

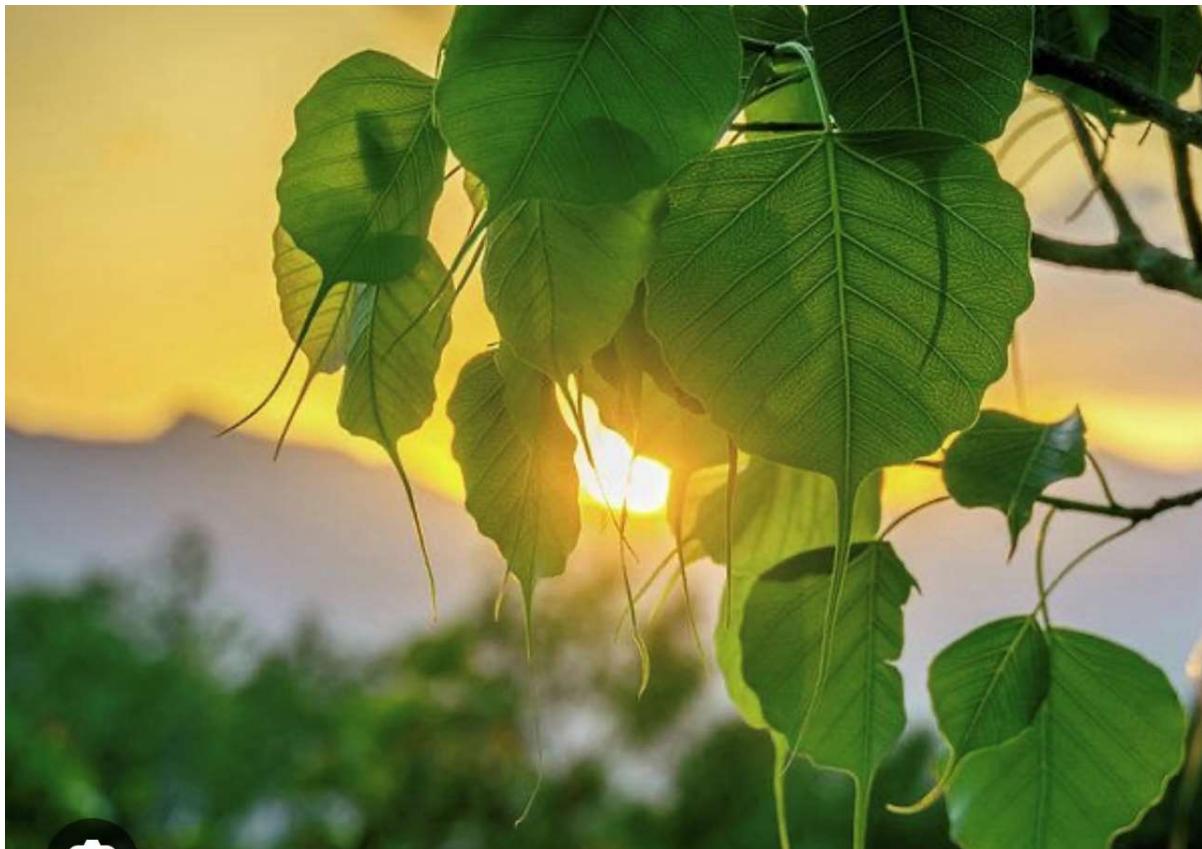
# **BUDDHA DHAMMA**

## **Grade 2**

### **Teachers' Manual**

Rahubadde Sarath-Chandra

Nishanthi Dharmawansa Hevamallika



Published by the Queensland Sangha Association Inc

2023

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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 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](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

### **Nurturing the Seed of Wisdom**

It is with great joy and a sense of purpose that I stand before you, writing a foreword to this remarkable Dhamma book, specially made for young minds navigating the path of life within the precious embrace of Buddhist Culture. As we embark on this journey of discovery, let us recognise the significance of this effort, for it is not merely the introduction of knowledge but the sowing of seeds that have the potential to bloom into wisdom.

In a world filled with distractions and complexities, the endeavour to introduce young minds to the teachings of the Buddha is truly a noble pursuit. This Dhamma book, designed for children in Grades 1 to 3, stands as a testament to the foresight and dedication of those who understand the substance of nurturing spiritual growth from the very beginning. The purpose of this Grade 2 book is to disseminate knowledge under the umbrella of Buddhist Culture, Buddha Dhamma, and Buddhist Psychology, in a manner that resonates with the hearts and minds of children, approximately six years of age.

At its core, this initiative seeks to introduce our young ones to the broad path of happiness, a path that encompasses not just superficial joy, but also the deeper realm of spiritual fulfillment. We are cultivating the seeds of compassion, mindfulness, and wisdom that will guide them on this profound journey towards understanding the ultimate truth of life. Guiding our children towards this path early in life is a profoundly meritorious act, one that can shape their entire existence.

As Dhamma teachers, our role involves creating an environment where children can learn by themselves. We encourage them to participate in enjoyable activities and find joy in the process. We recognise that every child is unique, and the journey of discovering the Dhamma will unfold differently for each one. With skill and experience, teachers will subtly guide their young charges towards a deeper understanding of the profound truths encapsulated in these teachings.

In conclusion, I would like to express my heartfelt gratitude to those who have dedicated their time and effort to bring this vision to life.

Dear children, as you embark on this journey through the pages of this Dhamma book, may you find inspiration, clarity, and the beginnings of a lifelong relationship with the timeless wisdom of the Buddha. May this endeavour not only shape the minds of our children but also help them navigate the path of life with wisdom, compassion, and unwavering inner peace.

With Metta

Venerable Nayaka Rajakeeya Pundit Meegahakumbure Dhammagavesi  
Chief Incumbent of Sri Lanka Buddhist Vihara – Lankarama, Schofield, Sydney  
The Chief Prelate of the Malwatta Chapter of the Siamese Sect in Australia.

## INTRODUCTION

It is not easy to write this introduction as many things need to be introduced at the same time. The whole concept of the series of Dhamma books for Grades 1 to 3 is unusual, new, and fundamental. This book for Grade 2 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 6 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 the members of the project team

Rahubadde Sarath-Chandra, **Author**

# DHAMMA TEACHERS' MANUAL

## Grade 2

SIDDHARTH PRIMARY DHAMMA SCHOOL

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

**OBJECTIVES**

- 1 Gaining familiarity with the Sangha
- 2 Developing respect for the Sangha
- 3 Learning rules of behaviour in a temple

**COMMENCEMENT**

The teacher asks the students whether they have met any monks or nuns in the temple. If they have, allow them to make comments or ask questions. Explain that when we meet monks or nuns, we need to be respectful. Mention, keeping shoes in the proper place, silence, clasping palms, bowing, standing, or sitting on a side, paying respects, leaving one after the other.

**POINTS FOR THE LESSON**

- 1 The students walk in single file.
- 2 They assemble as instructed near the entrance. Enter when permitted.
- 3 Pay homage to the Buddha. Pay respect to the monk or nun in view.
- 4 The teacher describes a few features of the robes they wear.
- 5 Answer questions from students. The students can ask questions too.
- 6 Upon return they assemble, and talk about the experience.
- 7 The teacher asks the students whether they remember the monk or nun they saw before.
- 8 What was different in them?
- 9 Anyone can colour a line drawing or a light picture of a monk or nun. We can try it now.
- 10 Each student is given a line drawing of a monk or nun. The best colours are chosen by the students. The students colour the pictures in the chosen colour. They write their names at the bottom of each paper.
- 11 The teacher takes them one by one and shows the others reading the name loudly.

12 All drawings need to be admired. There is no competition or winners. All are winners because they got their own ideas of what a monk or nun looks like.

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

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is not just a lesson in drawing and colouring.
- 2 It is also an exercise in sorting and distinguishing (colours).
- 3 It is simple training in mindfulness and memory.
- 4 Concentration (stillness of mind) is required.
- 5 If little mistakes are made the child needs to be helped to get over emotions and try the exercise again.
- 6 The children can learn that there is no value in comparing. The creation of each child is different.
- 7 The teacher needs to draw attention to these matters to the extent it suits the age of the child

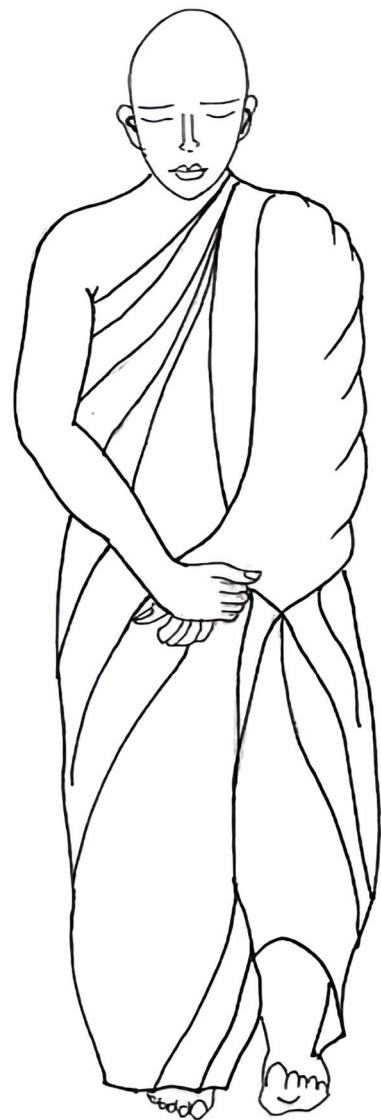
#### **EXPECTED OUTCOMES**

- 1 Building a picture of a monk or nun in the mind
- 2 Getting an idea of a Sangha residence
- 3 Learning to respect the Sangha
- 4 Learning to respect the Buddha

## **CHAPTER 01**

## **A MONK OR NUN**





**OBJECTIVES**

- 1 Learning the nature of fear
- 2 Understanding that it is not good to cause fear to anybody
- 3 Understanding that fear is not real but caused by my own mind

**COMMENCEMENT**

- 1 Would you ever like to be fearful?
- 2 Would you like to give fear to anyone else?
- 3 What are the things that cause fear in your mind?
- 4 Does anyone cause fear in you?
- 5 Have you given fear to someone else?

**POINTS FOR THE LESSON**

- 1 No one likes being fearful
- 2 Big animals and small insects also do not like to be frightened.
- 3 Even a slight fear given might be a big thing for them.
- 4 You must be kind to all; you must not cause fear to any.
- 5 Close the eyes and whisper “I do not like fear”, a few times.
- 6 Repeat that whisper in your mind.
- 7 Do this a few times.
- 8 Now whisper “May no one live in fear” a few times.
- 9 Repeat that whisper in your mind.
- 10 Do this a few times.
- 11 Ask a volunteer to conduct the exercise (with help from the teacher)
- 12 Let each student get the experience.
- 13 You can be careful, but it is not necessary to **be** fearful.

14 When you meditate saying “May no one be fearful”, you get protected from fear.

15 If fear creeps into the mind, think of the Buddha until the fear goes away.

### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is a basic lesson in extending goodwill (metta).
- 2 It is sensible to start with “me”. Children do have fears about various things although they do not directly say this always.
- 3 The teacher can explain that everybody has fears and we need to learn how to reduce the effect of such fears.
- 4 The meditation has two aspects. Firstly there is a re-assurance that fears need to go away. Secondly, we soften our mind to wish that no one should be subjected to any fear.
- 5 It also lays the ground for *metta* to grow in the minds of children.
- 6 The Dhamma says that if you have *metta*, then you get protected from harm.
- 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 develop goodwill
- 2 Building faith in goodwill
- 3 Ability to live without fear
- 4 Enabling society to be peaceful

**OBJECTIVES**

- 1 Developing love in the family
- 2 Learning goodwill meditation
- 3 Practising *metta* at a basic level
- 4 Making the mind soft

**COMMENCEMENT**

Have you seen your mother smiling and happy?

Would you like to see her that way all the time?

**POINTS FOR THE LESSON**

- 1 Draw attention to the way the mother helps the child.
- 2 Ask the children one by one how the mother helps them.
- 3 How does the mother show her love and kindness to you?
- 4 Do you like your mother?
- 5 Would you like to see her in good health?
- 6 Would you like to see her happy?
- 7 Be kind to her.
- 8 Always wish her well.
- 9 Close your eyes. Think of your mother and whisper to yourself like this:  
" May you be well, may you be happy".
- 10 Repeat the exercise many times.
- 11 Now stop the whisper and think like this:  
" May you be well, may you be happy".
- 12 Think like this for a few minutes.
- 13 Ask each student how they felt during the meditation.

14 Tell them to repeat this every night before going to sleep.

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

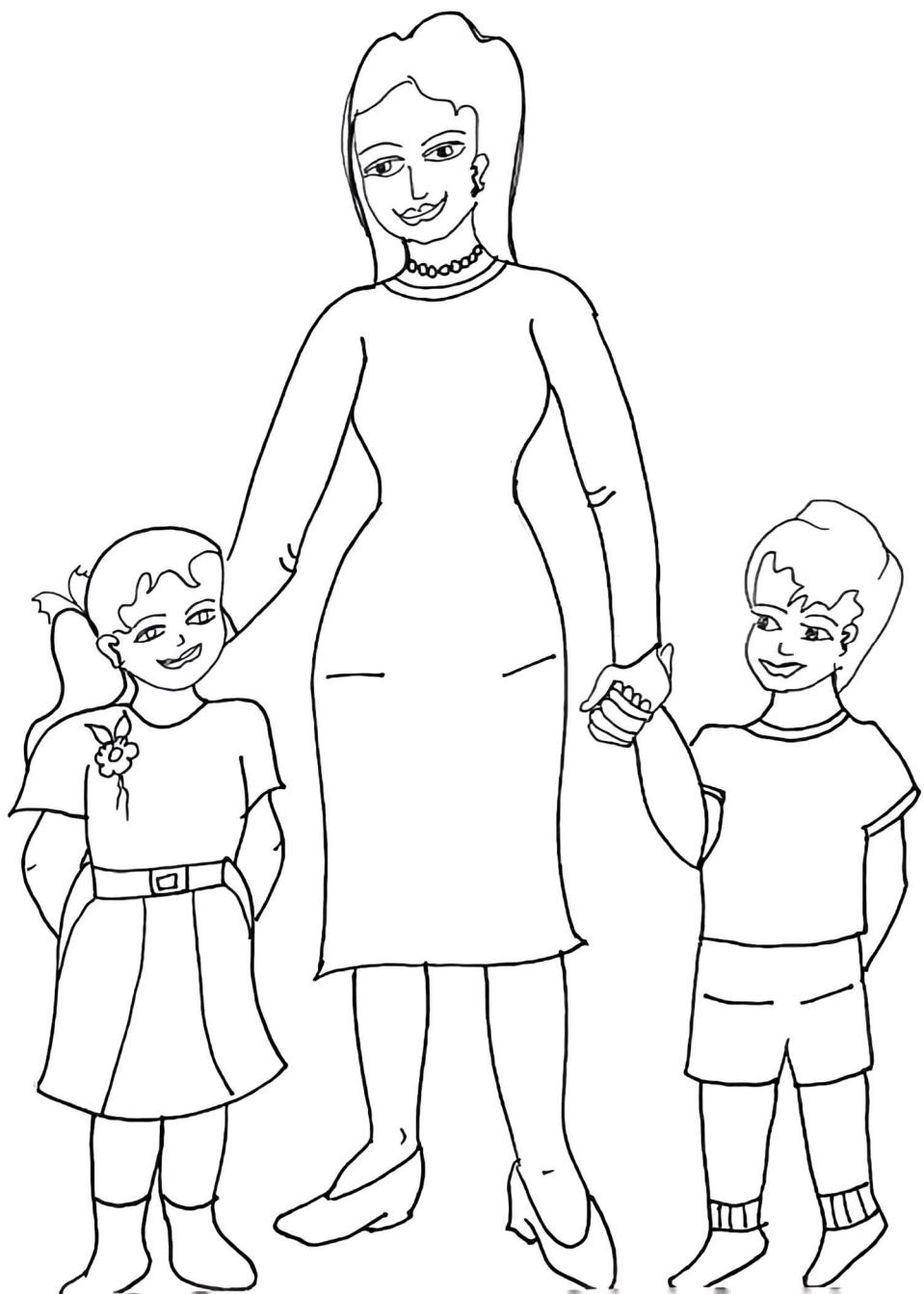
- 1 This is a basic lesson in extending goodwill (metta).
- 2 It is sensible to start with “me” and then proceed to the mother.
- 3 The teacher can explain that everybody wants to be loved and so does your mum.
- 4 The meditation has two aspects. Firstly there is a re-assurance that you are well and happy.
- 5 It also lays the ground for *metta* to grow in the minds of children.
- 6 The Dhamma says that if you have *metta*, then you get protected from harm.
- 7 A close connection between the mother and the children is a basis for good practice of the Dhamma

#### **EXPECTED OUTCOMES**

- 1 Enhancement of love within the family
- 2 Both mother and child become happy
- 3 Softness of mind

**CHAPTER 03**

**A MOTHER WITH HER TWO CHILDREN BY HER**



## OBJECTIVES

- 1 Understanding the value of friends
- 2 Reducing the notion of loneliness
- 3 Facilitating social relations
- 4 Raising the level of self-confidence

## COMMENCEMENT

Do you have any close friends?

Where do you meet them?

Do you feel happy when you meet them?

## POINTS FOR THE LESSON

- 1 Draw attention to the fact that we live in groups.
- 2 Think why you live in groups.
- 3 In the group a few are close to you. Aren't they?
- 4 When you are not sure of something, whom do you speak to first?
- 5 When you are in trouble who helps you first?
- 6 Friends make us feel happy. Don't they?
- 7 We need to be kind to our friends
- 8 Always wish them well.
- 9 Close your eyes. Think of your friends and whisper to yourself like this:  
" May my friends be well, may they be happy".
- 10 Repeat the exercise many times.
- 11 Now stop the whisper and think like this:  
" May my friends be well, may they be happy".
- 12 Think like this for a few minutes.

- 13 Ask each student how they felt during the meditation.
- 14 Tell them to repeat this every night before going to sleep.
- 15 Everybody needs a social circle. Good friends form a useful circle.

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

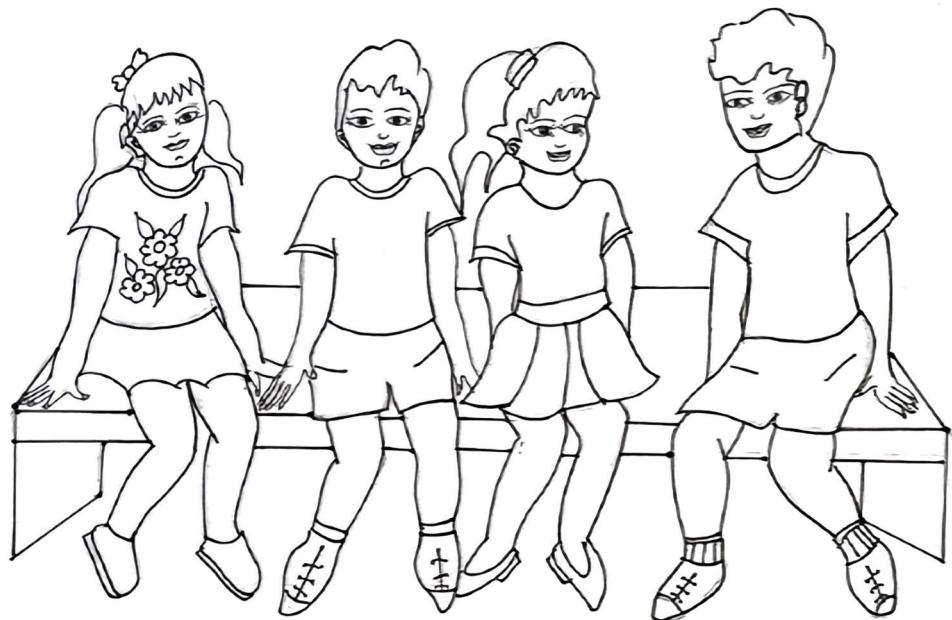
- 1 This is another basic lesson in extending goodwill (*metta*).
- 2 It is sensible to start with “me” and then proceed to the friends.
- 3 The teacher can explain that everybody wants to be loved and so does your friend.
- 4 The meditation has two aspects. Firstly there is a re-assurance that you are well and happy. Secondly, your friend is well and happy.
- 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 friends reduces the chances of fear coming into the minds of children.
- 8 A close connection among children is a useful basis for good practice of the Dhamma.

#### **EXPECTED OUTCOMES**

- 1 Enhancement of self-confidence
- 2 Possibility of discovering noble friends
- 3 Growth of goodwill
- 4 A feeling of being protected

**CHAPTER 04**

**FOUR FRIENDS ON A BENCH TALKING TO ONE ANOTHER**



**OBJECTIVES**

- 1 Teaching the value of being in the present
- 2 Learning what is presence of mind
- 3 Laying the foundation for the growth of mindfulness
- 4 Keeping away bad memories
- 5 Reduction of daydreaming

**COMMENCEMENT**

What are you thinking of right now?

Is it something that happened before?

Or is it something that might happen later?

**POINTS FOR THE LESSON**

- 1 Draw attention to the fact that we are here now in this building.
- 2 Check what the time is right now.
- 3 Think of what you are doing right now and here.
- 4 Now, do you think you are here and now?
- 5 If there is a coolness or warmness now, then feel it and know it.
- 6 Make sure about who is near or around you.
- 7 Now take your right-hand fingers close to the nostril.
- 8 Do you feel the out-breath? Make sure you do.
- 9 Take the hand off. Do you still feel the breath? If not, bring the hand back to the nostril.
- 10 Repeat the exercise many times.
- 11 Now can you feel the out-breath keeping the hand away?
- 12 You are now mindful of what you are doing. You are breathing. Think like this for a few minutes.

- 13 You are now present here and now.
- 14 Ask each student how they felt during this meditation.
- 15 Tell them to repeat this every night before going to sleep.
- 16 Always try to think of what you are doing right now. Go with your current action.

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is another basic but vital lesson in meditation.
- 2 It teaches both concentration and mindfulness.
- 3 The teacher can explain that both things happen together most of the time we meditate.
- 4 It brings calm to the mind.
- 5 When there is calm then there is happiness.
- 6 It also lays the ground for the mind to grow.
- 7 This is vital for studies in school.
- 8 It is also vital for success and happiness in life.
- 9 When you are not present here and now, the mind becomes disturbed and restless. That is not good.
- 10 Thinking aimlessly about something that has already happened is foolish and harmful.
- 11 Daydreaming is a waste of time.
- 12 It can lead to harmful behaviours.

#### **EXPECTED OUTCOMES**

- 1 Laying a good basis to develop mindfulness
- 2 Reduction of worries
- 3 Reduction of fantasies
- 4 Growth of the mind

**CHAPTER 05**

**A FEW CHILDREN IN DEEP MEDITATION**



## CHAPTER 06 INSECTS AND BIRDS

## TOUR AROUND THE GARDEN NOTICING FLIES,

### OBJECTIVES

- 1 Learn more about nature
- 2 Learning about creatures closely
- 3 Confirming kindness to small creatures
- 4 Learning from the habits of birds
- 5 Not harming is of mutual benefit

### COMMENCEMENT

Do you like to take a tour around the garden?

What do you expect to see?

Do we own the world or do all these creatures and us together share it?

### POINTS FOR THE LESSON

- 1 Draw attention to the fact that all creatures share the world.
- 2 Think of what different creatures do keep the world going.
- 3 Think of birds, crawlies, different types of ants, bees, moths, and butterflies. Each gives some service, and each causes some damage.
- 4 Observe them and learn.
- 5 Never cause harm to them. That is bad kamma.
- 6 Learn to admire the beauty of natural things around us.
- 7 We need to be kind to all animals big or small.
- 8 Learn more from the teacher about animals
- 9 Avoid putting hot water on insects; it is painful for them.
- 10 Avoid touching moths and butterflies as it causes harm to them.
- 11 Touching insects might cause harm to you and harm to them.

## **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is an example in living in harmony with the environment.
- 2 Kindness to other living beings is an example of *metta* (goodwill).
- 3 When you show kindness to animals, they do not harm us.
- 4 This is another way of sharing, or generosity applied to the wider world.  
It is not good to be selfish.
- 5 If we have problems, animals also have their problems.
- 6 Fear of animals can be reduced by being kind to them.
- 7 The Buddha showed kindness to all animals.

## **EXPECTED OUTCOMES**

- 1 Admiring natural beauty
- 2 Confirming kindness
- 3 Observing the usefulness of insects
- 4 Noticing the value of harmony

**CHAPTER 06**

**THE BUDDHA CARRYING A LITTLE GOAT TO SAFETY**



## OBJECTIVES

- 1 Learn about postures
- 2 Learning that the four postures are natural and safe
- 3 Indication of unnatural postures
- 4 Understanding the use of postures for meditation

## COMMENCEMENT

In what posture are you in now? You are in the sitting posture.

Can you change to another posture?

The second is the standing posture.

The third is the reclining (lying down) posture.

The fourth is the walking posture.

These are all stable postures. Normally you will not fall over from these.

Are there any other postures possible?

## POINTS FOR THE LESSON

- 1 Be seated for some time. What does the body experience now?
- 2 What feelings do you get in the neck, back bone, buttocks, knees etc?
- 3 Keep standing for some time. What feelings does the body experience?
- 4 What feelings do you get in the foot, heels, legs, back bone, knees etc?
- 5 Stay lying down for some time. What feelings does the body experience?
- 6 Where do you get feelings in the body now? Any one place?
- 7 Get up and start walking. Where do you get body feelings now?
- 8 What about feet, heels, and legs?
- 9 Experience the danger of freeze positions. Side way freeze, forward freeze.

- 10 Explain the dangers of getting into these freeze postures even for a short time.
- 11 Now and then survey the posture you are in and make sure it is suitable right now.
- 12 Try to be aware of the current posture.
- 13 This awareness is valuable for mindfulness meditation

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

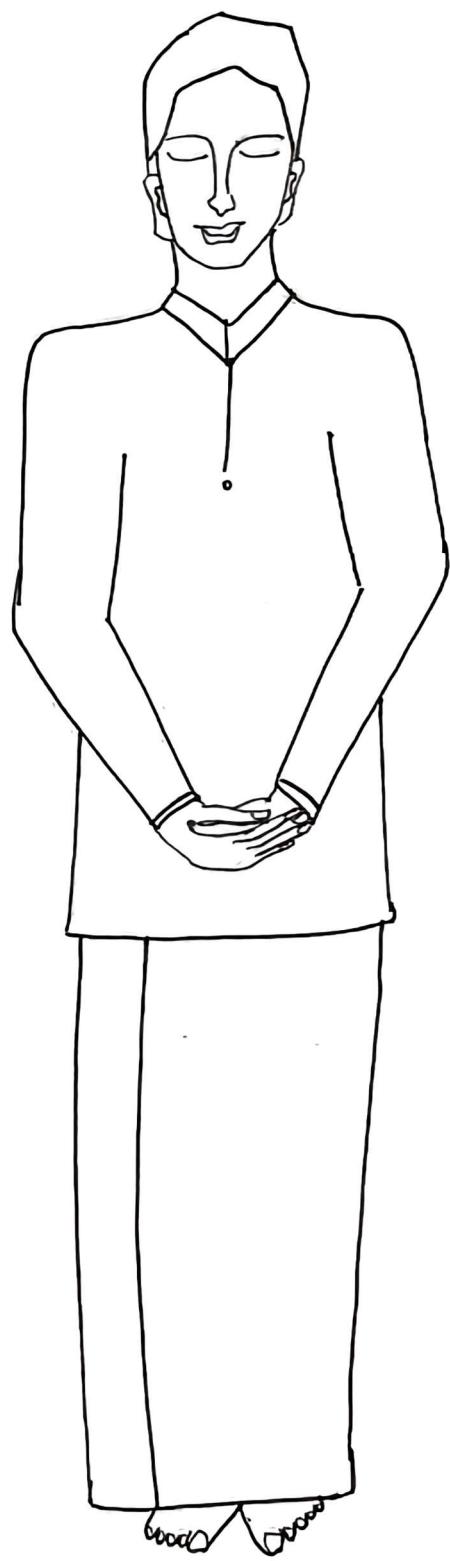
- 1 This is an example in stillness and mindfulness working together. A change of posture can be useful for mindfulness.
- 2 These are simple methods of bringing the mind in or around the body. It is a good basis for later development of mindfulness. (Please see the first chapter of the discourse on the establishment of mindfulness-Sati Patthana in Pali).
- 3 Children who cannot concentrate will improve by practising the four standard postures, keeping aware of each and how they change.
- 4 When a child experiences some problems remembering a past event or in thinking of a future possibility, they need to be advised to think of the current posture and the associated feelings.
- 5 Resorting to the reclining posture too often leads to the tendency to seek comfort and to sleep.
- 6 Change of posture now and then adds to body comfort when you are working. A single posture all the time can lead to displeasure and in extreme cases to serious illness.

#### **EXPECTED OUTCOMES**

- 1 An increase in the level of mindfulness
- 2 An enhancement of attention to safety
- 3 Improvement in concentration
- 4 Reduction of worries

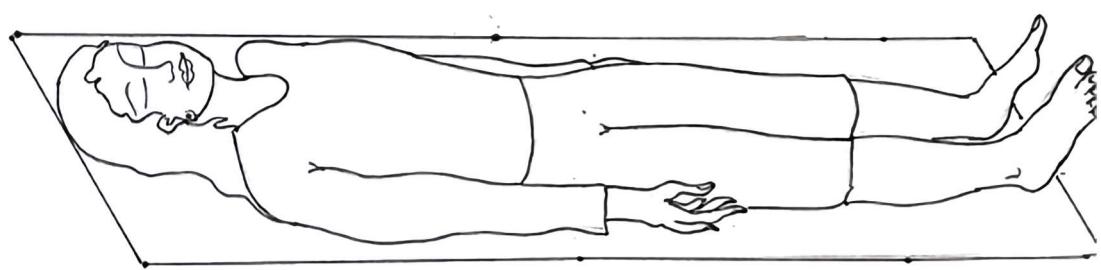
## **CHAPTER 07      THE FOUR NATURAL POSTURES**

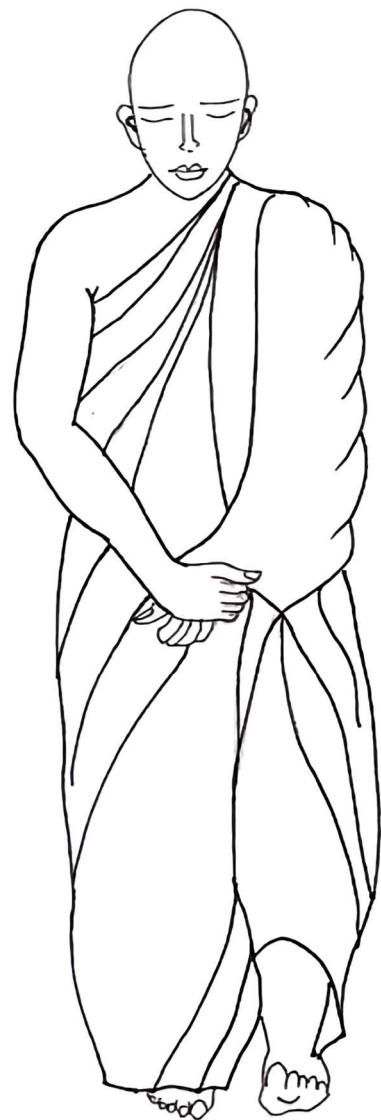
**STANDING, SITTING, RECLINING AND WALKING**











## CHAPTER 08 IDENTIFYING FEELINGS OF THE BODY AS PLEASANT OR UNPLEASANT

### OBJECTIVES

- 1 Enhancement of mindfulness
- 2 Increased ability to see the mind
- 3 Learning the skills of dealing with unpleasant feelings

### COMMENCEMENT

In what natural posture are you in now? Can you give the correct word for that?

Can you twist the body a little and note any new experience?

### POINTS FOR THE LESSON

- 1 Be seated for some time. Do you get any feelings good or bad?
- 2 What are the good feelings you had?
- 3 What are the bad feelings you had?
- 4 Now change the posture to standing. Stay like that for a little time. Are there any feelings good or bad?
- 5 Repeat the experiment with the lying down position.
- 6 Repeat the experiment while walking.
- 7 Feeling in different parts of the body keep changing. Where the feeling is one of pleasure now, may change to displeasure after a little time. Notice this happening most of the time.
- 8 Keep in mind the health and safety of the children. Be very careful about demonstrating unusual freeze positions.

### ADDTITIONAL INFORMATION FOR THE TEACHER

- 1 This is an example in concentration and mindfulness development.
- 2 As the type of feeling changes, we can follow it closely. This is a simple method of bringing the mind in or around the body. It is a good basis for

later development of mindfulness. (Please see the first chapter of the discourse on the establishment of mindfulness-Sati Patthana in Pali).

- 3 Children who cannot concentrate will improve by practising the mindfulness on feelings.
- 4 When a child experiences some problems remembering a past event or in thinking of a future possibility, they need to be advised to think of the current posture and the associated feelings.
- 5 Resorting to the reclining posture too often leads to the tendency to seek comfort and to sleep. That is a pleasing feeling.
- 6 Change of posture now and then adds to body comfort when you are working. A single posture all the time can lead to displeasure and in extreme cases to serious illness.

#### **EXPECTED OUTCOMES**

- 1 A higher level of resilience
- 2 Noticing the arising and passing of feelings
- 3 Enhanced ability to concentrate
- 4 Introduction to the skill of seeing the mind

**OBJECTIVES**

- 1 Enhancement of family love
- 2 Improvement of connection to the father
- 3 Added feeling of protection for children
- 4 Learning to be of service to the family

**COMMENCEMENT**

Do you ask your father whether he is OK now and then?

Do you think that he is in good health right now?

Would you like to see him in good health?

Does he say he has aches and pains in the body?

**POINTS FOR THE LESSON**

- 1 When your father comes home after work, ask him whether he is OK.
- 2 Ask him whether he needs anything to eat or drink. Help him.
- 3 Does he look tired after work? Do you feel sorry about it?
- 4 Usually the father needs to walk a lot to work. Then he might feel a little pain in the lower part of the leg.
- 5 Ask him whether he needs a little leg massage.
- 6 Talk to mum and ask her how you could do it.
- 7 Talk to your father as often as you can; do not leave him alone.
- 8 Never forget to say good night to your father and show him respects before going to sleep.
- 9 Before sleeping wish your father and mother both good health.
- 10 Whisper like this “May my mum and dad be in good health” three times.
- 11 Keep thinking like that for a little more time.
- 12 Be sensitive to actual family situations.

## **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is an example in the development of goodwill (*metta*).
- 2 It also provides for the growth of love within the family.
- 3 Children live close to the mother naturally. This lesson helps to bring the father more and more within the family.
- 4 The heart (mind) of the father gets softened by closely associating with the children. That is good for the whole family.
- 5 Children who show love to the father, helps to keep him at home rather than in social groups and clubs.
- 6 The closeness of children to the father helps to keep the family unit together. That is happiness.

## **EXPECTED OUTCOMES**

- 1 Happiness to the father
- 2 Duty-conscious children
- 3 Closeness of family
- 4 Family peace

**OBJECTIVES**

- 1 Widening of support for the family
- 2 Achieving a higher level of confidence for children
- 3 Regard for elderly relatives
- 4 Extension of goodwill

**COMMENCEMENT**

Next to your mother and father, brothers, and sisters, who else can be your close relatives?

Do you meet them all the time or at least now and then?

**POINTS FOR THE LESSON**

- 1 Ask every child to say something about close relatives.
- 2 Why are they important to you?
- 3 Do you get presents from them?
- 4 What sort of presents?
- 5 Do some of them help you?
- 6 Close relatives help when your father or mother are in difficulty due to requirements of employment, sickness, or travel.
- 7 Grandparents look after you when your mum and dad are away at work.
- 8 Your cousins are often also your playmates.
- 9 Together they form a big family unit. They help one another.
- 10 Be sensitive to actual family situations. Some near relatives might not be living now.

**ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 Close relatives together form a larger family unit. It is helpful to have many people close to you.
- 2 It also provides for the growth of love within the family.

- 3 Common fears of children might get reduced when close relatives are available at hand.
- 4 The Buddha has suggested that close relatives be treated well.
- 5 If you do not associate with them, they too will not associate with you.

### **EXPECTED OUTCOMES**

- 1 Attention and respect for grandparents
- 2 Facilitating growth of family relationships
- 3 Reducing selfishness
- 4 A higher level of protection

**OBJECTIVES**

- 1 Developing consciousness of the five physical senses
- 2 A higher level of protection for the senses
- 3 Laying the foundation for sense-based meditations
- 4 Introduction to the significance of the senses

**COMMENCEMENT**

How many senses do we have?

Name the senses in the correct order.

**POINTS FOR THE LESSON**

- 1 My body has five senses.
- 2 These are:

Eyes	Two eyes to see
Ears	Two ears to hear
Nose	A nose to smell
Tongue	A tongue to taste
Body	The whole body to feel things
- 3 The nose also helps us to breathe. Then it is not working as a sense.
- 4 We need to protect our senses. Without any of these it is difficult to live.
- 5 While protecting my senses, I must remember not to harm anyone else's senses. They also need them.
- 6 How do you protect the eyes? For example, use the palms when there is dust.
- 7 How do you protect the ears? Never thrust or pour anything into an ear.
- 8 How do you protect the nose? Use the fingers.
- 9 How do you protect the tongue? Bite things with care.

- 10 How do you protect the body? Keep out of dangers like fire, abrasions, risky exercises and so on.
- 11 For all these we need to be mindful of where we are, and what things are around us. If near a road, be mindful of cars passing from the right and from the left. The drivers might not see you. If you wear black, in the night they might not see you at all.
- 12 Stay with the parents and follow their instructions.
- 13 Notice how the tortoise guards its senses. How does a bird guard its senses? How does a spider guard its body?

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 Awareness of the senses is fundamentally important in Buddhism. That knowledge has fundamental benefits, both for day-to-day happiness and for spiritual advancement.
- 2 The loss of a sense can be absolutely damaging. Be careful in talking about this with children (as it might frighten them).
- 3 Keeping the face clean helps to guard the eyes.
- 4 Sense-based meditations can be practised using the knowledge of senses.
- 5 The creation of new kamma starts from the way we handle our senses and the thoughts connected to them.

#### **EXPECTED OUTCOMES**

- 1 Protection of the senses
- 2 Introduction to sense-based meditations
- 4 kamma to the generation of kamma

### OBJECTIVES

- 1 Engagement in a good action
- 2 Developing a sense of care
- 3 Training in a simple meditation

### COMMENCEMENT

Do you know where the temple gates, fences, and walls are?

When you are in the temple, you cannot go across these boundaries.

### POINTS FOR THE LESSON

- 1 The teacher shows the boundaries of the temple premises.
- 2 The teacher takes the students to show them what implements they can use in sweeping and cleaning the garden.
- 3 The children line up to take duties in groups of 2.
- 4 The teacher gives safety instructions to all and then joins the first group as a demonstrator.
- 5 Whatever gets collected is taken to a nominated place as instructed.
- 6 Children are taught that cleaning the temple premises is a good thing to do. It brings us happiness.
- 7 Get the children to return the implements to their correct places.
- 8 If facilities are available, teach the children to wash their hands and the face.
- 9 Thank them for the good work they have done.
- 10 If a monk or nun is within sight, the whole group reports to the monk or nun about what has been done by the group.
- 11 No one should work alone, or in a remote area.
- 12 Try to work in close proximity.

## **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 Awareness of the boundaries and nature of the temple premises, helps in keeping the children safe. They learn the rules of safety.
- 2 The exercise enhances the idea of cleanliness and the beauty of the surroundings.
- 3 If the place is clean, then the mind too has a good chance of being cleaned and not otherwise.
- 4 It gives the idea of giving a service without expecting anything back.
- 5 Keeping things clean helps with good health and happiness.

## **EXPECTED OUTCOMES**

- 1 Enhancement of the idea of safety
- 2 Training to work expecting nothing in return
- 3 Practice of mindfulness
- 4 Training to follow instructions

**OBJECTIVES**

- 1 Learning to show respect to the Buddha, and the Bodhi Tree
- 2 Understanding why we respect the Bodhi tree
- 3 Appreciation that helping a tree to grow is a good thing
- 4 Cultivating the idea of meditating under a Bodhi tree

**COMMENCEMENT**

Do you know that people worship the Bodhi Tree? They have great regard for it. They offer flowers, incense, and other things at the Bodhi Tree.

What is so important about the Bodhi tree?

Why should we offer water to the Bodhi Tree?

What will happen if no one offers water to the Bodhi Tree?

**POINTS FOR THE LESSON**

- 1 Visit the Bodhi Tree in the temple as in a procession or parade.
- 2 Ask the children whether there is anything unusual they notice about the Bodhi Tree.
- 3 Is there some coolness, or pleasant breeze under the tree?
- 4 What other feelings do you get here?
- 5 Do the leaves flutter a little now and then?
- 6 There is a tree like this in Anuradhapura, the old capital city of Sri Lanka; it is reputed to be the oldest known tree in the world.
- 7 There is a larger tree like this in Buddha Gaya, India.
- 8 Ascetic Siddhartha became a Buddha under that tree many years ago.
- 9 People from all over the world, come there to worship.
- 10 We too worship the tree for good reason.
- 11 I offer this water to the holy tree. May this three live long!

12 If a monk or nun is within sight, the whole group reports to the monk or nun about what has been done by the group.

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 The Bodhi tree provides the calm necessary for meditation.
- 2 Thinking about the Buddha under this tree is a special experience.
- 3 It is a form of stillness meditation, that can be very advanced.
- 4 The stillness gives the basis for insight meditation taking one towards enlightenment.
- 5 Pouring water at the foot of a tree helps the tree to grow. During droughts this is very necessary.
- 6 One can show respect to the tree, by going around three times thinking of the Buddha and worshipping the Buddha. It is the custom to go round slowly and clockwise with your right shoulder closer to the tree.
- 7 The children can learn these or similar customs and remember them.
- 8 When some fear comes to your mind, think that you are under this tree, safe and fine.

#### **EXPECTED OUTCOMES**

- 1 Learning a simple method of getting over fear
- 2 Understanding the importance of the Bodhi tree
- 3 Introduction to another calming meditation
- 4 Developing the ability to reflect on the Buddha at the foot of a Bodhi tree
- 5 Enhancing respect for the environment

**CHAPTER 14**

**OFFERING WATER TO THE BODHI TREE**



## CHAPTER 14 JUMPING AROUND

### NOTING THE FEELINGS YOU GET AFTER

#### **OBJECTIVES**

- 1 Noting the difference between activity and rest
- 2 Being mindful of changes in activity level
- 3 Learning to moderate your activity level

#### **COMMENCEMENT**

Do you jump around sometimes?

Then what happens?

Can you do it endlessly?

#### **POINTS FOR THE LESSON**

- 1 Form two groups.
- 2 One will be asked to jump around freely for a few minutes.
- 3 The other group will keep watching.
- 4 Ask the children who were watching, exactly what they saw.
- 5 Now, ask those who were jumping what they feel after jumping.
- 6 The teacher will now clarify that experience, as tiring, exercising, fun, enjoyment, freedom and so on need to vary.
- 7 The teacher explains that having stopped the jumping, everyone feels settled and peaceful.
- 8 There is action and then calm.
- 9 Now the two groups change roles and repeat the whole process.
- 10 When both groups have finished, ask them to make their observations.
- 11 Raise the question whether it is good to jump around all the time. What do the children say?
- 12 Emphasis the principle “not too much, not all the time”. Then only you enjoy. Learn to enjoy the peace.

## **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 Jumping and playing are interesting things to do. However too much of that can be harmful.
- 2 Resting is essential and that is also equally useful.
- 3 Knowing the limits is very useful.
- 4 Knowing the limits 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.
- 5 Playing and being physically active are necessary for good health. Always sitting on a chair is not helpful. Do some work.
- 6 This is also a good exercise in seeing how emotions change.

## **EXPECTED OUTCOMES**

- 1 Learn the need for balancing of behaviours
- 2 Development of wisdom
- 3 Appreciating a good health habit
- 4 Understanding the folly of over-doing

**OBJECTIVES AND EXPECTED OUTCOMES**

- 1 Developing respect for and admiration of the teacher.
- 2 Providing another beginning for goodwill meditation.
- 3 Appreciating the value of goodwill meditation.

**COMMENCEMENT**

Would you like to be happy?

Are you happy?

Would you like your teacher to be happy?

**POINTS FOR THE LESSON**

- 1 I am your teacher. Would you like to know my name?
- 2 My name is .....
- 3 You can call me .....
- 4 I like teaching you. Are you learning anything in this class?
- 5 We all need blessings. So, I wish you all happiness.
- 6 You have many teachers. You need to wish happiness for all of them.
- 7 Now, think of any one teacher. Did you? Close your eyes and think of the teacher.
- 8 Whisper like this:  
“May my teacher be happy”. three times or more.
- 9 Now, stop whispering and keep thinking like this:  
“May my teacher be happy”, until I say thank you. Then, you open your eyes.
- 10 This is a goodwill meditation

**ADDITIONAL INFORMATION FOR THE TEACHER**

- 1 This is a 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.
- 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 This lesson could be the starting point.

### **EXPECTED OUTCOMES**

- 1 Widening the base for goodwill meditation
- 2 Becoming softer in mind
- 3 Reduction of things that disturb the mind

## CHAPTER 16

## THE IMPORTANCE OF FRIENDS

### OBJECTIVES

- 1 Understanding the need for friends
- 2 Creating an opportunity for discovering noble friends
- 3 Learning to respect friends

### COMMENCEMENT

Do you have friends?

About how many of them?

Do you like to have friends?

### POINTS FOR THE LESSON

- 1 Invite a volunteer to say something about a friend
- 2 Ask the child what he or she likes about the friend.
- 3 Repeat a few interesting things for the others to hear.
- 4 Repeat the process for all volunteers.
- 5 There is no need to pressurise anyone to participate as some are naturally reluctant to speak.
- 6 Try to summarise what they say about their friends.
- 7 Ask the children whether they think the same way.
- 8 Explain the usefulness of friends, giving illustrations.
- 9 Mention your own good experiences with friends.
- 10 Practise a goodwill meditation focusing on a friend

### ADDITIONAL INFORMATION FOR THE TEACHER

- 1 This is a 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.
- 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.

### **EXPECTED OUTCOMES**

- 1 Making friendships comforting
- 2 Widening the circle of protection
- 3 Increasing the strength of goodwill

**CHAPTER 16      A FEW FRIENDS HOLDING HANDS**



### OBJECTIVES

- 1 Supporting breathing meditation at the start
- 2 Introduction to the concept of parallel meditations
- 3 Appreciation of the touch sense

### COMMENCEMENT

Spread your fingers on the right hand and hold up.

Put the palm down and look at the star formation.

### POINTS FOR THE LESSON

- 1 The teacher needs to give a demonstration before starting this exercise.
- 2 Show your right-hand palm and run a left-hand finger on each of them, one by one, starting with the right-hand thumb.
- 3 Now keep the right-hand palm on the floor and do the same, so that the children can see.
- 4 Now, get a volunteer to join you and repeat the process once.
- 5 Then repeat the process with a second volunteer.
- 6 Now get the whole group to do the same.
- 7 Now teach them to breathe with the moving finger.
- 8 You need to think of the breathing and at the same time think of the moving finger.
- 9 Some synchronisation is possible but that might be too hard for this age.
- 10 Some tickling and amusement is possible. Because of that the teacher too can join in the mild amusement.
- 11 A child can try this experiment with a parent at home; the father is suggested.

## **ADDITIONAL INFORMATION FOR THE TEACHER**

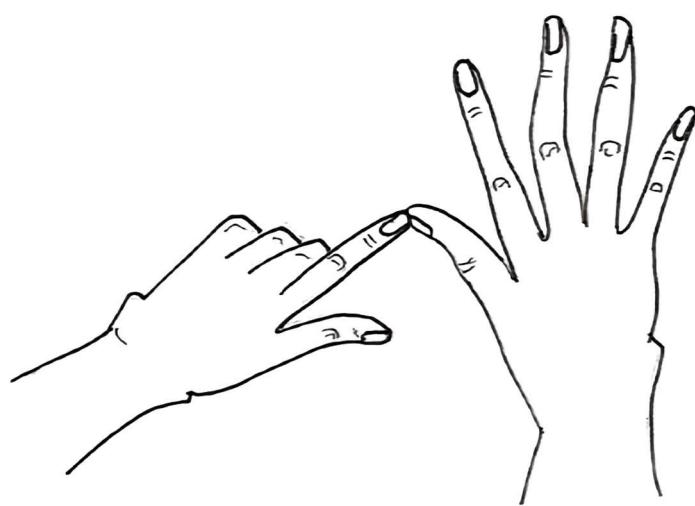
- 1 This is a practice of concentration (*samadhi*) coupled with mindfulness (*sati*) meditation.
- 2 Thinking of the breath generates concentration. Following the moving finger helps mindfulness. These two mental states usually develop together.
- 3 The exercise also helps to keep the mind around the body (and not running around everywhere).
- 4 This meditation too 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. During such a disturbance they can try this meditation.
- 6 It is enjoyable though unusual. This is not from the scriptures.

## **EXPECTED OUTCOMES**

- 1 Enhancement of meditative ability
- 2 Seeing the ability to combine fun with meditation.

**CHAPTER 17            THE RIGHT HAND IN STAR FORMATION AND A LEFT HAND  
FINGER MOVING ON IT**

(Full page or half-page)



**OBJECTIVES**

- 1 Drawing attention to memory
- 2 Learning to apply mindfulness
- 3 Development of concentration

**COMMENCEMENT**

Can you say aloud A, B, C, D, E?

Can you now say aloud E, D, C, B, A?

**POINTS FOR THE LESSON**

- 1 The teacher asks the children to say A, B, C, D, E aloud and slowly, one letter after the other.
- 2 Now repeat that a few times
- 3 The teacher then asks the children to say aloud E, D, C, B, A slowly one letter after the other.
- 4 Now, repeat that a few times.
- 5 Ask the children to close their eyes.
- 6 Repeat steps 1 to 4 above, slowly.
- 7 Ask the children whether they can do this experiment on their own. If they find it is hard, the teacher can do this lesson again on another day.
- 8 A child can try this experience with a parent at home.

**ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is a practice of concentration (*samadhi*) coupled with mindfulness (*sati*) meditation.
- 2 Thinking of any series is easy with common use. Even a parrot can learn a series. Thinking in reverse is much harder. The demand on concentration and mindfulness is much higher.
- 3 Thinking in reverse required more concentration.

- 4 This meditation too 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. During such a disturbance they can try this meditation.

#### **EXPECTED OUTCOMES**

- 1 Stronger concentration
- 2 Increased mindfulness
- 3 Learning a method of calming the mind

**CHAPTER 18**

**LETTER SERIES A TO E AND E TO A, F TO J AND J TO F**

A B C D E  
E D C B A

F G H I J

J I H G F

## OBJECTIVES

- 1 Learning a constructive activity
- 2 Increasing the level of discipline
- 3 Training in mindfulness
- 4 Learning not to expect things unduly

## COMMENCEMENT

Who would like to work in the garden?

Shall we go to the Bodhi Tree to sweep the surrounds?

## POINTS FOR THE LESSON

- 1 The teacher asks the children to line up in two columns, with two tall children at the back.
- 2 Walk to the Bodhi tree area with implements required.
- 3 Ask the children to watch how the leaves fall to the ground now and then. We cannot expect leaves to fall; sometimes it will happen.
- 4 Whoever spots a leaf falling will gather it.
- 5 After a few minutes the teacher examines the area for safety.
- 6 The children gather fallen leaves and put them into a basket.
- 7 Ask the children to carry the collection to an assigned place
- 8 Get the children to wash hands and walk back to the class.
- 9 The possible presence of animals, and insects needs to be mentioned.

## ADDTITIONAL INFORMATION FOR THE TEACHER

- 1 This is a practice of working together as a group, peacefully and with care.
- 2 It is also a lesson to help understand that what you expect does not happen. The leaves do not fall when you want them to fall. Similarly, many things do not happen the way we expect.

- 3      The more you expect things to happen, the greater is the possibility of sadness upon failure.
- 4      Even at home do not keep expecting things to happen:
  - Dinner at a particular time
  - Ice cream to be available after every meal
  - That mum or dad will do what you ask them to do right now
  - Always looking for taste
  - A dress that you like being ready to use
- 5      Children must learn to work in teams. They need to talk to each other, listen carefully and help one another. We cannot live alone.

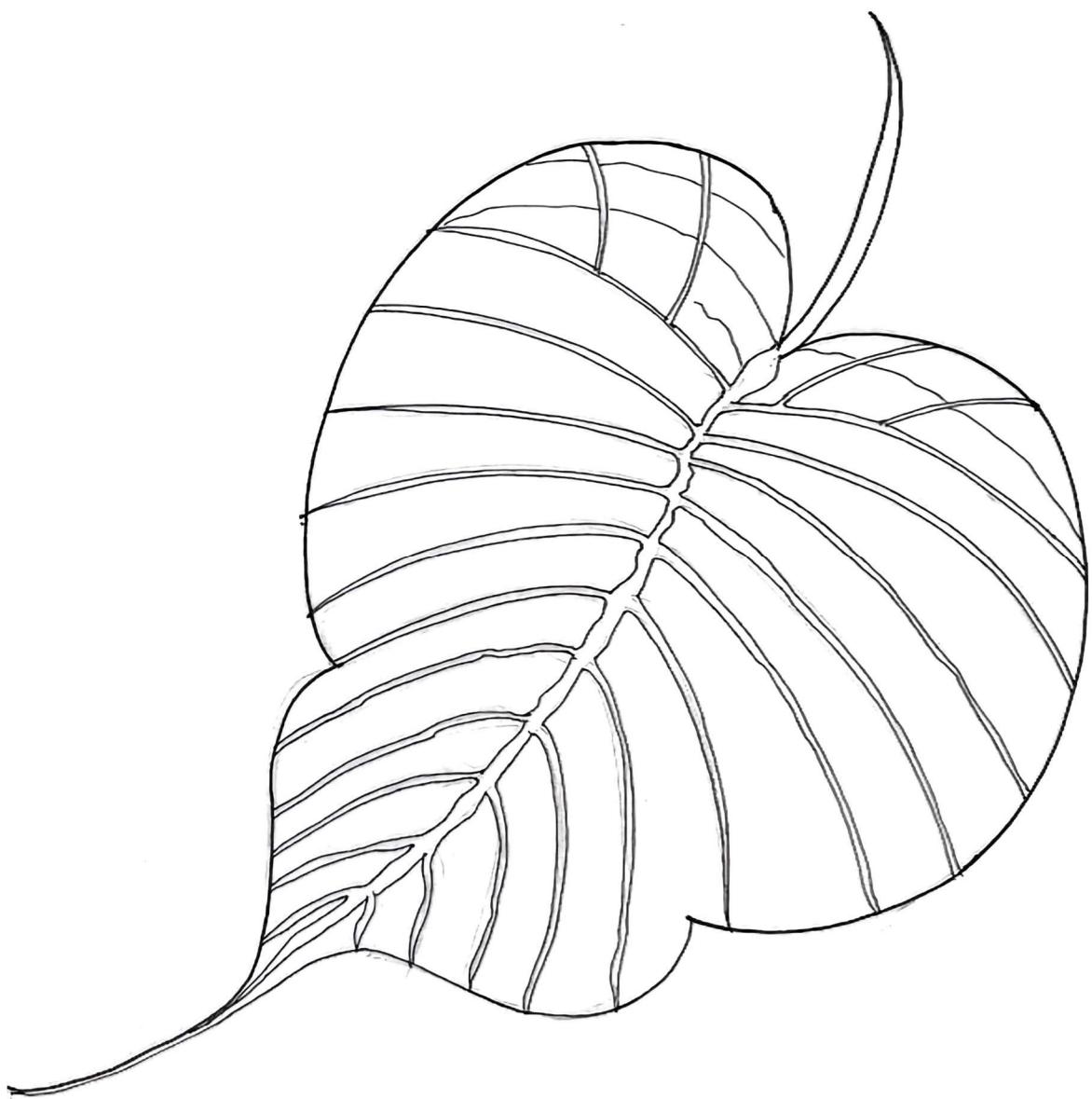
### **EXPECTED OUTCOMES**

- 1      Enhanced mindfulness and discipline
- 2      Being constructive and not destructive
- 3      Realising that expectations lead to sadness on failure
- 4      Learn not to expect anything

CHAPTYER 19

A BODHI TREE AND A BODHI LEAF





## CHAPTER 20

### BREATH

## SEPARATING THE IN-BREATH AND THE OUT-

### OBJECTIVES

- 1 Introduction to a higher level of breathing meditation
- 2 Development of mindfulness
- 3 Training in meditation

### COMMENCEMENT

Have you noticed what happens during breathing?

The air comes in and goes out.

### POINTS FOR THE LESSON

- 1 Hold your right palm in front of the nose.
- 2 Can you feel the out-breath hitting the palm?
- 3 If you find it hard, then bring the palm closer to the nose.
- 4 Check with every child whether they feel the out-breath.
- 5 Now ask them whether they can notice the in-breath.
- 6 Now keep the palm aside and think of the in and out breaths.
- 7 The teacher needs to test whether they notice the breathing.
- 8 The teacher can take a few deep breaths and move the right palm and the body to demonstrate the in-breath and out-breath.
- 9 Ask the children to copy that action for a few minutes.
- 10 Give a little rest.
- 11 Ask them to repeat the action without any body movement.
- 12 Give a little rest.
- 13 Try a repetition once more.

### ADDTITIONAL INFORMATION FOR THE TEACHER

- 1 This is an effective type of meditation, that helps to develop concentration (*samadhi*) and mindfulness (*sati*) both at the same time.
- 2 Ascetic Siddhartha used this type of meditation technique when he became a Buddha.
- 3 Many adults struggle with breathing meditation as they had not learnt it and practised it when they were very young.
- 4 Do not talk about the nostril, or the point touched by the air.
- 5 Simply train the child to see the in-breath as separate from the out-breath.
- 6 Do not talk about the Discourse on the Establishment of mindfulness (*Sati Patthana Sutta*).
- 7 If a child says it is too hard to do this, console him and say we can do it later. Never insist. Let the child wait for another chance. This is such a valuable and fundamental training.
- 8 Do not try to explain breathing in this lesson. That is too much.

### **EXPECTED OUTCOMES**

- 1 Ability to observe the in-breath and the out-breath separately
- 2 Mindfulness at a higher level
- 3 Confidence in beginning breathing meditation

**OBJECTIVES**

- 1 Understanding our obligation to look after trees
- 2 A glimpse at the environment without plants and trees
- 3 Nurturing the idea of gratitude extended to vegetation
- 4 Appreciating the environment

**COMMENCEMENT**

Do you like plants and trees?

Do you know that they help us to live?

**POINTS FOR THE LESSON**

- 1 The vegetables we eat are parts of plants and trees. Without these we may not be able to live.
- 2 In some places there are no plants and trees; people have a lot of problems in feeding themselves.
- 3 Do we have lots of plants and trees around us? Yes, we do.
- 4 Are there plants in the sea? Where are these?
- 5 So, we need to look after plants and trees.
- 6 We need to be kind to them.
- 7 How do we show kindness to plants?
- 8 We can give them what they need, water, food, sun, and protection.
- 9 Do you show kindness to plants at home?
- 10 When you are kind they grow beautifully.
- 11 The teacher with the students can pour water on garden plants.
- 12 Children can help parents in watering the garden
- 13 It is not good to destroy plants.
- 14 Plants add to the beauty of your garden.

## **ADDTITIONAL INFORMATION FOR THE TEACHER**

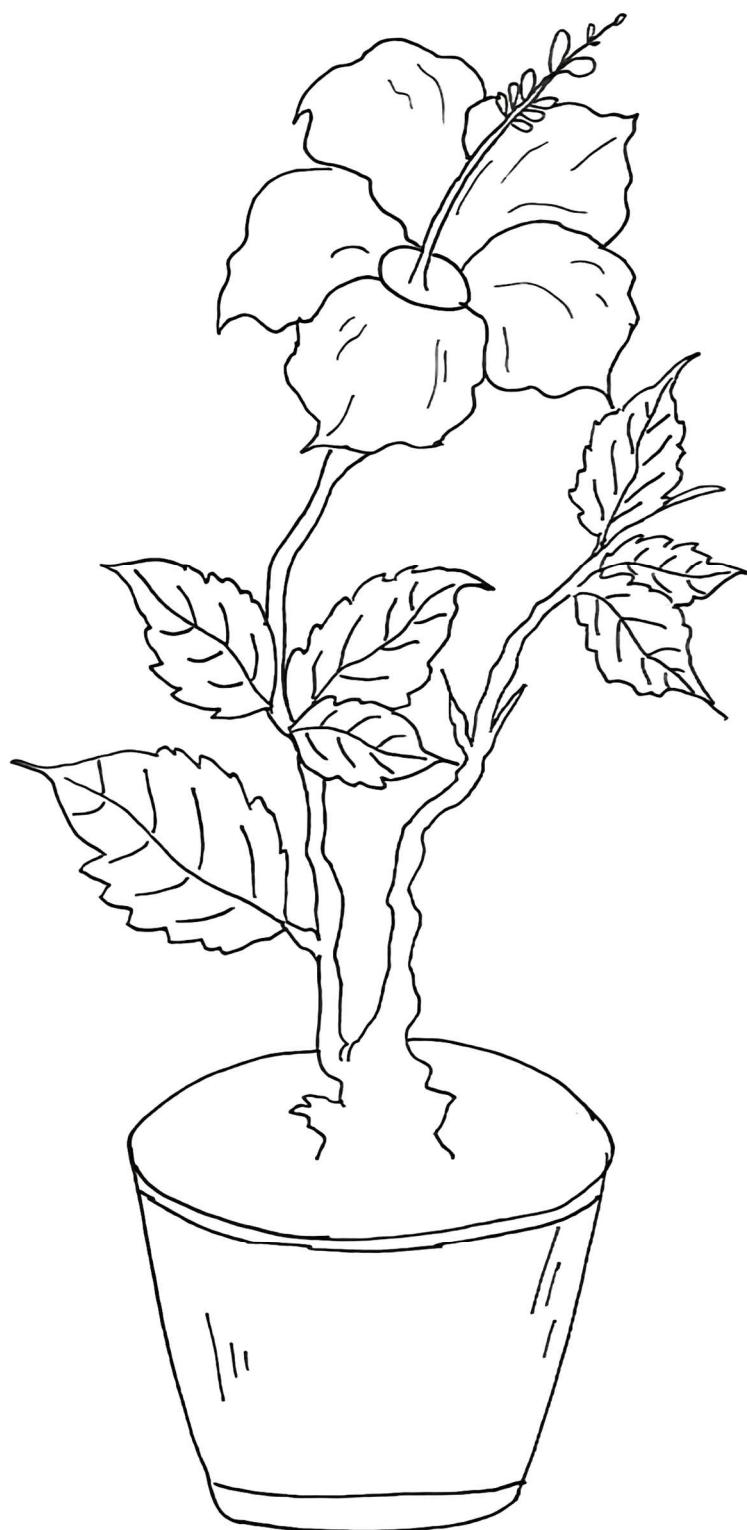
- 1 This is a practice of working together as a group, peacefully and with care.
- 2 Kindness is not merely towards other people but also towards things like plants. If you can feel kindness for plants, it is easier to be kind to people, in the family or other.
- 3 The growth of a plant and watching it grow, gives you happiness. The growth happens naturally.
- 4 Energy from the sun accumulates on the earth with the help of plants. The green parts of the plant absorb the energy from the sun.
- 5 We get that energy by eating parts of plants.
- 6 Animals too get their energy by eating plants. Some small animals and insects too live on plants.
- 7 Children need to get a feel to love plants from a young age.

## **EXPECTED OUTCOMES**

- 1 Love of plants
- 2 Appreciation of the support for life given by plants
- 3 Understanding of the dependence of plants on human beings
- 4 Appreciation of the environment

**CHAPTER 21**

**A FLOWER PLANT**



**OBJECTIVES**

- 1 Learning to recognise a feeling of sadness
- 2 Learning how to reduce sadness
- 3 Appreciating the technique of moving the mind
- 4 Appreciating the technique of substitution of mental objects

**COMMENCEMENT**

Do you sometimes get the feeling of sadness?

When sadness comes, let it go away. Do not keep it for too long.

It stays longer when we keep thinking of it.

**POINTS FOR THE LESSON**

- 1 We always try to stay happy. Don't we?
- 2 But little things happen to make us feel sad.
- 3 The more we just think of sadness, it becomes worse.
- 4 So, we must try to stop thinking about it.
- 5 How do we do it?
- 6 Learn to think of something nice and beautiful.
- 7 Can you think of something nice, peaceful, and beautiful?
- 8 How about the Bodhi Tree?
- 9 How about a Buddha statue in the temple?
- 10 How about a little sweet flower you like?
- 11 Anything else you might like?
- 12 Then keep thinking of that nice thing you like.
- 13 Keep thinking quietly.
- 14 The sadness goes away.

15 Isn't that wonderful?

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

- 1 This is a practice of moving the mind from an object of sadness to an object of happiness.
- 2 This practice becomes easy with training and repetition.
- 3 Nothing can eliminate sadness. It comes now and then with triggers.
- 4 Touching someone softly can reduce sadness.
- 5 Hugging has the same effect. Mothers do it well.
- 6 The initial sadness is usually minute. The more one aimlessly ponders over it, the sadness multiplies. So, the technique used here that of moving the mind. This skill has far-reaching benefits. Children who do not learn this, keep crying for long periods and cause annoyance to parents.
- 7 Hence it is very useful to teach the technique to little children.
- 8 Later, this skill becomes valuable, when you try to practise meditation. It is not easy to learn this when you become hardened as an adult. The younger a child is, it is easier to learn this technique.
- 9 This technique can also be treated as a substitution of one mental object using another. The object creating sadness is substituted by an object creating happiness.

#### **EXPECTED OUTCOMES**

- 1 Recollection of the techniques of moving the mind
- 2 Learning the technique of substitution of mental object
- 3 Shorter periods of sadness
- 4 Learning ways of speedy recovery

**OBJECTIVES**

- 1 Examining why we offer flowers to the Buddha
- 2 Learning a technique of creating happiness
- 3 Building a protection
- 4 Learning a method of meditation

**COMMENCEMENT**

When did you last offer flowers to the Buddha? With whom was it?

Did you understand why you do it?

**POINTS FOR THE LESSON**

- 1 What do we think of when we offer flowers to the Buddha?
  - That he was the kindest person in the world
  - That he had done good things in the past
  - That he would do nothing bad or wrong
  - That he was the wisest person in the world
  - That he was good and great in many other ways
- 2 The teacher must explain in simple terms at least one or two of these things to the children at least superficially.
- 3 Encourage the children to ask questions about these things.
- 4 We therefore need to show respect to the Buddha.
- 5 We need to think about our ability to be a little like the Buddha.
- 6 Close your eyes for a few minutes and think of the Buddha in these ways or at least one of these ways.
- 7 Whisper like this:  
“We offer these flowers to the Buddha thinking how good he was”
- 8 Then stop the whisper and repeat it many times in your mind.

- 9 Think of the Buddha standing in front of you and taking the flowers from your hands. Did you feel happy?
- 10 Wasn't that a sweet experience?
- 11 Continue with that for a short time.

### **ADDTITIONAL INFORMATION FOR THE TEACHER**

- 1 This is a multi-pronged practice of the Dhamma.
- 2 Firstly, it gives children a basic idea of the Buddha.
- 3 Secondly, the idea of respect for the Buddha is introduced.
- 4 Thirdly, it teaches how to keep the mind still when offering flowers.
- 5 Fourthly, it is a way of generating happiness.
- 6 Fifthly, it affords a feeling of protection.
- 7 There is no need to discuss that the flowers wither away and that we can meditate on it. The children may not understand it at this age. Also the focus is on the beauty and sweetness. Keep it at that.
- 8 Encourage children to join in when parents offer flowers to the Buddha at home. That would help in promoting family culture too.

### **EXPECTED OUTCOMES**

- 1 Creating peace of mind
- 2 Becoming familiar with the idea of the Buddha
- 3 Ability to discard fears and disturbances of mind
- 4 Realising that offering flowers is not just a tradition

**CHAPTER 23**

**A BOY AND A GIRL WITH PARENTS OFFERING FLOWERS TO**

**THE BUDDHA**



**OBJECTIVES**

- 1 Learning about planets and stars
- 2 Understanding a little about the moon
- 3 Thinking of me compared with the wonders of the sky
- 4 Realising that there is great calmness in the sky.

**COMMENCEMENT**

- 1 Ask the students whether they have ever looked at the sky in the night
- 2 What have they seen?
- 3 Check whether they have fears regarding objects in the sky.

**POINTS FOR THE LESSON**

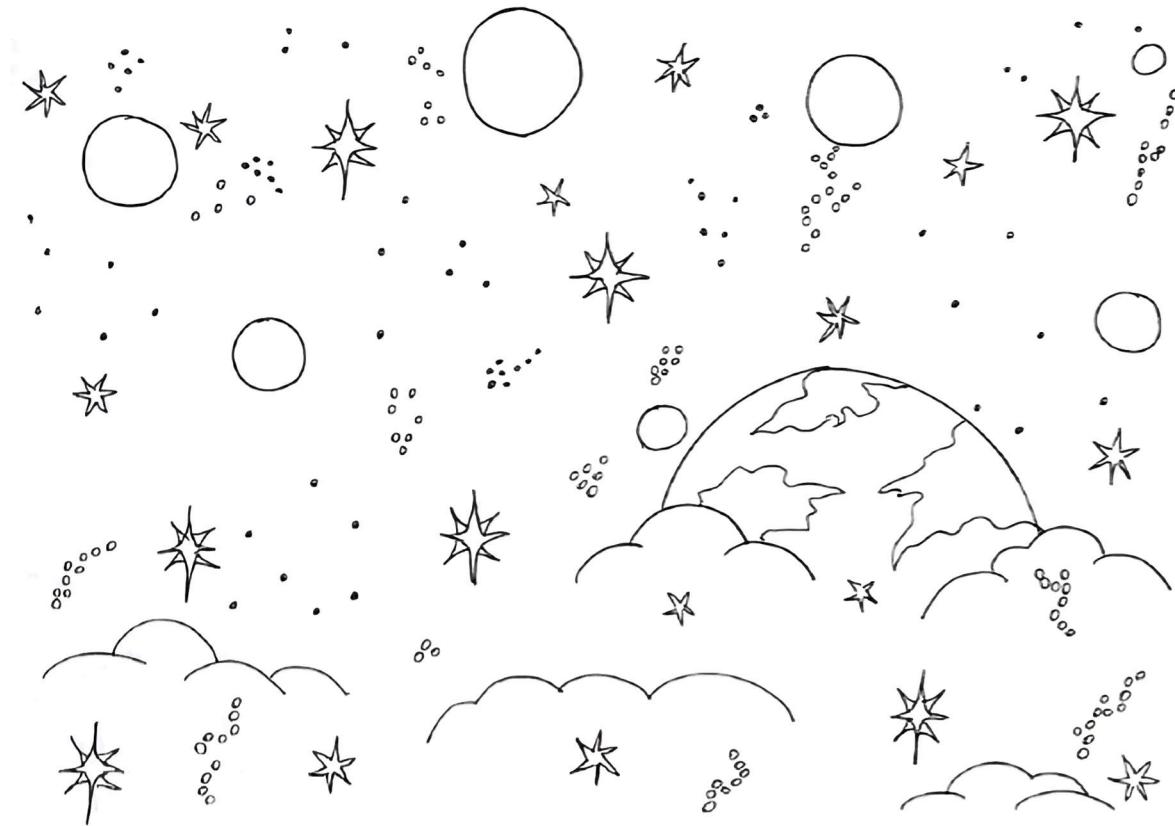
- 1 What we see is only the objects close to this earth
- 2 The faint objects are probably stars.
- 3 The brighter object would be the planets.
- 4 One planet is called Venus. Have you ever noticed it?
- 5 The moon is not called a planet.
- 6 The moon looks big because it is closer to us than most other objects.
- 7 Have you felt a calmness when looking at the sky?
- 8 It is useful to see the night sky when you feel unhappy.
- 9 You are a very small part of the world.
- 10 The problems of the world are much bigger than yours.
- 11 Never worry, the sky will never fall.

**EXPECTED OUTCOMES**

- 1 Developing the idea of calmness
- 2 Understanding the idea of smallness

## CHAPTER 24

## THE BEAUTIFUL NIGHT SKY



**OBJECTIVES**

- 1 Learning an important aspect of hygiene
- 2 Learning a good technique to clean the teeth
- 3 Learning to be mindful when brushing the teeth
- 4 Enhancement of mindfulness
- 5 Introduction to the skill of sorting out things (development of *vinnana*)

**COMMENCEMENT**

Do you brush your teeth every day? Or does someone help you to do that?

Do you brush everywhere the whole time?

**POINTS FOR THE LESSON**

- 1 The teeth are arranged in six different areas. What are they?
- 2 These can be taken as follows:

UPPER RIGHT                  UR

UPPER FRONT                UF

UPPER LEFT                   UL

LOWER RIGHT                LR

LOWER FRONT                LF

LOWER LEFT                   LL

- 3 Some would like a different pattern, but that is alright so long as you follow the chosen pattern
- 4 In brushing the teeth you can follow the chosen pattern and go from one step to the other.
- 5 Before brushing the teeth, you need to adjust the water taps to get the correct warmth. Then wash the brush.
- 6 Now, you get the correct amount of toothpaste on to the brush

- 7 Start brushing at the chosen area. Brush lightly about three times.
- 8 Now move to the next area.
- 9 When all six areas are finished, wash the mouth to the washbasin.
- 10 Now, wipe the face gently.
- 11 Make sure everything has been done correctly.
- 12 Never brush the mouth all over with no pattern. The pattern helps you to do the brushing mindfully.
- 13 Try to remember the order using the abbreviations
- 14 Try using the order in brushing (as chosen by you)

#### **ADDTITIONAL INFORMATION FOR THE TEACHER**

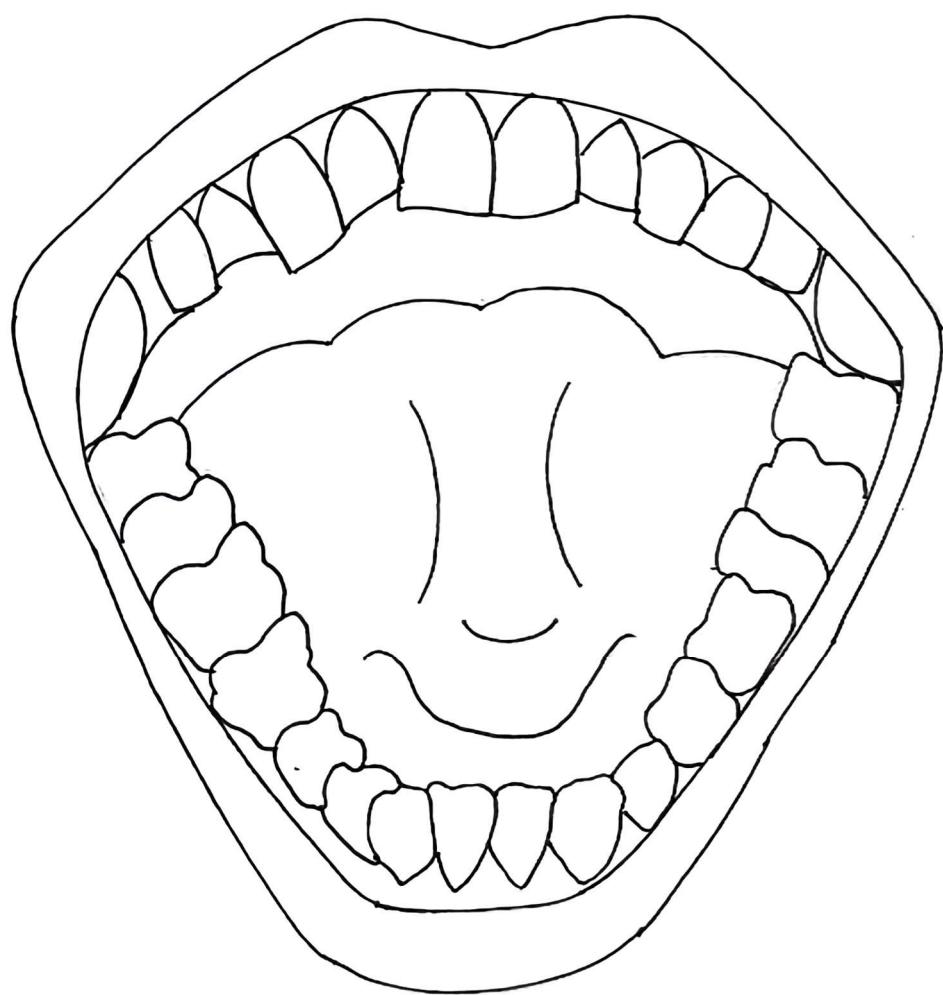
- 1 The essence of this lesson is the development of mindfulness.
- 2 Setting up good and effective patterns helps in developing mindfulness as well as the basis for the development of the mind and for understanding the Dhamma.
- 3 As the brush moves, the mind also moves.
- 4 It is therefore a training in moving the mind. At the same time mindfulness develops with no added effort.
- 5 Encourage parents to train children in this way.
- 6 The recognition of patterns is a skill that children need to cultivate from a young age.
- 7 This skill is bound to help children to learn Mathematics, Information Technology, and some other subjects, later in life.
- 8 **Using the abbreviations one can sort out the order easily.**
- 9 **This type of sorting out sharpens the mind (*vinnana*)**

#### **EXPECTED OUTCOMES**

- 1 Ability to recognise patterns and bases for sorting
- 2 Skill of using patterns to develop mindfulness
- 3 Developing mindfulness as a valuable skill

## **CHAPTER 25**

## **THE UPPER AND LOWER JAWS WITH THE TEETH**



## 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. For example, the following Sinhala song by C.T.Fernando, can draw attention to the need to be kind to birds:

*"Pin siduwannay anay bala lamunnay, magay kuda niwasa kada bima nodamannay"*

4 A Sinhala song that also can be the base for a simple and beautiful offerings dance is the following. As the song is long a few lines can be extracted to suit the age of the children:

The tune is on internet accessible via PUDAMI ME KUSUM.

Original Singers--Ananda Samarakoon

V.P.Leelawathi

Remake Singers --W.D.Ariyasinghe

Nirosha Virajini

--Lyrics & Track Arranged By  
\_SAMPATH\_maddepola Creations®

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## 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.

The above Sinhala song is useful for an offerings dance.

## APPENDIX 03

## STORY TELLING

### STORIES FROM THE CHILDHOOD OF PRINCE SIDDHARTHA

#### COMMENCEMENT

The teacher asks the students whether they have seen tiny babies soon after they were born. How sweet were they? They usually rest in the mother's lap or in a cot looking around. Create interest in little babies.

Create an interest in tiny babies so that children feel like looking after them.

#### SUMMARY

Long ago, an unusual baby was born, and his name was Siddhartha. He is the one who grew up to be Buddha Gautama.

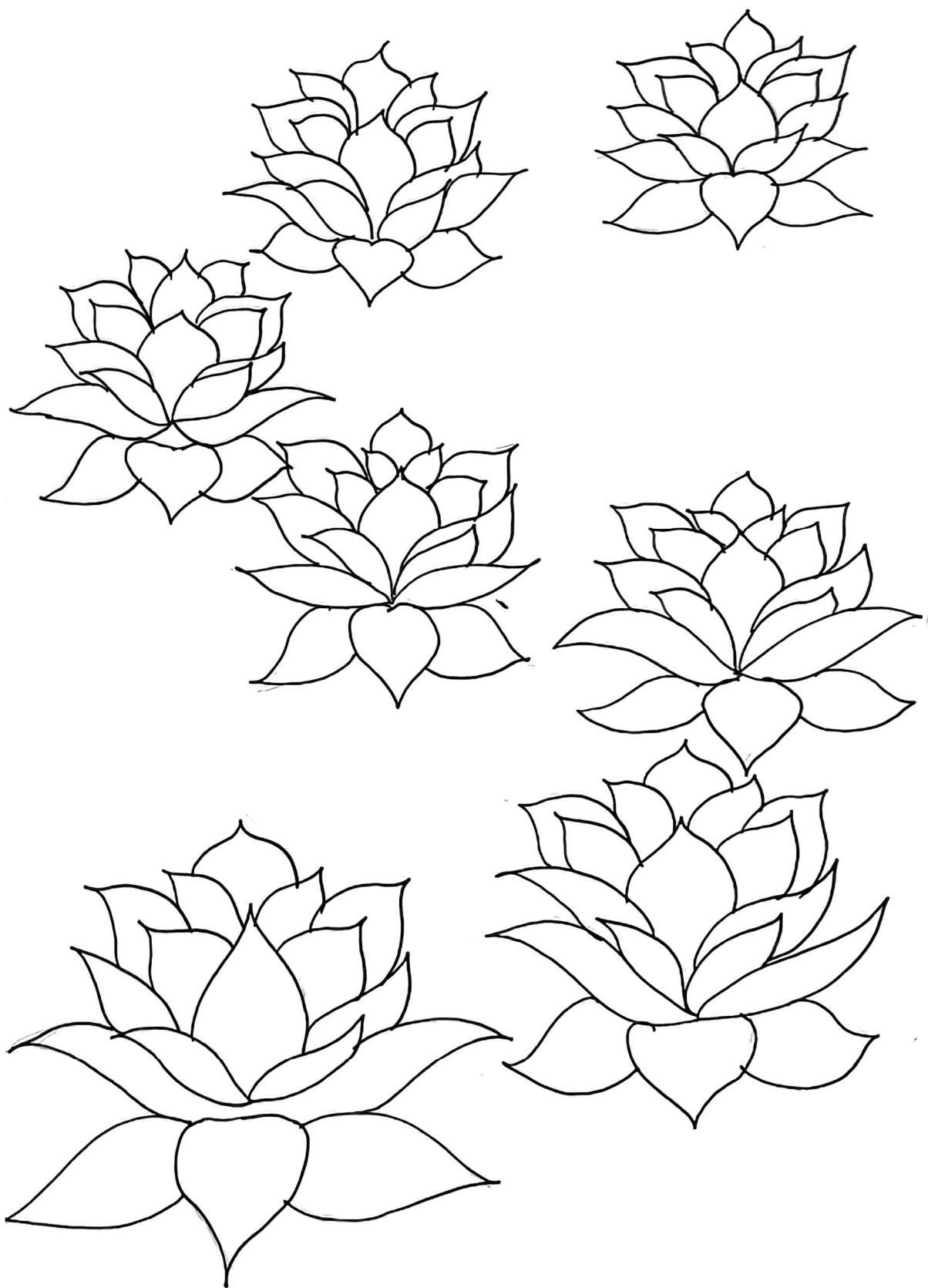
#### CONTENT

Prince Siddhartha Gautama was born in Lumbini near the northern Border between Nepal and India more than 2600 years ago. His father Suddhodana was the king in the nation called Sakya. His mother was Mahamaya Gotami from the koliya nation in a close by area.

The Queen wanted to be with her family for the birth of the child. On the way, the queen wanted to rest on the wayside. As she reached out to a branch of a tree, the baby Siddhartha was born.

The story is that the little baby walked seven steps and as he walked seven lotus flowers sprang from the ground to hold his feet. This is a strange story as babies are usually unable to walk at birth. That is how it is in the ancient books.

### **THE SEVEN LOTUS FLOWERS**



## **TEACHING TECHNIQUES POSSIBLE**

The children may not know much to talk about. If they know something let them talk about what they know.

Get the students to draw a lotus flower and colour it in light red or pink. Can they make it seven flowers? Make each flower slightly smaller.

## **REVIEW**

When the project is finished, ask the students to speak about what good things they did and what mistakes they might have made. Ask them how they can do better next time.

## **APPENDIX 04**

## **LIST OF LINE DRAWINGS**

CHAPTER 01	DRAWING 1	A monk or nun
CHAPTER 03	DRAWING 2	A mother with two children by her
CHAPTER 04	DRAWING 3	Four friends on a bench
CHAPTER 05	DRAWING 4	A few children in deep meditation
CHAPTER 06	DRAWING 5	The Buddha carrying a little goat to safety
CHAPTER 07	DRAWING 6	Sitting and standing postures
	DRAWING 7	Reclining and walking postures
CHAPTER 14	DRAWING 8	The Bodhi tree
CHAPTER 16	DRAWING 9	A few fiends holding hands
CHAPTER 17	DRAWING 10	The right hand in star formation with a left-hand finger moving on it
CHAPTER 18	DRAWING 11	Letter series A to E, E to A, F to J, J to F
CHAPTER 19	DRAWING 12	A bodhi tree
	DRAWING 13	A Bodhi leaf
CHAPTER 21	DRAWING 14	A flower plant
CHAPTER 23	DRAWING 15	A boy and girl with parents offer flowers

		to the Buddha
CHAPTER 24	DRAWING 16	The night sky full of stars and planets
CHAPTER 25	DRAWING 17	The upper and lower jaws showing teeth
APPENDIX 03	DRAWING 18	The seven lotus flowers

## APPENDIX 05     COMMON TEACHING TECHNIQUES

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

#### **COMMENCING OF EACH LESSON**

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

#### **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 in ZOOM. Details can be obtained by sending an email to [infoqsa@gmail.com](mailto:infoqsa@gmail.com)

No fees are charged.

References are given for further reading in the subjects taught.

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

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

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

## APPENDIX 07                    ABOUT THE AUTHOR

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

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

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

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

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

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

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

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

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

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

In 1969 he published a book on 'Methods of Study and memory development' which was enriched by his familiarity with Buddhist psychology, and also with principles of management. The third edition was published in Australia in 2002. A book titled 'Buddhist Psychology: the building blocks' was published in Australia in 2006 explaining the subject in simple English. The second edition of this book is now available. He was instrumental in publishing a book on the conference on Buddhism of the three major schools of Buddhism that was held in 2007. He is continuing with writing articles and books on Buddhism.

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

THE END OF THE GRADE 2 BOOK