing the nature of things arising and ceasing
- 4 Understanding that sadness or happiness is not called for

### **OBJECTIVES**

- 1 Noting the difference between chaos and calm
- 2 Observing the value of calm
- 3 Learning that calm of mind is fundamental to meditation

### **COMMENCEMENT**

The teacher asks the students to keep talking for a few minutes and to stop talking when a signal is given. Then they stay quiet for a few minutes until they see the difference.

### **POINTS FOR THE LESSON**

- 1 Noise in the class is permitted for a few minutes after an announcement.
- 2 Then with a signal there is total silence.
- 3 Stay silent for say for a few minutes.
- 4 Repeat the process several times.
- 5 Continue with the silence for a few minutes and observe anyone disturbing and discourage them.
- 6 Talk to such a person softly.
- 7 Which is better quietness or noise?
- 8 Peace results when things are calm

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is really a lesson to listen to the mind
- 2 When there is calm you can see the mind
- 3 Quietness also means peace. Do we like peace? Probably, yes.
- 4 This is an experience in peace.
- 5 Children will learn to choose peace more than noise and disturbance.
- 6 This is a beginning idea of Nibbana; they may not understand it today.

- 7 The teacher can remind about these meanings in the future when there is a chance.
- 8 Being quiet like this is a good form of meditation

#### **EXPECTED OUTCOMES**

- 1 Understanding that calm is the basis of meditation
- 2 Introduction to the idea of meditation
- 3 Cultivation of the attitude of peace

### **OBJECTIVES**

- 1      Helping children to appreciate the importance of the mother
- 2      Helping children to avoid disputes with the mother
- 3      Promoting the connection between mother and child
- 4      Promotion of family peace.

### **COMMENCEMENT**

The teacher asks the students to think of their home and what goes on in the home. Draw attention to the amount of work done by the mother. She works without a break. She might be getting tired. Is there anyone to help? Is it fair by her? Do we make things worse for the mother? Is it good to argue or fight with the mother?

### **POINTS FOR THE LESSON**

- 1      Ask the students how much they love the mother.
- 2      Ask each to say why they like the mother
- 3      Does anyone have problems with the mother?
- 4      Work out some ways to get over such difficulties
- 5      Does everyone worship the mother before going to sleep? This does not happen in some cultures.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1      This is really a lesson in generating a soft mind, or a mind full of goodwill or *Metta*.
- 2      Loving-kindness begins with the mother. The mother is your mother for life. If you love your mother, then you can show love to another.
- 3      With a soft mind you can achieve a lot in life.
- 4      The mother toils hard when you are small. At least in this way you need to be good to your mother.

- 5 The mother-child bond becomes the basis for peace in the family. Disputes can be minimised.
- 6 In Buddhism the mother comes first everywhere.
- 7 The teacher can remind about these meanings in the future when there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Appreciation of the role of the mother
- 2 Ability to foster a good relationship with the mother
- 3 Becoming more kind to the mother
- 4 A feeling to help the mother



**OBJECTIVES**

- 1 Appreciation of the ability of a thing to change
- 2 Introducing the idea that we ourselves must be amenable to change
- 3 Noting that if you are too hard, there cannot be any improvement

**COMMENCEMENT**

The teacher shows a clay ball and demonstrates how it can easily change shape or appear as completely different things. It is very soft but can retain a form once set. Get one student to prove it in some way.

**POINTS FOR THE LESSON**

- 1 Make a fruit cup with the clay ball with the help of the teacher
- 2 Make a plate with the clay ball
- 3 Make a flower with the clay ball
- 4 Make a water cup with the clay ball
- 5 Get each student to do the same or similar exercises
- 6 Can I change when required? Discuss.
- 7 If I refuse to change, no improvement will be possible
- 8 Benefits of being willing to change

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This again is an illustration of softness, malleability, and ductility of the mind.
- 2 When there is softness of mind, it has good chance of developing.
- 3 Softness indicates that new ideas can be considered.
- 4 This an experience in developing softness of mind.
- 5 Children are mostly soft in mind; those who are hard in the mind can learn from the better ones.
- 6 This is a beginning idea of Metta; it will grow from there.



- 7 The teacher can remind children about these meanings in the future when there is a chance.

### **EXPECTED OUTCOMES**

- 1 Appreciation of the usefulness of the malleability of mind
- 2 Having a glimpse at the creativity of the mind
- 3 Realising the stupidity of having a rigid mind

### **OBJECTIVES**

- 1 Helping children to concentrate
- 2 Promoting memory
- 3 Helping in effective recollection

### **COMMENCEMENT**

The teacher asks the students whether they have seen a rainbow. Some rainy days they appear in the sky at an angle. They are beautiful and exactly similar every time they appear. The colours though not clear, can be seen easily. They always have the shape of an arch.

### **POINTS FOR THE LESSON**

- 1 The picture of a rainbow is shown.
- 2 Call out the colours and ask the children to repeat after the teacher.
- 3 Ask what the colours were in the right order.
- 4 Can you close your eyes and see it in your mind?
- 5 This helps to calm the mind and is a good meditation.
- 6 Many children may not recall the right order but that does not matter.
- 7 Be careful not to find fault with those who make mistakes. The teacher then needs to show the picture again. The attempt is what is valuable.
- 8 Ask them whether they like the rainbow and whether they have seen it in the sky. On a rainy day it appears at an angle of about 45 degrees. The position can be shown by hand. The colours are normally not bright but faint.
- 9 The children can colour the line drawing of the rainbow. Use a coloured drawing as a sample to see.
- 10 The teacher takes the drawings one by one and shows the others reading the name of the child loudly.
- 11 All drawings need to be admired. There is no competition and winners.

12 Teach them to admire the creations of others, without passing judgments.

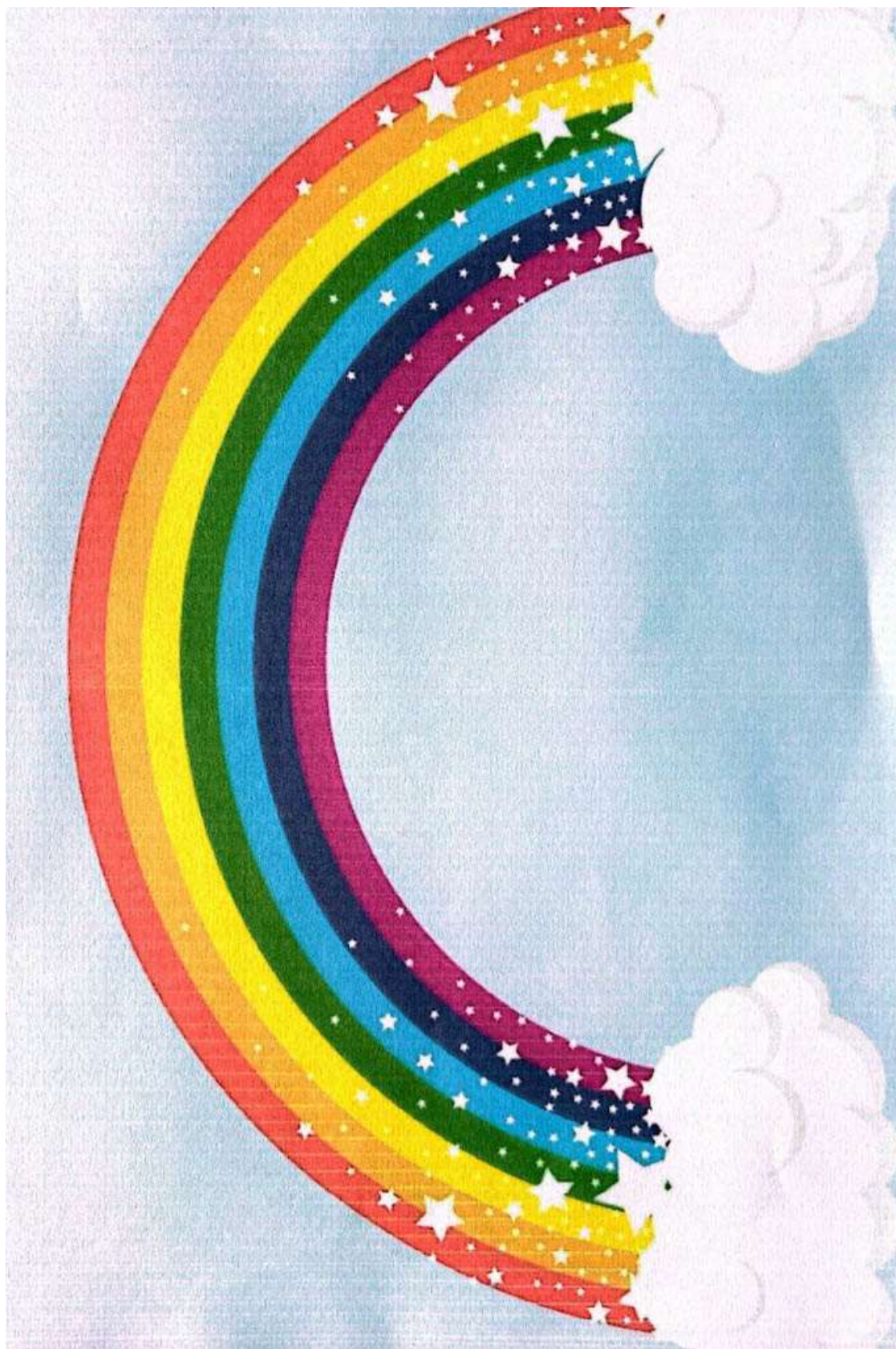
### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 In this lesson a training is given on observation, remembering, and recollection.
- 2 Keeping the mind on one thing is called stillness in Buddhism. It is usually combined with mindfulness. These two are the eighth and seventh lanes in the Noble Eight-Fold Path.
- 3 Stillness is also called concentration or *samadhi* in Pali.
- 4 Mindfulness is called *sati* in Pali.
- 5 These two are essential in studies at a young age. These grow gradually once a good start is given.
- 6 The words mean little to small children, but the ideas are already in their minds from birth.
- 7 The teacher helps to energise them indirectly.
- 8 The teacher can remind children about these meanings in the future when there is a chance.

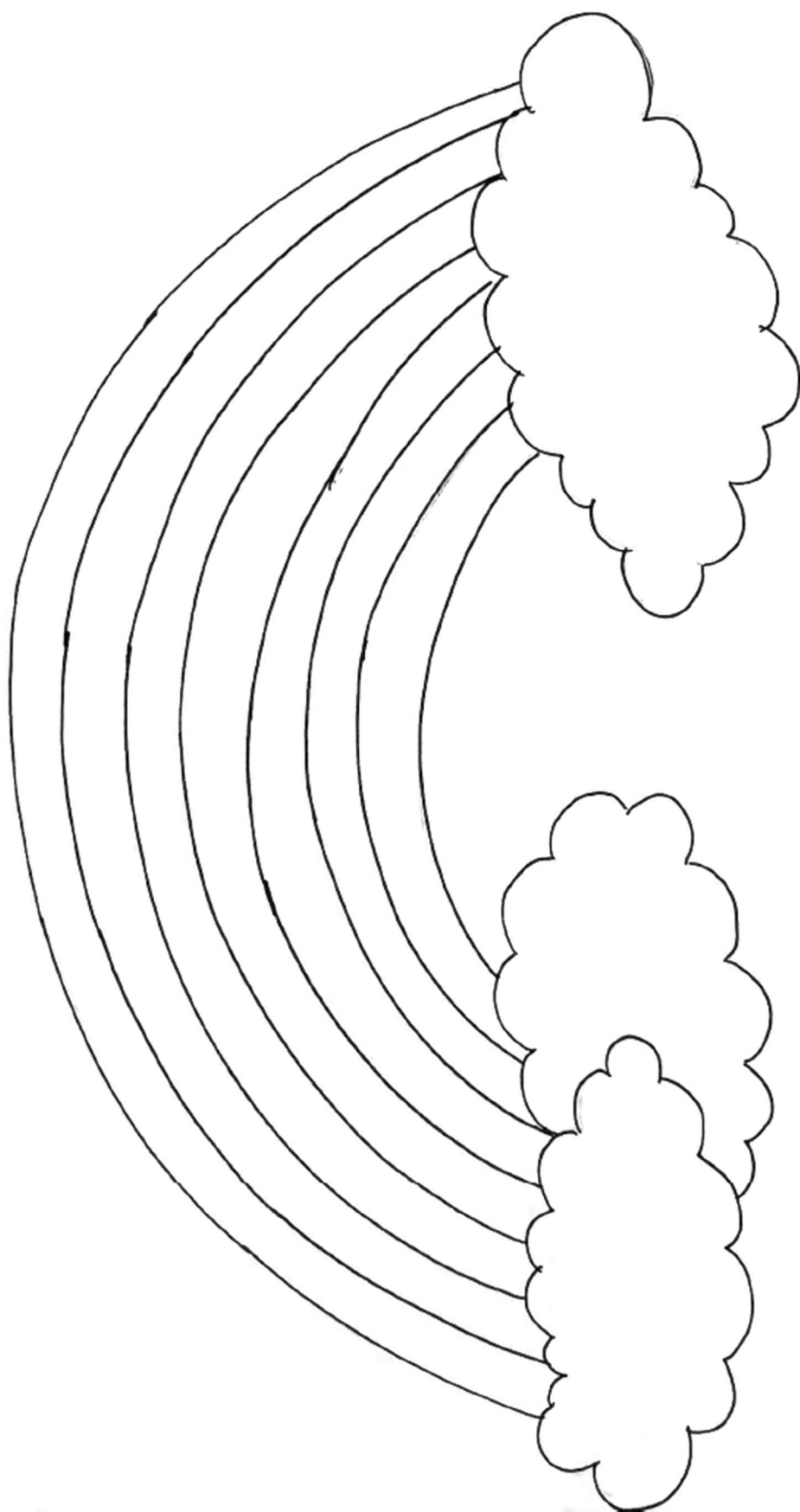
### **EXPECTED OUTCOMES**

- 1 Creation of an understanding of memory
- 2 Creation of an interest in developing memory
- 3 Admiration of nature
- 4 Added concentration and mindfulness

## CHAPTER 7-COLOURS OF THE RAINBOW AS YOU SEE



## **CHAPTER 7-COLOURING A RAINBOW AS WE SAW**



**OBJECTIVES**

- 1 Introducing the idea that rights and duties need to go together
- 2 Promoting the idea of love within the family
- 3 Weaning children away from destructive tendencies
- 4 Promoting children to be constructive

**COMMENCEMENT**

The teacher asks the students to think of their home and what each person is seen to do. Ask them what each one does to keep the home tidy.

**POINTS FOR THE LESSON**

- 1 The teacher mentions a few things that small children can do at home.
- 2 A volunteer will start describing what he or she does at home.
- 3 Ask simple questions to clarify things.
- 4 Each one repeats the process.
- 5 Focus on important things that children can do.
  - a Keeping your books and bag in one place
  - b Keeping your clothes in the assigned place
  - c Cleaning your room
  - d Cleaning other parts of the house with permission
  - e Asking the mother or father what else needs to be done
- 6 Ask whether they use small implements in cleaning

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is a small beginning in Buddhist culture. Culture begins at home.
- 2 Everyone in the home must together do whatever needs to be done. We do not sit on a chair while others work hard. There is no kindness then. There is no *karuna* (*compassion*) then. Compassion is the second in the

four divine behaviours. That is the way beings live in heaven. We need to be like that.

- 3 Being unkind is low behaviour.
- 4 It is not suitable for human beings.
- 5 The teacher can remind about these meanings in the future when there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Good relations between children and parents
- 2 Learning duties beginning from simple things
- 3 Weaning away children from destructive activities
- 4 Happiness in the home
- 5 Appreciating constructive behaviour



## CHAPTER 8-THAT GOOD GIRL SWEEPING THE FLOOR



**OBJECTIVES**

- 1 Promoting the idea of concentration
- 2 Encouraging children to be mindful
- 3 Promoting the need for teamwork

**COMMENCEMENT**

The teacher brings a light object or a cup half full of a material that can scatter around if dropped. The teacher asks the students to pass the object around slowly and carefully so that nothing drops to the floor.

**POINTS FOR THE LESSON**

- 1 The purpose is to help the children to be mindful of what they do right now.
- 2 There is no hurry to come to a finish line. At the same time, they need not be slow, like snails.
- 3 While the object moves around there must be silence. Everyone must keep looking at the object and not at one another.
- 4 After three rounds the direction of flow is reversed.
- 5 The process is repeated a few times.
- 6 Tell the children to always keep looking at the object. The head can turn slowly in that direction.
- 7 If the object is dropped, there can be some laughter.
- 8 The child dropping the object need not be blamed.

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is another activity to promote the ideas of concentration (stillness of mind) and mindfulness.
- 2 Both these start right at birth. Little children have these skills.
- 3 If mindfulness is developed, then the mind moves with the present action (which in this case is to hold the object up)

- 4 The fact that you pay no attention to other things going on around us, shows that there is concentration (*samadhi*).
- 5 The teacher can remind about these meanings in the future when there is a chance.
- 6 Use the formula SLOWLY, MINDFULLY AND SILENTLY (**SMS**), in doing this experiment.
- 7 Carelessness is discouraged.
- 8 Attention, and mindfulness are emphasised.

#### **EXPECTED OUTCOMES**

- 1 Improved mindfulness
- 2 Improved discipline
- 3 Greater ability to concentrate

## CHAPTER 10      COUNTING TEN BREATHS SLOWLY

### **OBJECTIVES**

- 1      Introduce the idea of breathing meditation
- 2      Help the children to sort between the in-breath and the out-breath
- 3      Help develop concentration
- 4      Help develop mindfulness

### **COMMENCEMENT**

The teacher asks the students whether they are aware that they are always breathing. Are they aware that every in-breath is followed by an out-breath. The process starts soon after birth and continues without stopping for life.

The nose must always be kept free to breathe.

### **POINTS FOR THE LESSON**

- 1      Explain the experiment. The in-breath and the next outbreath must be counted initially as one. 1, 2 and so on to 10.
- 2      Give a starting signal for children to begin counting
- 3      Count to ten and say stop.
- 4      Repeat the experiment a few times.
- 5      Does anyone experience any difficulty?
- 6      Now separate the in-breath and the out-breath and ask them to count as 1 and 2. Then 3 and 4 and so on to 10.
- 7      Tell them to notice the in and out breaths as separate things in the second part of the experiment.
- 8      Check whether anyone had difficulties.
- 9      Highlight that this is a simple and good calming meditation.
- 10     Repeat the experiments this time noting not the breathing through the nostrils but the effect (feeling) on the belly or chest.
- 11     Does anyone get the feeling? Where exactly?

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is another activity to promote the ideas of concentration (stillness of mind) and mindfulness.
- 2 Both these start right at birth. Little children have these skills.
- 3 If mindfulness is effective, then the mind moves with the present action (which in this case is to count correctly)
- 4 The fact that you pay no attention to other things going on around us, shows that there is concentration (*samadhi*).
- 5 The teacher can remind about these meanings in the future when there is a chance.

### **EXPECTED OUTCOMES**

- 1 Ability to meditate
- 2 Learning the fundamentals of breathing meditation
- 3 Improved mindfulness
- 4 Assurance of concentration

## CHAPTER 11            IMPORTANCE OF THE FATHER

### **OBJECTIVES**

- 1      Promotion of love in the family
- 2      Promotion of family peace
- 3      Appreciation of the role of the father

### **COMMENCEMENT**

Do you know what your father is doing for you? Unlike the mother you might not be seeing your father so often, or so busy with household work. He could be more involved with the job that he has. He is in a job to earn money partly to spend for your needs. He might be travelling.

Ask the children how often they speak to the father.

### **POINTS FOR THE LESSON**

- 1      Ask the children what they know about the father.
- 2      Listen to what they say. Help them to recount.
- 3      Help them to understand that the father and mother form the team that we call a family; the family also includes the children.
- 4      Ask the question whether the children help the father in any way.
- 5      Suggest that they talk to the father and offer help.
- 6      Suggest that the child can hold the father's hand when taking him to dinner. They need to get permission to do this type of thing.
- 7      The father's face is very different from the mother's face. Do the children know this?
- 8      How is it different? Have you ever checked?

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1      The lesson promotes Buddhist culture.
- 2      The family idea is important.
- 3      The father and mother are the leaders. Children belong to the family both as helpers and as beneficiaries.

- 4 The father is mostly busy earning money and children need to be kind to the father.
- 5 They need to set up a close connection with the father.
- 6 The teacher can remind about these meanings in the future when there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Togetherness of the family
- 2 Promotion of love within the family
- 3 Learning to be service-minded
- 4 Increased connection to the father

**OBJECTIVES**

- 1 Help develop concentration
- 2 Help develop mindfulness
- 3 Promotion of the team attitude

**COMMENCEMENT**

Ask the children what type of balls they play with at home or in school. Tell them whatever success they get is obtained through mindfulness. Using a soft plastic ball this can be shown to them. A balloon serves the same purpose.

**POINTS FOR THE LESSON**

- 1 This activity can be done in several formations of the group. Just choose two facing columns, facing the teacher at the start.
- 2 The first child on the left side will throw the ball up towards the column in the right. They in turn will play it back to the other group without moving too much.
- 3 To keep the ball up, you need to give attention to the ball.
- 4 You need to be mindful all the time. Keep the eyes on the ball.
- 5 Try the game once being seated and again while standing without moving around too much.
- 7 Some laughter and noise must be allowed.

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 The lesson promotes concentration and mindfulness.
- 2 Keeping the eye on the ball as it moves is mindfulness here.
- 3 Not getting disturbed by anything else happening around indicates concentration or stillness of mind.
- 4 Both concentration and mindfulness are birth gifts that every child has. Most of them use those skills. Do not underestimate their skills.

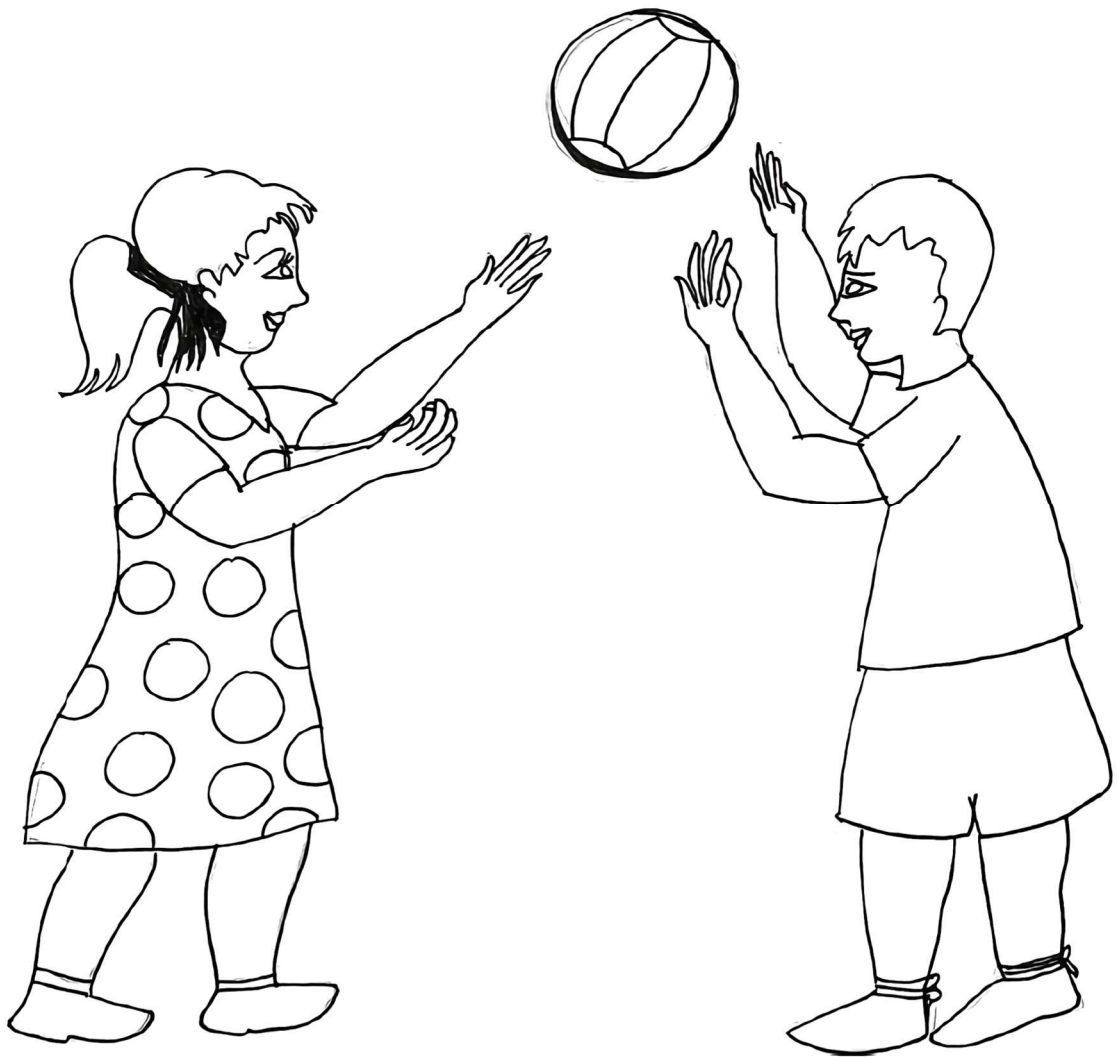


- 5 With the further development of concentration and mindfulness, a child will do even better in studies.
- 6 When small errors are made, the teacher can help the child to do better next time. Avoid blaming.
- 7 Whenever there is a chance, these skills need to be mentioned again and again.

#### **EXPECTED OUTCOMES**

- 1 Understanding togetherness
- 2 Raising the ability to concentrate
- 3 Promotion of mindfulness
- 4 Enjoying without winning

## CHAPTER 12- A BALL GAME



## CHAPTER 13      A VISIT TO THE RESIDENCE FOR MONKS

### **OBJECTIVES**

- 1      Promote familiarity with the Sangha
- 2      Introduce ways of showing respect to the Sangha
- 3      Introduce Buddhist customs

### **COMMENCEMENT**

Do you know where the monks in this temple live? Do you know the building?

It is called the monks' residence. Would you like to see around it and inside?

Whom would you want to see inside?

What do you think they are wearing?

Remember we need to be respectful when we visit the monks or nuns.

### **POINTS FOR THE LESSON**

- 1      Students form a line, the teacher going in front and the tallest child coming at the back for security.
- 2      They walk single file to the residence for monks or nuns.
- 3      One by one they enter the building and worship the monk or nun.
- 4      Sit as directed by the teacher.
- 5      Talk respectfully with clasped hands and ask questions.
- 6      Listen to any teachings given.
- 7      Pay respects to the monk or nun, worship the Buddha, and then depart in the same order as when you entered.
- 8      Quietly take your seats in the class and wait for instructions.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

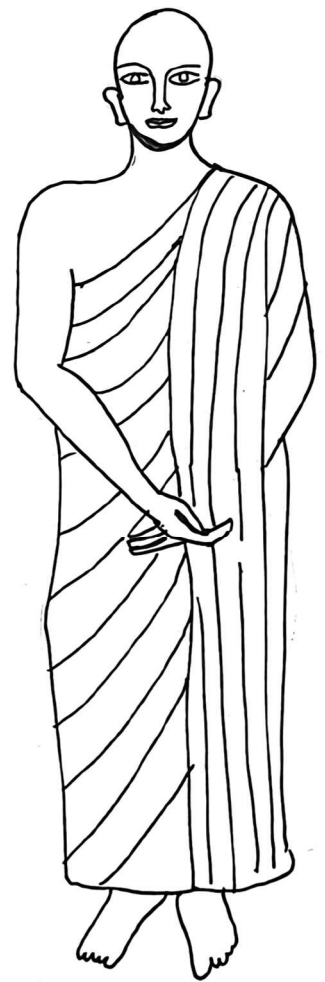
- 1      The lesson promotes Buddhist culture.
- 2      It also promotes respect for the Sangha.
- 3      Good relationships can be built using these seemingly minor activities.

- 4 From early days a child will learn that the monk or nun is a good friend from whom they can learn a lot of things.
- 5 Children must be helped to have useful conversations with the Sangha.
- 6 They can ask question from the Sangha.
- 7 The teacher can remind about these meanings in the future when there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Appreciation of Buddhist culture
- 2 Learning to respect the sangha
- 3 Better discipline
- 4 Initiating friendly relationships with the Sangha

## CHAPTER 13- A MONK OR NUN IN THE SANGHA RESIDENCE



## CHAPTER 14 GAMES WITH SOAP BUBBLES

### OBJECTIVES

- 1 Help observe the arising and ending of objects
- 2 Help observe change
- 3 Help notice that beauty is not lasting

### COMMENCEMENT

Would you like to play with soap bubbles?

Each one can take a straw from here.

Are you ready?

### POINTS FOR THE LESSON

- 1 Students form a line, with the help of the teacher.
- 2 Only one can blow soap bubbles at one time.
- 3 Note that they are beautiful but blow up after a short time.
- 4 We do not worry about that. That is the way with soap bubbles.
- 5 A lot of things around you are like soap bubbles. They remain nice only for some time.
- 6 They appear and then disappear.
- 7 Give each student to take a turn, and there are no winners.
- 8 We do not feel sad when a bubble bursts.
- 9 Some chaos, fun and noise need to be allowed.
- 10 Are there other things that appear and disappear like the soap bubbles.
- 11 Can you describe some of these?

### ADDITIONAL INFORMATION FOR THE TEACHER

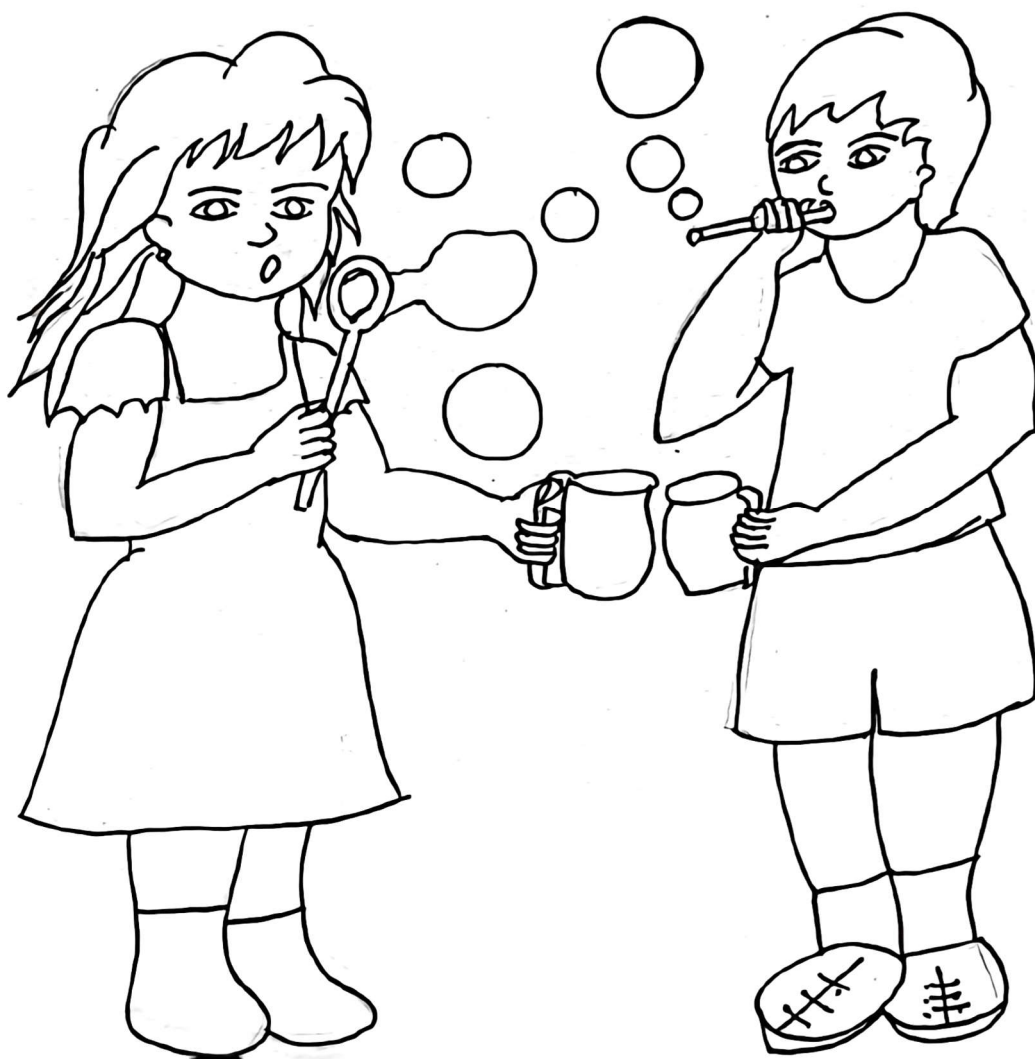
- 1 The lesson promotes concentration and mindfulness.

- 2 Keeping the eye on the soap bubble as it expands and moves is mindfulness here.
- 3 Not getting disturbed by anything else happening around indicates concentration or stillness of mind.
- 4 Both concentration and mindfulness are birth gifts that every child has. Most of them use those skills. Do not under-estimate their skills.
- 5 With further development of concentration and mindfulness, a child will do even better in studies.
- 6 When small errors are made, the teacher can help the child to do better next time.
- 7 Whenever there is a chance, these skills need to be mentioned again and again.

#### **EXPECTED OUTCOMES**

- 1 Experiencing that things do not continue for long
- 2 Observing things without emotions
- 3 Realising that beauty does not last for long
- 4 Improved concentration and mindfulness

## CHAPTER 14-COLOURING THE LINE DRAWING OF A SOAP BUBBLE GAME





## CHAPTER 15 COUNTING BACK MEDITATION

### OBJECTIVES

- 1 Promote memory
- 2 Help develop concentration
- 3 Help develop mindfulness

### COMMENCEMENT

Can you count from one to ten? Repeat twice.

Now, can you count backwards from 10 to 1?

### POINTS FOR THE LESSON

- 1 Students remain seated in any selected formation.
- 2 One student counts from 1 to 10 slowly and mindfully.
- 3 Another student counts back from 10 to 1. Help them when they fail.
- 4 Each students gets a chance while others follow intently.
- 5 Have a rest.
- 6 Repeat the process many times.
- 7 Try the experiment with open eyes.
- 8 Repeat it with eyes closed. Any difference?

### ADDITIONAL INFORMATION FOR THE TEACHER

- 1 Counting back needs more concentration and better memory.
- 2 Mindfulness promotes memory. Some claim that they are the same.
- 3 You can see how the two skills work together.
- 4 Both concentration and mindfulness are birth gifts that every child has. Most of them use those skills. Do not under-estimate their skills.
- 5 With further development of concentration and mindfulness, a child will do even better in studies.

- 6 When small errors are made, the teacher can help the child to do better next time. Avoid criticism.
- 7 This is also a simple and effective calming meditation.
- 8 Whenever there is a chance, these skills need to be mentioned again and again.

#### **EXPECTED OUTCOMES**

- 1 Improved memory
- 2 Improved mindfulness
- 3 Enhancement of concentration

### **OBJECTIVES**

- 1      Enable the observation of greed
- 2      Learn our ability to take control of greed
- 3      Help observe that greed is natural. Control of greed can be cultivated.

### **COMMENCEMENT**

Do you like sultanas?

When there are sultanas in front of you what happens in the mouth? Think.

### **POINTS FOR THE LESSON**

- 1      The teacher invites a volunteer to come forward.
- 2      Other students remain seated in any approved formation.
- 3      The volunteer is given a sultana to keep in the mouth without eating it.
- 4      Observe the struggle he or she goes through.
- 5      Why is that?
- 6      Discuss what is working in the mind of the volunteer.
- 7      The teacher asks the volunteer to eat the sultana and take the seat.
- 8      Each students gets a chance while others wait and observe.
- 9      Ask each student to relate the experience.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1      This is a meditation on an object (the sultana) for a short time. It can be a few minutes.
- 2      It is also an experience to show how desires arise in the mind and then flow on to the body (the tongue in this case).
- 3      The tongue is a sense (among the five physical senses); the tongue in this case is for tasting.
- 4      Too many desirable things around you, can be very disturbing. Keep them away as much as possible.

5      What are some of those things that cause disturbance?

**EXPECTED OUTCOMES**

- 1      Understanding greed
- 2      Noticing that greed can be controlled
- 3      Learning that greed can arise again and again

## CHAPTER 17      IMPORTANCE OF TEACHERS

### **OBJECTIVES**

- 1      Learn to appreciate the service of the teacher
- 2      Learn to respect teachers
- 3      Develop love and kindness towards teachers

### **COMMENCEMENT**

Can you be the teacher for this class?

Why can't you be the teacher?

What is the name of your teacher?

Do you like your teacher? Why?

### **POINTS FOR THE LESSON**

- 1      Ask each child why the teacher is important.
- 2      Write on the board a few words from each student.
- 3      Ask each student whether they like to be the teacher.
- 4      How does one become a teacher?

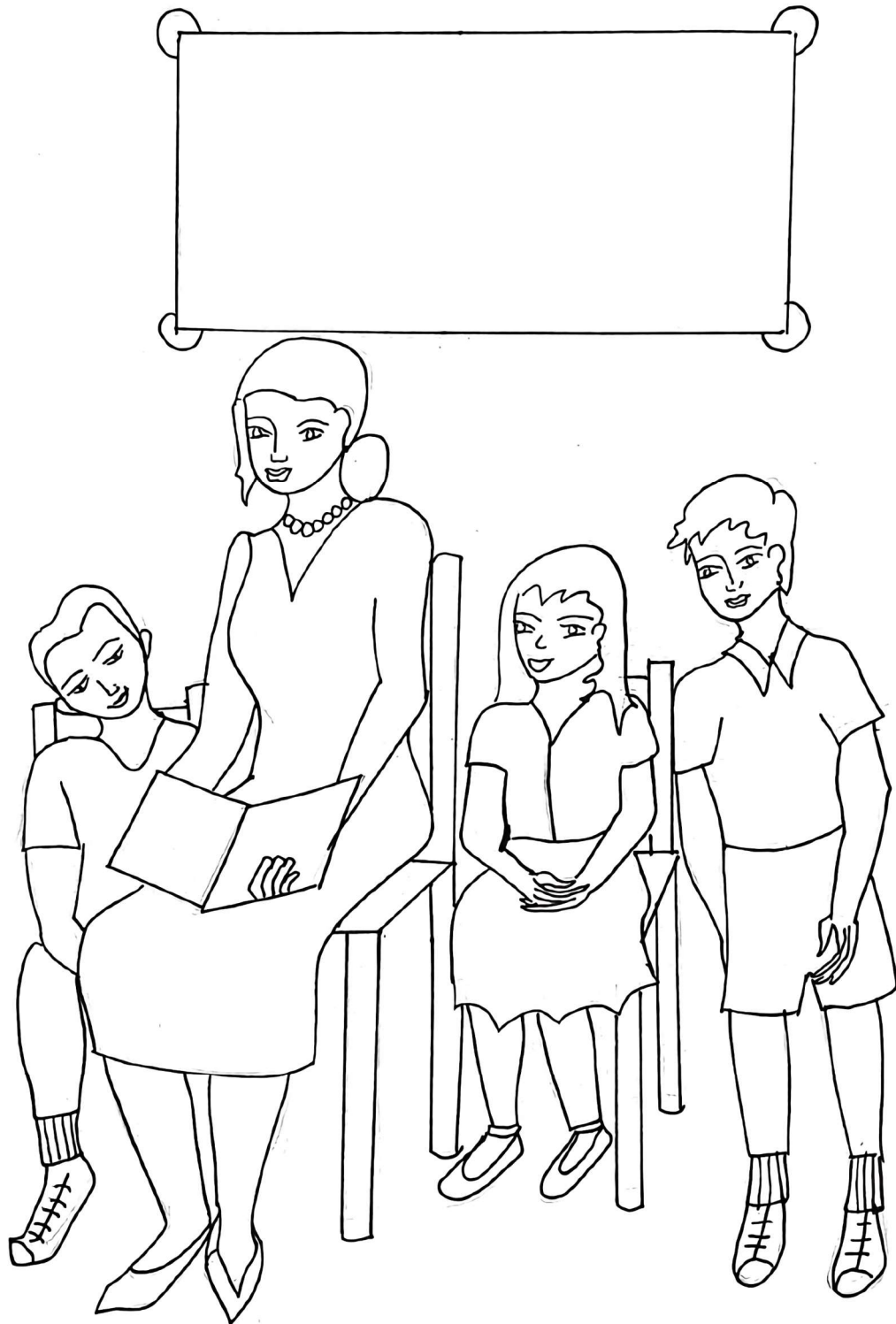
### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1      The lesson promotes Buddhist culture. Teachers must be respected.
- 2      Next to the family, teachers are important.
- 3      Teachers tell you what you need to know.
- 4      Above all, the teacher teaches the Dhamma taught by the Buddha.

### **EXPECTED OUTCOMES**

- 1      Learning to respect the teacher
- 2      Understanding the value of the teacher

## CHAPTER 17- A TEACHER WITH STUDENTS



**OBJECTIVES**

- 1 Understanding that we are not the only inhabitants of this planet
- 2 Learning to appreciate the role and behaviour of other animals
- 3 Developing kindness to insects
- 4 Developing the idea of goodwill

**COMMENCEMENT**

Would you like to have a walk around the garden?

What do you want to do while walking?

You will see little crawlies on the ground and birds in the sky.

Do you like to see what they are doing?

**POINTS FOR THE LESSON**

- 1 Students can form a line with the teacher leading and a tall child at the end and start the walk.
- 2 Stop every time a child says that is something to see.
- 3 Gather around and see together whatever the child has seen.
- 4 Explain what is happening and why it is happening. Answer questions.
- 5 Move again until something interesting comes up.
- 6 You may see ants, other crawlies, insects, moths, butterflies, birds and so on.
- 7 They all like to live and each one serves a purpose.
- 8 Nothing should be harmed or destroyed.
- 9 We should not cause them pain or fright.
- 10 Let them live in peace.
- 11 What things were interesting?

12 We share the world with all those creatures. Each of them has a role to play. Many of them clean the place.

13 Be kind to all.

14 Never kill or crush little beings. That is not kind of you.

#### **ADDITIONAL INFORMATION FOR THE TEACHER**

1 The lesson promotes Buddhist culture.

2 We need to be aware about things that happen around us.

3 Left alone little beings do not harm us; we should not hurt or harm them.

4 The Buddha has taught us to be kind to animals. It is nice to be kind.

5 The world is not entirely ours. It belongs to many other beings.

6 We must learn to share.

7 The teacher can remind about these meanings in the future when there is an opportunity.

#### **EXPECTED OUTCOMES**

1 Kindness to insects and small animals

2 Learning to share the world with other beings

3 Realising that harming and killing are not good

4 Increased awareness of the surrounding

5 Getting over fears of insects



## CHAPTER 19      DOCTOR PATIENT GAME

### **OBJECTIVES**

- 1      Appreciation of what goes on in the body
- 2      Observing the value of body processes
- 3      Develop the ability to rein in the mind to the body

### **COMMENCEMENT**

Would you like to be a little doctor?

Who likes to be a patient for a few minutes?

### **POINTS FOR THE LESSON**

- 1      The two volunteers sit near the teacher. The others keep watching.
- 2      The doctor checks the pulse of the patient by holding the wrist lightly or by using a cardboard or other type of pipe against the upper part of the body.
- 3      Initially the teacher plays the role of the doctor as a demonstration.
- 4      Hopefully the pulse is clearly heard or felt depending on the technique used.
- 5      When it works another child plays the role of the patient and so on.
- 6      The importance of the heartbeat in life needs to be mentioned.
- 7      Everyone needs to protect the heart. No one should cause hurt or damage to the heart of another person.
- 8      The importance of the body and its non-stop workings must be emphasised.
- 9      Answer all questions asked by the children
- 10     In some cultures, the doctor may keep his ear on the chest of the patient. The heartbeat then is heard loud and clear. The teacher should decide whether touching the patient is suitable.
- 11     What things were interesting?
- 12     Life is dear to all. The body needs to be protected.

- 13 We should be careful to avoid damaging the bodies of others.

#### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 The lesson promotes understanding of the body.
- 2 People attain enlightenment by keeping the mind on the body. This is called *kayanupassana* (recollecting the body).
- 3 Children need to be aware of the body for health and safety in the first place.
- 4 Paying attention to the body helps to reduce the wandering mind running all over.
- 5 The teacher can remind about these meanings in the future when there is a chance.

#### **EXPECTED OUTCOMES**

- 1 Mindfulness of the body
- 2 Learning to respect the bodies of others
- 3 Learning the need for safety
- 4 Learning the need for protection of the body
- 5 Getting a glimpse of the body processes

## CHAPTER 19- A DOCTOR LISTENING TO THE PATIENTS HEART



**OBJECTIVES**

- 1 Help develop kindness towards others, particularly the elderly
- 2 Introduction of the idea of rules in the temple
- 3 Promote mindfulness
- 4 Promote the need for things to be tidy and orderly

**COMMENCEMENT**

Do you know that the temple is not to be used as a playground?

Do you know that there are rules to follow when you are in a temple?

**POINTS FOR THE LESSON**

- 1 Always respect the monks and nuns.
- 2 Show respect to elders.
- 3 If you run around, it can cause injury to an elderly person. Such an injury can be very serious and need hospitalisation. If an elderly person falls, it can become a real problem to that family.
- 4 When you enter a building keep your shoes at the correct place, may be on a shelf.
- 5 Never keep shoes at the entrance doorway. It is dangerous. Another person when entering the building can trip over and fall. That can cause injury and other problems. Be kind to all who are using the building.
- 6 Shoes and hats are normally not allowed inside buildings.
- 7 Do not take food in buildings in which eating is not allowed.
- 8 If you are sneezing always use a tissue or two to keep clean.
- 9 Sit well inside a building and do not sit blocking doorways.
- 10 Do not crowd around near doorways. Be kind to others.
- 11 Answer all questions asked by the children

12 In some cultures, the rules regarding temples might be different. We need to learn these and be respectful.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 Rules of behaviour in a temple are part of Buddhist culture.
- 2 Rules protect the sanctity, holiness, and charm of the temple.
- 3 No one enters a temple building with footwear or headgear.
- 4 Always get to a side respectfully as a monk or nun approaches.
- 5 Remember that the Sangha are committed practitioners. They need to have their space and authority in the temple.
- 6 Remember to keep the shoes in the assigned place on a side of the entrance, keeping the entry clear.
- 7 Bow down to a monk or nun as you pass by.
- 8 Never shout to a monk or nun from the distance; get close.
- 9 Constantly remind children about these manners and customs.

### **EXPECTED OUTCOMES**

- 1 Learning that life is dear to all
- 2 Appreciating that we should not expose others to harm
- 3 Learning that we should be careful to avoid causing harm to elderly people in particular
- 4 Learning that tidiness is important in a temple.
- 5 Learning to observe rules in a temple

## CHAPTER 20- A SHELF TO KEEP SHOES



## CHAPTER 21      KEEPING THE BODY CLEAN

### **OBJECTIVES**

- 1      Introduce the idea of health
- 2      Draw attention to personal hygiene
- 3      Promote mindfulness
- 4      Promote the idea of social responsibility

### **COMMENCEMENT**

Do we all like to have good health free from illness?

Do we need to keep the body clean, free from dirt?

Do you know that?

### **POINTS FOR THE LESSON**

- 1      Do you wash your face and hands regularly?
- 2      Do you brush your teeth regularly and correctly?
- 3      Do you wash your feet at the end of the day?
- 4      Do you wash your head regularly?
- 5      Do you wash the body daily?
- 6      Are the fingernails cut by an elder?
- 7      Are the toenails cut by an elder?
- 8      Do you feel that you are generally clean?
- 9      Ask these questions and listen to what the children say.
- 10     Talk to parents where necessary.
- 11     Answer all questions asked by the children
- 12     Cleanliness is part of good discipline.
- 13     Cleanliness makes us pleasant to others.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1      Cleanliness is a part of hygiene taught in school.

- 2 It has an important meaning in Buddhist culture.
- 3 A clean body implies a clean mind to begin with.
- 4 An unclean body is always unhelpful.
- 5 A clean body also means a clean system including the stomach and the digestive system.
- 6 A clean body implies a clean face which is pleasant.
- 7 A clean mouth is part of a clean body.
- 8 The teacher needs to come to these considerations at every opportunity.
- 9 Getting used to have the body clean is useful to have the mind clean too.  
An unclean body implies lack of care.
- 10 The attitude of lack of care also affects the mind.

#### **EXPECTED OUTCOMES**

- 1 Increased awareness of the body
- 2 Better social responsibility
- 3 Self-confidence
- 4 Happiness



**OBJECTIVES**

- 1 Help observe one's own emotions
- 2 Help notice the falsity of heroism
- 3 Introduction to the nature of changing emotions

**COMMENCEMENT**

Do you have heroes? How many? Can you name a few?

Would you like to be like one of them?

What is the reason why you look at him or her as a hero?

**POINTS FOR THE LESSON**

- 1 Start with a volunteer.
- 2 Find out the features of one hero from the child.
- 3 Give the child a little time to imagine that he is posing as the hero for a minute.
- 4 Announce to the group what the performance is going to be.
- 5 While performing get the child to think of his or her own feelings.
- 6 Ask the child whether he or she likes to be like this all the time.
- 7 If not, why not?
- 8 The feeling of power, greatness, and so on are all in the mind.
- 9 Does it sound like a little foolish?
- 10 Give a chance to the child to answer any questions.
- 11 Ask these questions and listen to what the children say.
- 12 Answer all questions asked by the children
- 13 The idea of heroes and following them is a little empty.
- 14 The emotions are what you create.
- 15 It is not worth running after heroes like this.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This lesson promotes the understanding of one's emotions.
- 2 Emotions like feeling great or strong are artificial.
- 3 Heroes are part of your imagination.
- 4 A poor hero can lead you astray.
- 5 Always respect the Buddha as an unusually great human being.
- 6 No one can be greater than the Buddha.

### **EXPECTED OUTCOMES**

- 1 Realising the falsity of heroic emotions
- 2 Understanding that emotions that arise from within
- 3 Experiencing change of emotions

**OBJECTIVES**

- 1 Promote the idea of being sociable
- 2 Introduction of the concept of happiness
- 3 Help notice that appearance is important in society

**COMMENCEMENT**

Are you happy right now? Can you smile?

When you are happy you look nice and beautiful.

Always try to be happy.

If you are unhappy, let someone make you happy.

**POINTS FOR THE LESSON**

- 1 My face is what others see.
- 2 If it does not look nice, then others might think I am not nice.
- 3 Try always to have a smile on your face and be happy whatever is happening.
- 4 If there is some problem, please speak to the teacher and ask for help.
- 5 Look at the one on you left and give a pat on the back. Smile when you do that.
- 6 Is everyone smiling now? That is nice to see.
- 7 Ask a few questions and listen to what the children say.
- 8 Answer all questions asked by the children
- 9 Being glum or morose is not useful.
- 10 A genuine smile says a lot.

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 Your face is what others see about you all the time.
- 2 It is essential to have a clean and nice face.

- 3 Nice does not mean outward appearance.
- 4 It also means the mind. If the mind is not nice, the face will show it.
- 5 A sweet smile is a good decoration of the face.
- 6 Observe others and how nice they look with a smile.
- 7 Sometimes they say “this one is really sweet”
- 8 A smiling person is likely to have a smiling mind.
- 9 Even when things go wrong, we should try to smile.
- 10 Settle any problem you have and keep smiling.

### **EXPECTED OUTCOMES**

- 1 Self-confidence
- 2 Happiness
- 3 Joy

**OBJECTIVES**

- 1 Learning the value of water
- 2 Promoting personal health
- 3 Learning to be mindful

**COMMENCEMENT**

Do you drink enough water?

It is good for health.

Never keep thirsty for too long.

Anyone feeling thirsty right now?

**POINTS FOR THE LESSON**

- 1 Explain how the body works and the way water helps the smooth working of the body.
- 2 Water is even more important than food.
- 3 Explain how the pulse in the wrist shows the flow of water throughout the body.
- 4 The body is internally cleaned and kept lively because of water.
- 5 Get each child to observe the flow of water in the body of another using the wrist.
- 6 Ask a few questions and listen to what the children say.
- 7 Answer all questions asked by the children
- 8 Being thirsty without complaining is not a good thing.
- 9 Fizzy drinks are not the same thing as water. These contain too much sugar and can be harmful to the body.
- 10 Fruit juices may be good compared with fizzy drinks.
- 11 There is nothing to beat clean water.

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This lesson promotes health and hygiene.
- 2 The world depends on water.
- 3 See what is happening in places where there is no water. There are many such places around the middle east. It is a sorry sight to see.
- 4 We have a duty to use water with care without wasting it.
- 5 Never keep a water tap open or leaking.
- 6 Water helps to keep the inside of the body clean and active.

### **EXPECTED OUTCOMES**

- 1 Enhanced mindfulness
- 2 Growth of a healthy habit
- 3 Understanding of the value of water
- 4 Learning to reduce wasting of water

**OBJECTIVES**

- 1 Introduction to the importance of separate senses
- 2 Promotion of wisdom
- 3 Learning to be humble

**COMMENCEMENT**

Can you find something inside a bag with eyes closed?

Would you like to try your luck?

**POINTS FOR THE LESSON**

- 1 Place a few little things in a bag.
- 2 A volunteer with closed eyes comes forward.
- 3 The volunteer puts a hand into the bag and feels around.
- 4 When a thing is identified the volunteer shouts out the name of the thing.
- 5 The thing identified is shown to the class.
- 6 Is it correct?
- 7 Another volunteer tries the game and so on.
- 8 Ask a few questions and listen to what the children say.
- 9 Answer all questions asked by the children
- 10 The teacher can draw attention to the six senses or at least the first five.

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 We have five senses in the body. These are the eyes, the ears, nose, tongue, and body.
- 2 The eyes see, the ears hear, the nose smells, the tongue tastes, and the body all over feels.
- 3 Sometimes we can keep the eyes closed, but sense that there is something, by the touch of a finger.

- 4 This ability increases our understanding of the senses.
- 5 The more we learn about the senses, the more we protect them.
- 6 When a person has lost a sense, you can see the difficulty in getting on with life. Even a temporary loss is hard to bear.

#### **EXPECTED OUTCOMES**

- 1 Improved understanding of the five physical senses
- 2 Understanding the value of the senses
- 3 Sharpening of the senses
- 4 An attitude of protecting the senses



**OBJECTIVES**

- 1 Introduction to the idea of right understanding (samma ditthi)
- 2 Learning that wisdom begins there
- 3 Learning discipline at home
- 4 Training in a good health habit

**COMMENCEMENT**

How many meals do you have per day? What are they?

Do you eat things at other times too?

Is it necessary?

**POINTS FOR THE LESSON**

- 1 Explain how the body works and the way food is absorbed by the body.
- 2 Explain that the stomach can take only a certain amount of food before it gets filled. It must get empty before you eat again.
- 3 What happens if you eat too much?
- 4 Just eating something is not good enough. We need to eat what the body needs.
- 5 For example, eating sweets all the time is not good. Eating oily food all the time is also not good. We need to keep away old age illnesses that start when we are young.
- 6 Ask a few questions and listen to what the children say.
- 7 Answer all questions asked by the children
- 8 Fruits may be good compared with sweets.
- 9 Try a little water first when feeling hungry.
- 10 Staying hungry is also not a good thing

### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is very important for all the children. Many have the bad habit of eating all the time.
- 2 Eat well at the right time. Then the body gets used to it. Digestion becomes easy.
- 3 Do not keep attractive items of food (like sweets) in certain places.
- 4 If you become hungry suddenly, a little sip of fruit drink would do until the proper meal is ready. Avoid complaining.
- 5 Eating less in the night helps in having a good sleep.
- 6 In the morning energy is needed, to be active during the day
- 7 Each family may have a separate routine about meals, depending on jobs and travel requirements. Then you need to get adjusted.
- 8 Taking food at the right time is a good precept.

### **EXPECTED OUTCOMES**

- 1 Learning a good health habit
- 2 Family peace
- 3 Creating an opportunity for the development of wisdom
- 4 Laying a foundation for right understanding

## CHAPTER 27      LEARN TO EAT THE RIGHT QUANTITY OF FOOD, NEVER TOO MUCH

### **OBJECTIVES**

- 1      Introduction to the idea of right understanding (samma ditthi)
- 2      Learning that this adds to wisdom
- 3      Learning discipline at home
- 4      Training in a good health habit

### **COMMENCEMENT**

When eating the main meal, at what time should you stop?

It should be one mouthful before you feel full in the stomach.

That is a teaching of the Buddha.

That way you will keep healthy and feel healthy.

### **POINTS FOR THE LESSON**

- 1      Explain how the stomach works.
- 2      Food is digested in the small intestine and gets converted to blood and useful chemicals. These are carried to parts of the body where they are needed to keep you healthy.
- 3      When everything is absorbed, the rest passes through the large intestine.
- 4      At the end of this cycle rubbish remaining is passed out.
- 5      When you eat too much, this system cannot handle it and small problems can arise. These can become big problems later.
- 6      Ask a few questions and listen to what the children say.
- 7      Answer all questions asked by the children
- 8      Make sure that children do not get overly concerned with the descriptions.
- 9      Check whether they have experienced eating too much.
- 10     Can they remember the discomfort faced?

- 11     Soon after eating drink only a little water; later you can drink more.

#### **ADDITIONAL INFORMATION FOR THE TEACHER**

- 1     This lesson is of fundamental importance to Buddhist practice.
- 2     Minding the right quantity is good initial education that leads to wisdom.
- 3     The growth of wisdom is described in discussions on *samma ditthi* (right understanding) the first lane in the Noble Eight-Fold Path.
- 4     Inability to understand the right quantity of food implies a shortfall in wisdom, the key element in the Path.
- 5     The effect on health is one thing, but the effect on the development of the mind is a much more serious thing. This is not much understood.
- 6     Those who understand this little truth early in life, are the lucky ones who manage to keep away or take due control of illnesses like heart disease, blood pressure, diabetes, obesity to mention a few.
- 7     The most valuable training is connected to *Samma Ditthi* (Right Understanding) so vital in the spiritual path and in day-to-day happiness in life.

#### **EXPECTED OUTCOMES**

- 1     Introduction to the idea of right understanding (*samma ditthi*)
- 2     Learning that this adds to wisdom
- 3     Learning discipline at home
- 4     Training in a good health habit

Children like music and they like to sing as best as they could. There are devotional songs in English. Devotional songs can be written to well-known tunes that children can recognise. They need to be trained to discover their talents and achieve happiness.

Songs that are easy for children can be either used in the original form if suitable, or the tune can be used to build devotional songs in English or in another language.

1      Paying homage to the Buddha at the start of a class can be done with a musical rendering using the words:

NAMO TASSA BHAGAVATO, ARAHATO, SAMMA SAMBUDDHASSA

The starting tune of the song PARAMITA BALA PUJITHA by Pundit Amaradeva in Sinhala can be used.

2      Ending of a class can be done by musically saying SADHU three times, the third time being much longer:

SADHU, SADHU, SAADHU

3      A famous lyric and an amended shorter rendering in English are set out below as an illustration of a song with a valuable meaning:

### **THE FULL ORIGINAL LYRIC**

When I was just a little girl  
I asked my mother, what will I be  
Will I be pretty? Will I be rich?  
Here's what she said to me

Qué será, será  
Whatever will be, will be  
The future's not ours to see  
Qué será, será  
What will be, will be

When I grew up and fell in love  
I asked my sweetheart what lies ahead?  
Will we have rainbows day after day?  
Here's what my sweetheart said

Qué será, será  
Whatever will be, will be  
The future's not ours to see  
Qué será, será  
What will be, will be

Now I have children of my own  
They ask their mother, what will I be  
Will I be handsome? Will I be rich?  
I tell them tenderly

Qué será, será  
Whatever will be, will be  
The future's not ours to see  
Qué será, será  
What will be, will be  
Qué será, será

#### **REDUCED AMENDED SHORT VERSION SUITABLE FOR LITTLE CHILDREN**

When I was just a little girl  
I asked my mother, what will I be  
Will I be good? Will I be Happy?  
Here's what she said to me

Qué será, será  
Whatever will be, will be  
The future's not ours to see  
Qué será, será  
What will be, will be

Qué será, será  
Whatever will be, will be  
The future's hard to see

Qué será, será  
What will be, will be

Qué será, será

4 This song can activate the children at required times:

## AN ORIGINAL SONG THAT CHILDREN LOVE TO HEAR AND TO SING

### Do-Re-Mi

Let's start at the very beginning  
A very good place to start  
When you read you begin with - A - B - C  
When you sing you begin with DO - RE - MI  
DO - RE - MI , DO - RE - MI  
The first three notes just happen to be  
DO - RE - MI DO - RE - MI  
DO - RE - MI - FA - SO - LA - TI...  
(Oh let's see if I can make this easier)  
DO - a deer, a female deer  
RE - a drop of golden sun  
MI - a name, I call myself  
FA - a long, long, way to run  
SO - a needle pulling thread  
LA - a note to follow SO  
TI - a drink with jam and bread  
That will bring us back to do...  
DO - RE - MI - FA - SO - LA - TI - DO! - SO - DO!

5 The teacher needs to select tunes that he or she can sing comfortably. Songs from other languages can be chosen by the teacher.

### APPENDIX 02 DANCING AND DRAMA

At least some children like dancing and have the natural capability. Most children enjoy participating in dramas. They need opportunities. It also provides variety in the class.

When dances are chosen, it is good to pay attention to puja (offerings) dances to pay homage to the Buddha.

Putting the foot at the right place, in the right way at the right time, needs a lot of concentration and mindfulness. This needs to be emphasised.

A drama is usually time consuming. A story like *Seri Vanija Jataka*, the story in which a bad trader tried to take away an old neglected golden vessel in exchange for a pack of ornaments for a little child, can be easily separated into a series of little episodes that can be done in short periods.

The story is available on the internet and in books.

The teacher may select other stories, suitable to the culture.

#### APPENDIX 03 STORY TELLING

The following are some of the stories the teacher can tell the children whenever time becomes available.

- 1 The family of Prince Siddhartha
- 2 The three palaces
- 3 A happy and lucky prince

Most of these stories are on the internet.

#### APPENDIX 04 LIST OF DRAWINGS

- |            |            |                                     |
|------------|------------|-------------------------------------|
| Chapter 1  | Drawing 1  | The Buddha                          |
| Chapter 1  | Drawing 2  | Paying homage to the Buddha         |
| Chapter 5  | Drawing 3  | My sweet mother                     |
| Chapter 7  | Drawing 4  | Full colour rainbow                 |
| Chapter 7  | Drawing 5  | Colouring a rainbow as we saw       |
| Chapter 8  | Drawing 6  | That girl is sweeping the floor     |
| Chapter 12 | Drawing 7  | A ball game                         |
| Chapter 13 | Drawing 8  | A monk and a nun                    |
| Chapter 14 | Drawing 9  | Soap bubbles game                   |
| Chapter 17 | Drawing 10 | The teacher with the students       |
| Chapter 19 | Drawing 11 | The doctor and the patient          |
| Chapter 20 | Drawing 12 | The rack on which to keep the shoes |

#### APPENDIX 05 COMMON TEACHING TECHNIQUES

##### ***GENERAL 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 new lesson.



### TEACHING TECHNIQUES

Children need not be under total disciplinary control. They must be allowed to laugh and talk at the appropriate times. The class needs to be peaceful, slow, and participative. Competitions need to be minimal and there need not be winners. Teaching must center around the child.

Attention must be given to the need to do better next time. There is no need to blame children for mistakes and shortcomings as these are natural. Stories of how the students have improved because of the lessons need to be brought out.

Children must enjoy the class, and they must be keen to attend and participate.

### 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 partly designed and based on that theme.

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 the 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 06 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](mailto:infoqsa@gmail.com)

No fees are charged.

References are given for further reading in the subjects taught.

The training courses draw strength from Buddhist educational psychology and philosophy, a subject usually not available in teacher training courses.

Some courses are self-driven though supported by a Buddhist Counsellor.

Teacher training is vital as the books in this series are very different from those used in the past.

## APPENDIX 07 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 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 1 BOOK