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Introduction to World Religions and Belief Systems

Quarter 1 – Module 9: Theravada Buddhism



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Introduction to World Religions and Belief Systems – Grade 12
Alternative Delivery Mode
Quarter 1 – Module 9: Theravada Buddhism
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Introduction to World Religions and Belief Systems

**Quarter 1 – Module 9:
Theravada Buddhism**



Introductory Message

For the facilitator:

Welcome to the Introduction to World Religions and belief Systems 12 Alternative Delivery Mode (ADM) Module on Theravada Buddhism!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:



Notes to the Teacher

This contains helpful tips or strategies that will help you in guiding the learners.











As a facilitator, you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.


For the learner:

Welcome to the Introduction to World Religions and belief Systems 12 Alternative Delivery Mode (ADM) Module on Theravada Buddhism!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:

 <i>What I Need to Know</i>	This will give you an idea of the skills or competencies you are expected to learn in the module.
 <i>What I Know</i>	This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.
 <i>What's In</i>	This is a brief drill or review to help you link the current lesson with the previous one.
 <i>What's New</i>	In this portion, the new lesson will be introduced to you in various ways; a story, a song, a poem, a problem opener, an activity or a situation.
 <i>What is It</i>	This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.
 <i>What's More</i>	This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.
 <i>What I Have Learned</i>	This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.
 <i>What I Can Do</i>	This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.
 <i>Assessment</i>	This is a task which aims to evaluate your level of mastery in achieving the learning competency.
 <i>Additional Activities</i>	In this portion, another activity will be given to

	you to enrich your knowledge or skill of the lesson learned.
 Answer Key	This contains answers to all activities in the module.

At the end of this module you will also find:

References

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



What I Need to Know

MOST ESSENTIAL LEARNING COMPETENCY:

Analyze the brief history, core teachings, fundamental beliefs, practices, and related issues of Theravada Buddhism.

THERAVADA BUDDHISM

In the meantime, this material will serve as a tool for students to continually learn even in this time of pandemic.

This module is about Theravada Buddhism. This covers the Founder, The Sacred Texts, and the Doctrines: Four Noble Truths, Eight-fold Path, Law of Dependent Origination and The Impermanence of Things.

More so, this module is intended to make the readers understand the related issues of Theravada Buddhism.

At the end of the module, you should be able to:

1. Identify and explain the core teachings, fundamental beliefs and practices in Theravada Buddhism;
2. Describe the core teachings, fundamental beliefs and practices of Theravada Buddhism through an essay; and
3. Show appreciation and respect towards other religions/belief systems.



What I Know

MATCHING TYPE

Directions: Match Column A with Column B. Write the letter of the correct answer in your notebook.

COLUMN A

- _____ 1. Dhamma or Dharma
- _____ 2. Paticca-samuppada
- _____ 3. Dukkha
- _____ 4. Abhidhamma Pitaka,
- _____ 5. Pali Canon
- _____ 6. Bhikkhunis
- _____ 7. Hindu atman
- _____ 8. Anitya/anicca
- _____ 9. Bhikkhus
- _____ 10. Anatman/ anatta
- _____ 11. Vinaya Pitaka
- _____ 12. Parinirvana
- _____ 13. Nirvana
- _____ 14. Tipitaka/Tripitaka
- _____ 15. Sutta Pitaka

COLUMN B

- A. It is the standard collection of scriptures in the Theravada Buddhist tradition, as preserved in the Pāli language
- B. It means suffering
- C. It means soul
- D. Buddhist monks
- E. Law of Dependent Origination
- F. Teaching of the buddha
- G. The third basket that contains the work on moral psychology
- H. The mark of impermanence
- I. Buddhist nuns
- J. Siddhartha's death
- K. it means the "three baskets"
- L. enlightenment
- M. state of nonsoulness
- N. The first basket that contains the conventional teaching delivered by Siddhartha on different occasions
- O. the second basket that contains the disciplinary code required of Buddhist monks



What's In

Hinduism did not develop from the teachings of a single founder unlike Buddhism and Christianity. Moreover, it has diverse traditions, owing to its long history and continued development over the course of more than 3000 years.

Before we go further, try to answer the questions below.

1. How did Hinduism originate?
2. Differentiate Hinduism from Theravada Buddhism.
3. Differentiate Christianity from Theravada Buddhism.



What's New

FILL IN THE BLANKS

Directions: Complete the table by filling in the blanks with the correct answer. Choose the answer from the list below. Write your answers in your notebook.

Untruthfulness	tale-bearing	single	overcome
living thing	consciousness	Four Noble Truths	feeling
maintain	killing		

Eightfold Path What One Must Do

Right View

Understand the “_____” (1.)

Right Intention

Free one’s self from ill-will, cruelty, and _____ (2.)

Right Speech

Abstain from untruthfulness, _____, (3.) harsh language, and vain talk

Right Action

Abstain from _____, (4) stealing, and sexual misconduct

Right Livelihood

Earn a living in a way not harmful to any _____ (5)

Right Effort

Avoid evil thoughts and _____ (6) them, arouse good thoughts and _____ (7) them

Right Mindfulness

Pay vigilant attention to every state of the body, _____, (8) and mind

Right Concentration

Concentrate on a _____ (9) object so as to induce certain special states of _____ (10) in deep meditation



What is It

THERAVADA BUDDHISM

Theravada (pronounced — more or less — "terra-VAH-dah"), the "Doctrine of the Elders," is the school of Buddhism that draws its scriptural inspiration from the *Tipitaka/Tripitaka*, or Pali canon, which scholars generally agree contains the earliest surviving record of the Buddha's teachings. For many centuries, Theravada has been the predominant religion of continental Southeast Asia (Thailand, Myanmar/Burma, Cambodia, and Laos) and Sri Lanka. Today, Theravada Buddhists number well over 100 million worldwide. In recent decades Theravada has begun to take root in the West.

Buddhism, founded in the late 6th century B.C.E. by *Siddhartha Gautama* (the "Buddha"), is an important religion in most of the countries of Asia. Buddhism has assumed many different forms, but in each case, there has been an attempt to draw from the life experiences of the Buddha, his teachings, and the "spirit" or "essence" of his teachings (called *dhamma* or *dharma*) as models for the religious life. However, not until the writing of the *Buddha Charita* (life of the Buddha) by Ashvaghosa in the 1st or 2nd century C.E., gave a comprehensive account of his life. The Buddha was born (ca. 563 B.C.E.) in a place called *Lumbini* near the *Himalayan* foothills, and he began teaching around Benares (at *Sarnath*). His era in general was one of spiritual, intellectual, and social ferment. This was the age when the Hindu ideal of renunciation of family and social life by holy persons seeking Truth

first became widespread, and when the Upanishads were written. Both can be seen as moves away from the centrality of the Vedic fire sacrifice.

Siddhartha Gautama was the warrior son of a king and queen. According to legend, at his birth a soothsayer predicted that he might become a renouncer (withdrawing from the temporal life). To prevent this, his father provided him with many luxuries and pleasures. But, as a young man, he once went on a series of four chariot rides where he first saw the more severe forms of human suffering: old age, illness, and death (a corpse), as well as an ascetic renouncer. The contrast between his life and this human suffering made him realize that all the pleasures on earth were in fact transitory, and could only mask human suffering. Leaving his wife—and new son ("*Rahula*"—fetter) he took on several teachers and tried severe renunciation in the forest until the point of near-starvation. Finally, realizing that this too was only adding more suffering, he ate food and sat down beneath a tree to meditate. By morning (or some say six months later) he had attained Nirvana (Enlightenment), which provided both the true answers to the causes of suffering and permanent release from it.

SACRED SCRIPTURES

The early schools of Buddhism developed their own unique body of sacred texts. Of these, however, only the *Pali Canon* or the *Tipitaka/Tripitaka* ("three baskets") of Theravada Buddhism survives (Coogan 2005). Preserved in the *Pali* language, this standard collection of scriptures of Theravada Buddhists is the first known, the most conservative, and the most complete extant early canon of Buddhist writings. Immediately after Siddhartha's death or *parinirvana*, the "First Buddhist Council" was called to order to recite the content of his teachings or *dhamma/dharma*. These teachings were initially passed down orally until they were recorded in palm trees after five centuries during the "Fourth Buddhist Council" held in 29 B.C.E. The monks saw the need to commit into writing the *Pali Canon* so that in the event that the monks die, important Buddhist teachings would still remain. The council was convened in *Tambapanni* as a result of poor harvests in Sri Lanka that starved many monks. With the support of the Sri Lankan king, *Vattagamani* or *Valagamba* of *Anuradhapura*, the council lasted for three years. Five hundred monks recited *Siddhartha's* teachings as they recorded them in palm trees. In *Pali* language, the word *pitaka* translates as "basket" referring to the receptacles where the palm leaf manuscripts were stored by the monks.

The *Tipitika*

TIPITAKA	CONTENTS
<i>Sutta Pitaka</i> (Discourse)	Buddha's doctrinal discourses; short poems to long prose narratives about Siddhartha's previous lives
<i>Vinaya Pitaka</i> (Discipline)	Rules of discipline; stories that illustrate

	Buddhist moral principles
<i>Abhidhamma Pitaka</i> (Ultimate Doctrine)	Systematic analysis of the categories of Buddhist thought

The first basket, the *Sutta Pitaka*, contains the conventional teaching delivered by *Siddhartha* on different occasions. Discourses of Siddhartha's disciples, such as Sariputta, Moggallana, and Ananda, are also part of the *Sutta Pitaka*. It is divided into five collections, namely, *Digha Nikaya* (Collection of Long Discourses), *Majjhima Nikaya* (Collection of Middle-length Discourses), *Samyutta Nikaya* (Collection of Kindred Sayings), *Anguttara Nikaya* (Collection of Discourses arranged in accordance with number), and *Khuddaka Nikaya* (Smaller Collection). The second basket, the *Vinaya Pitaka*, contains the disciplinary code required of Buddhist monks (*bhikkhus*) and nuns (*bhikkhunis*). Various rules and regulations must be followed by the monastic community. It consists of five books, namely, *Parajika Pali* (Major Offences), *Pacittiya Pali* (Minor Offences), *Mahavagga Pali* (Greater Section), *Cullavagga Pali* (Smaller Section), and *Parivara Pali* (Epitome of the Vinaya). The third basket, the *Abhidhamma Pitaka*, is a work on moral psychology. The reflective philosophies of Siddhartha's teachings are contained in the *Abhidhamma Pitaka* that is strictly a Theravada collection. It is composed of seven works, namely, *Dhamma-Sangani* (Enumeration of Phenomena), *Vibhanga* (The Book of the Treatises), *Katha Vatthu* (Point of Controversy), *Puggala Pannatti* (Description of Individuals), *Dhatu Katha* (Discussion with reference to Elements), *Yamaka* (The Book of Pairs), and *Patthana* (The Book of Relations).

BELIEFS AND DOCTRINES

Siddhartha never intended to start a new religion especially, and so his teachings are focused primarily on ethics and self-understanding as people work for their salvation on their own without needing the assistance of any supreme being (Hopfe 1983). Here lies the main difference of Buddhism with other religions—it has no place for God or savior, as salvation entirely lies within anyone's control (Brown 1975). Siddhartha did not claim to be a savior but a guide and teacher as he pointed the way for others to follow and gain spiritual bliss in doing so.

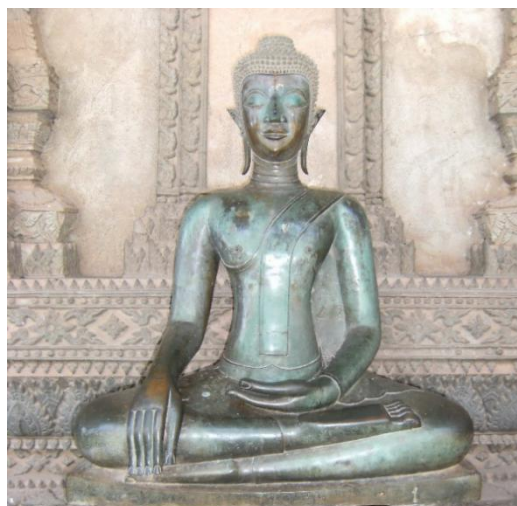
Another unique feature of Buddhism is the belief that soul or the Hindu *atman* does not exist as people live in a state of nonsoulness or *anatman/ anatta*. Buddhism does not preach that humans have an eternal and indestructible soul (Brown 1975). Nothing is permanent in this world; hence, all things change and are impermanent. The mark of impermanence or *anitya/anicca* states that all conditioned things are transitory and passing; they all have beginning and end to their existence (Skilton 1994). Human existence, or what we actually call soul, is a composite of five mental or physical aggregates or *khandas*. These aggregates include the (1) physical form or corporeality, (2) feelings or sensations, (3) understanding or perception, (4) will or mental formation, and (5) consciousness (Hopfe 1983; Toula-Breyse 2001). Hence, humans do not have a permanent, unchanging, real soul that dwells within them

(Parrinder 1971). In effect, no soul is being reborn because there is no permanence in anything (Bowker 1997).

FOUR NOBLE TRUTHS

The teachings of Siddhartha include discourses on the basic tenets of Buddhism, such as the “Four Noble Truths” and the “Noble Eightfold Path.” Siddhartha’s pursuit for enlightenment was due to the dissatisfaction he continually experienced despite living an opulent life in the palace. The *Pali* term for unsatisfactoriness or suffering is *dukkha* (Kulananda 2001). *Dukkha* may be manifested in misery, distress, agony, emptiness, or conflict. Outside the real world, Siddhartha began to witness the various manifestations of inescapable suffering—from old age, illness, and eventual death. Siddhartha analyzed the problem of *dukkha* that led him to arrive to the basic law of causation or the “Four Noble Truths.” Perhaps the most well-known among Siddhartha’s teachings, this profound doctrine is the heart of Buddhism, summarized below.

- (1) **The First Noble Truth.** This identifies the origin of the problem—the *dukkha*. Suffering can be experienced throughout the different stages of a person’s life—from birth, sickness, old age, to ultimate death. When one clings to one of the previously stated aggregates, this leads to suffering. When one unites with the unpleasant, it causes suffering. When one dissociates from the pleasant, it also results in suffering.
- (2) **The Second Noble Truth.** This explains the cause of suffering or the *samodaya* – in craving or desire (or *tanha*), in the perpetual thirst of humans to consume things, experiences, or ideas (Parrinder 1971). People are never satisfied as they always want more or something else, want something new, or just want to discontinue something. People crave for existence or non-existence and seek sensual pleasures. People search for self-satisfaction from things they believe they can experience. However, since the nature of all these things is impermanent, people become attached to these things due to ignorance that leads to desire and eventual suffering (Brown 1975).



<https://tinyurl.com/v6tqdcxg>

- (3) **The Third Noble Truth.** This asserts that there is a cessation or *nirodha* to suffering and bondage by eliminating craving and desire. By dropping the bonds of craving, one gets to be released from the fundamental nature of reality.
- (4) **The Fourth Noble Truth.** This directs an individual to the path or *magga* leading to the termination of craving and desire, and to eventual cessation of pain. Likewise, one must avoid self-indulgence and self-torture since both are pointless. This is the path toward moderation or the “Middle Way” aimed at ending suffering. Known as the “Noble Eightfold Path” which is an entirely practical path—and each described as “right” or *samma* — it is divided into three aspects, namely, wisdom, morality, and meditation. For path of wisdom, this includes *Right View* and *Right Intention*. For path of morality, this includes *Right Speech*, *Right Action*, and *Right Livelihood*. For path of meditation, it consists of *Right Effort*, *Right Mindfulness*, and *Right Concentration*.

THE EIGHTFOLD PATH

The Eightfold Path	What One Must Do
Right View	Understand the “Four Noble Truths”
Right Intention	Free one’s self from ill-will, cruelty, and untruthfulness
Right Speech	Abstain from untruthfulness, tale-bearing, harsh language, and vain talk
Right Action	Abstain from killing, stealing, and sexual misconduct
Right Livelihood	Earn a living in a way not harmful to any living thing
Right Effort	Avoid evil thoughts and overcome them, arouse good thoughts and maintain them
Right Mindfulness	Pay vigilant attention to every state of the body, feeling, and mind
Right Concentration	Concentrate on a single object so as to induce certain special states of consciousness in deep meditation

The mastery of the various truths and observance of the path would lead a person to break the bond that binds him or her to life and obtain release from the eternal cycle of death and rebirth or *samsara*. This cycle is influenced by *karma* which is a law of cause and effect.

LAW OF DEPENDENT ORIGATION

The Law of Dependent Origination or *Paticca-samuppada* is one of the most insightful teachings of Siddhartha. With everything built upon a set of relations, it follows that every effect has a definite cause and every cause has a definite effect (Mizuno 1987). In short, nothing comes into being by mere accident and actions do not happen in a random way. A short formula for this principle can be read in four lines as: *When this is, that is; This arising, that arises; When this is not, that is not; This ceasing, that ceases*. In Buddhism, *dependent origination* is a twelve-linked chain that explicates how all things are inter-connected, how error and attachment to error occur, and how, if the chain is untangled, *nirvana* can be achieved (Mizuno 1987; Bowker 1997).

Both the “Four Noble Truths” and the concept of *karma* can be explained by *dependent origination*. In the “Four Noble Truths,” there is the arising and cessation of the *dukkha*. Desire occurs because of combination of existing conditions to support its arising. Craving ends when factors supporting its presence change and ends, and then no longer sustain it. Meanwhile, the law of karma operates as a causal process that explains the problem of suffering and rebirth in *samsara*. Everything is the result of some prior event or that every action has an effect. Virtuous actions produce good results while bad deeds result in evil ones. Karma operates by itself and nothing can alter this law, not even prayers or rituals. As a result of this law of action, a being will be born and reborn in different states based on one’s accumulated good and bad actions in the past (Brown 1975).

IMPERMANENCE OF THINGS

Nothing in this world is fixed and permanent and everything is subject to change and alteration. Impermanence is an unavoidable fact of human existence. Buddhism affirms five processes deemed uncontrollable by any individual: old age, sickness, dying, decay, and death. However, when one is released from *samsara*, a being escapes all these phenomena. That being has then reached a state called *nirvana* wherein desire has been extinguished from one’s self. No more unpleasant *karma* can be created while greed, hatred, and delusion have all been obliterated. When one achieves *nirvana*, a person’s mind is at perfect peace. Everyone is capable of attaining nirvana in this life just as the saints of Buddhism did in their lives. Those who have achieved nirvana are called *arhat* or one who is “worthy of honor.”

THE SANGHA

The Pali word *sangha* literally means “sharer” that refer to monks who share in the general fund of alms provided by a community. Translated as “association” or “assembly,” *sangha* pertains to the Buddhist order and monastic community as founded by Siddhartha during the same year that he attained his enlightenment. *Kondanna*, Siddhartha’s follower and one of the so-called “Five Ascetics,” was the

first disciple ordained to the sangha. Later on, the other four ascetics became part of the order, namely, Bhaddiya, Vappa, Mahanama, and Assaji. Among the most popular monks in Buddhist history were the “Five Ascetics,” Sariputta, Moggallana, Rahula (Siddhartha’s son), and Ananda. Siddhartha preached and accepted members to the sangha regardless of their rank in society in stark contrast to the Brahmin priest who would not dare converse to members of a lower class (Suriyabongs n.d).

Ordained Buddhist monks are called *bhikkus* while nuns are called *bhikkunis*. During the time of Siddhartha, *bhikkus* were dressed in rags, lived at the foot of the tree, and begged for alms. They likewise abstained from sexual pleasures, stealing, and killing. They constantly meditate and study the teachings of Siddhartha. In short, all *bhikkus* must live a life of poverty and chastity and should strictly follow the codified rules as contained in the *Vinaya Pitaka*. Within the *Vinaya Pitaka* is a list of around 250 items of conduct that must be avoided or suffer the consequences of expulsion, suspension, or reproach depending on the severity of the offence. This particular list is recited regularly and confession is required once a transgression is committed (Parrinder 1971).

To be accepted into the *sangha*, one should at least have taken refuge in Siddhartha. One may become a novice and follow certain vows, including celibacy. To be a fully ordained monk or nun, one must commit to an extensive set of vows. It is worth noting, however, that *bhikkus* and *bhikkunis* may or may not remain in the order since they can return to their usual lay lives if they choose to do so. Meanwhile, lay people also have duties to perform to the *sangha*. They must provide the monastic community with food and robes, and maintain monasteries and nunneries as needed. In turn, monks provide valuable services to the community, such as giving education to young boys and girls in villages. Finally, members of the *sangha* must ensure that Buddhist teachings are to be preserved and transmitted, whether orally or in written form (Parrinder 1971). The so-called “Three Jewels” or *triratna* summarize the Buddhist faith: I take refuge in the Buddha, in the teaching, and in the sangha (Bowker 1997).

WORSHIP AND OBSERVANCES

Attainment of salvation for any Buddhist is by way of one’s own action without the assistance of any supreme or supernatural being. Followers are guided by the teachings of Siddhartha as lay people offer gifts to Siddhartha and the *sangha* during days of worship and observance.

In Buddhism, *stupas* are commemorative monuments that contain sacred relics associated with Siddhartha himself, and the venerable monks and nuns. These burial mounds predate Buddhism as ancient Indian kings and heroes were housed in *stupas*. With the death of Siddhartha, his body was cremated and his ashes were divided among eight followers and preserved in eight *stupas* (Toula-Breysse 2001). None of these *stupas* remain fully intact as of today. With a million *stupas* located all

over Asia, not all *stupas* house Siddhartha's relics. Others contain artefacts of his revered disciples, or his image, writings, or teachings. Nevertheless, *stupas* represent Siddhartha's body, speech, and mind. The design of the *stupa* depicts the path to enlightenment. In time, *stupas* became pilgrimage sites as they were covered in earth and decorated with Siddhartha's life. In Tibet, the *stupa* was transformed into a chorten. Elsewhere, it became a pagoda in Southeast and East Asia.

Most Buddhists aspire to visit many holy shrines as possible during their lifetime for this is an admirable deed. Siddhartha himself pronounced four to which every Buddhist must give high regard. These include his birthplace, the place of his enlightenment, the place of his first sermon, and the place of his *parinirvana* (Brown 1975). To anyone who undertakes pilgrimage to these sacred places and dies while travelling, this could bring about rebirth beyond death in a blissful world.

In Sri Lanka, many pilgrims visit Adam's Peak or Sri Pada, a tall conical mountain popular for the mark of the sacred footprint of Siddhartha (for Buddhists) and Adam (for Christians). For several hours, pilgrims climb the mountain amidst arduous paths and thousands of steps. Most pilgrims undertake the journey every month of April.

For Buddhist celebrations, the most important festival occurs every May on the night of the full moon as Buddhist followers around the world commemorate the birth, enlightenment, and death of Siddhartha about 2,500 years ago. Known as *Vesakha* or *Vesak*, it is also known as "*Buddha Purnima*" or "Buddha Day." *Vesak* refers to the lunar month that falls in May and "*Vesak Day*" is the holiest day for all Buddhists. Celebrated with immense festivity, Buddhists send out thoughts of affectionate benevolence to the living and to the departed ones. They also perform rituals at *stupas*.

Most festivals celebrated in the Buddhist tradition are frequently happy occasions. Lay people proceed to the monasteries and offer food to the sangha as they meditate and listen to the sermons. Most Buddhist celebrations are held to commemorate important events in the life of Siddhartha. Apart from Buddhist New Year, other celebrations include *Magha Puja Day* (Sangha Day), *Asalha Puja Day* (Dhamma Day), *Uposatha* (Observance Day), *Pavarana Day*, *Kathina Day*, and *Bodhi Day* (Enlightenment Day).

Magha Puja Day occurs during the full moon of the third lunar month. It commemorates the event where Siddhartha went to *Rajgir* to meet and ordain the 1250 arhats in Venuvana Monastery. Two of his chief disciples, namely, Sariputta and Moggallana, were present during the assembly. Meanwhile, *Asalha Puja Day* commemorates Siddhartha's first teaching (or the turning of the wheel of the *dharma*) held near Benares. During this time, the monk Kondanna reached the first level of enlightenment.

SUBDIVISIONS

Theravada is the more conservative subdivision of Buddhism than Mahayana. Thus, it is closer to the fundamental teachings of Siddhartha. Sri Lanka, Myanmar, and Thailand are predominantly Theravada Buddhists. During the third century B.C.E., the Indian emperor Ashoka Maurya, who ruled between 269 B.C.E. to 232 B.C.E., propagated Buddhism in Sri Lanka that has remained relatively unchanged through time as a result of its rather peaceful history (Mizuno 1987; Hopfe 1983). Ashoka's son Mahinda and daughter Sanghamitra established Buddhism in then Ceylon. The subdivisions of Theravada that existed during the early history of Sri Lanka can be traced from the three monasteries of Mahavihara, Abhayagiri vihara, and Jetavana. The Mahavihara or "Great Monastery" of Anuradhapura was founded by the king Devanampiya Tissa who ruled between 307 B.C.E. to 267 B.C.E. Another major monastery in Sri Lanka was the *Abhayagiri vihara* where an ancient stupa still stands today, the *Abhayagiri Dagaba*. The *Abhayagiri Dagaba* was established by the king Valagamba between 89 B.C.E. and 77 B.C.E. Lastly, *Jetavana* is another popular monastery founded by the king Mahasena who ruled between 277 B.C.E. and 304 C.E. The layout of the *Jetavana* monastery is similar to the Abhayagiri vihara though smaller in dimensions.

SELECTED ISSUES

War and Violence

In Buddhism, war is evil or *akusala* and some scholars state that it has no rationalization in Siddhartha's teachings. However, there are instances wherein Buddhist monks engaged themselves in open conflict, such as those that occurred in China and Japan. Quite recently, monks have been in the forefront of political and social activism in Asia, such as Myanmar's "Saffron Revolution" in 2007 and the Tibet demonstrations in 2008. While most monks advocate non-violence, Sri Lankan monks are part of the "*Jathika Hela Urumaya*" or the National Heritage Party, a political party founded in 2004 that supports military solutions to the country's ongoing civil war. When Buddhists defend their nations, home, and family, this may not be necessarily wrong as the religion's morality is based upon principles, not rules. It is not righteous to ignore a circumstance when innocent civilians are killed and slaughtered. Buddhists are taught not to yield to any form of evil power, whether originating from humans or supernatural beings. They are compelled to go to war when other people do not value the concept of brotherhood as preached by Siddhartha. They may defend and protect their country's sovereignty and have the duty to join in the struggle for amity and liberty. However, following Siddhartha's teachings, everyone is encouraged to avoid hostilities and instead find ways to resolve disagreements in a peaceful manner.

Women in Buddhism

Historically speaking, Siddhartha allowed women to participate in the *sangha* although there were some stipulations. Siddhartha's outlook is very different when one considers the status of women in ancient India as being viewed as inferior to men. Considered at times belonging to the lowest caste, women's principal role was to become faithful and devoted housewives subject to the whims of their husbands. In Buddhism, however, both sexes are seen as equally relevant in society as they share equal responsibilities in their family duties. Within the *sangha*, Siddhartha recognized the potential and value of the *bhikkunis* who were also experts in teaching the dharma. These include *Dhammadina*, *Khema*, and *Uppalavanna*.



What's More

Directions: Read and write your answers in your notebook.

1. Why is Theravada Buddhism considered as a non-theistic religion?

2. Do you think it is easy to follow the Eight-fold Path? Why or why not?

Rubric:

Category	5	3	1
Content	The content is relevant, understandable, complete and substantial	The content is understandable, and substantial yet incomplete	The content is irrelevant, unsubstantial and incomplete
Readability of Text	All texts are readable and legibly written	Some texts are readable and not legibly written	Most of the text are not readable and legibly written
Spelling and Grammar	No errors in grammar and spelling	3-5 errors in grammar and spelling	More than 5 errors in grammar and spelling



What I Have Learned

Directions:

1. In your notebook, answer the following questions in a paragraph form. One paragraph for each question.
2. Your work will be graded using the rubrics for individual work attached below.

ESSAY

I have learned that _____

I have realized that _____

I will apply _____

Why do you think Buddhism is considered one of the most practical among the world's great religions? _____

INDIVIDUAL WORK RUBRICS

	Exemplary 4 points	Sufficient 3 points	Minimal 2 points	Beginning 1 point
Reflection on Existing Knowledge	Critically reviews existing knowledge, questions assumptions, and articulates new perspectives as a result of experience	Active and careful consideration of existing knowledge and articulates new understanding of knowledge as a result of experience	Makes use of existing knowledge without an attempt to evaluate/appraise knowledge; demonstrates understanding but does not relate to other experiences or personal reaction	Automatic/superficial responses with little conscious thought or reference to existing knowledge; responses are offered without attempting to understand them
Connection to Academic Concepts	Demonstrates superior connection between experience and class content	Demonstrates clear connections between experience and class content	Connects experience with class content (concepts/theories) but remains superficial or	Connections are not drawn between experience and class content (concepts/theor

	(concepts/theories) and literature; evidence of application of theory and reconstruction of perspective	(concepts/theories); evidence of application of theory.	abstract	ies) or literature
Evidence of Development	Articulates transformation of their perspective of themselves or about a particular issue/concept/problem as a result of experience	Articulates new understanding/insights about self or particular issue/concept/problem as a result of experience	Limited/superficial insight about self or particular issue/concept/problem as a result of experience	No evidence of insights about self or particular issue/concept/problem as a result of experience
Clarity	Consistently accurate and clear wording and sentence structure.	Mostly detailed and mostly clear writing and sentence structure.	Some words are inaccurate or ambiguous. Confusing sentence structure.	Consistently inaccurate or ambiguous wording, confusing sentence structure.

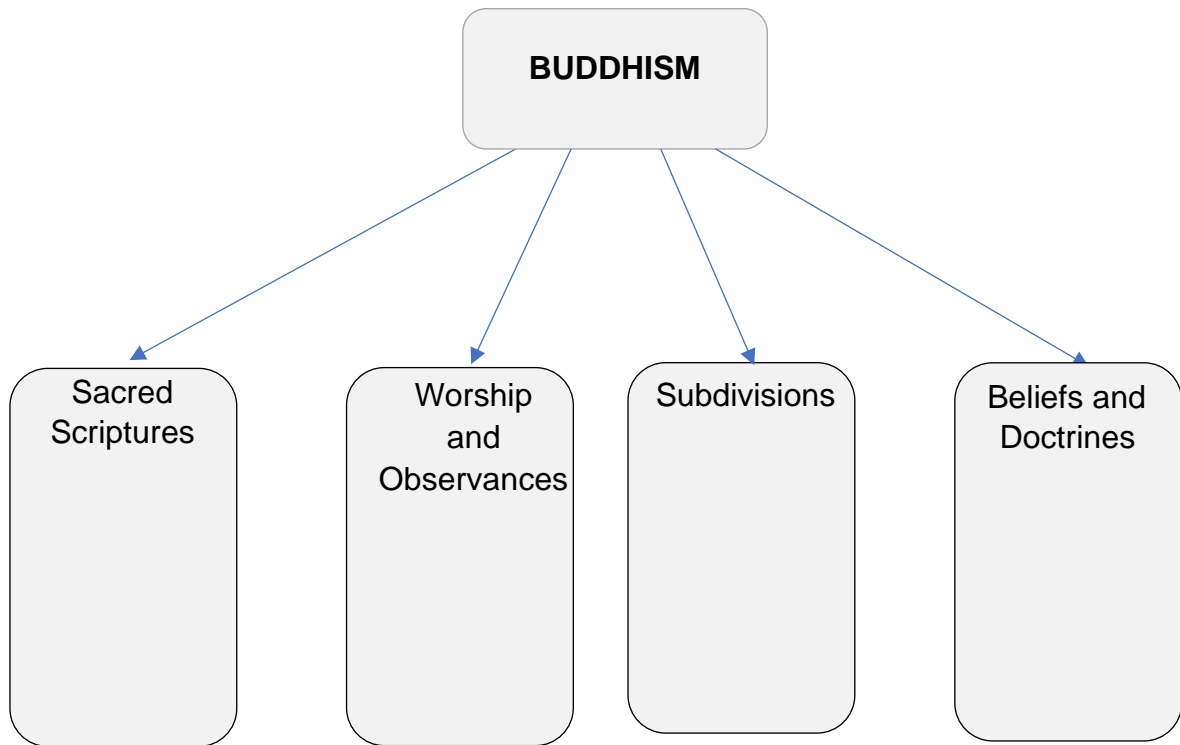
Adapted from: <https://brocku.ca/pedagogical-innovation/wp-content/uploads/sites/53/Critical-Reflection-Rubric.pdf>



What I Can Do

CONCEPT MAP

Direction: In your notebook, make a concept map based on what you have learned about Theravada Buddhism. Use the sample diagram below as your guide.



Assessment

MATCHING TYPE

Directions: Match Column A with Column B. Write the letter of the correct answer in your notebook.

COLUMN A

_____ 1. dhamma or dharma

COLUMN B

- A. It is the standard collection of scriptures in the Theravada Buddhist tradition, as preserved in the Pāli language

- | | |
|------------------------------|--|
| _____ 2. Paticca-samuppada | B. It means suffering |
| _____ 3. Dukkha | C. soul |
| _____ 4. Abhidhamma Pitaka, | D. Buddhist monks |
| _____ 5. Pali Canon | E. Law of Dependent Origination |
| _____ 6. Bhikkhunis | F. Teaching of the buddha |
| _____ 7. Hindu atman | G. The third basket that contains the work on moral psychology |
| _____ 8. Anitya/anicca | H. The mark of impermanence |
| _____ 9. Bhikkhus | I. Buddhist nuns |
| _____ 10. anatman/ anatta | J. Siddhartha's death |
| _____ 11. Vinaya Pitaka | K. it means the "three baskets" |
| _____ 12. Parinirvana | L. enlightenment |
| _____ 13. Nirvana | M. state of nonsoulness |
| _____ 14. Tipitaka/Tripitaka | N. The first basket that contains the conventional teaching delivered by Siddhartha on different occasions |
| _____ 15. Sutta Pitaka | O. the second basket that contains the disciplinary code required of Buddhist monks |



Additional Activities

TRUE OR FALSE

Directions: In your notebook, write **TRUE** if the statement is true, otherwise **FALSE**.

- _____ 1. In Law of Dependent Origination, nothing comes into being by mere accident and actions do not happen in a random way.
- _____ 2. Buddhism affirms five processes deemed uncontrollable by any individual: old age, sickness, dying, decay, and death.
- _____ 3. Attainment of salvation for any Buddhist is by way of one's own action without the assistance of any supreme or supernatural being.

- _____ 4. The Pali word *sangha* literally means “sharer” that refer to monks who share in the general fund of alms provided by a community.
- _____ 5. For Buddhist celebrations, the most important festival occurs every May on the night of the full moon as Buddhist followers around the world commemorate the birth, enlightenment, and death of Siddhartha.
- _____ 6. Mahayana is more conservative subdivision of Buddhism than Theravada.
- _____ 7. Within the *sangha*, Siddhartha recognized the potential and value of the *bhikkunis* who were also experts in teaching the dharma.
- _____ 8. The teachings of Siddhartha include discourses on the basic tenets of Buddhism, such as the “Four Noble Truths” and the “Noble Eightfold Path.”
- _____ 9. Historically speaking, Siddhartha do not allowed women to participate in the *sangha* although there were some stipulations.
- _____ 10. Siddhartha never intended to start a new religion especially, and so his teachings are focused primarily on ethics and self-understanding as people work for their salvation on their own without needing the assistance of any supreme being



Answer Key

References

BOOK:

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