

BUDDHA DHAMMA

Grade 3

Teachers' Manual

A production of the
SIDDHARTHA PRIMARY DHAMMA SCHOOL
of the education division of the
Queensland Sangha Association Inc

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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 under preparation and are different in presentation. Essentially these are readers.

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

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

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

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

AUTHOR

30 November 2023

FOREWORD

We live in an era where many around the world are increasingly seeking a deeper knowledge of the Buddha's teaching, the sacred Dhamma, as well as the appropriate methods of meditative practice taught in the Dhamma, with the aim of achieving spiritual and worldly advancement.

In this context, it is imperative that we train the younger generations to carry forth the valuable teachings of Gautama Buddha, not only for the benefit all future generations, but just as importantly, for the happiness and well-being of the individuals themselves. Their blooming, young minds should be enriched with the practical knowledge embodied within the Dhamma.

The training of the younger generations is a dutiful responsibility of the Temples and affiliated Dhamma Schools. The success of this very special task depends upon the appropriate training of teachers, the use of engaging teaching techniques and the availability of suitable teaching material.

Considering the scarcity of all these requisites, it is gratifying to see Mr. Rahubadde Sarath-Chandra, with his vast experience and Dhamma knowledge, has taken steps to help fill the void.

The author and his qualified team have successfully completed a series of Teachers' Manuals for grades 1 to 6. The following benefits are likely to accrue from using these manuals.

1. The basic introductory facts of Buddhism being presented in a simple and practical way, which is interesting and easy to grasp for growing young minds.
2. The opportunity to practise the Buddhist teaching of 'selflessness' in real life from oneself to extended family, friends, non-friends, animals, environment, etc.
3. Assistance in methods of maintaining simple and stress-free physical and mental stability for young children to achieve rewarding results.
4. Explanation of the importance of physical hygiene to lead a happy, healthy life and guidelines to organise correct daily routines while captivating young minds by conversing through various topics, including oral health, cleanliness, balanced diet, comfortable sleep, etc.
5. With a lucid analysis and presentation of deep Dhamma concepts, each chapter aims to keep the discussion interesting, while at the

same time, ingraining Dhamma concepts into daily routines and activities to enhance the child's understanding. Encouraging further investigation and development of their own Dhamma practice is an expected benefit.

6. By utilising aesthetics such as music and dancing, it will make the lessons more interesting and memorable.
7. An impressive presentation of mindfulness, a major topic of conversation today in both the academic field and workplaces, in a series of simple exercises.

Summarising a wide range of sacred aspects of Buddhism in relation to Buddhist philosophy, culture, and traditions to suit young minds is a nearly impossible task that requires extreme concentration and discipline.

The dedicated joint effort of the team has clearly succeeded in their worthy mission.

My best compliments and sincere thanks to the team for designing a very useful and reliable teachers' manual for all Sunday school primary classes.

May they be blessed with courage, strength, power, and vigilance to carry on their great work into the future.

Ven. Kotte Santhindriya Thero
Chief incumbent monk
Yuroke Daham Nikethanaya, Victoria

Chief monk Sweigen Sector- Australia

Justice of Peace - Victoria

INTRODUCTION

This is the third book of a series of six Dhamma books for Grades 1 to 6 of a Dhamma School or an equivalent. The whole concept of this series of Dhamma books for Grades 1 to 6 is unusual, new, and fundamental. This book for Grade 3 aims at disseminating knowledge under Buddhist Culture, Buddha Dhamma, and Buddhist Psychology, through common experiences, art, music, drama, and storytelling as easily understood and enjoyed by children around 7 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 including animals, 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 early in life.

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 taught 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 to all who have contributed in one way or another.

Rahubadde Sarath-Chandra, **Author**

PROJECT TEAM

This book is a production of a project team consisting of Buddhist Counsellors for the Siddhartha Institute of Buddhism, the educational arm of the Queensland Sangha Association Inc, Brisbane, Australia. Some members of the project team are listed here.

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OBJECTIVES

- 1 Developing familiarity with libraries
- 2 Enhancing care and respect
- 3 Appreciation of contents of a library

COMMENCEMENT

The teacher asks the students whether they have seen the library before.

Why do we need a library?

Would you like to see some pictures from books?

POINTS FOR THE LESSON

- 1 Explain a few rules to follow when you visit a library.
- 2 The students walk in single file as usual.
- 3 Get permission from the librarian to see some books
 - Protected books
 - Categories of books
 - Books for children
- 4 The teacher selects a few books containing pictures of temples in various countries, or other pictures.
- 5 The librarian or the teacher explains some pictures.
- 6 The librarian explains how to use the library.
- 7 Avoid making noises.
- 8 Avoid running up and down in the library.
- 9 Avoid carrying candles and lamps to the library

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a lesson to help children to get some familiarity with libraries.
- 2 Children need to learn the value of a library.

- 3 Books must not be spoilt in anyway.
Do not write on the pages of a book
Do not tear off pages
- 4 Books must not be taken away without due permission.
- 5 Some books are very valuable
- 6 Invite questions from the children
- 7 The teacher needs to draw attention to these matters to the extent it suits the age of the child.

EXPECTED OUTCOMES

- 1 Learning to behave in a library
- 2 Appreciating the value of libraries
- 3 Introduction to the protection of libraries
- 4 Being mindful in libraries

OBJECTIVES

- 1 Learning the possibility of moving attention
- 2 Introduction to the skill of moving the mind
- 3 Developing the ability to distinguish one object from another

COMMENCEMENT

Look at this in my hand. Is it a pen? Is it a pencil? Is it something else?

Look at my fist. Can you see any object? Are you still thinking of something else?

POINTS FOR THE LESSON

- 1 The teacher holds and shows a pen in one hand first and later a pencil in the other. It is easier if they have different colours.
- 2 The teacher Shows the right hand only and asks the students to say what is in her right hand.
- 3 Got it correctly? Then close your eyes.
- 4 Open your eyes; ask what is in the left hand.
- 5 Got it correctly?
- 6 Now the teacher shows both hands at the same time.
- 7 Ask the children to see the object in the right-hand only
- 8 What is it?
- 9 Then ask the children to see the object in the left-hand only
- 10 What is it?
- 11 Now ask them to see the right and left in turn slowly. Each time you must think of one object only. You can move the head slightly.
- 12 Now get each student to do this separately.
- 13 When you see one object you must forget the other.

14 Can you do it correctly?

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a simple exercise in moving the mind with the body. It may take time to learn it. That is alright as the thing learnt is of fundamental use.
- 2 The mind has the tendency to stay with a past object. This type of mindfulness helps the mind to leave behind one object and move to another.
- 3 Just as it is difficult to keep the mind on one object, it is equally difficult to move the mind away from an object. The past tends to stay on.
- 4 Initially, there is no need to do the move over too quickly. It can be exhausting. Do it slowly until it become natural.
- 5 By implication this is also practising concentration mindfulness together.
- 6 Forget the pens and pencils, this is a way to learn that you can forget the past and get on to the present. With time we learn this lesson.
- 7 The teacher needs to draw attention to these matters to the extent it suits the age of the child

EXPECTED OUTCOMES

- 1 Ability to distinguish one object from another
- 2 Ability to forget the first object and see the next object
- 3 Developing the skill of moving the mind in general

OBJECTIVES

- 1 Development of concentration and mindfulness
- 2 Enhancement of discipline
- 3 Learning to have fun in failure

COMMENCEMENT

Can you carry a little container of water without spilling it at all?

POINTS FOR THE LESSON

- 1 Show a small container of some sort to the children and get them to handle it.
- 2 The teacher will pour water to each vessel a little below the brim.
- 3 Get each child to hold the container in one hand and stay for a little time without shaking and spilling.
- 4 Ask the children to think of the water in the container and nothing else during the experiment.
- 5 Now, get each one to walk a little keeping an eye on the water.
- 6 If the vessel is dropped or if the water spills badly, a second fill must be given.
- 7 A similar experiment can be conducted using a grape and a spoon.
- 8 Collect the implements when the experiment is completed. Clean the floor.
- 9 Thank all for being mindful.
- 10 Do not allow the children to play with the water or throw water at one another

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a basic training in keeping the mind in one place, the vessel of water. This is concentration or stillness of the mind.

- 2 It is also a training in mindfulness. The mind must stay around the water container, while the child walks. The mind moves with the action.
- 3 Be kind to any children who are nervous. It is alright if some of them do not succeed in this experiment.
- 4 Notice how some will get concerned about the hair and the dress and drop the container or spill the water. That is failure in the concentration.
- 5 There is no need to make the experiment a competition. There is no competition here but simply a training.

EXPECTED OUTCOMES

- 1 Enhanced mindfulness and concentration
- 2 Learning to have fun with failure
- 3 Discipline



OBJECTIVES

- 1 Promoting goodwill
- 2 Learning a method of goodwill (*metta*) meditation
- 3 Helping to set up a circle of protection

COMMENCEMENT¹

- 1 Out of all the people you know, are there a few who are very close to you? Who are they?
- 2 The teacher summarises what the children are saying

POINTS FOR THE LESSON

- 1 For many children, the closest circle consists of the mother, father, brothers and sisters, and grandparents. You can add anyone else you think is close to you.
- 2 That is our first circle of friends and relatives.
- 3 When I say 'first circle' those names and faces must come to your mind.
- 4 Start by thinking "May I be well". After a short time go to the next step.
- 5 "May they be well" is our first wish to each person in the first circle.
- 6 So, sit comfortably and close the eyes very lightly.
- 7 Now, think of everyone in your first circle, as if they are right in front of you, here and now.
- 8 See them one by one in front of you and near you.
- 9 Always wish them well.
- 10 In your mind, keep wishing them well one after the other, for a few minutes.
- 11 When the teacher gives a signal open your eyes and have a rest.
- 12 When the teacher gives a signal start the meditation again.

- 13 Stop when the teacher gives a signal.
- 14 Ask each student to try this meditation before going to sleep.
- 15 Always try to see one person at one time and then the next.
- 16 Do not worry if a small mistake is made.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a basic lesson in extending goodwill (*metta*).
- 2 It is sensible to start with “me” and then proceed to the others in the circle. Otherwise the wish might be half-hearted.
- 3 The teacher can explain that everybody wants to be loved and so do those in the first circle.
- 4 The meditation has two aspects. Firstly there is a re-assurance that you are well. Secondly, the person you see in your mind too, is well.
- 5 It also lays the ground for *metta* to grow in the minds of children, in a general sense.
- 6 The Dhamma says that if you have *metta*, then you get protected from harm.
- 7 Closeness of people in the first circle, reduces the chances of fear coming into the minds of children.
- 8 A close connection among children, relatives and friends is a useful basis for good practice of the Dhamma.
- 9 Overly attachment is not good too, but that can be learnt as the children grow older. Attachment is more valued at this age.

EXPECTED OUTCOMES

- 1 Enhancement of goodwill
- 2 An increase in the feeling of protection
- 3 Softness of mind



OBJECTIVES

- 1 Learning ways to attract good friends
- 2 Building a protection circle around you
- 3 Deriving happiness at a social level

COMMENCEMENT

Do you have good friends?

Would you like to have more good friends?

POINTS FOR THE LESSON

- 1 We need good friends as we cannot live alone. We need good friends.
- 2 When we need help, they are very useful.
- 3 Do you know how you can attract good friends?
- 4 The first thing is to become good to others.
- 5 Be kind to others.
- 6 Help others when they need help. Expect nothing in return.
- 7 Never cause harm to others.
- 8 Share what you have with friends.
- 9 Always wish them well.
- 10 There is no need to run after anyone.
- 11 This way you become a good friend to others.
- 12 Then you begin to attract the best friends.
- 13 Correct yourself if by chance you made mistakes.
- 14 Be happy that now you have good friends. They will stay with you.
- 15 The time taken to find good friends is not of great importance. The result is the important thing.
- 16 Sometimes we lose good friends. That is the way with the world.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 A child must learn that making friends does not mean getting unduly attached to them. Too much of attachment is also not recommended.
- 2 However, having noble friends is the first requirement of a person aiming at enlightenment.
- 3 It is the influence of a noble friend that opens the way to spirituality. It does not come from nothing.
- 4 The appearance of a noble friend right when you need him or her, is likely to be a result of a good kamma from the past.
- 5 Hence what good things you do now, would attract noble friends in the future.
- 6 The opposite is also important. If you get involved with a bad associate, that might end in a disaster. Wisdom and knowledge are useful in making this judgment.
- 7 Questioning your own judgment is a way to wisdom.
- 8 One of the set of factors necessary for one to attain the first stage of enlightenment is noble friendship.

EXPECTED OUTCOMES

- 1 Increased peace of mind
- 2 Greater self-confidence
- 3 Opening the path to mental advancement

OBJECTIVES

- 1 Exploring the connection between dirt and purity
- 2 Examining our own responsibility
- 3 Learning a technique of purifying the mind

COMMENCEMENT

Depending on facilities available, in the Dhamma School, this experiment or a similar experiment can be set up in a suitable place, to illustrate the principle involved. Here we are using mud to discolour water in a jar.

Chemistry teachers might think of using chemicals as a better substitute. With little children, it is wiser not to introduce them to chemicals.

Bring a jar of clear water to the class. Also bring a handful of mud from a mud pool or a cup of clayish sand from an area of soft ground.

Ask the children whether the water in the jar is clear.

They can feel and see the water one by one.

POINTS FOR THE LESSON

- 1 Ask a child to take a teaspoon of mud and slowly put it into the water.
- 2 Is the water clear now?
- 3 The answer is 'No'.
- 4 Ask another child to add one more teaspoon of mud.
- 5 What is happening?
- 6 The more mud that you add the water gets more muddied.
- 7 Now, ask the students how we can get the water clear without moving the jar.
- 8 Did someone say you can put clear water into the jar?
- 9 Try that a little, even to spill the jar.
- 10 Did the water become a little clearer?

- 11 If the experiment continues, the original clarity may return to a great extent.
- 12 Note that some sediment may still remain.
- 13 The teacher will summarise what was done from the beginning.
- 14 Our mind can be clear to begin with.
- 15 The mind too can be muddied by putting dirt from outside.
- 16 Then it needs effort to clear the mind again. Often it does not get fully cleared. That is OK for now.
- 17 They should not try it at home unless the parents participate and help.

ADDITIONAL INFORMATION FOR THE TEACHER

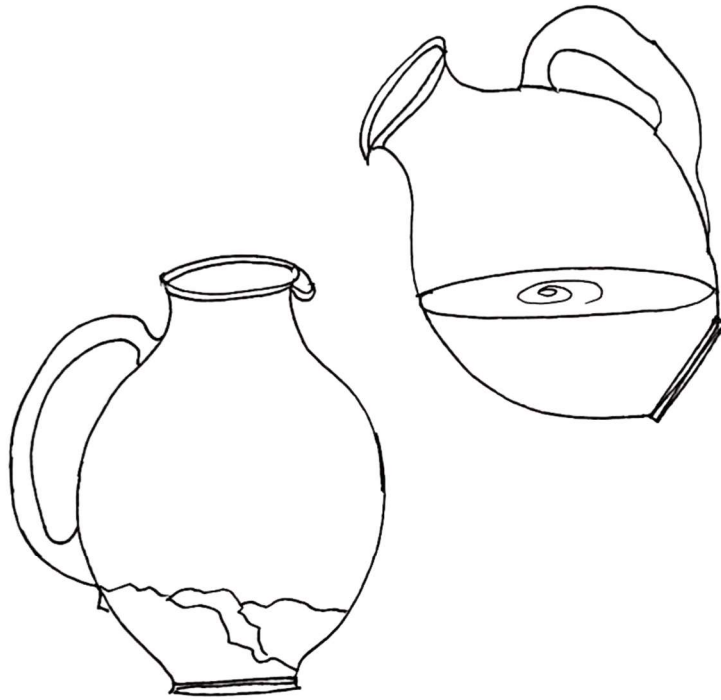
- 1 One of the ways in which bad ideas come into our minds, occurs in talking to people. That does not mean you should stop talking.
- 2 When someone talks to you, you need to listen, and you need to think. Is this something useful or not useful?
- 3 Wise people try to keep their minds clear.
- 4 The Buddha was famous for having a clear mind.
- 5 You need a clear mind to be able to study in school.
- 6 Talk less and think more.
- 7 Never rush into action, just because someone told something to you. Think before you leap.
- 8 Meditation helps to clear the mind.

EXPECTED OUTCOMES

- 1 Learning to observe what comes to the mind
- 2 Learning how to use meditation for clearing the mind
- 3 Ability to observe build-up of dirt in the mind

CHAPTER 06
WATER

A CONTAINER OF MUD AND A JAR OF CLEAR



OBJECTIVES

- 1 Development of concentration and mindfulness
- 2 Learning to be calm
- 3 Increased discipline

COMMENCEMENT

Show the class, two sticks, one long (about 50 cm) and the other short (about 12 cm).

Ask the children whether they can balance the short stick keeping it on the long one.

Keep a drum or a bell ready to play.

POINTS FOR THE LESSON

- 1 Ask a volunteer to stay steady for a little time, and when ready to do the balancing. The others will remain seated and watch.
- 2 Let them take turns.
- 3 When the stick is balanced, make a loud noise with the drum or the bell.
- 4 Did the stick fall?
- 5 If it fell, why did it fall?
- 6 Explain the connection between mindfulness and the balancing of the stick.
- 7 Explain how the sound disturbed the mindfulness.
- 8 Mindfulness helps us to study.
- 9 It is worth getting trained in mindfulness.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is an example in physical stillness and mindfulness working together. It is much harder to do while running or talking.

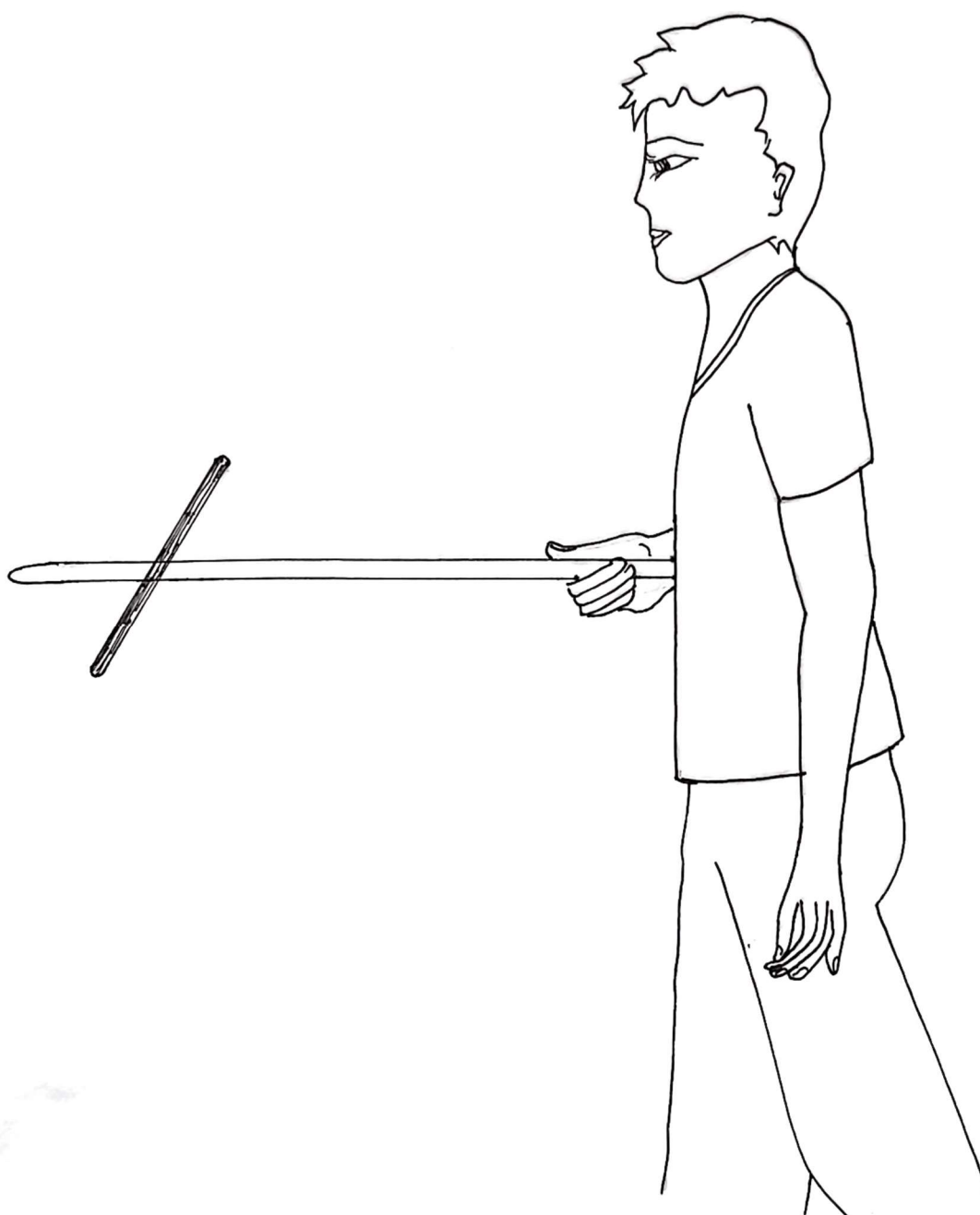
- 2 If a child finds this difficult, it is OK.
- 3 It is good if the teacher can do a demonstration.
- 4 This is a good opportunity for the teacher to talk about balancing things.
- 5 It is wise not to go too far with anything.

EXPECTED OUTCOMES

- 1 Ability to stay steady
- 2 Getting the idea of balancing things
- 3 Advanced mindfulness and concentration
- 4 Noticing how concentration can get disturbed

CHAPTER 07
STICK

A CHILD TRYING TO BALANCE A SHORT STICK ON A LONG



OBJECTIVES

- 1 Challenging the tendency to accumulate
- 2 Understanding the peace resulting from reduction of possessions
- 3 A way of keeping the house clean and pleasant

COMMENCEMENT

Are there things with you that can be discarded, but you still like to hold on to?

Did you ever think as to why you keep these things?

POINTS FOR THE LESSON

- 1 Sometimes we carry things in our bags daily though we do not need to carry them.
- 2 Look at everything you carry daily and see whether all those things need to be carried here and there every day.
- 3 You can decide as to which things you can discard.
- 4 Similarly, when you go home, look at your table and your room and see whether you need to keep all those things for ever. See whether these are not used at all.
- 5 Ask your parents whether anything can be thrown away. Allow the parents to decide what to do if you are not sure.
- 6 When we just keep things that are useless, we cannot pay attention to things that are useful.
- 7 Try to look after the things that are useful.
- 8 Try not to keep things that are not clean.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is an opportunity to see how attached you are to things, even though these might not be of any use.
- 2 When your bag, your table, or your room gets cluttered with things for no reason, you might not be aware of it.

- 3 Time and again, it is worth paying attention to this problem.
- 4 A cluttered room might also cause a cluttering of the mind. That can become a more serious problem. Neatness outside helps to keep the inside also neat.
- 5 We usually carry a heavy bag of useless (and often harmful) memories. That is worse than what you carry in a bag. Examine them whenever you can and discard them because they are not of any use.
- 6 When you want to learn any new things the mind must be clear and able to absorb the new things. So, getting rid of worthless memories is necessary.

EXPECTED OUTCOMES

- 1 A cleaner room and a lighter bag
- 2 Building an attitude of letting go
- 3 Reducing attachments
- 4 Creating a chance for wisdom to grow

OBJECTIVES

- 1 Achieving a step towards economy of time
- 2 An introduction to planning
- 3 A way to achieve good results

COMMENCEMENT

Do you know how you plan to spend the day?

Or do you just do whatever comes to your mind?

What do you think is better?

POINTS FOR THE LESSON

- 1 A routine means a set of things you need to do almost every day, usually one after another.
- 2 Each action comes next to another one, as much as possible.
- 3 Think of a list things you need to do every Monday. The list will probably include:
 - Toilet
 - Brushing the teeth
 - Wash
 - Checking the school bag, lunch pack etc.
 - Breakfast
 - Dressing up
 - Checking bus ticket and money
- 4 It is good to have some order of doing these things. Try to follow the same order. Be a little flexible anyway.
- 5 The same routine will be followed every weekday.
- 6 For Saturday and Sunday, the routine might be slightly different.

- 7 Public holidays would be similar.
- 8 During school holidays, there might be a different routine.
- 9 Be aware of the calendar.
- 10 You save time and avoid mistakes by following a routine.
- 11 The Buddha had a daily routine.
- 12 Routines of children must go with parents' routines.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 A good example to follow is the Buddha, who observed a daily routine and made the best use of his life.
- 2 It is economical to have a daily routine. Resources are not wasted. That leads to success and happiness in daily life.
- 3 Not knowing what to do next, costs a lot of time in choosing things to do. That is not economical.
- 4 Having a routine makes planning easy; changes and adjustments can be done when required.
- 5 Life flows easily with the help of routines.
- 6 As a result, there is less room for anger and regret.
- 7 This paves the way to emancipation.
- 8 Mindfulness is facilitated.
- 9 Routines help us to concentrate on the variables, as other things in life go smoothly with little effort.
- 10 The need for decisions is reduced. The routine looks after a lot of decisions.

EXPECTED OUTCOMES

- 1 Life becomes easy and comfortable
- 2 Develop the ability to use time for worthwhile purposes
- 3 Time for thinking is reduced a lot

OBJECTIVES

- 1 Strengthening the feeling of protection
- 2 Spreading the net for goodwill
- 3 Creating an opportunity to practise goodwill meditation

COMMENCEMENT

Do you remember the first circle we built (in Chapter 4)?

Who were in our first circle?

Help the children to recollect the first circle and the meditation.

POINTS FOR THE LESSON

- 1 Today, we discuss the second circle. Who should be there?
- 2 We can include our distant relatives, friends and other people known to you.
- 3 Close your eyes lightly and think of one person in the second circle.
- 4 Think a little more.
- 5 Now, wish the person good health.
- 6 Then, think of another person that comes to your mind.
- 7 Wish that person good health.
- 8 Continue this goodwill (*metta*) meditation for a few minutes.
- 9 Feel happy that you have succeeded.
- 10 Try this meditation before going to sleep.
- 11 Now, you have a second circle of known people. There is no need to make it a lot bigger. Then it is difficult to do the meditation.
- 14 There is no need to have too many people
- 15 Be sensitive to actual family situations. Some distant relatives might not be living now.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 For this age, for goodwill meditation, this range may be enough.
- 2 Goodwill meditation in radial directions may be too much for them.
- 3 It is sensible to start with “me” and then proceed to the others in the circle. Otherwise, the wish might be half-hearted.
- 4 The teacher can explain that everybody wants to be loved and so do those in the second circle.
- 5 The meditation has two aspects. Firstly, there is a re-assurance that you are well. Secondly, the person you see in your mind too, is well.
- 6 It also lays the ground for *metta* to grow in the minds of children, in a general sense.
- 7 The Dhamma says that if you have *metta*, then you get protected from harm.
- 8 Closeness of people in the first and second circles, reduces the chances of fear coming into the minds of children.
- 9 A close connection among children, relatives and friends is a useful basis for good practice of the Dhamma.
- 10 Overly attachment is not good too. But that can be learnt as the children grow older. Attachment is more valued at this age.

EXPECTED OUTCOMES

- 1 Consolidating your practice of goodwill meditation
- 2 Increasing the circle of protection
- 3 Happiness with people

OBJECTIVES

- 1 Learning a method of making friends out of people you dislike
- 2 Making your friendly circle more effective
- 3 Goodwill meditation at a higher level

COMMENCEMENT

Do you have a lot of people that you like?

Are there or can there be a few you may not like?

Is it possible to extend goodwill to such people?

POINTS FOR THE LESSON

- 1 It is true that sometimes we run into people that we do not like very much.
- 2 The teaching of the Buddha is that we need to show goodwill even to those people we might not like.
- 3 It is not easy to do this, but we must try. We may succeed.
- 4 At least we should be a little kind to them. After all everybody must share this world with us.
- 5 In this lesson we learn a method of showing *metta* (goodwill) to people we might not like.
- 6 Close your eyes and think of someone with whom you might not be happy for some reason.
- 7 Keep thinking of that person.
- 8 Surely, there must be something good about him. We assume so.
- 9 Now, whisper "May this person be well and happy".
- 10 After a few times stop the whisper and think "May this person be well and happy".

- 11 Continue thinking like this for a few minutes until a signal is made by the teacher.
- 12 You did well.
- 13 You can repeat this again when we meet.
- 14 Feel a sense of joy that you did this meditation today. It is not easy at the start.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 Dislike is something in our minds. It does not belong to anyone else.
- 2 Therefore we can throw it away. It is within our power.
- 3 Your dislike must be due to some reason real or not real.
- 4 These things change as everything else. Give it a chance to change.
- 5 People whom we might not like today, can be helpful someday in the future. Who knows?
- 6 A person you think is bad could become good in the future because of your goodwill meditation. These things have happened in the past.
- 7 If you succeed in wishing goodwill to a person you do not like, your mind becomes cleaner and stronger. That is good.
- 8 The Buddha says that *metta* should not have limits.

EXPECTED OUTCOMES

- 1 Extending the circle of friends
- 2 Your mind becomes clean
- 3 Breaking a common barrier

OBJECTIVES

- 1 Getting to know your own body
- 2 Developing concentration with the help of the body
- 3 Training the mind to stay around the body

COMMENCEMENT

From the top of your head to your toes it is your body.

Did you ever think of the different parts of the body?

POINTS FOR THE LESSON

- 1 What is there on the top of my body? Hair.
- 2 What is at the bottom? Toes.
- 3 Can you call out the names of other parts of the body from the top?
- 4 The teacher asks the children to come forward one by one and respond.

Hair	Lips
Skull	Jaws
Brain inside	Teeth
Head	Tongue
Ears	Chin
Face	Neck
Hands	Fingers
Palms	Fingernails
Wrists	
Shoulders	Chest
Back	Ribs
Stomach	Thighs

Lower legs	Feet
Heels	Toes

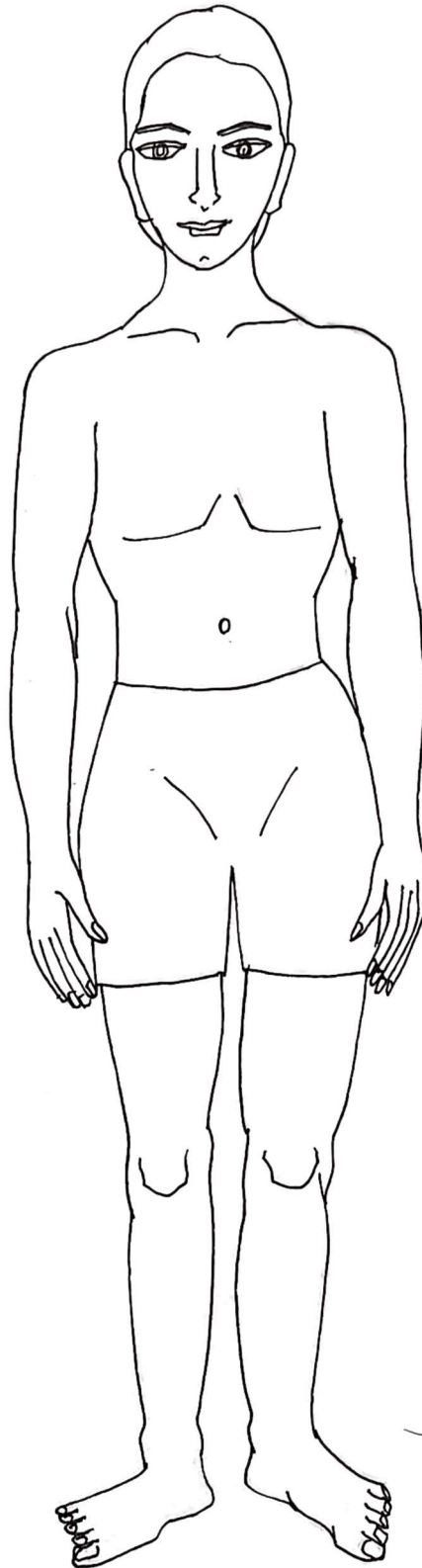
- 5 We need to know the names of each and where these are.
- 6 We need to look after every part of the body. Keep them clean and safe.
- 7 Never use them to cause harm to anyone including insects.
- 8 Never expose them to dangers.
- 9 Learn how to keep the mind around the body
- 10 Learn how to use this ability in meditation.
- 11 Protecting the parts of the body is important.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 The main aim of the lesson is to increase awareness.
- 2 The immediate use of this awareness is keeping out of danger. It adds to the idea of safety and care.
- 3 It promotes health and happiness.
- 4 In a spiritual sense, attention to the body helps to keep the mind in one place, that is around the body.
- 5 Awareness of the parts of the head, prevents banging the head.
- 6 Awareness of the ribs calls for their protection.
- 7 Awareness of feet reminds one about the need for shoes.
- 8 In the opposite way, lack of awareness of parts of the body, exposes a child to risks not worth taking.
- 9 In general body awareness calls for discipline.
- 10 Take care to avoid fearful statements.

EXPECTED OUTCOMES

- 11 Higher level of safety
- 12 Concentration becomes easier



OBJECTIVES

- 1 Drawing attention to creative work
- 2 Promotion of teamwork
- 3 Enhancement of mindfulness with fun

COMMENCEMENT

Do you like flowers? Would you like to grow them?

I will help you to start. Could you help me?

POINTS FOR THE LESSON

- 1 Choose a spot to set up a little garden plot.
- 2 Get someone to prepare a small flower garden.
- 3 Get them to heap up a mound of earth close by to top up the garden.
- 4 Distribute containers among the children, to carry earth and water to the spot. A few light garden implements will be necessary. A pack of flower seeds can be kept ready.
- 5 Appoint leaders as required, to form two groups or three.
- 6 Walk to the spot in formation.
- 7 Start work in consultation with the children.
- 8 Make the garden plot nice and ready for planting.
- 9 If ready plant a few seeds.
- 10 If necessary complete the work next day.
- 11 Visit the little garden next time and see the little plants grow.
- 12 Be joyous about the achievement.
- 13 We grow plants and we do not harm them.
- 14 Our creation is beautiful.
- 15 We must look after it.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 For a start this lesson teaches discipline, teamwork, physical exercise, and the idea of a project with no selfish aims.
- 2 It teaches children to pay attention to creation and not destruction.
- 3 It is a simple form of mindfulness meditation.
- 4 Kindness to plants and trees is promoted.
- 5 It can promote a sense of responsibility.
- 6 It is through projects children learn to respect leadership. They also get a glimpse of management principles.
- 7 It is an opportunity to move away from selfishness. The whole group is more important than the individuals.
- 8 Be happy with nature.

EXPECTED OUTCOMES

- 1 Appreciating creation and beauty
- 2 Introduction to management
- 3 Learning to take responsibility
- 4 Happiness from simple things

OBJECTIVES

- 1 Bathing well and safely
- 2 Creating a simple opportunity to develop mindfulness
- 3 Learning attention to details

COMMENCEMENT

Do you take a body wash or a head bath regularly?

Do you enjoy it?

That is good for health.

POINTS FOR THE LESSON

- 1 When you start a wash, what is the first thing you do?
- 2 Allow the children to say what they want to say.
- 3 Ask the children whether they want to learn the best way.
- 4 *Examine this list of things to do:*
 - Put the lights on.
 - Keep the new clothes ready at the right place
 - Check whether there is enough soap
 - Balance hot and cold water
 - Wash the hands and feet
 - Change to the bathing kit
 - Look for a good towel (may be two) to wipe the body
 - Anything else?
- 5 Depending on facilities available, you can put these into some order.
- 6 Get ready using the corrected order.
- 7 Take the first step and think for a little time.

- 8 Go step by step mindfully without rushing.
- 9 Take care not to burn the skin with too much of hot water.
- 10 When all parts of the body are clean, stop the hot water first. Why?
- 11 Next stop the cold water.
- 12 Never start playing in the bathroom. It is dangerous and it is a waste of time.
- 13 Be aware that the bathroom might be slippery.
- 14 It is good for children to inform a parent before going for a wash or a bath. Often their help is useful.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 Essentially this is a lesson in mindfulness and concentration.
- 2 Most people wash, and bathe carelessly and with no mindfulness. It is dangerous.
- 3 It is good to be slow in the bathroom.
- 4 Knowing the limits of a wash or a bath is helpful in developing wisdom. Right understanding (*samma ditthi*) in the Noble Eight-fold Path is the key to wisdom. This is not taken from any scriptures but surmised by the author in conformity with scriptures. For example, some apply soap many times for no reason. Others stay in the bathroom for too long. Some use it as a place for singing practice. Limits must be observed.
- 5 There needs to be a washing routine. That helps to observe limits and at the same time stay mindful.
- 6 Initially things might be slow but with practice one can wash or bathe faster with mindfulness.

EXPECTED OUTCOMES

- 1 Safety
- 2 Enhancement of mindfulness
- 3 Happiness in simple things

OBJECTIVES

- 1 Illustrate the variability of human emotions
- 2 Demonstrate the possibility of recovery from a bad emotion
- 3 Learning a technique of helping another in difficulty
- 4 Learning a practical technique of showing kindness

COMMENCEMENT

At times do you see a person sad or upset?

Has that happened to you before?

Did you feel a little helpless at that time?

POINTS FOR THE LESSON

- 1 All of us go through bad times. Then, we get out of it.
- 2 We get out of bad times, with the help of others.
- 3 So, when others are going through a bad experience, we must help them, in whatever way can.
- 4 How do you know that someone is in a bad situation?
Shedding tears
Sobbing
Not talking
Staying alone
Hiding away
And so on
- 5 You can try to help such a person by getting close to them and softly touching the person.
- 6 A suggestion 'not to worry' may work.
- 7 If amenable hold a hand. Say a few words softly.

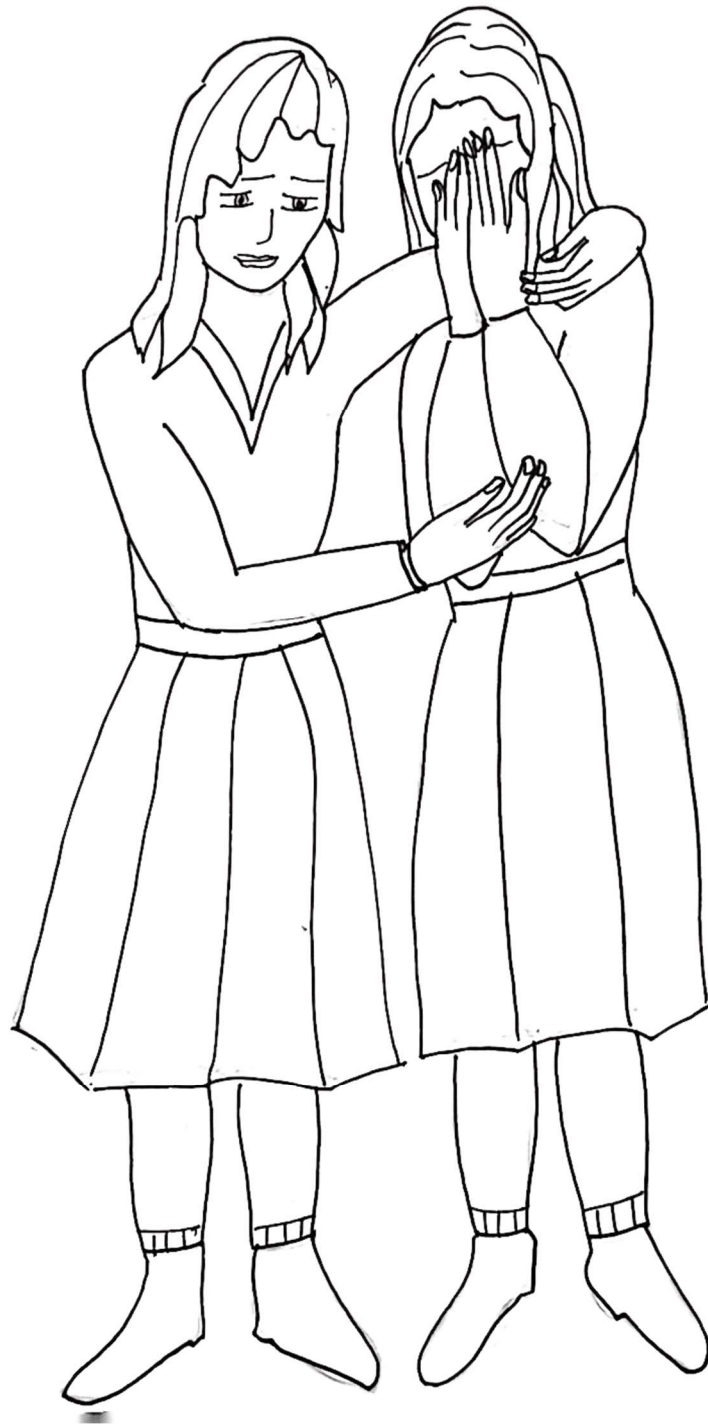
- 8 Stay on until the person can smile.
- 9 Tell the teacher or a parent or some other adult, that the person is now alright.
- 10 Do not leave the person alone.
- 11 Try to move attention to something interesting.
- 12 The teacher can participate in the recovery effort.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a practice of goodwill (*metta*) meditation. It is extending kindness and compassion to someone in difficulty.
- 2 It helps to give a re-assurance to the person in trouble. It gives the person a feeling that there are others in sympathy and that one is not there alone.
- 3 Even if the person had done something wrong or foolish, it is not an excuse to let the person suffer.
- 4 My goodwill helps to calm the mind of another.
- 5 Children get disturbed for little things and the practice of this type of compassion helps them to reduce the unhappiness caused by disturbances.
- 6 Kindness creates friendships.
- 7 Emotions are atoned by compassion
- 8 Avoid bringing up other issues when a person is getting calmed after a disturbance.
- 9 At the end of the class the teacher needs to give a re-assurance to the person was in difficulty.

EXPECTED OUTCOMES

- 1 An introduction to basic Buddhist chaplaincy
- 2 Ability to be sensitive to others without getting emotional
- 3 Practising kindness



OBJECTIVES

- 1 Wide extension of goodwill
- 2 Help reduce the gap between me and the world
- 3 Achieve comfortable self-confidence

COMMENCEMENT

Think of all the people in the world. Can you see them?

You cannot see them but you can think of them.

POINTS FOR THE LESSON

- 1 Close your eyes very lightly. Wish yourself well for a few minutes.
- 2 Watch who comes to your mind. It does not matter who it is. Wish the person like this:
“May you be well”, as many times as possible.
- 3 Then another comes to your mind. Wish the person the same way:
“May you be well”, as many times as possible.
- 4 Keep repeating the meditation, until the teacher gives a signal.
- 5 Take a rest and discuss the experience.
- 6 Repeat the process.
- 7 Explain the benefits of this meditation.
Good health
Calm
Becoming dear to all
Life becomes easy and happy
Fears go away
- 8 Repeat this meditation whenever you get a chance.

- 9 Be joyous about what you did today.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a general practice of goodwill (*metta*) meditation.
- 2 It helps to reduce any feelings of dislike.
- 3 Likes and dislikes are the cause of unhappiness.
- 4 Goodwill meditation also helps to calm the mind.
- 5 Children get disturbed for little things and the practice of this type of meditation helps them to reduce the unhappiness caused by disturbances, because of the power of the meditation, recommended by the Buddha.
- 6 Goodwill meditation must not be thought of too lightly. The scriptures say that one can reach the third stage of enlightenment through *metta* meditation.
- 7 You can do it anywhere, at any time.

EXPECTED OUTCOMES

- 1 A high level of re-assurance
- 2 Increased peace of mind
- 3 Advanced meditative capability

OBJECTIVES

- 1 An introduction to the idea of gratitude
- 2 Understanding our duty to look after existing things
- 3 Relating to the people who were here before us
- 4 Extension of the feeling of kindness

COMMENCEMENT

Who gave you this city? The people who lived before us.

We need to be grateful to them. They must have worked hard to build this city.

How did you get a beautiful temple like this? Some people (maybe not known to you) had built it for everybody.

We need to feel grateful to them

POINTS FOR THE LESSON

- 1 Who gives you food and clothes? Your parents give them to you.
- 2 So, you must be grateful to them.
- 3 That is you need to do something in return.
- 4 You cannot give them food and clothes, but there are other ways in which you can show gratitude.
- 5 You can do a little work at home, keep the home tidy, and so on.
- 6 You can also be obedient, be respectful to parents, and so on.
- 7 There are many ways of showing gratitude, right from today.
- 8 If you keep bothering the parents all the time for things, then that is not showing gratitude.
- 9 Gratitude is another way of being kind to those who helped you.
- 10 Remember there are many others who help you, like teachers, relatives, neighbours, and friends. Have a feeling gratitude.
- 11 Gratitude might be owed to people whom we do not know at all.

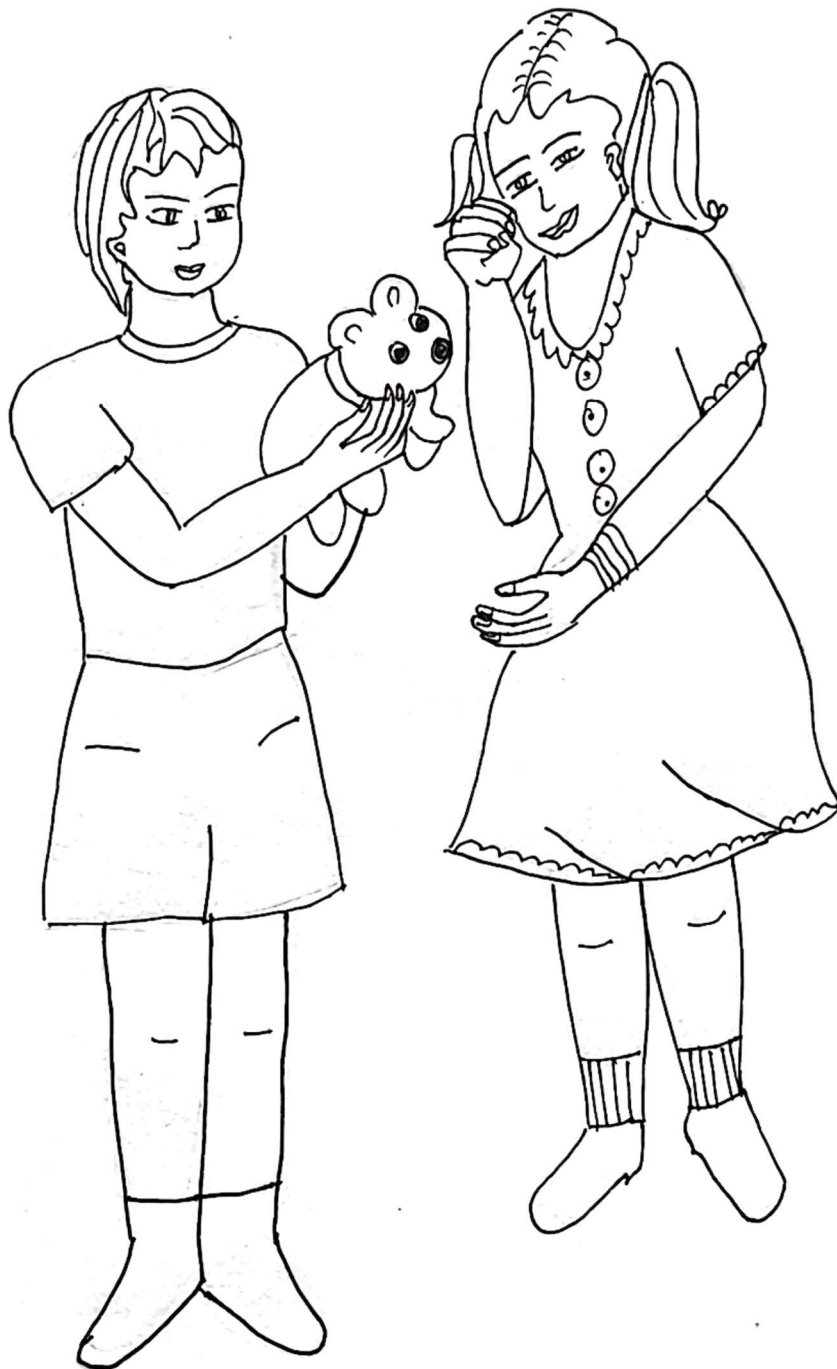
ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is also an extended form of goodwill, though based on help received.
- 2 In a way it is the performance of a duty, now or later.
- 3 Ungrateful people are not respected in society.
- 4 Lack of gratitude is very close to being wicked.
- 5 One way in which children show gratitude to parents is to look after them in their old age. That takes time.
- 6 In general, we need to be grateful to all the people who lived before, who worked hard to enable us to live happily. Someone has made sacrifices and we must remember that.

For example, think of the schools and universities, and other training institutions, that we are using today. We did not build any of those.
- 7 It is a good thing to admire and appreciate those who built them for us.
- 8 The same applies to religious places, and public constructions and facilities.

EXPECTED OUTCOMES

- 1 Interest in protecting the environment
- 2 Confirmation of obligation to look after things
- 3 Feeling to look after things, as against neglect and abandonment



OBJECTIVES

- 1 Taking the idea of safety to a higher level
- 2 Application of mindfulness in daily life
- 3 Discipline on the roads

COMMENCEMENT

Do you sometimes have to walk along public roads?

Do you need to walk with other children?

You need to take special care.

POINTS FOR THE LESSON

- 1 Most public roads have footpaths on either side. If there are no footpaths, you need to work out solution to the problems that arise, with the help of parents and teachers.
- 2 It would be helpful to see the line drawing following this lesson. Or you can follow the diagram below of a cross section of the road and the footpaths.
- 3

AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
AAA	BBB	RRRRRRRRRRRRRRRRRRRRRRRRRRRR	CCC	DDD
- 4 The middle portion is where vehicles run up and down.
- 5 AAA BBB is the footpath; CCC DDD are also footpaths.
- 6 Going forward, I walk along AAA, and not BBB.
- 7 Coming back I will walk on DDD, and not on CCC.
- 8 BBB and CCC are too close to the road. They may not be safe.

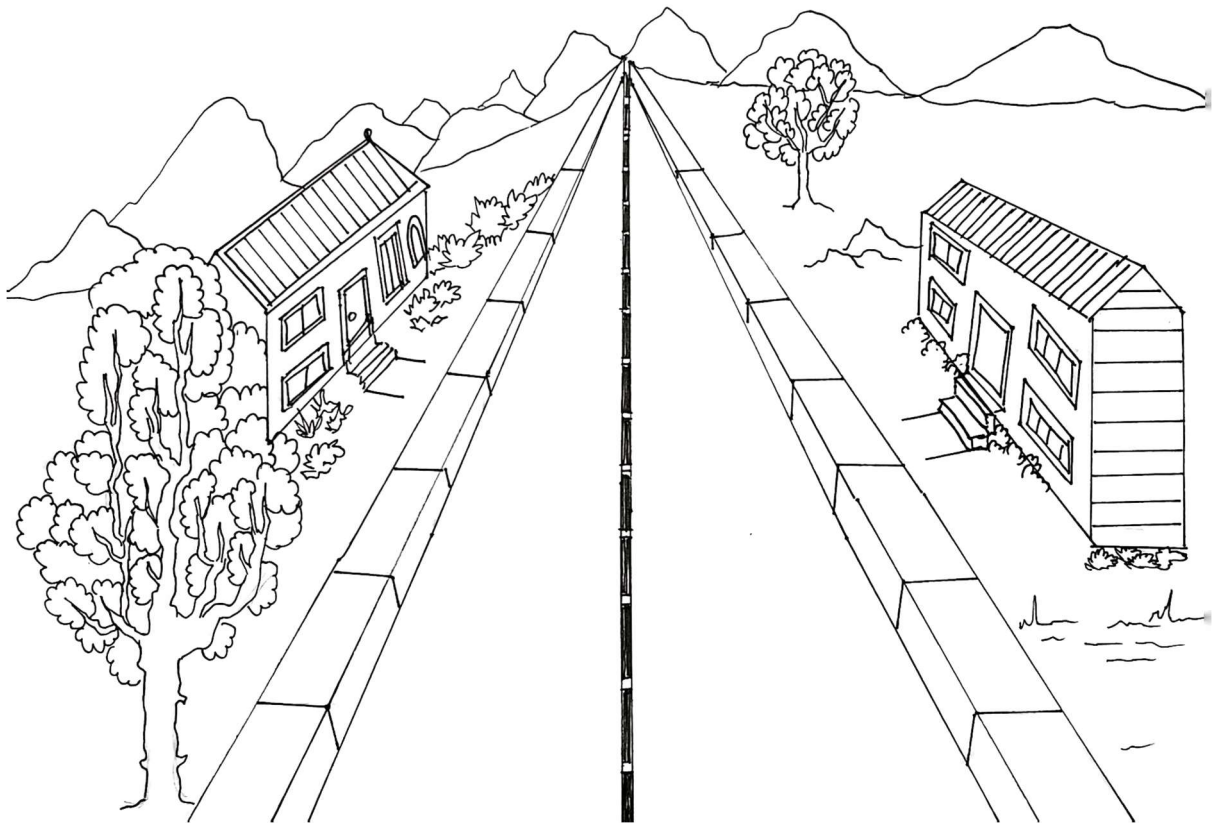
- 9 If there is a group, it is safer to go in single file, one after the other.
- 10 Never run or play on the footpath.
- 11 If there is an internal road in the temple premises, it would be easy to explain this discipline. The teacher must ensure the safety of children.
- 12 A child can talk to the parents about difficulties confronted.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is an effective practice of mindfulness (*sati*) in real life.
- 2 It is helpful to build up the idea of safety.
- 3 Walking mindfully is the essence of the lesson. Being aware of the safe path is the basis. Being aware of traffic going by is also important.
- 4 When you are walking, try to keep other things out of the mind.
Talk little while walking
Never engage in debates
Do not play even for a minute
Do not focus on things that are around
Do not throw things around
Do not pay much attention to birds (maybe except big magpies)
- 5 Discipline is always good. On the road, it is particularly good.

EXPECTED OUTCOMES

- 1 Increased safety on the roads
- 2 Ability to apply mindfulness in real situations
- 3 Discipline



OBJECTIVES

- 1 Learning to keep safe at school
- 2 Discipline in a controlled environment
- 3 Practise orderliness in the school
- 4 Gather knowledge about the school and the organisation

COMMENCEMENT

Do you like your school?

Do you have brothers or sisters in the same school?

Do any of them walk with you to the school?

What is the name of the school?

POINTS FOR THE LESSON

- 1 Do you have a gate from which you enter the school in the morning?
- 2 Do you leave the school in the afternoon through the same gate or a different gate?
- 3 Do you move from one building to another at different times?
- 4 Does the bell ring when a class-period is finished?
- 5 Do you know the assembly hall?
- 6 Do you know the area in which you can play when you are free?
- 7 Do you know where to drink water?
- 8 Are there some toilets you are expected to use?
- 9 Do you know the teachers' room where you can talk to a teacher?
- 10 Do you know the offices of the principal and the registrar?
- 11 Do not crowd around or outside the gates, as it is not safe or polite.
- 12 Show respect to your teacher and other teachers.
- 13 Be obedient to teachers and follow the bells and songs.

- 14 Keep the place clean and use the rubbish bins. Do not throw things around (cans, toffee wrappers, lunch boxes and so on).
- 15 Keep the umbrella and the raincoat at the assigned place.
- 16 Listen carefully to announcements.
- 17 Obey the directions given by the traffic lady when you step on to the road.
- 18 Get into your car always from the safe side.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 What is emphasised here is the need for discipline, and the fact that discipline provides safety.
- 2 Indirectly it promotes recognition of patterns.
- 3 Conforming to a pattern is seen as an advantage.
- 4 Disruptive and chaotic behaviour is seen as bad behaviour.
- 5 Children must learn to work in groups according to a set of rules.
- 6 Discipline is the first aspect of seeking happiness in daily life and in seeking the spiritual path. The set is discipline (*sila*), meditation (*bhavana*) and wisdom (*panna*).
- 7 This set must be cultivated from a very young age. It is difficult to grow these as adults. Training at an early age gives lasting results.
- 8 Simple approaches to meditation and wisdom are discussed in other chapters. Each aspect helps the other two.

EXPECTED OUTCOMES

- 1 Recognition of patterns
- 2 Happiness in the school
- 3 Safety in the school

OBJECTIVES

- 1 Improvement in health of teeth
- 2 Development of mindfulness
- 3 Discipline

COMMENCEMENT

How do my teeth help me? Eating, smiling, what else?

I need to keep my teeth healthy.

POINTS FOR THE LESSON

- 1 Many of you have the set of teeth that were there at birth.
- 2 As you grow old, these teeth fall and are replaced by new teeth.
- 3 We need to protect those teeth for life, may be for 100 years.
- 4 If we do not care about the teeth, they may become weak, they may develop holes, collect hardened dirt, and may need to be removed. There are many elderly people who still have strong, clean, and tidy original teeth.
- 5 Good teeth mean good health for the entire body. So, teeth need close attention and mindfulness.
- 6 How do teeth become bad? There are some of the ways.
Eating sweets the whole time
Drinking hot fluids without care
Not drinking water after eating and not washing the mouth
Eating very sour or acidic food and not drinking enough water
Not brushing the teeth correctly
Trying to eat nuts that are too hard to bite
- 8 Think clearly of what you are about to eat.
- 9 Think of probable consequences.

- 10 Take action to reduce damage.
- 11 Ask a parent to examine the teeth. Check for plaque.
- 12 Visit a dentist when necessary (or regularly).
- 13 Do not hide from your parents when there is a tooth ache.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is an effective type of meditation, that helps to develop mindfulness (*sati*).
- 2 Every time you feel like eating, you need to think.
- 3 You need to think of water after eating anything.
- 4 Be mindful when brushing teeth. Just moving the brush here and there without thinking of the action, is useless.
- 5 There is a protective enamel on each tooth. Brushing too hard is not recommended.
- 6 Extremely sour and acidic food may damage the natural protection of the teeth.
- 7 Never bite too hard; a tooth may get broken.
- 8 Make sure that you keep the mouth as clean as practically possible.
- 9 There is no need to get nervous about this. Just be a reasonable person.

EXPECTED OUTCOMES

- 1 Rise in mindfulness
- 2 Awareness of health practices

OBJECTIVES

- 1 Improvement of health
- 2 Discipline
- 3 A good routine

COMMENCEMENT

Do you think that you slept well last night?

Hope you do not feel sleepy now.

Do you think sleeping is important? Why?

POINTS FOR THE LESSON

- 1 Tell me a few reasons why you need to sleep.
The body needs rest every now and then
We get tired working during the day
It is hard to keep awake the whole time
Like a car, the body also needs time to repair
Lying down is very comfortable
- 2 Good sleeping depends on following a pattern in time. What is the pattern you follow?
- 3 The parents tell you the best pattern to sleep. Go to sleep at the correct time.
- 4 If you do not go to sleep at the right time, sleeping becomes difficult.
- 5 We might then wake up at the wrong time. That can be very annoying and make life harder to parents.
- 6 Sleeping patterns are disturbed, when you insist on seeing something on iPad, watching television, or listening to music for too long.
- 7 You always have time tomorrow.

- 8 Not eating at the correct time is another reason why you cannot start sleeping at the correct time.
- 9 Sleeping well is necessary for good health.
- 10 Dreams do not disturb you if you sleep correctly.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 Regular washing of the body and bathing is good for sleeping.
- 2 Exercise and play are important.
- 3 Parents must keep the children out of their disputes and arguments.
- 4 Children must not be in hearing distance when parents are discussing major problems or hardships that they are going through. Children who cannot understand these things tend to get involved in worrying. They fear what might happen to them, if one thing or another happens.
- 6 A simple ritual before going to sleep would be helpful.
- 7 Goodwill meditation before going to sleep is recommended.

EXPECTED OUTCOMES

- 1 Improved sleeping
- 2 It becomes easy to wake up
- 3 A feeling of freshness in the morning



OBJECTIVES

- 1 Understanding the main purposes of playing games
- 2 Limiting participation in games
- 3 Learning to enjoy whether you win or lose

COMMENCEMENT

Do you like playing games?

What are the games you like?

Do you always yearn to win?

POINTS FOR THE LESSON

- 1 What are the uses of playing games?
 - Exercise the body
 - Enjoyment
 - Make friends
 - Exercise the mind
 - Win
 - Show off
- 2 What are the best uses of playing games?
- 3 What do you do when you lose?
 - Feel sad
 - Feel bad
 - Get angry with yourself and others
 - Become impatient
- 4 Can you always win?
- 5 When you win, think of the feelings of the other.

- 6 It is fun whether you win or lose. Think like that.
- 7 Games are there not for winning or losing
- 8 When you lose never get upset
- 9 It is mean to get angry at a loss.
- 10 Learn to think of the general fun of everyone.
- 11 Learn to think of the exercise for the body. It is necessary for health.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 According to the teachings of the Buddha, when you win, you need to stay humble, and show respect to the other person or group. They can win next time.
- 2 In most situations in real life, we either win or lose. We need to learn how to accept that.
- 3 We just cannot expect to win every time. That rarely happens.
- 4 The problem is not with the loss, but with our habit of thinking of it over and over again. Just forget it.
- 5 Learning to accept a defeat, helps a person to get over bad situations gracefully.
- 6 Too much of celebration of a win is silly. It is meaningless.
- 7 When you jump up too much, the next thing to expect is to fall down badly.
- 8 Thinking that you are the best all the time is absolutely foolish.

EXPECTED OUTCOMES

- 1 Learning to take a loss gracefully
- 2 Developing the capacity to separate emotions from exercise
- 3 Enhanced happiness

OBJECTIVES

- 1 Safety
- 2 Discipline
- 3 Application of mindfulness
- 4 Tolerance

COMMENCEMENT

Do you sometimes go on trips with your parents?

Are you in the habit of disturbing the driver, every now and then?

Or is a sibling doing that?

POINTS FOR THE LESSON

- 1 Children need to learn the discipline necessary when travelling in a motor vehicle. This is for their own development, safety, and discipline. Many young children are not aware of this.
- 2 When a vehicle is on the road, always get in and out on the left side making sure that the vehicle is not moving. Be mindful.
- 3 When you get in make sure that the doors are closed and locked by a parent. Be mindful.
- 4 Never rush with these. Check attentively and slowly.
- 5 Older siblings must keep an eye on the younger ones.
- 6 Be generous and do not fight to sit at this window or the other. The number of windows is limited.
- 7 Be mindful to wipe your hands if you are eating or drinking, before you touch the seats and other parts of the vehicle. Use a waste bag and do not clutter the vehicle with toffee wrappers, tissues, and bottles.
- 8 Never put your head or hands out of the windows. Be aware of other vehicles passing by. Be mindful.
- 9 Before talking to the driver, please get excused.

- 10 Avoid talking to the driver and reduce questions as much as possible. Do not disturb the driver. It is for your own safety. Be mindful.
- 11 Learn to be tolerant with heat and cold. It is hard to control these things fully.
- 12 Do not cause arguments and quarrels while moving.
- 13 Do not make too much noise. The driver must be able to hear.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a multi-pronged practice of the Dhamma.
- 2 Firstly, it gives children a basic idea of discipline in a vehicle.
- 3 Secondly, the idea of respect is pursued.
- 4 Thirdly, it teaches how to pay attention to detail.
- 5 Fourthly, it is a way of developing mindfulness.
- 6 You would be travelling somewhere for happiness. If you are not mindful and disciplined, then you are asking for sadness. Which would you prefer?
- 7 These may be little things, but they can go a long way.
- 8 Happiness does not come in truckloads. Happiness is built on small things like these.
- 9 If a journey in a car is not peaceful, safe and enjoyable to all, know that something is going wrong.

EXPECTED OUTCOMES

- 1 Peace, fun and enjoyment
- 2 Advanced mindfulness
- 3 Safety

OBJECTIVES

- 1 Health
- 2 Discipline
- 3 Mindfulness practice
- 4 Fairness by the parents

COMMENCEMENT

Have you got used to junk food?

Every time you are in the car do you want to go into drive-in to eat whatever is advertised there?

POINTS FOR THE LESSON

- 1 Do not be foolish in running after certain unhealthy types of food. This is a poor habit.
- 2 Food businesses try to make money by advertising all types of food and drinks popular among children. Be careful in choosing food like this.
- 3 Eat only what is nutritious. Sugar, salt, and oil are not to be taken in large quantities. They can cause damage to the body now or later in life.
- 4 Fizzy drinks contain vast amounts of sugar.
- 5 Sweet things all the time firstly affect the teeth and then health.
- 6 Oil might add to weight and as a result affect our health.
- 7 Be mindful of the type of things you eat and drink. Do not get carried over by advertisements. Stop bothering your parents unfairly.
- 8 Think before you eat or drink.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a lesson to help children to become aware of health needs.
- 2 There is no need to do what some others do.

- 3 It is foolish to be carried away by commercial advertisements. Business people want to make money. They have less interest in the welfare of others.
- 4 If you put on too much weight or becomes sick, a business does come to your help.
- 5 This lesson aims at raising the level of wisdom, by thinking about the suitability of food before eating. It conforms to the idea behind right thought (*samma ditthi*) in the noble eight-fold path.
- 6 Every time you stop and think of what you are about to do, it promotes mindfulness.
- 7 Even if you get tempted to eat the wrong thing, at least you are mindful of the mistake you are making.
- 8 Think before you leap is a well-known saying.
- 9 Encourage children to appreciate the value of the food that parents make for them.
- 10 The last thing you want is to look down on home-made food.

EXPECTED OUTCOMES

- 1 Development of wisdom
- 2 Discipline
- 3 Application of mindfulness

OBJECTIVES

- 1 Appreciating generosity
- 2 Happiness in giving

COMMENCEMENT

Do you think animals share food?

What do animals do when another animal gets close to the food?

Is that behaviour mean or noble?

POINTS FOR THE LESSON

- 1 When mum serves food on the table, are you in the habit of grabbing everything you like, before a sibling can get at it?
- 2 If you did so before, it is not nice to do so.
- 3 Everyone needs food, and we need to be fair by all.
- 4 Sharing things we have is noble. Try to be always noble. Noble people look beautiful.
- 5 There are other things we need to share at home.
Sharing time on the iPad
Sharing time on television
Sharing time on the bicycle
Sharing time on other things
- 6 For everyone in the house to have separate things is too costly and impossible. Do not harass your parents by asking for too many things. That is very unkind of you.
- 7 It is mean to be selfish. It is noble to share what you have.
- 8 When you learn to share, there is no need to feel sad when giving something to another. You can feel happy that you are being kind.

- 9 Look at the face of a sibling who weeps when denied possession of something. It is a sorry sight to see. Giving must be looked at as an enjoyable and nice thing. Give something and feel happy.
- 10 If you are keen to have something, ask peacefully and kindly. Even if they do not give you what you ask for, learn to say, “that is OK”.
- 11 A happy home is much better than a weeping home for all of us.

ADDITIONAL INFORMATION FOR THE TEACHER

- 1 The essence of this lesson is the development of generosity. Nothing good will come where there is no generosity, no giving, and no sharing.
- 2 Sharing also creates a sense of discipline.
- 3 Without generosity (*dana*), and discipline (*sila*), the mind cannot become still (*samadhi*). This is the basis of Buddhist practice. After that only, there is any possibility of developing insight. Emancipation arises from insight.
- 4 Sharing is not just a matter of economics. It leads to spirituality, right now, not when you get too old. The younger one is, the better it is.
- 5 Encourage parents to train children in this way.
- 6 The recognition of the pattern of generosity, discipline, and stillness (GDS) is a skill that children need to cultivate from a young age.
- 7 This skill is bound to help children to learn Languages, Mathematics, Information Technology, Engineering, Medicine, Crafts, Trades and so on later in life.

EXPECTED OUTCOMES

- 1 Enjoying the beauty of practising generosity
- 2 Ability to connect giving, goodwill, and kindness
- 3 Non-attachment

APPENDIX 01 SONGS AND MUSIC

Teachers may choose songs in English or in any other language appropriate to the group. Preference must be given to songs that are meaningful in the context of Buddhism.

1 As in the Grade 1 book a class can start with the musical recitation of the following line:

NAMO TASSA BHAGAVATO, ARAHATO, SAMMA SAMBUDDHASSA

2 Similarly a class can end with the echo of SADHU, SADHU and SAADHU

3 There are very meaningful songs in all languages.

APPENDIX 02 DANCING AND DRAMA

Dances for this age must be simple and short. If a song is too long, the teacher can choose a single verse to create a dance.

Steps in a dance, body movements need concentration. Keeping to the beat requires mindfulness.

These must be kept in mind in training.

It is advantageous to ensure a simple Dhamma concept behind every performance.

APPENDIX 03 STORY TELLING

STORIES FROM THE CHILDHOOD OF PRINCE SIDDHARTHA

APPENDIX 04 LIST OF LINE DRAWINGS

CHAPTER 03	DRAWING 1	Children carrying water in small vessels
CHAPTER 04	DRAWING 2	The first circle around me
CHAPTER 06	DRAWING 3	A container of mud and a jar of clear water
CHAPTER 07	DRAWING 4	A child trying to balance a short stick on a long stick
CHAPTER 12	DRAWING 5	The human body
CHAPTER 18	DRAWING 6	A major road showing footpaths on either side

APPENDIX 05

COMMON TEACHING TECHNIQUES

GENERAL GUIDELINES FOR TEACHERSCOMMENCEMENT 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

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.

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 Vidyalandara 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. See Note to Readers on page 2.

THE END OF THE GRADE 3 BOOK