

# BUDDHA DHAMMA

## Grade 6

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# **BUDDHA DHAMMA**

## **Grade 6**

A production of the  
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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 different in presentation. Essentially, they are readers. They are oriented towards the practice of the Buddha 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 and the leading author can be contacted via email [infoqsa@gmail.com](mailto:infoqsa@gmail.com).

## PROJECT TEAM

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

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## FOREWORD

We live in a world that is rapidly growing in knowledge and technology. The young generation grow up in this fast-paced world. Their minds are constantly exposed to new information. Though it has its benefits, it creates a tense, demanding environment. Teaching them mindfulness helps them to pace their thoughts and bring focus.

The teachings of the Buddha are helpful for their entire wellbeing. Specially, the mind centred practices such as mindfulness and meditation on loving kindness. These are beneficial for them to grow as wise, virtuous individuals and to be responsible and productive citizens in the future.

Traditionally we discipline our children by saying “no”. For example, “no running in the temple,” “no shouting”, “don’t create a mess”. By starting with “no” we send negative messages through to them. Instead of such methods, we can educate our children through the teachings of the buddha. The teachings explain why certain behaviours are not acceptable in certain environments and how some behaviours can be harmful to oneself and others. Teaching methods of this nature are more effective and productive.

The Dhamma school teachers and also parents who make an effort to teach Buddhism to their children face numerous challenges and difficulties due to lack of well-developed, practical and user-friendly teaching materials.

This book series focuses on the principles of Buddhism. It is a step-by-step process to help train the mind to live in the moment. This is explained in a simple and fun way that can be embraced by the children.

We are grateful to Mr Rahubadde Sarath-Chandra and the team for compiling this book series. They have focused on the teachings of the Dhamma laid out in a simplified manner. They have outlined instructions for the teachers so that the message can be delivered consistently across the educational institutions.

May the triple gem bless you

Venerable Kottukachchiye Pannasiri Thero  
Gold Coast Buddhist Vihara  
Advancetown, Queensland

## INTRODUCTION

This book is intended for use by those who are teaching Buddhism in year 6, in public or private schools, Dhamma schools, and students at these levels.

My thanks are due to the contributors, Doug Laver, Deirdre Lin, and all the editors in the team. I appreciate all who have rendered valuable services as teachers of Buddhism.

The books for grades 1,2 and 3 are written as manuals for teachers. The books for grades 4, 5 and 6 are written as readers, oriented towards the practice of the Buddha Dhamma.

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

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

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

Rahubadde Sarath-Chandra  
Author

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

## CHAPTER 01     GREAT SCIENTISTS AND ENGINEERS

### **OBJECTIVES AND EXPETED OUTCOMES**

- 1     To showcase the high level of psychic powers that some scientists and engineers possessed.
- 2     To give confidence to children that they could do great things in the future if they developed psychic powers.
- 3     Psychic powers are taught in Buddhism, and these are very useful in spiritual development.
- 4     Psychic powers are equally useful in worldly attainments. Many great people in the world do possess these powers.

### **POINTS FOR THE LESSON**

Discuss a few major projects that we can see around us that are incredibly great.

A few discoveries too can be mentioned.

Some examples are here:

- 1     Discovery of electricity
- 2     Discovery of the light bulb, and so many electric devices
- 3     Demonstration of the electric dynamo
- 4     Discovery of DNA and human genes
- 5     Discovery of the wheel
- 6     The idea of numbers and the meaning of zero
- 7     Astronomy and space travel
- 8     Air travel
- 9     The steam engine and the internal combustion engine
- 10    The massive bridges built in many countries
- 11    Computers, Information technology and artificial intelligence (AI)

These can be attributed to apparently ordinary people. They had certain valuable abilities and skills. According to Buddhism one set of these abilities is the four psychic powers. Probably we all have these powers, but these might not be fully developed.

Whether you are pursuing success in a worldly sense or whether you are looking for spiritual attainments, these are vitally important.

**CHAPTER 01**      **A scientist in the laboratory**

## CHAPTER 02

## INTEREST-THE FIRST PSYCHIC POWER

**OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Understanding the founding of progress in any venture.
- 2 Observing the usefulness of motivation.
- 3 Learning a simple technique to help in studies

**INFORMATION FOR THE LESSON**

- 1 The four bases of psychic power are (1) interest, election or desire, (2) strong commitment, (3) energy, and effort, and (4) investigativeness or ability to review. In Pali these are *canda*, *citta*, *viriya* and *vimamsa*. In simpler language, these can also be called key mental powers.
- 2 When an action is called for, Interest or election means that the intended action needs to be chosen, desired and wanted in the first place. Even a strong interest can be suggested. For example, if a student needs to study, first of all, there must be an election do so, an interest to study. That generates a psychic power. Without that, nothing can happen.
- 3 The Pali term *canda* means election. When there are many things that can be done, a person elects to do one thing. It is an *Iddhipada* or psychic power because it gives a special power to the mind to commence action.
- 4 We may have all kinds of ideas to do this and that, but often we keep dreaming about all these and that continues for ever. When that happens, we need to review recent actions, and try to understand why nothing is happening. The review should highlight that the essential factor interest is missing.
- 5 One might argue that interest was always there. It might be that it was vague, and that you were not genuine or serious about it. The moment you realise the value of what you are about to do, the moment you get motivated, then the psychic factor of interest starts working.

6 This is evident in studies in school and more so in tertiary studies. At the tertiary level there is less prompting by parents. Then interest is even more important.

7 It is even more relevant in religious pursuits. If you have noble friends, they will push you on. This is one of the values of noble friends.

8 Canda (interest) covers desire, wish, interest, want, need and so on. If you have no interest in meditation, then you cannot progress in that line. It is true when you try to do any good thing.

9 Generally, this idea applies in the case of worldly progress as well as in spiritual progress.

10 When you apply for a job as an adult, the intending employer would be keen to find out the level of interest you have in doing the job. It is interest, that makes it easy for anyone to work the whole day. Otherwise, a kind of laziness sets in, and you keep looking at the time to go home.

11 Employers can notice this. The training must begin now.

12 In the case of school children, parents usually supply the motivation to study, but parents need to be soft in their approach.

#### **INFORMATION FOR TEACHERS**

1 Children will understand this idea in relation to their studies, in particular. That is where it can start.

2 The importance of motivational factors can be explained and even emphasized.

3 Just lip service to interest is of no use. Be sincere about it.

4 Postponement of work is usually due to lack of interest.

5 Do your work in advance, so that you do not have to worry about delays.

6 Tomorrow is not predictable; we do not know what will happen tomorrow. If there is work to do then do it right now, diligently.

7 The last teaching of the Buddha was “be diligent”. The Pali term *appamado amata padam* is very valuable.

## CHAPTER 03 INDIA AND NEPAL

### OBJECTIVES AND EXPECTED OUTCOMES

- 1 Learning about the nativity of the Buddha.
- 2 The Buddha was not a mythical figure; he was part of human history.
- 3 Noticing that Lumbini is a famous spot for Buddhist pilgrimages.
- 4 Understanding the geography of the region.

### INFORMATION FOR THE LESSON

- 1 India is a much larger country to the North of Sri Lanka. The area covered by Nepal is about 147,000 square kilometres. It is located to the North-East of India. North of Nepal is China (the Tibetan area). Otherwise, its borders are with India, with Bhutan a little to the East. India is predominantly Hindu by religion. Bhutan is Buddhist. The population of Nepal in 2023, was a little over 30 million. Buddhism and Hinduism are both practised in Nepal.
- 2 The modern capital of Nepal is Kathmandu. Nepal has a density of population higher than that of Sri Lanka.
- 3 Nepal is an independent country. However, long ago it was treated as a part of greater India.
- 4 Both countries claim the nativity of Prince Siddhartha. However, the actual birthplace is in Lumbini a part of Nepal today.
- 5 When Prince Siddartha was born, Nepal consisted of many small kingdoms. One of those Kingdoms was ruled by the Sakyen kings. Another was ruled by the Koliyan kings. They were related.
- 6 Nepal has a cricket team. They played in the Asia Cricket cup held in 2023. Though small, Nepal is an upcoming nation. They beat Mongolia in cricket recently.
- 7 The recently established Lumbini University in Nepal stands out as a Buddhist university.

8 One can climb Mount Everest through Nepal.

9 Nepalese Gurkhas are famous as soldiers, and they played a vital role in the second world war which finished in 1944.

10 Nepalese have some similarity to north Indians. Their skin colour is golden. They are conscious of the fact that Buddha was a native of Nepal. In 1956 the Buddha Jayanthi year, Nepal was ruled by a King. Today there is a democratic government.

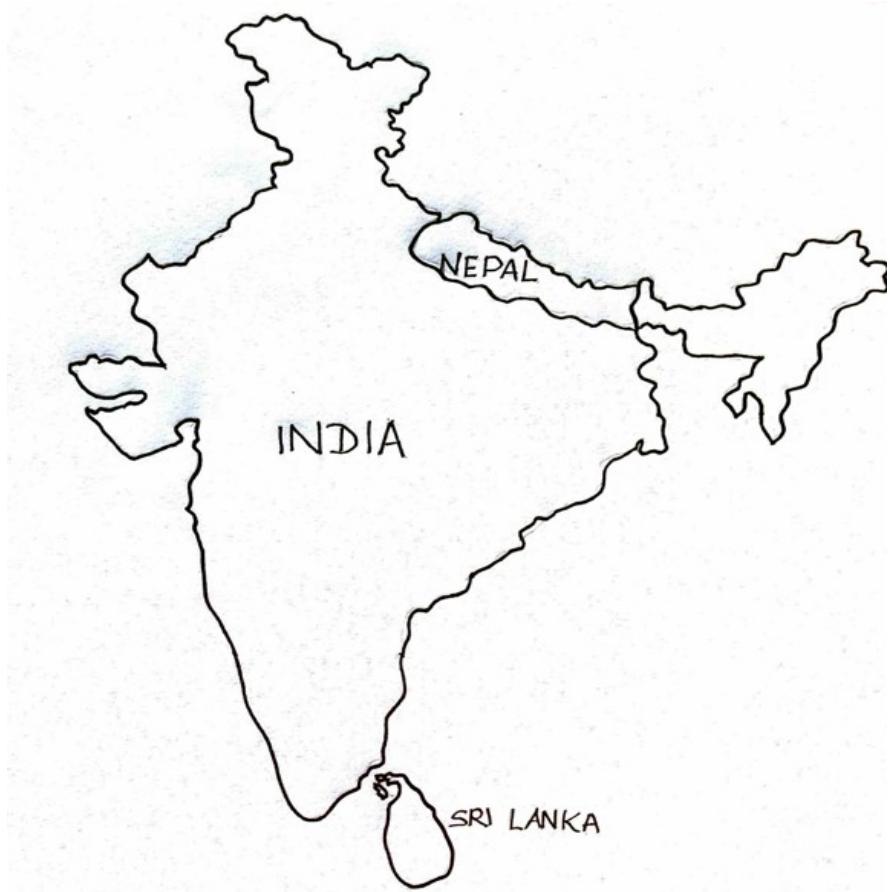
### **INFORMATION FOR THE TEACHER**

1 There is nothing surprising in the fact that Hinduism prevails in Nepal.

2 Buddhism is practised in Nepal according to the Tibetan Tradition.

3 It is true that outsiders may think Hinduism and Buddhism are both practised by the majority population in Sri Lanka too. Many Buddhist temples have a *devala* or *kovila* associated with it. However, in reality Sri Lanka is classified as a Buddhist country for statistical purposes.

4 It is sensible to learn more about the Nepalese and about Nepal.

**CHAPTER 03**      **INDIA AND NEPAL**

## CHAPTER 04                    GOODWILL MEDITATION

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Learning to practise goodwill meditation.
- 2     Understanding the wide scope of goodwill meditation.

### **INFORMATION FOR THE LESSON**

- 1     Many beings in the heavens are known to have practised loving kindness when they were human beings. With that good Kamma they may have been born in a heaven. What is loving kindness (*metta*)?
- 2     Loving kindness is a bigger idea than both love and kindness. It is a new English word coined for Buddhists by the early translators. The original Pali word for it was *metta*. In our writings we use the word goodwill which is close enough.
- 3     You can easily love your mother, your father, or your close relatives and friends. That love does not reach out to more distant people, say in another house. You could be kind to an old person and help him to cross the road. That is good but you may not show the same amount of kindness to everyone like that.
- 4     But in the case of loving kindness or metta, there are no limits as metta extends to every being in the world including animals.
- 5     The Buddha in a famous teaching on metta asked us to extend metta to all beings with no exceptions at all:

Big and small  
 Short and long  
 Far and near  
 Seen and unseen  
 Born and yet to be born  
 Friendly or unfriendly

- 6     *A person who practices metta fully never gets angry.*  
*He does not hate others.*  
*He can get on well with anyone.*  
*Other people get to like him.*
- 7     As to how one practises metta is indicated in a later lesson, in detail.  
8     Those who practise metta look like heavenly beings.

### SOME POINTS TO DISCUSS WITH STUDENTS

- 1     Whom should we start with in giving good wishes like metta? It depends. Each person has an idea as to whom they love most, and then as to who comes next and so on.
- 2     When you are trying to practise metta meditation, if something bad about the target person comes to mind, let it pass. Never go after such a thought.
- 3     At the start we find it hard to wish well to people we do not like. That is natural. We then go to another target person with whom we have no problem. Some day we must get over the dislike about one or other persons. That is the blooming of the flower of metta.

### KEY WORDS LEARNT

Metta  
Loving kindness  
Goodwill

### GUIDELINES FOR TEACHERS

- 1     *Take time and try to answer all questions.*
- 2     *If a child cannot go further than say the father and mother, let it be so for the time being.*
- 3     *Encourage the students to practice metta every night before going to sleep.*

- 4     *If a student complains about the loved ones like parents, they need to be told “that situation will change if you practise metta”. Do not wait for others!*
- 5     Metta softens the mind; a soft mind can improve.
- 6     Nothing is easier than metta.
- 7     Metta is wider than general goodwill. It covers many other good mental states such as not looking down on another, not causing fear to another, not showing an angry face to another, not having jealousy and so on.
- 8     All these things point towards the reduction of hatred and dislike.  
This partially and slowly leads towards the second stage of enlightenment.

## CHAPTER 05                    COMPASSION MEDITATION

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Understanding the idea of compassion.
- 2     Setting up a basis for compassion meditation.
- 3     Helping to compare and contrast goodwill and compassion.

### **INFORMATION FOR THE LESSON**

- 1     For a person who learns and practises metta it is very easy to understand compassion and practise it. One needs to start with metta anyway. It is fundamental.
- 2     There are always some people around us who are suffering and feeling pain of mind. The reasons for their suffering can be like these:

*No food to eat or good water to drink.*

*No medicine to take when sick.*

*No money to go to a doctor.*

*No shelter to live in*

*No good clothes to wear.*

*No means of earning money.*

*No money to buy books.*

*No school to attend.*

*No one to help.*

*Suffering due to a very bad illness.*

*Having a pain that is unbearable.*

*Blamed by others.*

*Rejected by others.*

*Something important gone wrong.*

*Threatened by others.*

The list is endless.....

3 Think of someone in that type of suffering and wish them well. Try to do something to help reduce their suffering. This is compassion and compassionate action. The work done by Karuna Hospice and the Tzu Chi Foundation in Brisbane are connected to compassion. They render massive services to suffering people.

4 When you see someone in grief, you should not jump into grief yourself (and start weeping or lamenting). That is not the way of a Buddhist. As a Buddhist try to show empathy and sympathy and if you can, try to help to reduce the other person's suffering even in a small way. That is Buddhist compassion or *karuna*.

5 Those who practice Karuna look like heavenly beings.

### **SOME POINTS TO DISCUSS WITH STUDENTS**

- 1 One needs to get settled in the practice of Metta, before trying Karuna.
- 2 Looking at a person in difficulty as an unfortunate and miserable person is not a good thing. The same thing could happen to anyone.
- 3 Looking down on such a person shows that you have not developed metta.

### **KEY WORDS LEARNT**

Karuna

Compassion

### **GUIDELINES FOR TEACHERS**

- 1 *Take time and try to answer all questions from students.*
- 2 *A child who gets upset when they think of someone in suffering can be trained to stay with metta, without moving to karuna.*

## CHAPTER 06 COMMITMENT-THE SECOND PSYCHIC POWER

### OBJECTIVES AND EXPECTED OUTCOMES

- 1 Developing a fair idea of commitment.
- 2 Helping to get over a common barrier in progress.
- 3 Facilitating studies.

### INFORMATION FOR THE LESSON

- 1 Citta here does not mean consciousness. It seems to imply not only a commitment but also a strong decision and commitment to do something.
- 2 When effort is applied, it is wasted if there is no commitment. Half-hearted effort may cause loss of energy without any achievement. A strong mind is implied. That is commitment.
- 3 For example, in the case of a student who reads endlessly without getting committed to a well-defined method of study, the student is wasting energy. Religious effort with no targeted commitment is also wasteful. Hence, commitment is vital in the progress towards enlightenment.
- 4 Some learning of the Dhamma helps in building commitment. Conviction after some practice promotes commitment. Success in practice and being happy with the success are also helpful.
- 5 Commitment is often called citta in Pali. The term citta has a deeper meaning than what is implied here. If anything, citta here means a strong mind, a committed mind based on true understanding of the idea.
- 6 Quite often we get interested in certain things, but we do not pursue them. The absence or delay in pursuing a matter is due to the inadequacy of commitment.

7 Children might be interested in studying but might be unwilling or half-hearted. In such cases the interest is of no avail as commitment is inadequate.

#### **INFORMATION FOR TEACHERS**

- 1 In studies most children do not progress due to a lack of or inadequacy of commitment.
- 2 Such children are half-hearted in their schoolwork.
- 3 Always give the full picture of the four psychic powers, to help the children to understand how the factors work together.

**CHAPTER 07****REDUCING UNSKILFUL BEHAVIOUR****OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Introduction to the idea of techniques to reduce unskillful actions.
- 2 Developing the basis for character development.

**INFORMATION FOR THE LESSON**

- 1 There are two distinct techniques for reducing unskillful behaviour.
- 2 The first is gradual abandonment of poor or unskillful behaviours.
- 3 What are some examples of this?
- 4 One might be poor in keeping the five precepts; examine this in detail precept by precept. If one notices shortcomings, then make a determination to abandon them.
- 5 If there is some resistance, then examine the negative or harmful aspects of that behaviour. Think of the damage possibly caused by that behaviour. Gradually the bad behaviour will start reducing.
- 6 Another possibility is that a person is generally stingy, not willing to part with anything. Develop kindness and consideration for others.
- 7 A third possibility is regarding the practice of meditation.
- 8 Observe how others are calmer than you.
- 9 Learn to admire that and emulate them.
- 10 Observe changes and be happy that you are changing by abandoning unskillful behaviours.
- 11 That is good but not enough.
- 12 Take precautions to prevent developing new bad behaviours.
- 13 One way to do this is to associate with good friends. They usually act as a protective wall.
- 14 To summarise, first we try to abandon any bad or unskillful behaviours we are used to. Second, we keep watchful to prevent slipping into new kinds of bad behaviours.

**INFORMATION FOR THE TEACHER**

- 1 As the children are young, the teacher needs to guard against suggesting too much and too many actions.
- 2 Development must be slow and steady. Then it sinks in.
- 3 Some children might be lethargic in trying to improve. That is natural. There is no need to look down on them.
- 4 The teacher must help them to wake up and see the negative effects of bad behaviour.
- 5 This is part of the second group of factors constituting the 37 factors of enlightenment. It is part of the four great endeavours.
- 6 There is no need to go into the 37 factors in detail right here. This is discussed at higher grades of the school. It would be too heavy now.

## CHAPTER 08                    WHAT TYPE OF PERSON BECOMES PROSPEROUS?

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Understanding a possible foundation of prosperity.
- 2     Realising that one can achieve prosperity without harming others.
- 3     Observing the value of mindfulness.

### **INFORMATION FOR THE LESSON**

- 1     When the Buddha was residing at the VeluVana monastery in Rajagaha, the capital of Magadha (in the Bengal area in modern India), a person called Kumbha Goshaka was elevated to the position of a banker. Prior to the appointment he worked with a group of workers as a crier.
- 2     When the King made the appointment, the Buddha spoke about the qualities of a person who moves into prosperity unexpectedly.
- 3     These are the qualities listed:
  - A     Energetic
  - B     Mindful
  - C     Pure in conduct
  - D     Discriminating
  - E     Self-restrained
  - F     Right living
  - G     Vigilant
- 4     A person with energy always applies effort to do something. He would not be idle and lazy.

5 A mindful person will be constantly aware of his own actions. He can see what is coming on in his own mind.

6 Pure conduct means that the person holds on to precepts and guards his senses.

7 Discrimination here means that the person uses his wisdom always to choose the correct action leaving aside unwholesome actions.

8 A person with self-restraint is disciplined. He has patience to hold on until a proper decision is made.

9 Right living implies that the person earns his or her living by fair means, not by doing wrong things.

10 This teaching is embodied in the Dhammapada in stanza 24 (beginning in the Pali words *utthanavato, satimato*).

## **INFORMATION FOR THE TEACHER**

1 If one of these factors needs emphasis, it is mindfulness.

2 What is recommended is a combination of these factors.

3 Some information about the Dhammapada needs to be given to create interest.

4 The Dhammapada has 423 stanzas like this. It is like a simple summary of short teachings of the Buddha. It is believed that the actual sermons given by the buddha were longer, and that the stanzas are summaries.

## CHAPTER 09                    ENHANCING SKILFUL BEHAVIOUR

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Introducing some techniques for enhancing skilful behaviour.
- 2     Noticing the value of enhancing behaviour in general.

### **INFORMATION FOR THE LESSON**

- 1     There are two distinct techniques for enhancing skilful behaviour.
- 2     The first is widening and strengthening of existing skilful behaviours.
- 3     What are some examples of this?
- 4     One might be good in keeping the five precepts; examine this in detail precept by precept. If one is generally happy with this examination, what is suggested is to try to extend that skill to say the eight precepts of livelihood; make it wider. Also go deeper and find cases where you failed and now determine to avoid them.
- 5     Another possibility is that a person is quite kind and generous. Again, one needs to investigate the possibility of doing even better in a reasonable manner. If improvements are possible, they must be tried in a reasonable manner.
- 6     A third possibility is regarding the practice of meditation.
- 7     Let us see what the second technique is.
- 8     Suppose you have never tried meditation properly.
- 9     Ask someone how you can learn meditation; rely on a teacher.
- 10    Try a little meditation under guidance.
- 11    You can slowly improve on it and see the benefits.
- 12    To summarise, first we try to improve on what we are good at, and secondly step on to new, good things not attempted before.

### **INFORMATION FOR THE TEACHER**

- 1     As the children are young, the teacher needs to guard against suggesting too much and too many good things.
- 2     Development must be slow and steady. Then it holds well.
- 3     Some children might be over-enthusiastic. (Teachers, please take care.)

4 The teacher must help them to strike a balance.

5 This is part of the second group of factors constituting the 37 factors of enlightenment. It is part of the four great endeavours. Learn later.

## CHAPTER 10                    EFFORT AND ENERGY-THE THIRD PSYCHIC POWER

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Enabling to sort out effort and energy as two separate things.
- 2     Understanding the value of effort and energy.

### **INFORMATION FOR THE LESSON**

- 1     Just because I have the interest to study, I may not succeed if I do not make an effort to study. For me to put in effort, I need a store of energy. Similarly, if I wish to advance in spirituality, I need to make an effort. The meaning of effort is discussed in the lessons under the four great endeavours (at a higher level).
- 2     If interest is a good idea, effort is the element that transforms the idea into action and results.
- 3     Effort must be well directed as otherwise, energy is wasted. Even among practitioners, there is inadequate thought prior to taking necessary action. In studies some students put in a vast amount of time to read, make notes, work out exercises and so on. That effort needs to be applied in the right places and at the right time.
- 4     Knowledge of the Dhamma is good. The effort to apply it in day-to-day life makes that knowledge useful.
- 5     Effort must be balanced as too much effort goes nowhere. Working too hard might be unnecessary. It can even be harmful. A reasonable balance is necessary. For example, in studying in school, if you find that you are toiling too hard, and you are worrying about it, it is worth consulting someone. Try to discover why it is happening. Your own teacher might be able to help you.
- 6     Even in religious practice, like learning to meditate, this can happen. Some people become miserable when they fail to get good results. Then

again, one needs to consult a teacher. A correction of the method of practice might be a solution.

## **INFORMATION FOR THE TEACHER**

- 1 In spiritual practice, the terms effort and energy are often repeated.
- 2 That indicates the importance of these factors.
- 3 For daily life too these are equally important.
- 4 Energy is a reserve from which effort can be generated when required.
- 5 Over-exertion is not recommended. One needs to be reasonable.
- 6 If a lot of effort is put in but there are no good results, one needs to consult a noble friend to discover a solution.
- 7 The Buddha has given the example of a musician who tries to tune the violin. If the strings are made too tight, the sound is awful. If the strings are sagging, then also the sound is sad. The right amount of tightness generates the best results.
- 8 It is exactly so with studies or Dhamma practice.

## CHAPTER 11                    MARRIAGE OF SIDDHARTHA AND YASODHARA

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Getting a glimpse of the happiness in the lives of people who have acquired great merits in the past.
- 2     Developing respect where respect is due.
- 3     Understanding a case to practise sympathetic joy.

### **INFORMATION FOR THE LESSON**

- 1     Prince Siddhartha was sixteen years of age. King Suddhodana and Queen Prajapati Gothami felt it was time that the prince got married. They spoke to the prince about it. Being an obedient son, he agreed to their proposition.
- 2     The king sent out messengers to look for a suitable bride for the prince. Soon the word spread. Kings, nobles, and rich people were eager to give their daughters in marriage to the young prince. The King and Queen decided to invite all of them to the palace with their daughters, for the prince to choose his bride.
- 3     On the scheduled day, the large hall was full of hopeful parents and their beautiful daughters. The young maidens were all grandly dressed. When the handsome and stately Prince Siddhartha made his entry, they were visibly excited. With absolute composure and dignity, the prince walked up to the stage and looking around with a gentle smile greeted all the invitees. One by one, the girls walked up to the stage. The prince spoke kindly to them and gave each one of them a gift, but he was not impressed with any of them.
- 4     As the function was about to be over, a charming young maiden entered accompanied by her parents and brother. The father was King Suprabuddha of the Koliya kingdom. His daughter, Princess Yasodhara, of

incomparable beauty, was very elegantly dressed. She shyly walked up to the stage and as she stood before Prince Siddhartha, he gently said to her "I have finished the gifts that were made ready for the occasion, but please take this little gift from me" and removing his necklace placed it around her neck. Yasodhara looked up and smiled at him tenderly.

5 The King and Queen were very happy. They realised that Prince Siddhartha had made his choice. Yasodhara's parents and brother too looked happy. However, King Suprabuddha said that there should be a competition among all the princes from across the country who had come forth seeking Yasodhara's hand in marriage. So, a date was fixed for it.

6 It was a big event. A massive crowd was present to watch it. First, it was a competition of arts and sciences. Brahmin Sarvamitra stepped forward and said "this competition would be futile; you are already defeated. When Prince Siddhartha was placed in my care, I was to teach him the art of writing. But he already knew sixty-four varieties of script, some unknown to me even by name". In mathematics and science too, he was easily the winner.

7 Next came the archery contest. When it came to prince Siddhartha's turn the crowd was amazed at his physical prowess. He was so strong that he broke each bow as he drew it. Finally, the King's guards fetched an ancient and valuable bow from a temple. The prince deftly handled the heavy bow and took a target of a distant tree. The arrow pierced the tree and disappeared into the "Well of Arrows". Spectators were delighted and cheered loudly.

8 Thereafter, an untamed horse was brought from the wild and contestants were challenged to ride it. While the others could hardly mount the agitated horse who was neighing in fear, Prince Siddhartha spoke softly to the horse and gently stroked its mane. Soon its fear vanished and to the sheer amazement of the crowd, the prince comfortably rode a disciplined horse round the track.

9 So, Prince Siddhartha surpassed all other contestants in every event and King Suprabuddha very happily agreed to give his daughter in marriage to him. Princess Yasodhara too was very pleased that her father endorsed her choice of bridegroom. Shortly thereafter the wedding took place. The whole of Kapilavastu rejoiced at the marriage. Wedding celebrations continued for seven days. People were treated to delicious food at the palace grounds with singing and dancing all day round.

### **GUIDELINES FOR DISCUSSION**

What are the values you learn from this story?

What qualities of Prince Siddhartha do you admire most?

What helped the prince to tame the wild horse? Do you think it was his compassion?

Do you agree that genuinely great people are always modest about their achievements, knowledge and other skills?

### **ACKNOWLEDGEMENT**

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

## CHAPTER 12                    REVIEWING OUR ACTIONS REGULARLY

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Understanding the value of reviewing recent actions.
- 2     Noting that reviewing is not just feeling remorse.
- 3     Reviewing is aimed at doing well and better in the future.
- 4     Understanding that we should try to keep out the original emotions, when reviewing a past action. The Pali term *Yoniso Manasikara* is relevant in this connection.

### **INFORMATION FOR THE LESSON**

- 1     Reviewing of one's own actions is one of the good practices of a Buddhist. This is because most of us do not have the ability to think before we do something, mentally, verbally or bodily.
- 2     Because of that frailty, at least we need to think again about important actions already done, in the hope of doing things better next time.
- 3     When Venerable Rahula was training as a novice monk, the Buddha advised him about the necessity of regularly reviewing actions in this manner. The *Rahulovada Sutta* covers these conversations. It is worth noting that young Rahula attained enlightenment at a young age.
- 4     Ideally, reviewing must be undertaken say, daily before going to sleep. Many individuals have the habit of feeling bad when they try to review what happened during the day. One needs to work on this and try to get over it.
- 5     It is necessary to understand that the original incident is now in the past and that nothing can be done about it, in the sense that you cannot undo the incident and re-do it correctly. It is impossible to do it that way. Subsequent remorse is used as an escape. That too is not recommended.
- 6     The right thing to do now is to understand the incident as a mistake and then learn to forget it.

- 7     Additionally, one can decide how best to do things in the future.
- 8     This is a skill in separating the emotions of the first incident from the mental state of being present here and now.
- 9     This theory and the method are of great importance in the life of a child as the skill will last for a lifetime. It is a vital element of later spiritual practice as an adult.

### **INFORMATION FOR THE TEACHER**

- 1     The point made regarding the separation of the emotions associated with the original action (the mistake) is of utmost importance.
- 2     If you carry those emotions then the review is next to useless.
- 3     If your mind is clear of those emotions now, why go and revive these?
- 4     The other more valuable point is that if you are careful about this matter that will provide a basis for you to build wise-attention (*yoniso manasikara*). That must be developed to get on to the first stage of enlightenment (*sotapatti*).
- 5     This might not be understood by children of this age.

## CHAPTER 13 INVESTIGATIVENESS-THE FOURTH PSYCHIC POWER

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Understanding the meaning of the idea of *vimamsa* (*The skill of Investigation*) as a hallmark of success. The term self-discrimination sometimes has a similar meaning.
- 2 Noticing how the lack of the skill of investigation results in frustration when much effort is put in with little results.

### **POINTS FOR THE LESSON**

- 1 Vimamsa (investigative skill) covers the penetrating wisdom that helps to see the Dhamma and to realise Nibbana. The same skill is required in all mundane and spiritual actions to achieve good results.
- 2 For example, a student needs to know and then think whether study-plans and methods will produce expected results. Seriousness is not enough; reviewing and amending plans as situations arise is very useful. In the religious path, one needs to check whether current efforts (may be in generosity, hearing the Dhamma, teaching the Dhamma, observing precepts and so on) work for you. That is investigation.
- 3 These are DOMINATING MENTAL STATES for one who wants to achieve a result. Please examine how these apply in the case of a student, an employee, community worker or a religious person. They are needed in every type of effort including religious efforts.
- 4 This is one area most of us are defective in practice. Many examples can be given regarding people who were keen and committed but were moving in the wrong way, without pausing to review whether the method and technique they were using were the right ones.
- 5 As circumstances change, it may be necessary to review these. When you are at a certain level of progress the same old techniques may not

apply in the same way. You must keep investigating and changing as necessary.

This is particularly important when the results of your effort are not as good as you might have expected.

In many cases of meditators this deficiency stays for a long time without a correction, due to various reasons.

**CHAPTER 14****DEALING WITH HARRASSMENT****OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Understanding that thoughts of harassment are creations of my own mind and therefore that I can do without them.
- 2 Noting that continuing with such feelings makes my harassment even worse for me.
- 3 Knowing that, not to think like that is the solution.

**POINTS FOR THE LESSON**

- 1 It is part of life that we get abused sometimes for no reason, and we get upset and do foolish things. Later we regret what we did.
- 2 We get involved in all sorts of competitions from boxing fights to debates. In these things one party wins and the other loses. If we lost, we get upset.
- 3 People steal things from us or at least we think they did. Then we feel bad about it.
- 4 There are many other things, in which we seem to be the loser, and someone else the winner. The list is endless. That is why they become part of life, and the nature of things.
- 5 The loss, real or imagined, can cause pain of mind. Even if we treat that as natural, what happens if we keep brooding on the event?
- 6 Then the pain becomes worse every time it comes back to the mind.
- 7 The Buddha has taught that we should not harbour such thoughts for the simple reason that we hurt ourselves by doing so.
- 8 Stanzas 3 and 4 in the Dhammapada supported by a story, confirm this position. The first stanza runs like this:

**He abused me,  
He beat me,  
He defeated me,  
in those who harbour such thoughts hatred is not appeased.**

9 That person's mind gets filled with hatred and he himself suffers as a result.

10 It is far better to focus the mind on resolving problems occurring now in the present moment. That might be beneficial.

11 Try this method and see.

12 Looking at worldly life, there is no need to tolerate harassment as such and indirectly allow it to continue. There are social and legal mechanisms to deal with it peacefully or manage it effectively.

13 A student in school can let the authorities know about what is going on. Then one can leave it to them to follow up.

14 A combination of internal strength and communicative skills work effectively here.

15 In general, there is no need to suffer in silence. Even when the Buddha lived, these processes operated.

16 Remember that noble friends are there to help you.

## **INFORMATION FOR THE TEACHER**

1 Two of the factors that cause us suffering are greed and hatred.

2 A person who can eliminate these two, reaches the third stage of enlightenment called *Anagami*. That will be no small achievement.

3 If that is hard to achieve, if one can reduce these two to the minimum (whatever it means), that person attains the second stage of enlightenment, *sakadagami*. That again is not a small achievement.

4 It is relatively easy to reduce the mental state of hatred, little by little. It is worth trying it. Success will bring in confidence.

5 This simple lesson is a pointer to that end. We should not consider this lightly. It is absolutely important.

6 Every time anger enters your mind, try to understand that it brings harm, and it should be abandoned. Then it will keep reducing. Observe that reduction and feel joyous about it. That brings more success.

7 That brings daily peace, and it also leads to ultimate happiness, Nibbana.

## CHAPTER 15                    ANCIENT BUDDHIST TEXTS

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Understanding that in the different traditions of Buddhism, the Buddhist texts or scriptures are different.
- 2     Helping to understand the three major sections of the Pali scriptures.
- 3     Observing the similarities and differences among Mahayana, Tibetan Mahayana, and Theravada scriptures.

### **INFORMATION FOR THE LESSON**

- 1     Buddhists follow the teachings of Sakyamuni Buddha who lived in India about 2,600 years ago. Buddhists do not worship him as a god but honour him as the person who discovered the reasons why most people find their day-to-day existence unsatisfactory. Buddhists use these teachings as a guide for living better and happier lives. These teachings are known as the Dharma or Dhamma. Unlike religions such as Christianity and Islam, Buddhism does not have just one sacred text (scriptures).
- 2     The Buddha's original teachings form a canon known as the Tripitaka, or 'three baskets', because they were divided into three categories: the *Suttas* (sermons of the Buddha); the *Vinaya* (precepts and rules for nuns and monks); and the *Abhidharma* (philosophical and psychological analysis of the teachings). Also known as the Pali Canon, the Tripitaka is followed by Theravada Buddhists. The most famous book related to the Tripitaka is called the *Dhammapada*. This is a collection of the Buddha's sayings in 423 verses. It offers guidance and advice for people seeking enlightenment. The teachings are terse and further study might be necessary.
- 3     In addition to the Tripitaka, Mahayana Buddhists have their own set of sacred sutras. The *Lotus Sutra* is one of the most important. It is very popular in China and Japan. It covers a talk given by the Buddha to a huge audience of followers at a place called Vulture peak, near the city of *Rajagriha* north India. The Buddhist concept of bodhisattvas is explained in this. Ordinary people find some of the sutras are difficult to understand, especially the *Heart* and *Diamond* Sutras. These texts deal with the

attainment of perfect wisdom. For more information, please see the website [suttacentral.net](http://suttacentral.net)

4 The texts were originally written in the ancient language of Pali, the language spoken by the Buddha. In Sri Lanka the tripitaka was written on what are called 'ola leaves'. These look like dried palm leaves. The pen is a steel pointer. After writing a black dye is applied and then the letters become very clear. These ola leaf books can be kept for a very long time. Most temples still have them. Many Western researchers have taken ancient copies of Buddhist texts to their countries.

5 At that time there was another language called Sanskrit spoken by educated people and the royal family. When Buddhism spread southwards (for example to Sri Lanka) the Pali suttas were taken there. When Buddhism spread northwards (for example to Tibet and then to China) the Sanskrit versions were taken there. Hence two versions of the teaching started from that time.

6 The common ancient Indian practice of learning was committing to memory. Even the massive number of teachings of the Buddha were memorized in groups and passed on from one generation to another. Even now memorizing the scriptures is going on for example in Sri Lanka, although printing is quite common. It is hard to believe how a person can remember so much but some do.

7 When Buddhism spread to China it was necessary to translate the sutras into Chinese. Copying of the texts was initially done by hand but in the 8<sup>th</sup> century the Chinese invented block printing and this greatly speeded things up. The oldest printed book in the world is thought to be a 9<sup>th</sup> century copy of the Diamond Sutra. The texts used by the Tibetans are divided into two collections, called the Kanjur and the Tenjur. The Kanjur contains the translation of the Buddha's teachings and the Tenjur has commentaries on the teachings together with poems and hymns of praise.

8 The Metta Sutta is a famous talk about the importance of metta, or loving-kindness, one of the highest qualities a Buddhist can have. Many Buddhists recite this sutta every day. On special occasions Buddhists also recite the Jatakas, which are stories that teach important Buddhist values

such as friendship, compassion, wisdom, and generosity. The recitation and explanation of Jataka stories has helped people who were not educated to learn the Dharma and even teach it to children. Evidence of this is found in remote villages in Sri Lanka and in Thailand. The practice still continues.

### SOME POINTS TO DISCUSS WITH STUDENTS

- 1 The Buddha spoke a language called **Pali**.
- 2 **Theravada Buddhist texts or scriptures** are written in Pali. These scriptures are called the **Tripitaka or Tipitaka**.
- 3 Chinese scriptures are written in Chinese. These are also used in other countries.
- 4 Sometimes monks and nuns **chant** the texts to bless people.

### KEY WORDS LEARNT

Buddhist texts  
 Tripitaka, Tipitaka  
 Pali  
 Sanskrit  
 Chanting

### GUIDELINES FOR TEACHERS

- 1 *The teacher can ask the students whether they have participated or listened to the chanting of Buddhist Texts.*
- 2 *Discuss where they have done so.*
- 3 *Ask them whether they can chant a little piece for others to hear.*
- 4 *Ask them whether they are chanting daily at home.*

**ACKNOWLEDGEMENT**

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

## CHAPTER 16

## DEALING WITH ANGER AND HATRED

**OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Laying out a method of solving one of the commonest problems in daily life (not commonly admitted).
- 2 Setting up part of the basis for a spiritually advanced life.

**POINTS FOR THE LESSON**

- 1 Ask the students what they know about hatred and anger. It is likely that they feel that they have no hatred. What about the milder forms of hatred like dislike?
- 2 Explain that though hatred is the usual term used in Dhamma books, there are many words similar to hatred.
- 3 The idea includes a wide range of mental states such as dislike. It is anything you wish would or should go away from you.
- 4 There are three things that keep us suffering; greed, hatred, and ignorance. This is one of them.
- 5 If you think it is natural for one to get angry, at least it must be sensible to get rid of it as soon as possible.
- 6 Therefore, it must be utterly foolish to grow it further.
- 7 This is the main idea espoused in stanza 5 of the Dhammapada.  
**Hatred never ceases through hatred in this world.**  
**Through love alone it ceases,**  
**This is an eternal law.**
- 8 Hatred can cause tremendous damage to a person in this life. If it enters the thoughts at death, it is likely to continue in the next birth, and even in many births thereafter.
- 9 The story of Kala Yakkhini connected to this stanza is an illustration of this matter. Wanting to take revenge for something done in the past is even worse than hatred. It sees no end.

**INFORMATION FOR THE TEACHER**

1 When you talk about anger and hatred, it is common to hear people say that they have no hatred.

2 This is a serious problem.

3 One reason is that everyone wants to look good. They do not want to face the truth.

4 One solution possible is to help people to recollect incidents where they got angry. One by one they will admit the truth.

5 What they would have meant is that the word hatred is not suitable to describe those experiences. One can list about twenty different words that mean hatred at different levels and types.

6 These are the ones that multiply if allowed to grow.

7 Hence denial is of no use.

8 We need to develop our awareness to see our faults. Then only we can become better people. Mindfulness is a more accurate term. *Sati* is the Pali word for it. These ideas are crucial in the journey towards emancipation from *samsara*.

## CHAPTER 17                    TYPES OF BUDDHISM

### SUGGESTIONS FOR OPENING QUESTIONS

- 1     Do you know that Buddhism has been practised in many countries and for many hundreds of years?
- 2     Can you name five countries where Buddhism has been practised for a long time?
- 3     Do you know what type of Buddhism has been practised in country .....?
- 4     After all answers are exhausted, the teacher can say that it is the topic we are going to discuss in this chapter.

### SUGGESTIONS FOR CREATING INTEREST

- 1     How many types of Christianity have you heard of? (Catholic, Orthodox, Anglican etc.)
- 2     How many types of Islam have you heard of? (Sunni, Shia, Sufi, Ahmadi)
- 3     What about the situation in Australia as regards other religions?

### BACKGROUND TO THIS CHAPTER

- 1     Students have connections with various countries in the world. Their parents belong to various traditions or types of Buddhism. It is helpful for them to know what these countries are and what these traditions are, so

that they learn to respect one another for what they are, and where they are connected.

2 The aim of this chapter is to promote understanding and harmony. Young children need not bother too much about differences among Buddhist traditions.

### **THE COUNTRIES IN WHICH BUDDHISM HAS BEEN PRACTISED FOR CENTURIES TO DATE**

Bhutan  
Burma (Myanmar)  
Cambodia (Kampuchia)  
China  
Hong Kong  
India  
Japan  
Korea  
Laos  
Macau  
Mongolia  
Nepal  
Singapore  
Sri Lanka  
Taiwan  
Thailand  
Tibet  
Vietnam

### **OTHER COUNTRIES IN WHICH THERE IS A FAIR NUMBER OF BUDDHISTS**

Australia  
Bangladesh (predominantly Buddhist a few centuries ago)

Britain  
 Canada  
 France  
 Germany  
 India (predominantly Buddhist a few centuries ago)  
 Indonesia (predominantly Buddhist a few centuries ago)  
 Italy  
 Malaysia (predominantly Buddhist a few centuries ago)  
 New Zealand  
 Pakistan (predominantly Buddhist a few centuries ago)  
 Russia  
 Switzerland  
 United States of America

### **THE TRADITIONS (OR TYPES) OF BUDDHISM**

There are three main types of Buddhism in the world today. These are:

Mahayana  
 Vajrayana (sometimes referred to as Tibetan Mahayana)  
 Theravada (sometimes referred to as Hinayana)

There are sub-types within these types. For example, Ch'an or Zen tradition and the Pure Land tradition are sub-types of Mahayana. The main tradition called Vajrayana is often classified as a part of Mahayana.

There are no sub-types in Theravada, although there are some differences depending on the country of practice.

Theravada is the oldest of these. Vajrayana comes next and then Mahayana. Some might suggest that Vajrayana and Mahayana started more or less at the same time.

**Theravada originated in India** soon after the passing away of the Buddha and it is now practiced in these countries:

Thailand

Bangladesh (mostly in the Chittagong area)

Burma (Myanmar)

India (mostly in some sections of the population)

Sri Lanka

Laos

Cambodia (Kampuchia)

**Vajrayana originated in the north of Pakistan** (part of India in the time of the Buddha) and is now practised mainly in Tibet, some western provinces of China, and to some extent in Vietnam and India.

**Mahayana also originated in India** sometime after the passing away of the Buddha, and is now practised mainly in these countries:

Bhutan

China

Hong Kong

Japan

Korea

Macau

Mongolia

Nepal

Taiwan

Vietnam

*In countries with western cultures such as America, and Australia, all traditions are practised. Each of these countries also has Buddhist immigrants.*

**A GAME BASED ON THIS CHAPTER**

- 1 Use any of the known techniques to form groups in a class. Set up two groups for the whole class. Group A can have only four students, the other group B having everyone else.
- 2 Group A is asked to write large labels for the three main traditions of Buddhism and an additional one for the words ALL TRADITIONS.
- 3 Group B is asked to write the names of various countries listed.
- 4 One child in A is asked to come forward. The holder of a matching label is invited to join him or her.
- 5 The teacher asks the question IS THIS A CORRECT MATCH? Later the teacher gives the answer.
- 6 The process is repeated many times.

**N.B.**

- 1 *A separate game can be designed using an inflated globe to identify the countries. That game can be played before the start of the above game.*
- 2 *When children are given country labels they can be addressed as "Miss Cambodia" or "Master Nepal" etc. to help them to remember the results of the game.*

## SOME POINTS TO DISCUSS WITH STUDENTS

- 1 Why are there so many traditions? This is probably due to country associations and the thinking of different strong teachers of Buddhism, who held differing views.
- 2 Are these different traditions very different? For our practice the differences are not very important. As we learn Buddhism at a higher level, we might be able to choose one tradition and not the others.
- 3 Can we inter-mingle with people from other traditions? Yes, we can, and we should try to mix with others and learn from them.

## KEY WORDS LEARNT

Mahayana  
 Theravada  
 Vajrayana  
 Ch'an  
 Pureland  
 Tibetan  
 Zen  
 Dalai Lama  
 Maha Nayake  
 Sangharaja

## GUIDELINES FOR TEACHERS

- 1 *The purpose of this chapter is to impress upon the students that there was only one Buddha, there is only one religion called Buddhism, and the final aim of all Buddhists is to attain enlightenment.*

- 2 *The teacher should make the point that the differences where students are concerned are largely cultural since each type of Buddhism was affected by the culture of the country in which it was practised for a long time.*
- 3 *The teacher can encourage students to go to temples of different traditions with their parents to understand how similar the practices are. Everyone is trying to reach the same goal but in slightly different ways.*
- 4 *The students need to be taught to accept differences and learn to appreciate what others believe and do.*

#### **ACKNOWLEDGEMENT**

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

## CHAPTER 18 BEING TRUTHFUL IS GREAT

### OBJECTIVES AND EXPECTED OUTCOMES

- 1 Understanding how bad is telling lies.
- 2 Learning that lies can be dangerous. Even for fun never tell lies.
- 3 Understanding the dangerous consequences of telling lies.

### INFORMATION FOR THE LESSON

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

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

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

Then the Buddha asked Rahula to throw the water away.

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

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

#### THE FOURTH PRECEPT-NOT TO TELL LIES

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

4 Some people tell lies and when they get caught, they tell more lies to explain themselves. Others try to give a reason for telling a lie. Whatever the reason, a lie is a lie and that is it. Telling a lie creates bad kamma, and the liar will suffer bad results.

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

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

7 One day a boy told his friend's father that their house was on fire as he passed by a little while ago. It was not true, and he told this lie thinking it was fun. Look what happened! The gentleman had a weakness in the heart, and it became really bad. Before he found that the story was not true, he died.

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

## SOME POINTS TO DISCUSS WITH STUDENTS

- 1 Because no one wants to make friends with a liar he will probably be isolated and unhappy.
- 2 When you are not sure whether something is true, it is best to keep silent.
- 3 A single lie can ruin a person's life. It can be so bad.
- 4 Children who get used to telling lies justify this bad habit saying that it is just for fun. Surely, there are much better ways of having fun.
- 5 By telling lies you cause pain of mind to others.
- 6 If a person has the habit of telling lies, he may not get certain types of jobs that carry good salaries.
- 7 **Truthfulness** is a really great quality.
- 8 Remember that the Maha **Bodhisatta** never told a lie.
- 9 Telling lies means that one collects bad **Karma** and suffering will follow.

## KEY WORDS LEARNT

Truthfulness

Bodhisatta (or Bodhisattva, or Bodhisatva)

Karma, kamma

### **GUIDELINES FOR TEACHERS**

- 1     *This chapter can be taught in such a way that any children who have been telling lies will begin thinking again and get reformed. The earlier they get weaned off from bad habits the better for them.*
  
- 2     *At this age of children the fourth precept needs to be taught as a practical hint for living a happy life. The exact theory need not be taught. The fact that it is a precept may not mean much to them. It is the results of telling lies that need to be stressed.*
  
- 3     *It needs to be explained that what people call small lies are also lies. Even small lies create a bad habit. Later on, the person who gets the bad habit will start telling big lies. That is how things happen in this world.*
  
- 4     *Out of respect for a great monk known in Mahayana, Theravada and Vajrayana, the children need to be told that Venerable Rahula improved and reformed so much that he became a perfect example for others to follow. When this incident happened, he was a little child.*
  
- 5     *This little story also shows that there is always a chance for one to get reformed.*
  
- 6     Do not worry about what happened in the past.

### **ACKNOWLEDGEMENT**

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

## CHAPTER 19                    THE SECOND OF THE FIVE PRECEPTS-NO STEALING

### OBJECTIVES AND EXPECTED OUTCOMES

- 1     Understanding that contentment is an answer to the tendency to steal. It eliminates the need to steal.
- 2     Getting an idea of the consequences of stealing.
- 3     Thinking of the question whether you would like others to steal things from you. Would you enjoy that?

### INFORMATION FOR THE LESSON

- 1     Taking something that hasn't been given to you is called stealing or theft!
- 2     Once there was a very greedy boy who was never satisfied with what he had. Although his parents had given him plenty of toys and other things, he always wanted some of the toys and other things belonging to his friends. When they were not attentive, he stole a bicycle from one of them and hid it at his house. His father found the bicycle and asked his son who owned it. The boy lied and said he just found it somewhere.
- 3     Later that day his father went to the local shop, and he heard a woman complaining that someone had taken her son's bicycle. He asked her what colour the bicycle was, and she described it to him. Realising that his son might have stolen the bicycle he went back home and told him to return it to the rightful owner. After that nobody trusted the boy and none of the other children wanted to be his friend.
- 4     Many of us have heard little stories of thefts such as this. From these stories we need to learn many lessons for our own happiness.

## SOME POINTS TO DISCUSS WITH STUDENTS

- 1 Because no one wanted to make friends with this boy he was probably isolated and unhappy.
- 2 When you pick up something that is not yours in school, you have a duty to hand it over to the school office or to your teachers. Otherwise, you could be in trouble. You will take as yours only the things that you are sure belong to you, not when there is a doubt.
- 3 Remember **karma or kamma**. If you take what is not yours, you may lose what is yours just as easily. Would you like that?
- 4 Children who get used to **stealing** continue this bad habit even when they are adults. Then they get into trouble with the police, and the courts. That way they ruin their lives. Then their parents too, become very sad. It is not fair.
- 5 If you learn to be happy with what you have, (that is you learn to be **content** or be **satisfied** with little) there is no need to steal. **Contentment** leads to peace of mind.
- 6 Telling lies and stealing often go together. When you steal you feel like telling **lies**. One bad habit creates another bad habit!
- 7 People who get into **bad habits** think that these are alright and keep repeating them!
- 8 If a person has the habit of stealing, they will never get certain types of jobs that carry good salaries.
- 9 In an office or factory if a person is found guilty of stealing, they will get punished and, in some cases, even lose their jobs.

## **KEY WORDS LEARNT**

Karma, kamma  
 Stealing  
 Habits (good and bad)  
 Contentment  
 Satisfied

## **GUIDELINES FOR TEACHERS**

- 1     *This chapter can be taught in such a way that any children who have been stealing will begin thinking again and get reformed. The earlier they get weaned off from bad habits the better for them.*
- 2     *At this age of children the second precept needs to be taught as a practical hint for living a happy life. The exact theory need not be taught.*
- 3     *An extension of the second precept is to help others to look after their things. This is the positive aspect of the precept.*
- 4     *It is not good for the teacher to relate stories of adults stealing and getting into trouble. The children might even think that everyone becomes a thief when they grow up. Let the students come up with stories they have heard before.*
- 5     *The author, who has long years ears of experience in management, can relate many real stories of people who lost their jobs (often very good highly paid jobs), because of stealing and dishonesty. It is likely that the bad habit started when they were young.*
- 6     *It is their misfortune, that nobody taught them that stealing is a bad habit.*

**ACKNOWLEDGEMENT**

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

## CHAPTER 20                    WHAT DO WE MEAN BY KAMMA

### **OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Helping to understand the basic idea of Kamma (karma).
- 2     Getting some idea of the connection between your actions and their results.
- 3     Observing that like gravity and magnetism, the law of kamma is not visible to us. But the effect of the law can be seen quite often.

### **BACKGROUND INFORMATION**

Karma was first discussed in the ancient Hindu Vedas of India and was initially misunderstood as a form of fatalism. Fate cannot be changed. The results of karma can be changed by later actions.

Today most people have some understanding and explain Karma as “What goes around comes around” or “You get back what you put in”. “You will reap what you sow” is another way of saying it. Karma is just like gravity, whether you believe in it or not, everyone is affected by it.

### **BUDDHIST IDEA OF KARMA**

Buddhists understand karma to be the result of all our thoughts, words, and actions. It is the reason why we should always think about the consequences before we think, say, or do anything. Our karma may be good, neutral, or bad. Our aim should be to make only good or neutral karma. To help us achieve this, the Buddha taught us about the Noble Eight-fold Path.

### **HOW DO WE IMPROVE OUR KARMA SITUATION?**

We need to understand that Karma (spelt as Kamma in Southeast Asian countries) is not the same thing as fate. Fate is a thing one cannot change.

However, we have the power to take control of our past karma. When we do good things all the time, bad karma from the past will find it difficult to produce results. That is a great advantage to us as human beings because we can sort out good actions from bad actions.

### **POINTS TO DISCUSS WITH STUDENTS**

There are several practical ways we can improve our karma, as illustrated by the following:

- 1 Learn from your past **mistakes** and try not to repeat them.
- 2 Think of **past good actions** and try to repeat them or similar good actions.
- 3 Always be helpful and **kind** to others.
- 4 Don't **hate** anybody. Forgive those that have hurt you. Remember that they would have made bad karma for themselves by hurting you, so you don't need to get back at them at all. It is not your business to punish them. Do not even dream of punishing others.
- 5 If you try to get back at those who have hurt you, then you are buying bad karma at your own expense! It is a foolish idea.
- 6 Don't allow yourself to get **angry**. Try to **stay cool** even when someone tries to upset you. Angry people give themselves too much **stress** and cause bad karma for themselves. Why punish yourself for what someone else did to you? That is foolish.
- 7 Learn to be happy with what you are and learn to be content with what you already have. 80% of the children in the world (may be more) have a lot less than you. So, you can be happy about

yourselves, and open your heart to those who are not as lucky as you. This is **compassion**, one of the great qualities of the Buddha.

### **KEY WORDS LEARNT**

Mistakes in the past

Good actions

Kindness

Hatred

Anger

Compassion

Karma

### **GUIDELINES FOR TEACHERS**

1     *This chapter is very important. If a child comes to understand karma, he or she will easily understand the rest of Buddhism. Everything else will fall into place. Their behaviour will change for the better.*

2     *Some children are bound to get worried about bad things they might have done before. It must be made very clear that what has been done in the past has been done. We cannot change it. However, we have full control over our future actions. Using current and future actions, we can take good control of all (or most) of the results of any past bad kamma.*

3     *This chapter can be done very slowly, to ensure that every child understands the real meaning of karma. Use their own stories and show them how to apply these ideas.*

4     *This is a very fundamental teaching.*

5     *Kamma is an interesting topic; there can be a lot of questions to ask. It is not worth going after everything you would like to know about kamma. It is more important to apply what little you know in your daily life.*

**ACKNOWLEDGEMENT**

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

**CHAPTER 21****FUTILE TO KEEP CHECKING ON OTHERS****OBJECTIVES AND EXPECTED OUTCOMES**

- 1 How do we spend our time? Are we checking what others do or are we checking on ourselves?
- 2 How should we spend time available?

**POINTS FOR THE LESSON**

- 1 People find it interesting to observe what others are doing.
- 2 They little realise that they are wasting their time.
- 3 When we notice what others do, we tend to get involved, by thinking, commenting, and reacting at times.
- 4 Reactions have consequences.
- 5 Problems get created. We get involved unnecessarily.
- 6 Stanza 50 of the Dhammapada mentions this social problem in this manner:

**One should not pry into the faults of others,  
Into things done and left undone by others,  
One should rather consider what, by oneself has done and left  
undone.**

- 7 Misunderstandings among neighbours are rooted in this type of prying.
- 8 In the school this applies equally well with respect to other students.
- 9 This is a big problem in offices and factories.
- 10 Supervision is a different matter altogether. Supervisors need to supervise. They need to develop supervision techniques. Prying is not one of these techniques.
- 11 Where things need to be reported to authorities according to law, again, we may be obliged to report.
- 12 There can be difficult choices and then we need to be pragmatic.

**CHAPTER 22****HEALTH IS THE HIGHEST GAIN****OBJECTIVES AND EXPECTED OUTCOMES**

- 1     Highlighting the relative value of health.
- 2     Understanding that if health is neglected, many other things might fail.
- 3     Helping to develop mindfulness relating to health.

**POINTS FOR THE LESSON**

- 1     There are many things that demand our attention all the time.
- 2     It is at times difficult to choose one thing above the others.
- 3     We need to use our wisdom and experience in choosing the right thing at the right time.
- 4     Perhaps health is one thing that always commands priority.
- 5     The following stanza (number 204 in the Dhammapada), mentions this among other things that demand our attention:

**Health is the highest gain,  
Contentment is the greatest wealth,  
The trusted are the best friends,  
Nibbana is the highest bliss.**

- 6     Students sometimes tend to ignore health in pursuit of other needs or tendencies.
- 7     One of these is studies. Studying deep into the night is one such example. It may affect one's health and eventually defeat the purpose.
- 8     Good planning, studying ahead of time, avoiding waste of time, mindfulness at all times, being reasonable, being balanced in life, are some of the factors that may help in protecting your health, while achieving the level of success you need.

**CHAPTER 23****SOME DETAILS OF METTA MEDITATION****OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Understanding in some detail a method for practising goodwill (metta) meditation.
- 2 Discovering a little of the scope of goodwill (metta).
- 3 Noticing the simplicity of *metta*.
- 4 Opening the way to great spiritual progress.

**INFORMATION FOR THE LESSON**

- 1 Metta meditation can be done by wishing for the following and similar things (called metta factors, a term coined for this purpose by the author). These are also benefits accruing from the practice of metta.

**A few Metta Factors**

*Good health*

*Peace of mind free from worries*

*Happiness*

*Free from fear*

*Free from despise*

*Success*

- 2 Teachers would know that there are many other metta factors, but we need to avoid loading too much of information on very young students. The main purpose is to help the students to grasp the idea and make it part of their daily life. As they grow up, they can learn more advanced information about metta. If a child has already learnt more details about metta factors, that child may use those details.

- 3 When a child starts on metta meditation even the above few factors are too much to handle. Ideally, we should teach only one of these at one time and get the children to practise it as much as possible.

## METTA TARGETS

4 Metta wishes would need to be aimed at some person or persons. We can call these persons metta targets or frames of reference. Again, we can have many metta targets. It can be endless. Once again, we need to begin with a handful of people that all children can easily think of and relate to.

5 These people can be placed in circles. Those who are loved most for natural reasons must be in the first circle. Another group in the second circle and so on. For example, the first four circles can be for the following four groups:

*Mother and father*

*Brothers and sisters*

*Grandmothers and grandfathers*

*Any other close relatives*

The next few circles could be as follows:

*Close friends*

*Distant friends*

*Known people*

*Unknown people*

*People one dislikes (or enemies)*

6 When you start this practice, think of one person and only one factor. Then it is easy.

7 Gradually you can increase the number of persons and the number of factors in two stages, not both at the same time. It is good to start with one

metta factor and gradually increase the number of targets and not the other way around.

8 Metta meditation cannot be taught to children in one day. It is far more effective to teach little by little over several days.

#### ***GUIDELINES FOR TEACHERS***

1 *Take time and try to answer all questions from students.*

2 *Try to discuss with each student how metta meditation is going and what more help they need from the teacher. No amount of theory will help if the practice is poor.*

3 *It is useful to note what benefits begin to accrue when someone practises metta meditation.*

4 *Many benefits are mentioned in the Dhamma. Some of these are, ability to sleep well, general peace of mind, goodwill and love from others, confidence in front of a group, earning the respect of others.*

5 *A significant benefit is calming the mind to a very high level.*

6 *At a high level with the support of other factors, a practitioner may reach the stage of Anagami, the third stage of enlightenment. That is a good prize to earn through a simple practice like this.*

7 *May everyone know this. May everyone attain Nibbana!*

## CHAPTER 24

## REPUTATION AND RECOGNITION

**OBJECTIVES AND EXPECTED OUTCOMES**

- 1 To help identify the main quality of a person who gets recognition in society, and among relatives, and friends.
- 2 Understanding why it is so important.

**POINTS FOR THE LESSON**

- 1 Most people like to be recognized as important in society and that yearning is assumed to be natural.
- 2 There are many pursuits one can follow in the hope of getting recognized.
- 3 Some of these may harm the person as well as others. These must be avoided.
- 4 There are other things that might not cause harm to oneself or to others. Some of these are hard work, intelligence, skills, strength, ability to speak well, ability to organise things, musical skills, acting skills and so on.
- 5 For day -to-day life, these are reasonably worthwhile.
- 6 In a spiritual sense, some of these might not be the best.
- 7 In whichever sense we consider this matter, according to the Buddha there is one thing that stands out. This is brought out in some stanzas in the Dhammapada, for example numbers 54, 55 and 56.

**The scent of flowers cannot go against the wind,  
Nor the scent of sandalwood nor *tagara*, nor of jasmine,  
Only the scent of virtuous ones pervades in every direction.**

**There are the scents of sandalwood, tagara, lotus and jasmine,  
But the scent of virtue surpasses all scents.**

**The scents of tagara and sandalwood are very faint,  
But the scent (reputation) of the virtuous, is the stronger,  
It spreads in the abodes of the devas.**

## INFORMATION FOR THE TEACHER

- 1 In teaching this lesson, encouragement need not be given to run after recognition.
- 2 The growth of reputation can in fact be hindered by yearning for it.
- 3 Reputation is a consequence of the development of a person in the right direction.
- 4 When the Buddha speaks of one's reputation spreading far and wide even to the celestial abodes of devas, it rings a bell.
- 5 Devas have unusual powers and one of these is believed to be the power to help practitioners even in the human world. That power may help the human practitioner to practise even better. He may be protected from harm and danger.
- 6 Worldly experience demonstrates to us that whatever good things that we do, need not be spread around by costly advertising. It becomes known by its own power. The genuine doer does not even have to bother about it.
- 7 It may be a result of the kamma generated.
- 8 The story of a rich person who was described by the Buddha, as having eight great qualities is in point here. The Buddha asked monks to visit him and talk to him. The reputation had already spread. When the monks visited him, he just mentioned what good things he had been doing.
- 7 It is believed that this individual had already attained the third stage of enlightenment called *Anagamin*.
- 8 He was not even aware that the Buddha had seen his virtues.
- 9 In society we can see people who go round defaming good individuals, for their own ulterior purposes. Ultimately what happens? Some of these people themselves find it difficult to face society. They suffer the results of their own bad actions.
- 10 Do good things. Never expect a good reputation. That is the way of a sensible Buddhist.

## APPENDIX 01

## COMMON TEACHING TECHNIQUES

***GUIDELINES FOR TEACHERS*****COMMENCEMENT OF EACH LESSON**

Commencing a lesson, a teacher must create attention by asking a few questions that are easy to answer but generate enthusiasm. Then the teacher can go on to indicate the contents of the current lesson.

**THE THEME OF THESE LESSONS**

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

*These lessons are designed and based on that theme.*

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

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

### STORY TELLING TECHNIQUES

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

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

### PERIODIC ASSESSMENT OF STUDENTS

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

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

## APPENDIX 02                    FACILITIES FOR TEACHER TRAINING

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

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

**APPENDIX 03                    SINGING AND MUSIC**

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

**APPENDIX 04                    DANCING AND DRAMA**

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

**APPENDIX 05                    DRAWINGS AND PICTURES**

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

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

Chapter 01                    A scientist in the laboratory

Chapter 03                    A map showing India and Nepal

**APPENDIX 06                    STORY-TELLING**

The teacher can present stories that the children like to hear that are useful. A few possibilities are suggested here.

1                    The Marriage of Siddhartha and Yasodhara

2                    Relatives of prince Siddhartha

**APPENDIX 07                    KEY WORDS USED IN THIS BOOK**

**CHAPTER    KEY WORDS**

- |    |  |
|----|--|
| 1  | Discoveries, psychic powers  |
| 2  | Election, interest, canda  |
| 3  | India, Nepal, Sakya, Koliya  |
| 4  | Loving-kindness, Goodwill, metta   |
| 5  | Compassion, karuna   |
| 6  | Commitment, citta  |
| 7  | Sympathetic joy, mudita  |
| 8  | Prosperity   |
| 9  | Equanimity, upekkha  |
| 10 | Effort, energy, viriya   |
| 11 | Marriage of Siddhartha   |
| 12 | Reviewing  |
| 13 | Renunciation   |
| 14 | Investigativeness, vimansa   |
| 15 | Harassment   |
| 16 | Scripture, text, Tripiṭaka. Pali, chanting                               |
| 17 | Anger, hatred, other related terms                                       |
| 18 | Traditions, yana. Mahayana, Theravada, Vajrayana, bodhisatta, bodhisatva |
| 19 | Truthfulness   |
| 20 | Stealing   |
| 21 | Kamma, karma   |
| 22 | Checking on others   |
| 23 | Health, contentment, trust, Nibbana                                      |
| 24 | Meditation, metta  |
| 25 | Reputation   |

**APPENDIX 08  
WORDS****ALPHABETICAL ARRANGEMENT OF KEY**

Anger  
Appreciative joy  
Bodhisatta  
Bodhisattva  
Bodhisatva  
Buddha relics, statues  
Buddhist Culture  
Buddhist texts  
Ch'an Mahayana  
Chanting of Buddhist texts  
Compassion  
Compassionate One  
Contemplation meditation  
Contentment  
Dhamma  
Dharma  
Dhamma Cakka  
Dharma Cakra  
Dharma Wheel  
Discipline  
Effort  
Equanimity  
Gatha (stanza)  
Generosity  
Good Friends  
Gratitude  
Greed  
Habits  
Happiness

Harmony  
Hatred  
Harrasment  
Hurt  
Karma  
Karuna  
Kathina ceremony  
Kindness  
Laziness  
Loving-kindness  
Lumbini  
Maha Maya  
Maha Prajapati Gotami  
Mahayana Buddhism  
Mantra meditation  
Meaningless talk  
Meditation (Buddhist)  
Merit  
Metta  
Mudita  
Nepal  
Organisation  
Pagoda  
Pali  
Patience  
Pleasant Speech  
Pride  
Pureland Mahayana  
Rahula  
Reliquary  
Relic chamber  
Respect  
Sakya

Sangha  
Satisfaction  
Schools of Buddhism  
Self-Idea  
Selfish  
Senses  
Sharing  
Siddhartha  
Sixth sense  
Stealing  
Stupa  
Suddhodana  
Suffering  
Teamwork  
Theravada Buddhism  
Tibetan Mahayana Buddhism  
Tripitaka  
Truthfulness  
Types of Buddhism  
Unpleasant Speech  
Unselfish  
Upekkha  
Vajrayana Buddhism  
Vengeance  
Wishes (good)  
Wishes(bad)  
Worry  
Yasodhara  
Zen Mahayana Buddhism

## APPENDIX 09

## ABOUT THE AUTHOR

The author Rahu Sarath-Chandra (full name Rahubadde K.D.S.Sarath-Chandra) was born in Dodanduwa, Sri Lanka in February 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 about 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 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. Currently, he is writing a series of 12 Dhamma books for schools and Dhamma schools from Grade 1 upwards. A team from QSA helps in the process.

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

THE END