

# Buddhist Religion studies

## Class Eight



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



বঙ্গবন্ধু হাইটেক সিটি, কালিয়াকৈর



শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, যশোর

হাইটেক পার্ক আইটি সংক্রান্ত সকল সামগ্রী তৈরি, আমদানি ও রপ্তানি করার সব ধরনের সুবিধা সম্বলিত প্রযুক্তিভিত্তিক শিল্পায়ন। বঙ্গবন্ধু হাইটেক সিটি, শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, জনতা টাওয়ার টেকনোলজি পার্কসহ সারাদেশে বিভিন্ন জেলায় আরও হাইটেক পার্ক নির্মাণাধীন রয়েছে। তরঙ্গদের কর্মসংস্থান এবং হার্ডওয়্যার ও সফটওয়্যার শিল্পের উত্তরণ ও বিকাশই হাইটেক পার্ক স্থাপনের উদ্দেশ্য। দেশ-বিদেশের নামকরা শিল্পপ্রতিষ্ঠানগুলো এসব পার্কে তাদের কারখানা প্রতিষ্ঠা করবে। দেশের তরঙ্গরা এসব কারখানায় কাজ করার ও শেখার সুযোগ পাবে। ফলে তারা প্রয়োজনীয় প্রশিক্ষণ এবং গবেষণা করে নতুন নতুন শিল্প গড়ে তুলতে পারবে।

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# **BUDDHIST RELIGION STUDIES**

## **Class Eight** (Experimental Version)

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## Preface

In this ever-changing world, the concept of life and livelihood is changing every moment. This process of change has been accelerated due to the advancement of technology. There is no alternative to adapting to this fast changing world as technology is changing rapidly ever than before. In the era of fourth industrial revolution, the advancement of artificial intelligence has brought about drastic changes in our employment and lifestyles that will make the relationship among people more and more intimate. Various employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that coming future.

Although a huge economic development has taken place throughout the world, problems like climate change, air pollution, migrations and ethnic violence have become much more intense nowadays. The breakouts of pandemics like COVID 19 have crippled the normal lifestyle and economic growth of the world. Thus, different challenges as well as opportunities, have been added to our daily life.

Standing amid the array of challenges and potentials, sustainable and effective solutions are required to transform our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, adaptability, humanism and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the most crucial instruments to attain the goals. Hence, there is no alternative to the transformation of our education system. This transformation calls for developing an effective and updated curriculum.

Developing and updating the curriculum is a routine and important activity of National Curriculum and Textbook Board. The curriculum was last revised in 2012. Since then, more than a decade has elapsed. Therefore, there was a need for curriculum revision and development. With this view, various research and technical studies were conducted under NCTB from 2017 to 2019 to analyze the current state of education and identify the learning needs. Based on the researches and technical studies, a competency-based and seamless curriculum from K-12 has been developed to create a competent generation capable of surviving in the new world situation.

Under the framework of this competency based curriculum, this textbook has been prepared for the learners of Class Eight. The authentic experience-driven contents of this textbook were developed with a view to making learning comprehensible and enjoyable. This will connect the textbooks with various life related phenomenon and events that are constantly taking place around us. It is expected that, through this, learning will be much more insightful and lifelong.

In developing the textbooks, due importance has been given to all – irrespective of gender, ethnicity, religion and caste while the needs of the disadvantaged and special children are taken into special considerations.

I would like to thank all who have put their best efforts in writing, editing, revising, illustrating and publishing the textbook.

If any errors or inconsistencies in this experimental version are found or if there is any suggestions for further improvement of this textbook, you are requested to let us know.

**Professor Md. Farhadul Islam**

Chairman

National Curriculum and Textbook Board, Bangladesh

# Introduction

Dear student

Name: \_\_\_\_\_

School: \_\_\_\_\_

Greetings of the New Year to you. Through this book you will get a number of beautiful and interesting experiences. Sometimes friends, sometimes parents, sometimes members of the family and sometimes classmates or teachers will be your companions when you get the experiences. Or, sometimes you will get those experiences by yourself. Then this book will be your sole companion.

However, do not forget to write down in this book what you learn or experience from it. And this book can be a resource book created by you.

Good wishes for you.





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# THE LIFE STORY OF BUDDHA

By the end of this chapter we will get the idea –

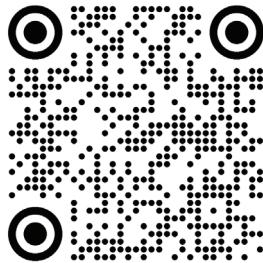
1. Biography of Siddhartha
2. Childhood and the Four Great Omens (Cari Nimitta)
3. Buddhahood and preaching Religion;
4. Mahaparinibbana

## Participatory task 1

Today we will watch a video.

You can watch this video from the following website by scanning the following QR code at home. You can take the help of a family member or teacher while scanning.

QR Code-



You will get many more videos from other websites also.

## Participatory task 2

Write the newly learnt information about the biography of the Lord Buddha which was unknown to you before.

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

You have already learnt about Gautama Buddha. In your last class, this topic was discussed. Now here is a detailed description of the life cycle of the Buddha. The word ‘Buddha’ means the fountain of infinite wisdom and virtues. These knowledge and virtues are multifaceted; they are related to the worldly life and afterlife. Gautama Buddha was a man of profound virtues. He was not born as Buddha. He has to attain Buddhahood. He was born as the prince of Kapilavastu kingdom of ancient India. This prince reached the peak of Buddhahood by immense dedication, perseverance and countless sacrifices. That’s why; the life story of Siddhartha to Buddha is called a history of great life.

### **Genealogy of Siddhartha**

It was so many years ago. There was a province of Kshatriya in the north east side of the foot of the Himalayas during 623 BC. Kapilavastu was the name of that kingdom. Suddhodana was the king of Sakya dynasty. The queen’s name was Mahamaya Debi or Mayadebi. They were childless. After much dedication, they got a child. The baby was named as Prince Siddhartha. Besides he was also familiar as Sakyasinha as he was born in Sakya dynasty.

Note that Prince Siddhartha’s maternal home was at Devadaha near to Kapilavastu. Mayadebi gave birth to Prince Gautama Siddhartha at Lumbini garden on the way to her parental house. Lumbini garden is few miles away from Kapilavastu. Lumbini is now in Nepal according to the current geography of the world. This place is one of the four great holy pilgrimages for the Buddhists. Lumbini is very memorable and attractive for the Buddhists community of the world due to the birth place of Prince Siddhartha Gautama. Tourists around the world have a special attraction for this place.

Many countries have founded Buddha Bihara in Lumbini. Bangladesh government has decided to establish a Buddha Bihara in Lumbini.

### Participatory task 3

Of which country Lumbini belongs in the continent of Asia. Identify and colour it.



### Biography

It was full moon day Ashar. A festival was arranged at Kapilavastu at that occasion. Both the king and queen fell in sleep after the celebration of the festival. At that night Mayadebi dreamt a strange dream. She saw that four famous gods came to her and they took her away with a couch to a beautiful place of the Himalayas. Reaching there the famous gods kept the couch and stayed aside. Then the mistresses of the gods came to her and bathed her in the lake Manas. After bathing she was dressed in sweet scented divine cloths. Thereafter she was taken to a golden palace. Later the divine monks lay the queen to a golden couch keeping her head towards the east. Then a white elephant came to her from a golden mountain beside. The elephant had a white lotus on its trunk. It moved around the queen's golden couch thrice. After that the elephant inserted the lotus into the south side of the queen abdomen. An overwhelming bliss ran through her body. Suddenly the queen got awake.

The next day the queen told about the dream to Suddhodana. The king became very worried and called the astrologers to find out the reason. After investigation, the astrologers said to the king, "Your majesty, it is a very pleasant dream, a great sign of good fortune for the kingdom. Make merriment. The queen Mayadevi is going to give birth a male child. This prince will be very powerful and wealthy in the coming days. It is a great achievement for the kingdom of Kapilavastu. This great man will be born in the Sakya dynasty. O Prince! Welcome."

Both the king and queen became very thrilled after listening the details of the dream. Few days later the full moon day of Boishakh appeared. The queen wished to go to her parental house during that holy full moon day. The king did all the arrangements. All the way from Kapilavastu to the Devdaha was well adorned. The queen started for her parental house on a golden palanquin with her companions. On the way the queen felt sick. Then the palanquin was in the midst of two cities named Lumbini garden. Then the queen told to stop the palanquin and it was kept in a lovely place under a sal tree. In the shawl forest, flowers were in every branch, birds were chirping. Standing under the sal tree the queen held one of its branches to take rest. Immediately she felt her labor pain. Her companions fenced the area with cloths. Over there Siddhartha Gautama, the future Buddha, was born in the full moon day of Boishakh. According to Buddhist literature, four great Brahma and four famous gods took care of newborn Gautama at that time.

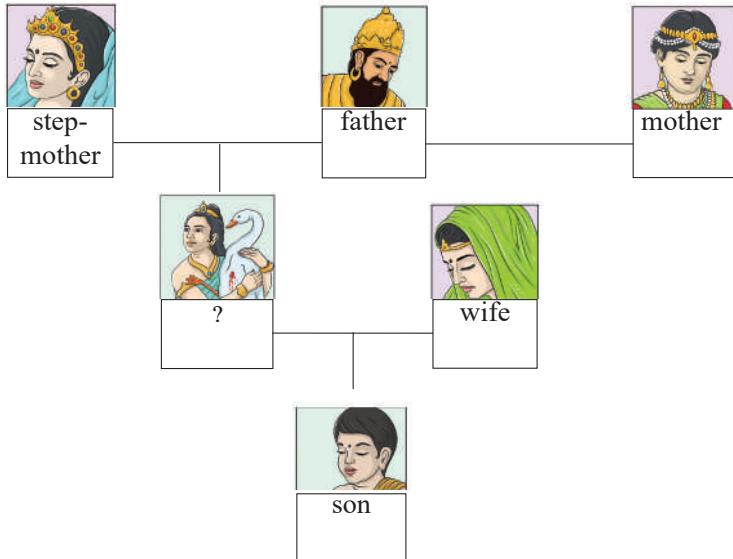
The news of the newborn prince was sent to the king Suddhodana. People started celebration in Kapilavastu. But within a week, the festive mood turned pale. Mayadebi died only after seven days of Kumara Siddhartha's birth. Kumara Siddhartha became motherless. Then Mahaprajapati Gautami, Siddhartha's stepmother, took the responsibility to raise him up. Queen Gautami brought him up with motherly affection. Thus Shiddhartha became Gautama according to the name of his stepmother Gautami.

Later the name Gautama got much popularity. The world also knows him as Gautama Buddha/he is known as Gautama Buddha to the world. He had great affection, mercy and love for every creature and that's why people called him Mahakarunika also. Besides considering his immeasurable virtues he is given so many names such as Sugata, Bhagavan, Tathagata etc.

In the mean time Siddhartha's name and fame was spread far and wide. At that time a great sage named Kaladevala lived beside the mountain Himalayas. He went to visit Gautama at Kapilavastu. He foresaw thirty two signs of a great man in Gautama in that early age. He told the king Suddhodana that either Gautama would be the king of kings if he stayed at home or he would achieve Buddhahood if he left home for a monastic life. The king and queen became very pleased thinking the first comment of the sage but became very concerned thinking the later part of Siddhartha's leaving the home for monastic life. The king took many initiatives/plans so that Kkumara Siddhartha might not think of monkhood.

## Participatory task -4

Fill the names of the family tree of Gautama Buddha' in the gaps



### Childhood Life

Gautama started his schooling at an exact time. There were practices of 64 types of alphabet at that time. Gautama learnt all those current calligraphy at that time under the guidance of a master. Gradually he mastered holy Beda, Purana, History, Yoga, Justice, Mathematics and Medicine. Being a prince of Khatriya, he also learnt about politics, deer hunting, archery, equitation, chariot riding etc. Once he joined a race of chariot with the other Sakya princes. In the race, although Gautama could win the race easily, he let his competitor Devadatta win the race at the last moment loosing the rein of the chariot. By doing so, Gautama felt very happy. Again, he became a cause of annoyance to his friends by releasing a deer cub prey at hand. He was extremely happy by saving the life of the deer cub. His friends condemned him for those two events. Once he saw a big tree fallen on the Rohini river and it was creating obstacles in water flow. He immediately removed the tree from the river with his ready wit.

Gradually Siddhartha was growing up. His life was moving on leaving the adolescent period behind. Oneday he was found thinking deeply sitting in the garden adjacent to the palace. At that time a group of wild ducks was flying across his head. The forest was resonated with the flapping sound of their wings. He was looking unwinking at the flying of the free birds. His joy knew no bounds.

But the pleasure turned into pain within a moment. A swan pierced with an arrow fell upon near to his lap. The swan was bleeding profusely. Gautama's mind was filled with sadness. Instantly he took the dying swan into his lap with great care and affection. He softly removed the arrow from the chest of the swan. Gradually the swan recovered.

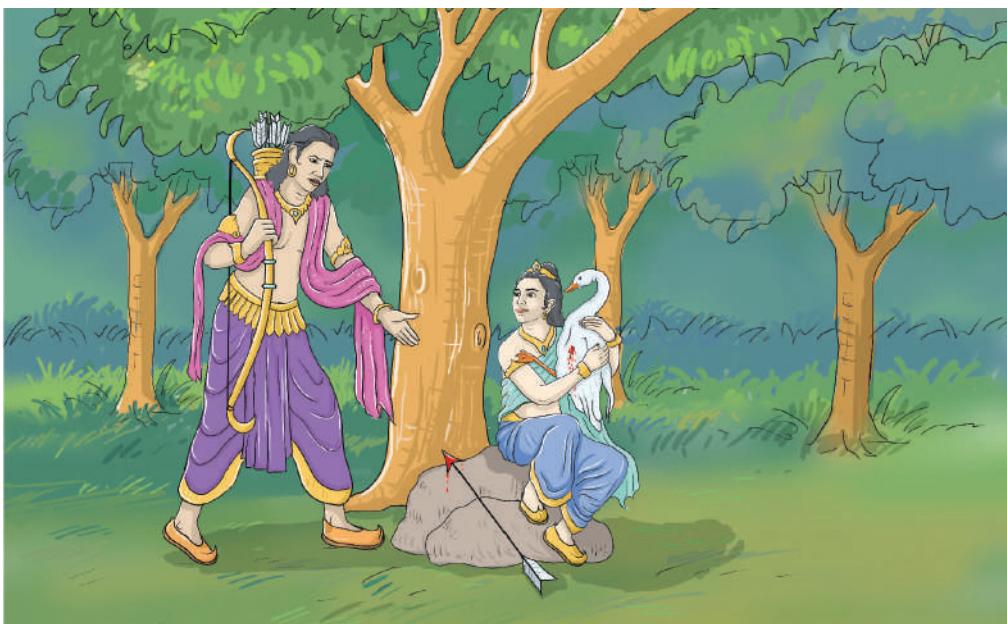
Recovery of the swan made Gautama smile. At that time his cousin Devadatta appeared. Shouting loudly Devadatta said, "Give me the injured swan pierced at my arrow. Gautama became silent for a while. Then he said "This is my bird because I served this wounded bird for its recovery"

Devadatta said, "I hunt it with my arrow. I have authority over it." Gautama replied, "The life saver's right is much stronger than the killers of life. I am not giving this bird to you even if at the cost of Sakya kingdom. I will let this bird free in the sky

Devadatta became very angry and agitated at this. Then the trial took place at the royal court. Gautama had only saying that giver of life is greater than the killers. He also said, "Birds too have lives like us. They have feelings of pain same as you and me. They can't speak in our language. They can't make us understand their words. Yet you have pierced it with an arrow."

Devadatta said, "I don't find the necessity of talking too much. I have pierced this bird and so I am the only owner of the bird."

At last life giver won the trial. Gautama caressed the bird with both hands and let it free in the sky. While leaving Gautama, the bird was looking at him.



Devadatta Claiming the injured bird form Siddhartha.

Though he was young at age, he was deeply concerned at the worldly worries. So he used to ponder all the time. The princely facilities could hardly please him anymore. For his pleasure, King Suddhodana left no stone unturned to arrange the instruments of entertainment including dance and music. But nothing could please Gautama. Whenever he got chance, he used to dive into the unknown thoughts. The king became very worried watching the condition of his son.

At that time the king's wise ministers advised him to make three separate building for summer, rainy and winter season. King Suddhodana did so. He gave all the opportunities of a luxurious life. But Gautama had no attraction for them. The king and queen became very upset by the deep silence and thoughtful behavior of the prince. They took various initiatives to change the prince's mind.

Gautama was sixteen then. Then the king Suddhodana wanted to arrange wedding for the son to make him worldly minded. According to the then customs, it was decided that Gautama should offer Ashokavanda. Ashokavanda is the system of receiving gifts by the marriageable girls. On that occasion, all the marriageable maidens of Sakya clan would receive Ashokavanda from Gautama. The most beautiful maiden according to the judgment of the prince will get the best gifts. At last that most beautiful girl will be Gautama's wife.

Gradually all the maidens of Sakya clan received the gifts. The Ashokavanda became empty. Then there came the turn of Gopadebi. Prince Gautama welcomed Gopadebi with kingly ring. Gopadebi was also known as Yashodhara. Gopadebi will be his nominated bride. Even though Gautama had to prove his worth of his knowledge and power to her. He proved in front of all that he was expert in all domains such as Purana, History, Mathematics, Religious scriptures, Economics, Politics and so on.

Then in one auspicious day, the whole kingdom took a festive look. The marriage ceremony of Gautama and Gopadebi was solemnized. The king Suddhodana thought that Gautama would be motivated to family life. Eventually the king made up his mind to handover the service of the crown Gautama and he would relax.

## The Four Great Omens

The prince had an inquisitive mind to search for the unknown. Time went on and Gautama became 29. He was more mature than before. Then various aspects of life made him thoughtful. He tried to understand various subjects of nature. He found the hollowness of the worldly life. He continuously strove to know more about life and the world. Then a significant event took place in his life. That incident set his goal of life.

One day Gautama decided to visit the kingdom. King Suddhodana took steps accordingly. At the same time he took the step that there would be no scene of sufferings on the way of the Prince. As usual the Prince one day ordered Chandaka his Charioteer, "Get the chariot ready. I will go on a tour around the city." Chandaka prepared the chariot. Firstly he went to the east. According to the order of the king, there were music, drums and songs everywhere. Gautama felt that there were no sorrow, no grief, no tears, no despair in the world. There were only joy, beauty and bliss of life. Suddenly Gautama shouted and asked Chandaka, "In which country have you brought me and in which state are we visiting in chariot? Look, there is a walking person. His/her hands are shaking, foots are trembling, shoulder is swaying. Who is there?"

The chariot stopped. Chandaka became very sad. He said to Gautama, "He is an old man. Because of his infirmity he looks so aged." Gautama curiously asked, "Will everyone have to face this? Will I have too?"

Chandaka replied, "Yes, one day everyone will get old."

Immediately, Gautama told Chandaka, "Turn the chariot towards the kingdom. I am not going to visit anymore. I am sad." The chariot returned to the palace.

In some other day, Gautama went out to visit the kingdom. The king became more conscious than before. He announced to the state that no sick or old person should go out while the prince was visiting. The king tried his best so that Gautama might not see any sad scene. The chariot started to move. This time the chariot went to the south. Gautama found green forestry, birds' chirping and a stream of joy over there. Suddenly he saw a sick man who was unable to walk, move even stand up. Because of pain his body was throbbing. He was suffering and lamenting.

Gautama told his beloved charioteer, "Stop the chariot, Chandaka! Please stop. Who is there? Why is he suffering so much?" Chandaka stopped the chariot. He said to Gautama, "He is a sick person. He is suffering from illness."

Gautama asked inquisitively to Chandaka, Are all subject to disease? Will I have to face this too? Will Gopadebi have the same condition? Chandaka made him understand saying, "Disease is biological to every creature." That day also, Gautama returned to the palace stopping the tour.

On another day, Gautama with the charioteer Chandaka went to the West. There was joy and merriment everywhere. Then he saw four men carrying a dead body upon their shoulder. Many people were crying behind that.

Gautama asked Chandaka, "Who is that dead man? "Why are these people mourning? Why are they lamenting?"

Though Chandaka's heart was impatient, he had to explain everything to his beloved prince. He had to introduce Gautama with death which is a common phenomenon of life. Gautama did not prolong his visiting. He returned to his palace.

Few days later, Gautama went to visit the North. He was enjoying the scenarios with an inquisitive mind expecting to find the bliss. This time he really found the scene of joy. He saw a young ascetic. He body has a reddish complexion. His face has a divine and sublime appearance. He always has a graceful smile in his face. He seemed to have no worries of life. Gautama asked Chandaka "Who is he? Hasn't he touched by sorrows yet?" Chandaka replied, "The ascetic is an all-renouncing person. He has no home of his own. He has overcome all attachments of his relatives." Gautama realized everything. He immediately imagined himself on the place of the ascetic. The thought of infirmity, disease and death came to his mind instantly. He was filled with a new consciousness. Then he fixed his own duty. Thereafter Gautama told his charioteer to turn the chariot to the palace and he wanted to visit nowhere.

Returning to the palace Gautama settled his mind. He realized that if he did not take strong decision then he could not save himself from sorrow. Even he could not free others too. Because the four omens during the visiting touched his heart profoundly. Those four scenarios are called the appearance of the Four Omens in Buddhist literature. The Prince thought it is good to Conform to an ascetic life free from four omens.

## Participatory task: 5

Write down the name of four scenes of Cari- Nimitta

- |    |
|----|
| 1. |
| 2. |
| 3. |
| 4. |

### Renunciation of family life

It was a full moon day of Ashar. The earth was illuminated by the moonbeam of the full moon. That light brightened the heart of Prince Gautama. He was deeply absorbed in thinking how to keep everybody away from inevitable sorrows and agonies of the world and how to open the path of salvation for all. At that time he got the news of the birth of his son. He realized that he was getting attached to the worldly life. He felt an urge to be free from the worldly life. He thought himself that it was the right time to untie the worldly desire.



Siddhartha taking a final look of his wife and son

In the sky, it was the full moon. Silence is all around. Everyone in the palace was asleep. He called his charioteer Chandaka and said, "Bring my horse. I will renounce the family life."

Chandaka brought Gautama's horse Kanthaka to him according to the order of Gautama. Before leaving home, Gautama went to the bed room to see his wife for the last time. That time she was sleeping embracing her son Rahul into her chest. He did not wake her up. Because of delay, he might lose his mental determination .So he should set off quickly. So without further delay he left for the uncertainty relinquishing the worldly

life. He reached to the bank of river Anoma riding horse. There lay behind the royal palace. The river Anoma is ahead. The stream of the river was flowing smoothly. He stopped the horse in the bank of river Anoma. The Prince Gautama said, "No more Chandaka, return to the palace."

Chandaka's heart broke into pieces hearing the words of Gautama but nothing to do. It was the order of the Prince to go back to the palace with Kanthaka.

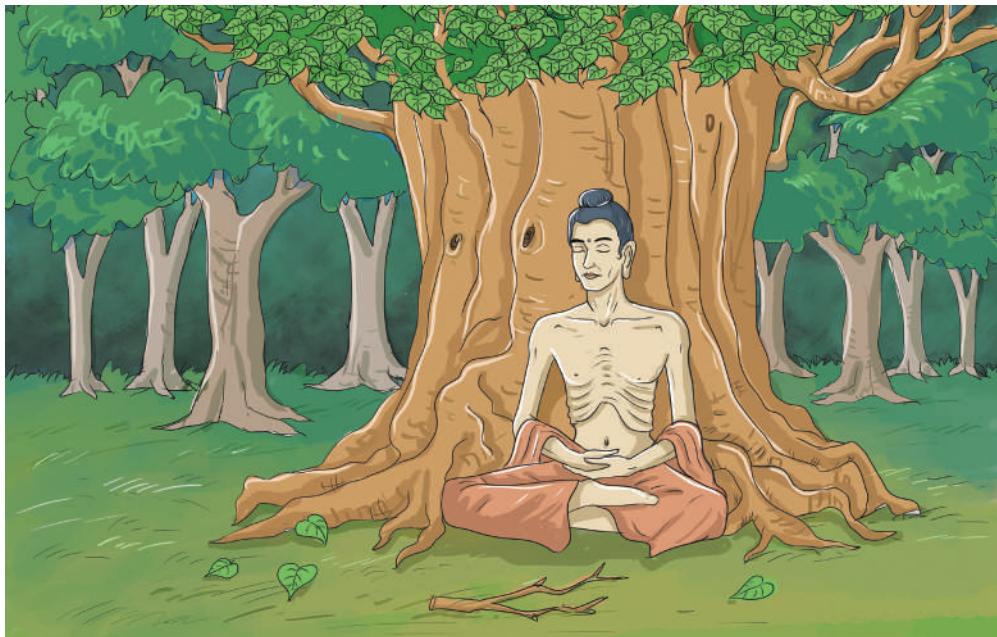
Then Gautama took off his royal dress and golden shoes. Gautama's departure also touched his horse Kanthaka. It could not bear the pain and died there. With broken heart, Chandaka was returning to Kapilavastu while Kumara Siddhartha Gautama was heading towards the forest walking along the Anoma river bank. This great endeavor of Prince Siddhartha Gautama is referred to as 'Mahabhinikkamana (The Great Departure)'.

## Attainment of Buddhahood

Prince Siddhartha left home in search of finding out the pathway of salvation from sufferings. He reached forest and hills crossing river. Gautama was marching forward inquisitively to win over sufferings of life. Though he found an ashram of the sages beside the river bank but he did not stop. He walked relentlessly for seven days and seven nights in the hope of finding out a great sage from whom he could take his vow. Then he reached Vesali town. There he met with Arar Kalam at his monastery. He studied philosophy and seven steps of meditation over there. From there he went to Ramputra Rudrak and learnt another step of meditation. After that while going to another sage, he met with the king Bimbishara of Rajgir kingdom. Then the king Bimbishar became very amazed to see the aurora in the face of Prince Siddhartha. Watching the divine light in the face Gautama, the king wanted to offer him wealth and a high position of the kingdom. But does he have any greed who left behind his own kingdom? Then, he moved in another place named Urubela from Rajgir. He loved that place. Then he reached to Senani village to find out the path of peace and to discover the ending of sorrow. There he found a beautiful forest. Beside the forest, there was a river named Noiranjana. The area was very calm and quiet. It was suitable for deep meditation.



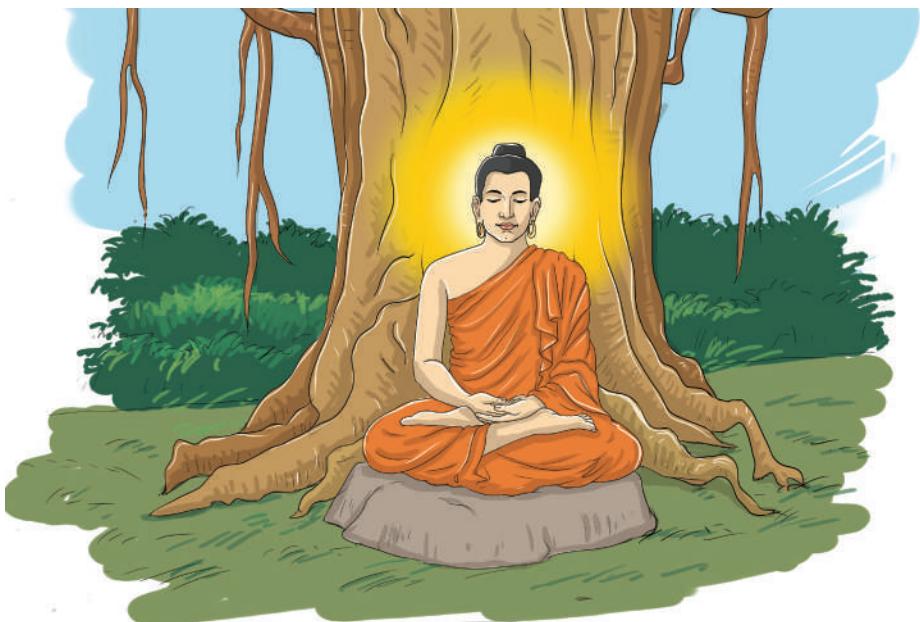
Bank of the river Anoma



Rigorous austeries of Siddhartha

Being self confident, Siddhartha deeply concentrated himself in austere vows. He had passed six years into hard austerity over there. His body became very feeble. He could not walk and sit down properly after those six years tough austerity. Even though he could not discover where the ending of sufferings. He understood all his meditation went in vain. So he took ‘the middle path’ by eating very little every day. He then followed neither strict austerity nor luxurious life. Then he thought that it was necessary to keep the breath flowing and to be conscious on the fulfillment of mind. He promised to himself whether he would attain fulfillment in meditation or death during meditation. He did not expect anything except those two. In one fine day, to offer worship to the forest god a daughter of a merchant named Sujata. Then Sujata respectfully offered sweetened rice to deeply meditating Gautama and Gautama accepted that offering gladly. After that Gautama started meditation under an Ashwattva tree. It was full moon day of Boishakh.

In that meditation, he was enlightened with light of earlier life (Jatiswara) at the first quarter of the night. At the second quarter of the night he attained the celestial eyes, at the third quarter of the night, he discovered the causes of birth, infirmity, disease and death. He soulfully realized what ‘The Four Ariya Satya’ was. He explored what sorrow is, why it happens, and how to remove the sorrow from life. The attainment of that unprecedented enlightening is called ‘Buddhavatva or Samyak Sambodhi’. Then he got familiarity as Buddha to the world. Then he was determined to spread whatever he acquired to the welfare of the world. He was 35 then. That Ashwattva tree under which he attained Buddhavatva is called ‘Bodhi Tree’ now. The place where he attained Buddhavatva was known as Gaya. Later on to make the history of the Supreme Enlightenment of the Buddha memorable, that place was termed as Buddhagaya. Now it is under Bihar state of India.



Enlightenment of Siddhartha

### Participatory task 6

Write down the notable changes of ‘Prince Siddhartha to Buddha’

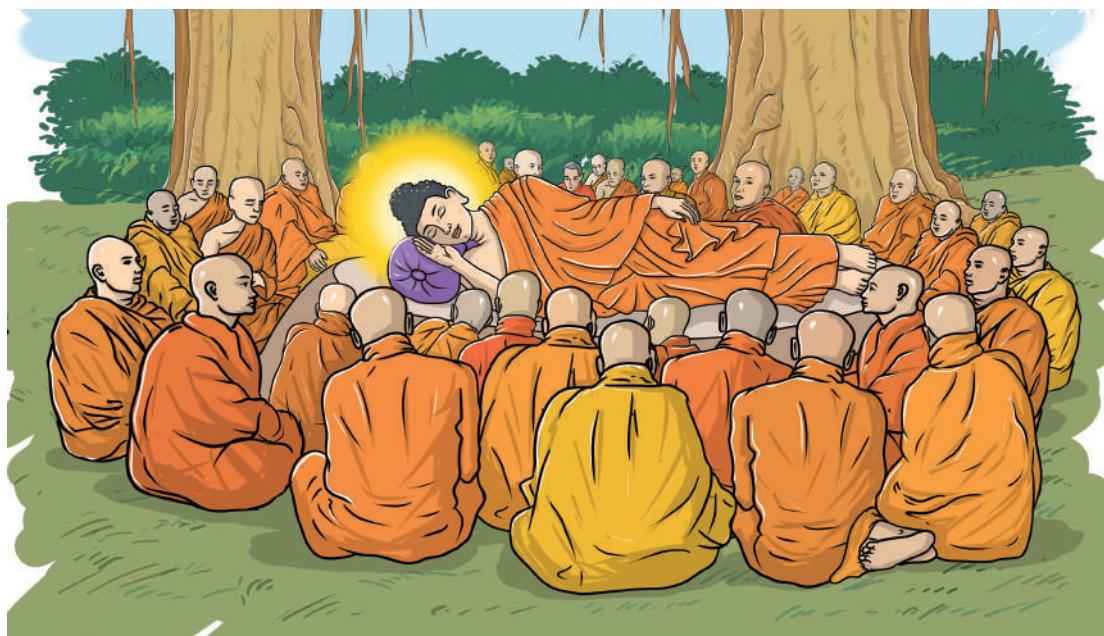
## Preaching Religion

After the supreme enlightenment, Buddha thought that this new philosophy would be beyond comprehension of the common people. Who will be able to understand this philosophy? Who will be able to understand this true theory? Then he observed through his divine vision and found five dedicated sages living in Saranath who were trying to find out the origin of life. Once they were the associates of Buddha. So Gautama went out to meet them.

In Ashari Purnima Gautama reached at Rishipatan Mrigadabe in Saranath. There he met with five other sages who were meditating there for long time. He preached his new theology to them. Realizing Buddha's introspection those five sages felt as if they had got a new life. They took initiation from Buddha. So they were known as the first disciples of Buddha. They are called 'five disciples' altogether. 'Monastic Community' was first established by these five disciples. Then the Monastic Community accepted Sresthi Kumara Yash including 54 other associates. Inspired by the newly initiated bhikkhu, gradually fifty youths also came to take initiation from Buddha. He sent those sixty one monks around to preach the religion. During this time Tathagata Buddha himself travelled to many places with his disciples and co-disciples to preach his theology etc. In this way Buddha taking a great vow continued spreading his ideologies and introspection for last 45 years of his life to the welfare of the world.

## Mahaparinirvana

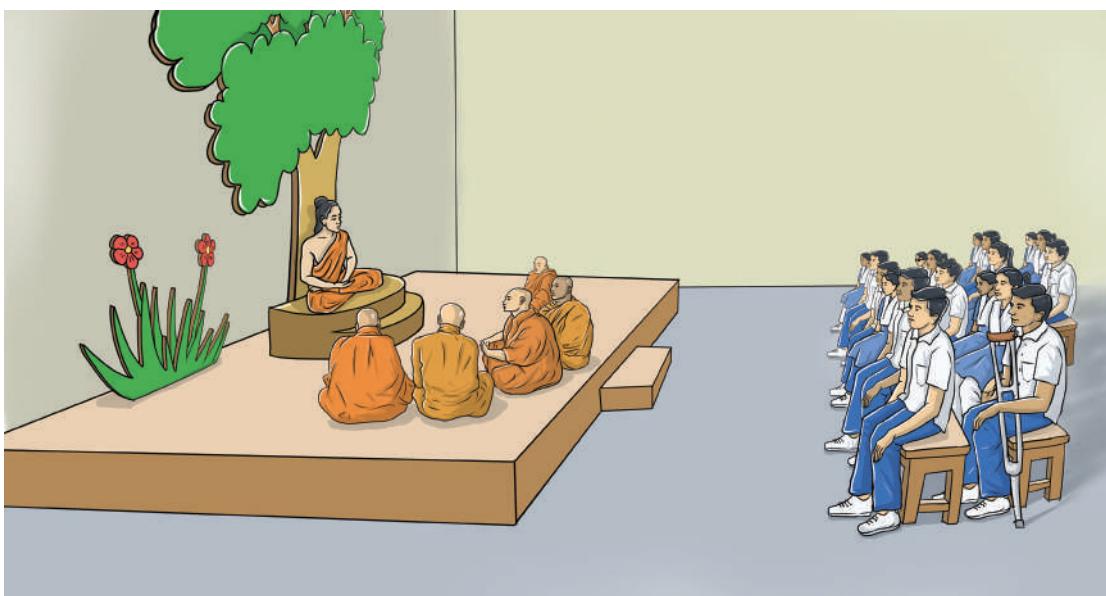
Buddha's religious ideology created a new consciousness in the world. This was the first time ever people learnt that the future lay upon his own efforts. One's own deed is one's future. That means, one's deed will lead to the happiness or sadness for future.



Mahanirvana of Buddha

He travelled all around ancient India with such message of self purification. His philosophy was preached. Thus he spread religion for 45 years. He went to Kushinagar via Vaishali from Rajgir in the last phase of his life. Reaching Pavanagar near to Kushinagar he became very sick. Then he reached the shal grove of Malla from Pava. Then he told Ananda, his dear disciple to prepare his bed for rest. Anand made the resting bed under the twin Shal tree. Tathagata Buddha lay down there. Then the Full moon of Baishakh was on the sky. Buddha told Ananda to call all the Bhikkhus to gather round him. The Bhikkhus sat around in an offering posture. Buddha's main disciple Ananda came to him. Buddha gave his last saying and said, "Remember dear Bhikkhus, every living being is subject to decay. Being conscious and unattached, you should do your duty accordingly". This was his last message of Tathagata.

Then the Buddha slowly fell into deep meditation. Reaching the fourth quarter of meditation at the end of the night, Buddha, the light of the world, attained Mahaparinirvana at the age of eighty. The sky and wind resounded at the end of this great light of knowledge. His dead body was kept for a week. All the kings and nobles of India gathered in the Malla state. With great honor the funeral ceremony was arranged. Ayushman Mahakasyap, one of the Buddha's disciples, lit his pyre. Then the royals of all the kingdoms present there were eager to receive bones and ashes of the Tathagata Buddha. Brahmin Dronacharya divides his relics into eight pieces. Magadha king Ajatashatru, Lichchhavi of Vaishali, Sakya of Kapilavastu, Boliya of Olbokappaka, Koliya of Ramagramarajya, Brahmanraja of Bethdwipa, Mallaraja of Paba, Mallaraja of Kushinara accepted the relics. Later Maurya Raja of Pippaliban did not get the bone relics but took the ashes. These are worshiped by the kings of each state by building stupas in their respective states. In today's world, these relics of Buddha are a priceless treasure and an object of utmost respect in terms of religion, philosophy and tradition.



Students enjoying the play of Buddha's life

### Participatory task 7

Let us stage a drama with all classmates. Before that let's make a script.

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook

### Participatory task 8

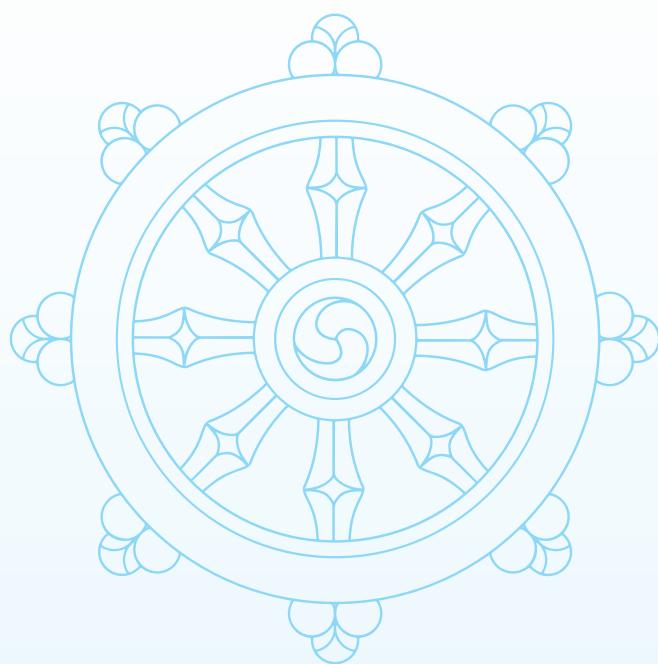
Write down your written opinion regarding the experience of staging the drama

Good sides of this programme

<p>The problems you faced during the activities (obstacles)</p>
<p>Initiatives to be taken</p>
<p>Areas of further improvements (suggestions)</p>

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No



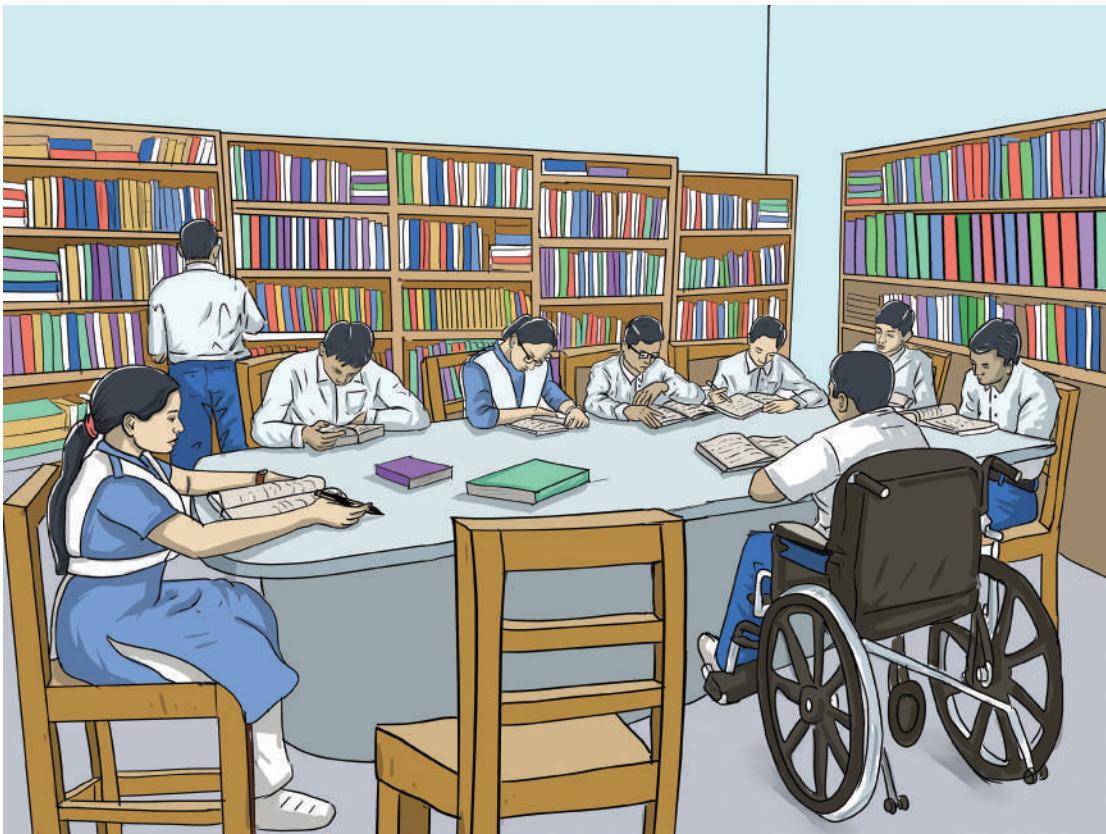
# VINAYA PITAKA

By the end of this chapter, we will learn-

1. Introduction to Vinaya Pitaka;
2. Contents of Vinaya Pitaka;
3. Importance of Vinaya Pitaka.

## Participatory task 09

Let's pay a visit to a school or any library/book store of religious book/library of a temple of your area. Let's search what sort of books of Buddhism is found there. Read if you get any religious book like Vinaya Pitaka/Tripitaka. If it is not possible then collect religious book from anyone's house or you may read downloading from internet.



Students in library

### Participatory task 10

Make a list of books that we have seen and read in the library/book store/library of a temple.

List

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### Participatory task 10

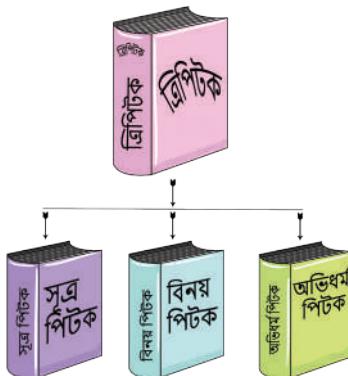
Write down the experience of reading books like Vinaya Pitaka/Tripitika etc in the library/book store/library of a temple.

Experience

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

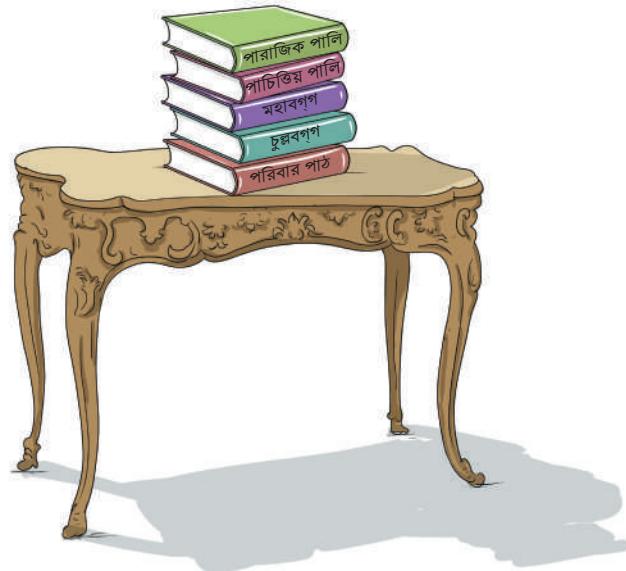
## Introduction to Vinaya Pitaka:

Vinaya means rules, principles and discipline. At the time of reading Tripitaka in the previous class we have learned the meaning of word Pitaka; and that is basket or pot. So Vinaya Pitaka refers to that part of the Tripitaka where the code of life enriched with rules principles and discipline is preserved. The rules and regulations or law introduced to maintain formality are included in Vinaya. The Principles of Vinaya of Tathagata Buddha are mainly for the Bhikkhus and Sramanas. Mahakarunika Buddha introduced Vinaya to build-up proper, glorified and refined life for the Bhikkhu-Sramana and to maintain purity in their daily life. Also there are lots of embeded and indirect learnings for the general Buddhist in the Vinaya.



Vinay pitaka is one of the three books of Tripitaka. Rules, rituals and discipline are discussed in detail. Its main purpose is discipline, moral and psychological education. After the establishment of monastic community by Buddha, many of his followers joined the Sangha and they spread far and wide to propogate the teachings of Buddhas. Buddhist monks resided in different viharas of different regions. At the same, taking initiation in Upasampada many new members included themselves to the Sangha.

Many of them used to stay in the forest in order to practise and contemplate the subtle matters of the religion. Whereever the presence of the monks, everybody will lead their lives according to the statutory rules. Keeping this objective in mind, Tathagata Buddha introduced Vinaya Pitaka. Here lies the instructions of observing rules and regulations as well as enclosed the wrong prevention act. Basing on the topics, Vinaya Pitaka is divided into three parts, such as, 1. Suttavibhanga 2. Khandaka 3. Parivara Patha. Again as a book Vinaya Pitaka is of five parts. Each part has its distinct name. For example, Suttavibhanga has two parts. They are- 1. Parajika Pali 2. Pacittiya. Similarly Khandaka has two parts. They are – 1. Mahavagga and 2. Cullavagga. Hence, there are in total five books in Vinaya Pitaka such as two parts in Suttavibhanga, two parts Khandaka and Paribara patha.



## The books of Vinaya Pitaka and its contents

It has already been mentioned previously that the main subject matter of the Vinaya Pitaka is rule, principles, and discipline. This discipline is multi dimensional. Since it is essential to purify our mind likewise the control of our daily lifestyle. That's why Tathagata Buddha introduced these provisions because performing the daily task properly is not the absolute objective of a monk. His aim is noble. He is a voyager of the pursuit of Nirvana. So in his daily life he requires rules and discipline likewise there are guidelines of controlling mind in case of facing any unexpected occurrences. Moreover Vinaya Pitaka has solutions of overcoming unexpected situations. Thus the books have been named in the light of subject matter and characteristics. Below brief introduction of the books is given.

### 1. Suttavibhanga:

The word Suttavibhanga means detailed explanations of principles. The word Sutta means chronological description and Vibhanga means breakdown. That means analysis of rules and its perfect explanations. The name of the chapters is given on the topic that has been discussed from the rules. That means every chapter has separate title. There is detailed description of Parajika and Sanghadises in the Parajika part. These are explanations of probable faults and Appatti in the daily life. If these things are known, one can keep themselves aloof from the probable faults. Here Parajika means defeat. That means being derailed from rules or failure to maintain to observe rules is defeat. In this part the serious appatti have been described.

In the Pacittiya part, six provisions including pacittiya have been described. Others are Aniyata, Nisaggiya, Pacittiya, Patidesaniya, Sekhiya and Adhikarana Samatha. Here Pacittiya means penance. That means the necessary relative issues to the pursuit of salvation has been discussed in this section.

## 2. Khandaka

The second part of Vinaya Pitaka is Khandaka. This book has the description of the events that followed Prince Siddhartha's Supreme Enlightenment. The speciality of Khandaka is that here the tiny provisions of Vinaya have been given the highest priority. Here the context is explained with importance along with the reasons for the introduction of provisions. It also provides chronological information on the history of ancient India's religion, society, economy, culture and civilization. They are arranged in two parts, Mahavagga and Chullavagga of Khandhaka.

### Mahavagga:

This is a valuable book on many subjects. Each chapter of this book is known as Mahavagga as it is very detailed. There are 10 chapters in the Mahavagga. Each chapter has a unique name based on its content. It describes about thirty-three issues including various historical facts of the implementation of the provisions.

The main topics to be discussed in this book is the Supreme Enlightenment of Siddhartha Gautama and the history of his preaching religion, the origin of monastic community (Sangha) and its evolution, Dhammacakra Pravartan( Promulgation of the wheels of Dhamma), Diksha ( initiation) of the five disciples, the intiation prince Yash and his companions. The meeting of King Bimbisara with Buddha and his taking initiation to Buddhism along with his councils, ordination of Upasampada by Sariputta and Moudgalyayana and other celebrated monks and provisions of Pabbajja and Upasampada and the context of Buddha's journey to Paraleya forest and many rare events during Buddha's lifetime.

### Cullavagga:

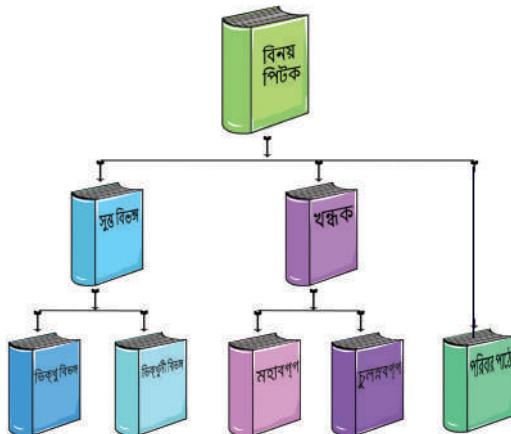
The word 'Culla'means short. The Skandas of this book are shorter in length than those of Mahavagga. That's why; this book is named as 'Cullavagga' Cullavagga is considered as the extensive form of Mahavagga because many aspects of Mahavagga have been discussed in this book. For this reason, both Mahavagga and Cullavagga are jointly termed as Khandaka.

In Cullavagga there are 12 chapters and they are called Skanda. For example, 1) Kamma Skanda, 2) Paribasik Skanda, 3) Samucaya Skanda, 4) Samatha Skanda, 5) Khudrabastu Skanda, 6) Sayanasan Skanda 7) Sanghavedak Skanda, 8) Brata Skanda 9) Pratimokkha Skanda 10) Bhikkhuni Skanda 11) Pancashatika Skanda and 12) Shaptashatika Skanda

It also contains the history of the Bhikkhuni Sangha, the rules and regulations of the Bhikkhunis and the conditions under which the Buddha agreed to establish the Bhikkhuni Sangha. In the eleventh and twelfth chapters the details of the first and second Buddhist Council are described in detail in Cullavagga. That's why, Mahavagga and Cullavagga are not only two disciplinary books, they are also of great importance as historical texts of the contemporaries of the Tathagata Buddha.

### 3. Paribara Patha:

This is the last book of Vinaya Pitaka. The aspects of behavioural code for the Bhikkhu and Bhikkhunis have been cited in this book. The answers of complex and subtle aspects of Vinaya have been understandably presented in question and answer form in this book. Here the importance and utility introduced provisions became clear. This book is very valuable as a learning tool for the novice monks. In this book, there are 21 chapters in total. They are written in prose and verse form. In each chapter there are explanations of teachings of Vinaya. For this reason, the book Paribara Patha is called the substance of Vinaya Pitaka.



### Participatory task 12

You can skim through the Bengali Translation of the Vinaya Pitaka at home if you have collection of it. Moreover by clicking the link and QR code below you can get the Bengali translation of Vinaya Pitaka.

- <http://banavantey.blogspot.com/2014/03/blog-post.htm>

QR Code-



## Participatory task 13

Make a Concept Map on Vinaya Pitaka

In concept mapping write the parts, number, name and moral lesson indicated in each book through a chart.

Concept Mapping

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/ you can write on your notebook too

### Importance of Vinaya Pitaka:

Every living thing has its own principle. The moon in the sky at night and the sun in the day. This is the law of nature. How many years a tree will bear fruit is the rule of the tree. Problems arise only when this rule is violated. The Tathagata Buddha said in his Pratityasamutpada theory that everyone's actions today are the result of their future. That is, whatever he does today; he will enjoy the same result in the future. So if I want to make my future free from pain and suffering, my actions today must be principled and idealistic. This ideal is not possible to act suddenly. This requires practice. But such practice is difficult to sustain unless it is accompanied by any regulations or obligations. Although the Tathagata Buddha also preached his gospel for the welfare of all beings, he did not prescribe statutory principles for all. He introduced certain statutory Vinaya teachings for monks only, which are included in the Vinaya Pitaka of the Tripitaka. Due to the practice of this Vinaya principle, Buddhist monks are always gentle, calm and friendly.

The instruction of the Vinaya Pitaka is a mandatory practice for every Bhikkhu. Due to this, the sense of mutual respect and friendship in the Bhikshu Sangha is unbroken. It

also increases the sense of mutual responsibility and duty. Peace prevails in the mind. As a person who practices Vinaya becomes righteous in action, envy and hatred are removed from his heart. It also removes confusion and conflict from mind.

The Tathagata Buddha laid down the rules in the Vinaya Pitaka in such a way that by practicing them, not only will there be behavioral development, but the inner world will also be bathed in friendship, mercy. Desire is the root of all our conflicts. This craving gives rise to envy and egoism. For which truth and reality cannot be perceived, can't even understand eternity. Therefore, the Buddha enunciated the principle of modesty in such a way that by following the prescribed vinaya properly, man can turn himself into an invaluable asset. At the same time peace and harmony in the society will establish. The world will be peaceful. So the importance of Vinaya is immense.

Although the Tathagata Buddha introduced this Vinaya Pitaka for Buddhist monks, there is much to learn from it for ordinary people. The more we are able to grasp these teachings, the better off we are. It will be good for society and country.

### Participatory task 14

Chalk out a plan of how you will practise the teachings of Vinaya in your life

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### Participatory task 15

Chalk out a plan of how you will motivate your family members/classmates to practise the teachings of Vinaya in their life.

## Participatory task 16

Give written opinion about experience of chalking the plan

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Good sides of this programme

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Initiatives to be taken

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Areas of further improvements (suggestions)

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Areas of further improvements (suggestions)

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/ you can write on your notebook too

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column as it demands:

Number of participatory tasks	Task completed	
	Yes	No

# VANDANA (ADORATION)

By the end of this chapter we will learn-

1. Vandana;
2. Rules of Triratna Vandana;
3. Introduction to the attributes of Triratna Vandana;
4. Short explanation of Triratna Vandana;
5. Vandana of Seven Great Pilgrimages;
6. Bodhi Vandana;
7. Importance and impact of Triratna Vandana.



## Participatory task 17

Lets chant some verses/hymns/Kirtana according to your choice. Write below the verses/hymns/kirtana that you will perform.

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

## Participatory task 18

Let's write the summary/substance of the verses/Kirtana

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too



Worship of Buddha

## Vandana

Vandana is very useful in practising Buddhism. The lexical meaning of Vandana is adoration, genuflect, salutation, honour, devotion, respect, worship etc. Triratna Vandana refers to the perceiving of the attributes of Buddha, Dhamma, Sangha during adoration. The main objective of adoration is creating sanctity in our mind, showing respect, pacifying an untamed mind, staying free from greed, hatred, and delusion at the same time awakening the attributes of Triranta in our mind through adoration.

### Rules of Triratna Vandana:

The Buddhist follows various rules during adoration. Adoration can be performed in the Vihara and at home in front of the Buddha statue or image. It is good to do adoration twice a day in the morning and evening. Before performing adoration one should wash face and hands well if necessary one can take a shower. One should wear clean clothes. One has to calm down his mind for adoration. Moreover adoration is to be performed in a calm mind kneeling down and pressing two palms together.

### Triratna Vandana (Pali)

Buddhang bandami

Dhammadhang bandami

Sanghang bandami

Ahang bandami sabbada.

Dutiyampi, Buddhang bandami

Dutiyampi, Dhammadhang bandami

Dutiyampi, Sanghang bandami

Ahang bandami sabbada.

Tatiyampi, Buddhang bandami

Tatiyampi, Dhammadhang bandami

Tatiyampi, Sanghang bandami

Ahang bandami sabbada.

### Trirantna Vandana (English Translation):

I adore the Buddha

I adore the Dhamma

I adore the Sangha

I always adore.

For the second, I adore the Buddha

For the second, I adore the Dhamma

For the second, I adore the Sangha

I always adore.

For the third time, I adore the Buddha

For the third time, I adore the Dhamma

For the third time, I adore the Sangha

I always adore.

Attributes of Triratna Vandana

### **Nine attributes of Buddha (Pali):**

Iti pi so bhagava araham sammasaṁbuddho  
 vijjacaraṇasampanno sugato lokavidu  
 anuttaro purisadammasarathi  
 sattha devamanussanaṁ buddho bhagavati.  
 Buddham jivitapariyantam saranam gacchami  
 Ye ca Buddha atita ca ye ca Buddha anagata  
 Paccuppanna ca ye Buddha Aham vandami sabbada  
 N'atthi me saranam annamBuddho me saranam varam  
 Etena saccavajjena Hotu me jayamangalam  
 Uttamangena vandeham padapamsu varuttamam,  
 Buddhe yo khalito doso Buddho khamatu tam mamam.

### **The nine attributes of Buddha (English)**

This is the Lord Buddha, the Arahat, blessed one. He is the holy one, fully enlightened, blessed with clear vision and virtuous conduct, sublime, having the knowledge of the worlds, the unparallel mentor of men to be tamed, the teacher of devas and men, enlightened and virtuous.

Forever, I take the recourse to the Buddha, the awakened one. I always adore all the Buddha of the past, to all the Buddha yet to be, to all the Buddha that is present. There is no other recourse but The Buddha, the awakened one. May I be blessed with these true words. I adore with submission to the foot of the Buddha. O Buddha! forgive me if I did any wrong to you.

### **Nine attributes of Dhamma(Pali)**

Swakkhato bhagavata Dhammo sandiththiko akaliko ehipassiko opanayiko paccatam  
 veditabbo vinnuhi'ti.  
 Dhamman jivitam pariyantam saranam gacchami  
 Ye ca Dhamma atita ca ye ca Dhamma anagata  
 Paccuppanna ca ye Dhamma aham vandami sabbada  
 Natthi me saranam ajnam Dhammo me saranam varam  
 Etena saccavajjena hotu me jayamangalam  
 Uttamangena vandeham, dhamancha tibidhang barang  
 Dhammao yo khalito doso Dhammao khamatu tam mamam.

### **The nine attributes of Dhamma in English**

The teachings of the Lord Buddha is well communicated, self reliant to know for oneself , infinite, worthy to be sensed or examined in person, accessible to Nirvana,

well judged by the wise.

Forever, I take the recourse to the Dhamma. I always adore all the Dhamma of the past, to all the Dhamma yet to be, to all the Dhamma that is present. There is no other recourse but The Dhamma. May I be blessed and glorious with this these true words. I adore with submission to the dhamma having heavenly virtues (Pariyatti, Protipotti and Prativada). O Dhamma! Forgive me if I did any wrong to you.

### **Nine attributes of Sangha( Pali)**

Supatipanno bhagavato savakasaṅgho,  
 Ujupatipanno bhagavato savakasaṅgho,  
 Nayapaṭipanno bhagavato savakasaṅgho  
 Samicipatipanno bhagavato savakasaṅgho,  
 Yadidam cattari purisayugāni aṭṭha purisapuggala  
 Esa bhagavato savakasaṅgho  
 Ahuneyyo, pahuneyyo, dakkhiṇeyyo, anjali karaṇiyo,  
 Anuttaram punnakkhettam lokassa ti  
 Uttamangena vandeham sangancha dibidhutamang,  
 Sanghe yo khalito doso sangho khamatu tam mamam.

### **The nine attributes of Sangha in English**

The community of disciples of the Buddha is the follower of right path, the straight path, the methodical path, just path. The community of disciples of the Buddha is of four pairs (Sottapatti, Sakridagami, Anagami, and Arahant) and Pudgal is of two types (according to Magga) These eight human characters and the community of disciples of the Buddha is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation. It is the unparalleled field of virtues for the world.

Forever, I take the recourse to the Sangha. I always adore all the Sangha of the past, to all the Sangha yet to be, to all the Sangha that is present. There is no other recourse but The Sangha. May I be blessed and glorious with this these true words. I adore with submission to the Sangha, the most divine of two types (Sanmati and Aryasangha). O Dhamma! Forgive me if I did any wrong to you.

**Adoration of food (Pali):** Adhibasetu no bhante Vojanang parikappitang,  
 Anukampang upadaya patiganhatu muttomang.

**English:** Oh Lord Buddha! I offer you with well adorned good food. Please accept my offered food.

**Adoration of light ( Pali):** Ghanasarappa dittena deepena tamadhamsina,  
 Tiloka deepam sambuddham pujayami tamanudam.

**English:** I offer to the all wise Buddha with the light having thick oil or with the light

having the power of dispelling ignorance of the three words.

**Adoration of Dhup (Incense):** Gandhasambhara yettena dhupenaham sugandhina, Pujaya pujaneyantam puja bhajana muttamam.

**English:** I worship the Lord Buddha intensely with the aroma of incense.

**Adoration of the Seven Great Places:** After the Attainment of The Supreme Enlightenment, Buddha stayed under the Bodhi tree of the Buddhagaya for forty nine days. During that time, he was sometimes in meditation, sometimes moving around, sometimes he feels the happiness of liberation in the religion established by him. These seven places are popular as the Seven Great Pilgrimages. Every year, the Buddhists go to the Buddhagaya to pay a visit to these seven pilgrimages.

The adoration of these pilgrimages in Pali and with English translation is given below:

**Pali:** Pathamam Bodhipallangkam, dutiyam Animisamping ca

Tatiyam Cagkamanam settham, catuttham Ratanagharam

Pajacamam Ajapalanca, Mucalindanca chatthamam

Sattamam Rajayatanam, vande tam Bodhipadapam

**English:** At first to the Bodhipalanka, secondly to the Animesha spot, thirdly chakramana place, fourthly to the Ratana Ghara place, fifthly to the Ajapala Nyagroodha tree. Sixthly to the Mucalinda Mula and seventhly to the Rajayatana, I adore these places for forty nine days with submission.

**The place of Bodhipalanka:** The seat under the Bodhi tree where the Lord Buddha did his austere meditation is known as Vajrasana or Bodhipalanka.

**The place of Animesha:** In Buddhagaya, Buddha expressed his gratitude to the Bodhi tree looking at it without blinking for seven days. This place is located at the north-east corner of the Vajrasana and it is called Animesha Cetiya.

**The place of Cakramana:** This is the place between BodhiPalanka and Animesha Cetiya. Here Buddha used to move around. That's why this place is called Cakramana.

**Place of Ratanaghara:** The Ratanaghara is located a bit away from the north west side of the BodhiPalanka. Buddha used to stay at that place for meditation.

**Ajapala Nyagrodha:** It is located at the east side of the Bodhipalanaka and south side of the Animesha Cetiya. That place was the pasture of the goat herdsman. Buddha sometimes used to do meditation there also.

**Mucalinda place:** Mucalinda is situated at the south east side Bodhipalanka. That was the walking area of king of Naga and so it is known as the home of King of Naga. During Buddha's meditation, the King of Naga protected Buddha from nuisance in different ways.

**Rajayatana:** It is located a bit south east of the Bodhi palanka and beside the Mucalinda. There was a tree named Parbattiya Tree. Buddha used to do meditation under that tree and feel the happiness of liberation.

## Adoration of Bodhi tree:

Yassa mūle nisinno va Sabbāri vijayaṁ akā, Patto sabbaññutam satthā Vande tam Bodhipādapam, Ime ete mahāBodhi Lokanāthena pūjitā, Aham pi to namassāmi Bodhirāja namatthu te

**English:** I also do adore the tree of Enlightenment venerated by the Tathagata Buddha who is famous as the omniscient Lord.

### Participatory task 19

You will find many new words in this Triratna Vandana. Write the meaning of those new words. Try to find out the meaning of those words from different sources or take help of your teacher if necessary.

New words	Meaning

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### Participatory task 20

Write the main theme of the Triranta Vandana in your own words.

Main Theme

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too



Combined worship to Buddha

### The importance of adoration:

The impact of adoration is endless in our life. Through adoration, our mind gets purified and sanctified, become virtuous, at the same time human qualities bloomed. Man remains aloof from the unwholesome actions and gets inspired to be righteous. Through adoration mind remains calm. It increases our patience and sharpens our memory and it helps to form our life beautifully. Regular adoration consolidates mutual respect, sincerity, sympathy and sense of amity. Through adoration we can get ourselves free from greed, hatred and delusion.

### Participatory task 21

Fill up the following chart of seven days activities after studying Triratna Vandana thoroughly.

#### 1st day

Spot of Triratna Vandana	Time of Triratna Vandana	With whom do you perform Triratna Vandana?
School	Early morning Morning Noon Afternoon Evening Night Mid night	Classmate Teacher Students upper class Students of lower class

At home	Early morning Morning Noon Afternoon Evening Night Mid night	Parents Brother/Sister Grandparents ..... ..... ..... ..... .....
In the play ground	Early morning Morning Noon Afternoon Evening Night Mid night	Neighbour Friends Playmate ..... ..... .....
Religious institute	Early morning Morning Noon Afternoon Evening Night Mid night	People of the area Monk Relatives ..... ..... ..... .....
Family programme	Early morning Morning Noon Afternoon Evening Night Mid night	Relatives ..... ..... ..... ..... .....
Marriage/Birthday/any social occasion	Early morning Morning Noon Afternoon Evening Night Mid night	Relatives People of the area Friends ..... ..... .....

Make the document of the activities for rest of the days by yourself or collect it from the teacher. Attach the document of the activities in one side of the book with glue.

## Participatory task 22

Give written opinion about experience of making chart of the activities

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The problems you faced during the activities ( obstacles)

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Good sides of this programme

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Initiatives to be taken

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Areas of further improvements ( suggestions)

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No

# RELIGIOUS FESTIVAL: KATHINA CIBARA DANA

By the end of this chapter we will learn-

1. What is Kathina Cibara Dana;
2. Background of introducing Kathina Cibara Dana;
3. Method of Kathina Cibara Dana;
4. Benefits of Kathina Cibara Dana;
5. Social significance of Kathina Cibara Dana and Inter Communal harmony.



## Participatory task 23

We will go to a field trip together. Take help from your teacher to note down the necessary instructions and preparations needed for field trip.

We can have an alternative experience if it is not possible to go to the field trip.

### Participatory task 24

Write down the experience of your field trip/alternative experience.

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.



Kathina Cibara Dana

## What Kathina Cibara Dana is

Kathina Cibara Dana is an important festival for the Buddhists. This festival is celebrated in a grand manner in Sri Lanka, Burma, Thailand, India and in many countries including Bangladesh. Every Buddhist monastery in the village becomes joyful on the occasion of this Kathina Cibara Dana.

The word ‘Kathina Chibara’ consists of two words ‘Kathina’ and ‘Chibara’. Here ‘Chibara’ is the clothing of the Bhikkhus which different parts. It has been named as ‘Kathina Chibara’ as Chibara is to be purified following certain rules. As such even if Chibara Dana is donated by the devotees it doesn’t become hardchives (Kathina Chibara). The

Every year the bhikkhus have to observe Kathina Cibara Dana within a month from the end of monastic retreat that is from the day after Ashwini purnima to Kartika purnima. There is no provision of celebrating this festival other than this time. It is celebrated once in a year in every Buddhist Vihara. Kathina Cibara Dana cannot be celebrated in a Vihara where no bhikkhu takes the vows of Barsabasa. Without Barsabasa no bhikkhu can receive Kathina Cibara Dana. Only the bhikkhus having the vows of Barsabasa can receive Kathina Cibara.

The Bhikkhus generally use three parts of Cibara. They are-Uttarasangha or Ekajik Bahirbas, 2. Samghati or Doyajika and 3. Antarvasa or wearable clothes. We can offer anyone of these three Cibaras to a bhikkhu or bhikkhusanga observing Barsabasa.

## Background of introducing Kathina Cibara Dana

Once Buddha was staying in Anathapindika Vihara at Jetavana of Sravasti. With a view to meeting with Buddha, thirty bhikkhus of Pathaya (Western countries) went towards Sravasti. They were forest dwellers. They collected alms and lived on it. They were Pangkulik Cibara and Tri Cibara. They were going towards Sravasti to meet Buddha. At a distance of six yojana on the way, the rainy season started. Then finding no other alternative, they had to start Barsabasa at Saket on their way.

Soon after the completion of Barsabasa, the thirty bhikkhus from Pathaya started for Sravasti to meet Buddha. Arriving at Jetavana Vihara, they met Lord Buddha.

After three months of Barsabasa, the bhikkus appeared before Buddha in damp and shabby robes after accomplishing Prabarana and crossing a long way through mud. After seeing the worn out robes of the Bhikkhus, Buddha ordered to celebrate Kathina Cibara Dana. After that order of the Buddha, the practice of month-long Kathina Cibara Dana ceremony began every year at the end of Prabarana following the completion of Barsabasa. It is noted that during the time of Buddha, the Bhikkus used to collect torn cloths from different places like crematories and garbage heaps and sewed them to make cibara. At that time they did not collect cibara from the laities. It was really difficult to sew cibara collected from the bhikkhus. Thinking about the welfare of the Bhikkusanga Buddha gave the permission to donate Kathina Cibara. The Bhikkhu

Sangha turn Chibara into Kathina Chibara following religion rituals by reciting the sutra Kammaabaca. After reciting sutra the Kammabaca the Kathina Chibara is offered to the Chief Bhikkhu of Vihara. He then keep it with him till the Falguni full moon.

### Participatory task 25

Below there are many songs related to Kathina Cibara Dana. You can sing a song according to your choice. There is a link of song and QR Code below.

Let's sing a song together.

<https://www.youtube.com/watch?v=RXJTj3t-WRg>



### Participatory task 26

Write down the lyrics of the song related to Kathina Cibara that you have listened.

Title of the song-

Name of artist

Name of lyricist

Name of Composer:

Lyrics

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.



Weaving of Cibara by hill women

### **Method of Kathina Cibara Dana**

According to Vinaya, there are four methods of observing Kathina Cibara Dana

First method: On the day when Kathina Cibara Dana will be organized, from that sunrise of that day till the sun rise of the next day that's within 24 hours, all the formalities of Kathina Cibara Dana have to be accomplished. Within this time, all the activities including weaving, sewing, colouring should be finished and then cibara is offered.

Second method: White cloths of good quality can be sewn and coloured to donate.

Third method: Previously made cibara can also be donated.

Fourth method: White cloths without stitch can also be donated like Kathina Cibara. But to convert this white cloth to be a Cibara, one has to sew and colour it before the sunrise of the following day.

Anyone of the bhikkus, sramanas , donors and worshipers can donate Kathina Cibara. During the day of Kathina Cibara Dana ceremony a lot of devout worshipers remain present in each Vihara. They receive Pancasila along with Tri sarana and then recite Triranta offerings and Buddha Puja and then offer Kathina Cibara to the venerable Bhikkhu sangha.

During the donation of Kathina cibara they utter the following stanza of offerings:

Imam Kathina Cibaram Bhikkhusanghassa dema Kathinam Athtaritum (3 times)

That means, this Kathina Cibara is donated to make the Bhikkhusanga austere in vows. At least five bhikkhus including the bhikkhu desired for Kathina Cibara is needed to perform Kathina Cibara. After receiving the Cibara, it is taken to Bhikkhu Shima(special place set up beside the Vihara) and then the name of bhikku is announced who will receive the Cibara. The bhikkhus donate the Cibara uttering Kammabaca. The Bhikkhus accomplish the process of donation as per Vinaya sitting in front of

Udakshima or Buddha statue where there is no Bhikkhu Shima. A lot of Bhikkhus are invited to the Vihara where Kathina Cibara Dana is observed. The bhikkus present in the Vihara during the Kathina Cibara get the blessings of each cibara.

Apart from Kathina Cibara, the pious donors donate a lot of necessary items used by the bhikkhus. These donated items are also considered as a part of Kathina Cibara Dana. Thus it is as virtuous as Kathina Cibara. That's why, it is better to donate Kathina Cibara with due respect.



Procession of Devotees

### **Benefits of Kathina Cibara Dana:**

There are a lot of benefits of Kathina Cibara Dana. It is said that, Lord Buddha described the positive impact of Kathina Cibara Dana to the five hundred bhikkus at the Anabatapta lake in Himalays. At first he told the Nagita Sthabira to describe the benefits of Kathina Cibara Dana. Naga Sthabira said,

“Kathina danang datana Sanghe guna buruttome  
Ito tingshe mahakoppe navi janamiduggating.”

English Translation: Thirty Kalpa years ago from today that is during the time of Shikhi Buddha, none suffer the hellish pain by donating Kathina Cibara to the most virtuous Sangha.

According to the description of Nagita Sthabira, by the virtue of Kathina Cibara Dana he enjoyed divine happiness in the heaven for eighteen kalpa years. Thirty four times he ruled the heaven through his birth as Indra. Sometimes he enjoyed the happiness of the greatest of the emperors. Wherever he was born, he became the owner of wealth. He was never in want of luxury. Thousands of time he became opulent Brahma. Despite his birth in mankind, he was born in super rich family.

After Nagita Sthabira, Buddha himself explained the benefits of Kathina Cibara Dana and said, even if one donates other objects for hundred years it does not amount to one sixteenth of the fullness of donation of Kathina Cibara Dana.

Even Sanghadana, Astapariskardana, donation of spacious Vihara embeded with eighty four thousand gems are not amount to one sixteenth of the Kathina Cibara Dana. Sammyak Sambuddha, Paccheck Buddha and great Srabaka of the Buddha all attained Nibbana attaining the benefits of Kathina Cibara Dana.

Moreover, it is written in Tripitaka that the Bhikkhus and donors receiving Kathina Cibara can reap the benefits of Kathina cibara.

Kathina Cibara Dana is related to vinaya. This donation cannot be done at any time. It should be in a fixed time of a year. On the other hand, since Sangadana, Puggalik dana, Astapariskardana are not related to Vinaya, it can be perfomed at any time. That's why Kathina Cibara Dana is greater than all other donations. Because of Kathina Cibara Dana, the bhikkhusanga and donors become virtuous. In considering the issue of attaining virtue, someone terms it as the greatest of all donations.

### **Religious and social significance of Kathina Cibara and inter communal harmony**

The greatest Kathina Cibara Dana is one of the national festivals of the Buddhist. The religious and social significance of this festival is immense. Every year after Prabarana, Kathina Cibara Dana festival goes on for a month. Many arrangements are taken in each Buddhist Vihara focusing on the festival. Every Vihara is decorated colourfully. Relatives and friends visit to their respective villages during the festival. Devotees from different villages, town and township join the Kathina Cibara ceremony. Then it becomes a get together of relatives.

It is not possible to arrange Kathina Cibara Dana individually. Neighbours, donors, Vihara regulatory committee and Bhikkhusangha all together arrange this programme. While taking arrangements, all can give their individual opinions in taking decision on different issues. Showing respect to the different opinions, an acceptable decision is taken collectively. That means, Kathina Cibara Dana ceremony creates the scope of showing mutual respect and practising tolerance. Besides, when the donors and Bhikkhusangha meet together, they discuss on education, health and social development apart from religious matters. Thus various means of social development open up. It consolidates the relation between the Bhikkhusangha and donors.

During the kathina Cibara ceremony veteran wise Bhikkhus from different Viharas are invited. During three months of Barsabasa, they study religion and practise meditation. During the day of Kathina Cibara Dana, venerable Bhikku sanga discuss on Barsabasa, Prabarana, Kathina Cibara Dana and different sides of Sila and Vabana with the devotees. In the presence of venerable Bhikkhusangha, Kathina Cibara Dana turns into meeting of Devas. Through these sermons and religious meeting, the venerable Bhikkhusangha get the opportunity to promote the teachings of Buddha at the same time the devotees can solidify their religious cognition by acquiring knowledge on different unknown subjects. The students can also acquire direct knowledge on religious and social matters

attending this ceremony.

Many Viharas arrange literary discussion and cultural functions on the occasion of Kathina Cibara Dana. On the occasion of Kathina Cibara Dana memoirs and different periodicals are published. In some Viharas, Vihar regulatory committee or different Buddhist organizers take initiatives to congratulate and honour the brilliant students for achieving higher degrees, and the distinguished persons for their brilliant contribution in social welfare for the state. Through such initiatives, the young generation gets inspiration to receive higher education and the social workers get encouraged to serve the society and to work for the service of humanity. The sense of cognition, unity and bondage get consolidated through religious and social development.

Kathina Cibara Dana helps to bridge the relationship between the Buddhists and other communities. All the people irrespective of caste race and religion participate in different cultural programme and fair organized during this occasion. Religion is individual, festival is universal—Kathina Cibara Dana delivers this message to all. From the time immemorial, people from all religion and race including Hindu, Muslim, Buddhist and Christian participate in different religious festival and Puja in Bangladesh. Thus there develops a mutual understanding and hearty relation among the people of all religions. In many Viharas, Government cabinets, high officials and people's representatives are invited during the Kathina Cibara Dana ceremony. They also highlight the importance religious and social harmony and coexistence to all. So Kathina Cibara Dana plays a great role in maintaining inter communal harmony.



Role play of Kathina Cibara Dana

### Participatory task 27

In regard to the practice and observance of the Kathina Cibara Dana, let's participate in a simulation with the classmates in a group.

## Participatory task 28

Give written opinion about experience of simulation

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Good sides of this programme

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The problems you faced during the activities ( obstacles)

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Initiatives to be taken

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Areas of further improvements ( suggestions)

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

**Reflection:** Have we completed all the tasks of the list given below? If Yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No

# SUTRA AND MORAL VERSES

By the end of this chapter we will learn-

1. What is Sutra and Nithi gatha/Moral verses;
2. The background of Karaneyya Metta Sutra;
3. Karaneyya metta Sutra;
4. Nidhikanda sutra and;
5. Dharmapada;



You must have heard the poem ‘Amar Pan’ written by Madan Mohan Tarkalankar.

## Participatory task 29

Today, let’s recite the poem together in Bangla

সকালে উঠিয়া আমি মনে মনে বলি,  
সারা দিন আমি যেন ভালো হয়ে চলি।  
  
আদেশ করেন যাহা মোর গুরুজনে,  
আমি যেন সেই কাজ করি ভালো মনে।  
  
ভাইবোন সকলেরে যেন ভালোবাসি,  
এক সাথে থাকি যেন সবে মিলেমিশি।  
  
ভালো ছেলেদের সাথে মিশে করি খেলা,  
পাঠের সময় যেন নাহি করি হেলা।  
  
সুখী যেন নাহি হই আর কারো দুখে,  
মিছে কথা কভু যেন নাহি আসে মুখে।  
  
সাবধানে যেন লোভ সামলিয়ে থাকি,  
কিছুতে কাহারে যেন নাহি দেই ফাঁকি।  
  
ঝাগড়া না করি যেন কভু কারো সনে,  
সকালে উঠিয়া এই বলি মনে মনে।

You can get a video clip of this poem from link and QR Code given below.

<https://www.youtube.com/watch?v=XI8ACoXrsxk>



### Participatory task 30

Think of the meaning of the poem and then make a list of task that we should do and should not do in our life.

Task we should do	Task that we should not do

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### Participatory task 31

Write the name of some sutras and moral verses that you know or you have heard.

## What is Sutra and Moral Verses

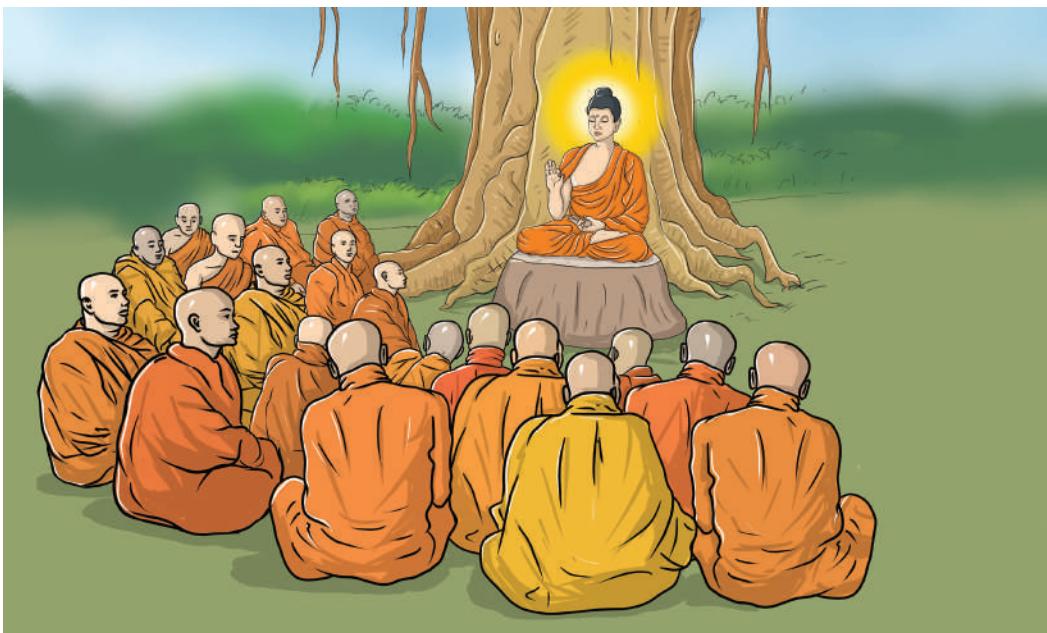
Sutra and moral verses are orally delivered teachings of the Lord Buddha. Buddha delivered those sermons to his disciples and worshipers in different places and different occasions. In different books of Sutra Pitaka of Tripitaka these are compiled. The teachings and message of Buddha is expressed through these Sutras and Moral verses. They enrich us morally and spiritually and they also do good to our material well being. For many objectives, we can read sutra and moral verses. Basically we read sutra for our safeguard from various natural calamities, mishaps, danger, diseases, grief and ominous influence and for our overall wellbeing. For example, Ratana Sutra is recited for our protection from famine and epidemic, the Karaniya Metta Sutra saves us from the nuisance of ghosts and evil demons, Supubbanha Sutra protects us from the influence malefic planets, The Bhojjanga Sutra is for our protection from all diseases and grief and Angulimala Sutra is recited to ease the labour pain. There are many more sutras in Tripitaka which save us from numerous dangers and do good to us. We will learn about Karaniya Metta Sutra and Nidhikanda Sutra in this chapter.

### Background of Karaniya Metta Sutra

Once upon a time Lord Buddha was staying in Sravasti. The rainy season was about to set in. the bhikkhus used to search suitable dwelling place in the cave of the mountain or in the forest for monastic retreat. Five hundred bhikkhus started living in a place of the forest near the forest. They used to do meditation with sublime gratification collecting alms and food from the nearby villages. They were in sound body and mind inhaling fresh air and eating fresh food. But the problem was because of their staying in the forest, there were pestilences and fear of tree demons for which they had to return Sravasti breaking the vows of Barsabasa.

When the bhikkhus met Buddha, he told them not to travel during the time Barsabasa. Then the bhikkhus explained the facts behind their leaving the place of Barsabasa. After hearing everything, Buddha said, "O bhikkhus, go back to that place again. I am telling you the ways of getting rid of fear. Saying so, Buddha chanted the verses from Karaniya Metta Sutra and said, "Taking lesson from this Sutra go back to the forest. On the eighth day of Uposatha of every month recite this sutra aloud. Discuss about religion, ask question and recommend then the demons will not scare you anymore. They will be useful and benevolent to you."

In accordance with the advice of the Buddha, the bhikkhus returned to that place and became engaged in reciting Karaniya Metta Sutra and immersed in mettavabana. The pestilence of demons was no more due to the influence of reciting Karaniya Metta Sutra. Finally the bhikkhus could be able to complete Barsabasa there. In this sutra, there is a guildline of Karaniya Mettavabana for the people longing for Nirvana. That's why this sutra is named as 'Karaniya Metta Sutra'. In Pali, the name of this sutra is 'Karaniya Mettasutta'.



Buddha preaching to his disciples

### Karaniya Mettasutta in Pali

1. Karaniya mattha kusalena Yantam santam padam abhisamecca,  
Sakko uju ca suju ca Suvaco c'assa mudu anatimani.
2. Santussako ca subharo ca Appakicco ca sallahukavutti,  
Santindriyo ca nipako ca Appagabbho kulesu ananugiddho.
3. Na ca khuddam samacare kinci Yena viññu pare upavadeyyum,  
Sukhino va khemino hontu Sabbe satta bhavantu sukhitatta.
4. Ye keci panabhut'atthi Tasa va thavara va anavasesa,  
Digha va ye mahanta va Majjhima rassakanuka thula.
5. Dittha va yeva adittha Ye ca dure vasanti avidure,  
Bhuta va sambhavesi va Sabbe satta bhavantu sukhitatta.
6. Na paro param nikubbetha Natimaññetha katthacinam kanci,  
Byarosana patighasañña Naññamaññassa dukkham iccheyya.
7. Mata yatha niyam puttam Ayusa ekaputta manurakkhe,  
Evampi sabbabhutesu Manasam bhavaye aparimanam.
8. Mettañ ca sabba-lokasmim Manasam bhavaye aparimanam,  
Uddham adho ca tiriyanca Asambadham averam asapattam.
9. Titthañ caram nisinno va Sayano va yavat'assa vigatamiddho,

Etam satim adhittheyya Brahmametam viharamidhamahu.  
 10.Ditthiñca anupagamma silava Dassanena sampanno,  
 Kamesu vineyya gedham Na hi jatu gabbhaseyyam punar eti'ti.

### English translation of Karaniya Metta Sutra

1. The man who is aspire for blissful Nibbana and fully aware of his duties is able, honest or upright, sensible, meek in nature and not arrogant.
2. He is always contented, and easy to support, with few duties, and simple in living, tranquil their senses, masterful and modest, without greed for supporters.
3. He would never do the silliest thing that the wise would later condemn. Let them cultivate the thought: May all be well and secure, May all beings be happy.
4. Whatever living creatures there be, without exception, weak or strong, Long, huge or middle-sized, or short, minute or bulky.
5. Whether visible or invisible, and those living far or near, the born and those seeking birth, May all beings be happy.
6. Let none deceive another or despise any being in any state; Let none wish others harm in resentment or in hate.
7. Just as with her own life a mother shields her child, her only child from hurt, Let all-embracing thoughts for all beings be yours.
8. Cultivate a limitless heart of goodwill for all throughout the cosmos, in all its height, depth and breadth, love that is untroubled and beyond hatred or enmity.
9. As you stand, walk, sit or lie, So long as you are awake, Pursue this awareness with your might: It is deemed the Divine Abiding- here and now.
10. Holding no more to wrong views, A pure-hearted one, having clarity of vision, being freed from all sense desires, is not born again into this world.

**Word meaning:** Santam—calm, sakko—able, abhisamocca—fully aware of something, uju-straight, suju caverry upright, Santussako—contented, subharo—easily supported or cared by others, appakicco—having not enough duties, sallahukavutti—a frugal, Santindriyo—one whose senses are tranquil, nipako—clever or wise, appagabbo—modesty, not arrogant, ananugiddho—indifferent, not greedy, upavadeyyum—to condemn others, khemino—person having peace and security, panab hut atthi—the animal kingdom of the world, thavara—steady, anavasesa—without any remainder/complete, tiriyan ca-curved, sluggishly, asambadham—not having sense of division, averam—not having enemy and foe, asapattam—withou t hostility, Tittham—to stand , vigatamiddho—until sleeping, adhittheya—taking posture, nikubbetha—deprive someone, manasam bhavase—to be amicable.

## Participatory task 32

Collect information from religious book, internet, or any source and then make an information tree on Karaniya Metta Sutra in a group.

### Importance of Karaniya Metta Sutra

The moral teaching of the Karaniya Metta Sutra is to foster compassion to all creatures, not to ignore anyone, not to wish bad of others. Whether we are in sleeping, awakening, and meditating we should show kindness to all the living beings because mettevabana makes the mind peaceful and restrains mind body and speech. It removes enmity and hostility. It awakens feelings of love. It teaches us to be compassionate with all living beings comparing with our own life. It makes us empathetic to all living creatures calm or restless, long, huge or middle-sized, or short, minute or bulky, visible or invisible, near or far, born and those seeking birth and inspires us to wish the well being. It restrains us from deprivation and disregard. It helps us to check wrath and to abandon jealousy. The mind of a person becomes calm who sleeps and awakes happily, do not dream sinful dream, is dear to both man and demons. He does not die unconsciously and will be reborn in Brahmaloka/ highest celestial world after death. It inspires to follow Arya ashtanga Marga (Noble eight fold paths) properly. A man following Arya Ashtanga Marga does not commit sin in body mind and speech. So he cannot commit any unwholesome actions. He and the people living with him can live undisturbed and peacefully. Thus a man doing Mettvabana can blow out his cravings and liberate himself from cycle of rebirth to attain Nirvana.

## Participatory task 33

Make a plan of how you will apply or practise some of the principles of Karaniya Metta Sutra In your life.

Principles of Karaniya Metta Sutra that you will apply or practise in your life	Ways of applying or practising

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task 34

Make a plan of how you will motivate others to practise some of the principles of Karaniya Metta Sutra.

Principles of Karaniya Metta Sutra that you will motivate others to practise	Ways of motivation

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

## Introduction to Nidhikanda Sutra

During the time of Lord Buddha there lived a wealthy Shreshthi (merchant) at Sravasti. One day the sreshthi was giving Pinda to the Buddha and Bhikkhusangha. At that time kingdom Kosala was in want of money. He sent a messenger to bring the merchant. The messenger informed the order of the messenger. Hearing this, the merchant told the messenger, ‘Go now, I am storing wealth.’ Then after finishing the meal, Lord Buddha considered virtues as exact wealth while delivering Nidhi Kanda Sutra to approve the dana

### Nidhikanda Sutra

1. Nidhim nidheti puriso, gambhīre odakantike  
Atthe kicce samuppanne, atthāya me bhavissati
2. Rājato vā duruttassa, corato pūlitassa vā  
Inassa vā pamokkhāya, dubbhikkhe āpadāsu vā  
Etadatthāya lokasmīm, nidhi nāma nidhīyati
3. Tāvassunihito santo, gambhīre odakantike  
Na sabbo sabbadā eva, tassa tam upakappati
4. Nidhi vā thānā cavati, saññā vāssa vimuyhati  
Nāgā vā apanāmenti, yakkhā vāpi haranti nam

5. Appiyā vāpi dāyādā, uddharanti apassato  
Yadā puññakkhayo hoti, sabbametam vinassati
6. Yassa dānena sīlena, samyamena damena ca  
Nidhī sunihito hoti, itthiyā purisassa vā
7. Cetiyamhi ca saṅghe vā, puggale atithīsu vā  
Mātari pitari cāpi atho jetṭhamhi bhātari
8. Eso nidhi sunihito, ajeyyo anugāmiko  
Pahāya gamanīyesu, etam ādāya gacchati
9. Asādhāraṇamaññesam, acorāharaṇo nidhi  
Kayirātha dhīro puññāni, yo nidhi anugāmiko
10. Esa devamanussānam, sabbakāmadado nidhi  
Yām yadevābhipatthenti, sabbametena labbhati
11. Suvaṇṇatā susaratā, susaṇṭhānā surūpatā  
Ādhipaccaparivāro, sabbametena labbhati
12. Padesarajjam issariyam, cakkavattisukham piyam  
Devarajjampi dibbesu, sabbametena labbhati
13. Mānussikā ca sampatti, devaloke ca yā rati  
Yā ca nibbānasampatti, sabbametena labbhati
14. Mittasampadamāgamma, yonisova payuñjato  
Vijjā vimutti vasībhāvo, sabbametena labbhati
15. Pañisambhidā vimokkhā ca, yā ca sāvakapāramī  
Paccekabodhi buddhabhūmi, sabbametena labbhati
16. Evañ mahatthikā esā, yadidam puññasampadā  
Tasmā dhīrā pasamsanti, pañditā katapuññatan'ti

১। অর্থ প্রয়োজন উপস্থিত  
হলে এটি আমার কাজে  
লাগবে  
এই ভেবে মানুষ গভীর  
জলস্পন্দনী গর্তে ধন প্রোথিত  
করে রাখে ।

## English Translation of Nidhikanda Sutra

1. A man amasses his wealth in a deep pit close to water, thinking that he will need it when he will be in want.
2. Man saves money to free himself from king's oppression, harassment of thieves, debt, famine, and dangers.
3. Despite the wealth is well stored in a deep pit close to water, it will not always come to the help of the possessor of the wealth.
4. The wealth can be displaced, the wealth owner may lose control of his memory, the nagas and demons may seize the wealth.
5. The unauthorized heir may rescue the wealth in an unknown hour, even when the virtue decays, all his wealth may ruin.
6. The wealth deposited by the donation of man and woman , Sila, restraint, and by virtue of Dhamma is said to the best saving.
7. The wealth saved for building Stupas, for serving the Sangha, for an individual or guest, for taking care of the parents and siblings is said to the best saving.
8. This wealth is unconquerable that is none can possess this wealth. This wealth will follow you after death. Abandon all the material possession. This wealth is also called invincible wealth.
9. No one has any right to this wealth. No thief snatches away these savings. Wise man performs that wholesome works by virtue of which he will be in next life.
10. This virtuous wealth fulfills the desires of gods and humans. Whatever they aspire they receive it through its merit.
11. A decent look, a sweet voice, an attractive figure, power, familial wealth like relatives are received by virtue of this wealth.
12. Kingship of kingdom, happiness of universal king, Power of gods in heaven everything is gained though the merit of this wealth.
13. Human pleasures, Divine pleasures, even Nirvana, the cessation of suffering can be gained by virtue of this wealth.
14. Mental enrichment through the possession of true knowledge and liberation, company of good friends, compliance are achieved by the merit of this wealth.

15. Cari patisambhida (four Analytical knowledge) (True meaning, law/Dhamma, Language, ready wit) Eight Vimoksha(eight ways of liberation)(emptiness, signless, desireless, infinite consciousness, cessation of existence,) Srabaka Buddha, Pacceka Buddha, Samyak Sambuddha etc all are achieved through this wealth.

16. So this is of great benefit, that is to say, the accumulation of merit, therefore the wise and intelligent always praise the making of merit.

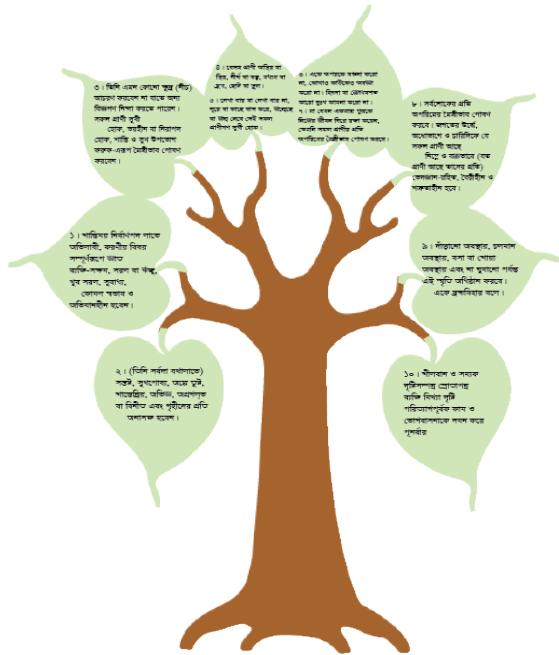
**Word meaning:** Nidhing-wealth, Gambire odakantike-deep down into the earth from water level, Rajato Ba Durutassa-King's oppression, Carato Pilitassa Ba-Thiefs harrasement, Dubbhikkhe-Famine, Apadasu-danger, Bimuyahati-Forget, Apanamenti-remove, Naga-serpent, yakkha-demons, Sanyanya-mena-restraint, Etthia-woman, Purissa- man, Cetiyamhi-Stupa, Atitisu-guest, Bhatari-Brother, Ajeyo-unconquerable, Anugamico-follower, Asadharanamnyayasang-extraordinary, Adhipaccaparibaro-dominating family, patisambidha-analytical knowledge, Vimokkha-liberation, Pasangsanti-Praise

### Participatory task 35

Collect information from religious book, internet, or any source and then make an information tree on Nidhikanda Sutra in a group.

### Importance of Nidhikanda Sutra

In the earlier days, man used to bury their wealth in the deep pit thinking that it would be of use in future. Although the wealth is well stored, it gets ruined due to the oppression of kind, harassment of thieves, debt, and famine. Sometimes the buried wealth gets displaced. Serpents, demons and unauthorized heir may seize the wealth. Due to the loss of merit it gets spoiled either. In this regard, Buddha advice is that this mundane wealth is not real wealth. The wealth invested for Dana, Sila, self control, meditation, making Cetiya, Sangha, and service to parents, guest, elder brother and sister is the best saving. The reason is this wealth is unconquerable and follows everywhere. Other wealth cannot be taken to afterlife. But this virtuous wealth is enjoyed both in earthly life and after life. None can take away virtuous wealth. Again, since it follows soon after death, later on by virtue of this wealth he can fulfill all his heart's desire. Hence we should take the lessons of beautifying our life from Nidhikunda Sutra through dana, Sila, meditation, philanthropy and human values, not wasting our valuable time running after money and wealth.



### Participatory task 36

Make a plan of how you will apply or practise some of the principles of Nidhikanda Sutra In your own life.

Principles of Nidhikunda Sutra that you will apply or practise in your own life.	Ways of applying or practising

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

## Participatory task 37

Make a plan of how you will motivate others to practise some of the principles of Nidhikanda Sutra.

Principles of Nidhikanda Sutra that you will motivate others to practise	Ways of motivation

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### Introduction to Dhammapada

Dhammapada is the second book of Khuddak Nikaya of Sutra Pitaka. It is a book of poetry. There are 423 verses and 26 vaggas in Dhammapada. Most of the verses are compiled in different books of Tripitaka. Every verse distinct and self contained in its own way. Eastern and western scholars praised highly of the verses in Dhammapada. This book deeply captures the hearts of world community. In the past, this text was available in three Indian languages namely Sanskrit, Pali, and Prakrit. Afterwards the book was translated in different languages of the world.

‘Dhamma’ and ‘Pada’, these two words of Dhammapada have been used with different meaning. Of Dhammapada ‘Dhamma’ means ‘Principles’, ‘Subject’ and ‘Punna’ and ‘Pada’ means ‘Reason’ ‘Steps’ ‘Path’ ‘Cluster’ ‘Verse’ etc. There are different explanations regarding the name of Dhammapada. For example: ‘Path of Punna’ ‘Path of Dhamma’ ‘Path of truth’ etc.

The advice of Dhammapada is timeless and universal. This book got popularity to all irrespective of caste and race. The heavenly message of Dhammapada is the physical embodiment of human welfare and world friendship. These messages propel the short lived existence of human life to nobility in search of infinity. To contemplate the life thoroughly the importance of the verses are immense. Its appeal touches our heart. That’s why; the scholars say that the message and impact of Dhammapada supersedes the epics of the world. Dhammapada is a very important piece of poetry which has placed Indian subcontinent in the most honorable position of the world.

### Importance of Dhammapada:

During the introductory period of Buddhism, Dhammapada was compiled to give people

religious teachings and conventions. Donation to awaken the sense of religion among the common people, inspiring in Sila and Vabana, generating respect for the Triratna, benefits of restraint and controlling the mind etc are highlighted in Dhammapada with the help of similes in a very simple and lucid language. It includes unveiling the true form of Brahma through scientific logic, the vinaya of Buddhist monks, effects of sin and punna, and making people informed of the necessity of friendship and baneful consequences of hostility. Actually, the main theme of the book is embedded in the name of Dhammapada. It can be easily realized if we analyse through pragmatic and parametric outlook. The utility of reading dhammapada with a view to following the fixed path of dhamma is undeniable. The representation of this book is to form the moral life of the people through verses of religion and to manifest the tender faculties of human mind and promoting the ideals of advanced mindfulness.

The summary of Buddhism is presented in Dhammapada. The most chief aspects that are discussed in this book are— The Noble Truths, the noble eightfold path, forbearance, anger, Metta , tolerance and Nirvana. If we explain these aspects we can get the main message of the Dhammapada and shows the path of liberation. In Buddha Vagga it is highlighted that Buddha is repository of infinite virtues. He burnt the cravings, he is omniscient, he is a guide of Nirvana. He is not an emancipator. One has to do his own liberation. The actual truth of salvation, the four noble truths have to be nurtured in heart. The four noble truths are— Suffering causes of suffering, cessation of suffering, ways of ceasing suffering. A man taking the refuge of Buddha, Dhamma, and Sangha can realize these great four truths and liberate himself from suffering. Here the first noble truth refers to birth, infirmity, disease, death, grief, unexpected proximity, losing the loved ones, regret due to non fulfillment of desire. So to say, presence of the five aggregates of clinging is sorrow. In the eleventh chapter of Dhammapada, it is said that body is a combination of some baleful components, a store of maladies and endless suffering. Infirmity, disease and grief are the ever present companions of our body. Our body is like town built on a mutable structure. Its exterior is coated with flesh and in the middle are infirmity, death, arrogance and hypocrisy and these are the source of endless sufferings.

In Dhammapada it is clearly mentioned. Hence, we have to annihilate the sufferings. The lovely highways of the world will be ramshackle as such our human body will be with decayed one day. But in this world stricken with disease and death and illusion, Dhamma is eternally true, calm, and timeless.

The reason of all sufferings is craving. Pain and feelings are the origin of cravings. The desire of a skeptical lover and pleasure seeking man grows as fast as a creeper and weed. Craving make human being to revolve round the cycle of birth and death. It intensifies the longing for bondage. The blazing flame of desire makes a man devoid of conscience, confused and burns a man to death through the burning agonies of frustration. We have to liberate ourselves from the delusion of cravings like lust, craving for birth, unending thirst. The key of overcoming the five aggregates lies in extinguishing the craving. Relieving the pain of birth, infirmity, death and grief through the extinguishment of craving is indicated in this book.

Cessation of sufferings is Nirvana. Extinction of sufferings can only be possible through

Nirvana. Nirvana is supreme happiness. This is a matter of contemplation and it is inexplicable. In Dhammapada it is termed as highly meditative, inexplicable, cessation of rebirth , surpassing death and free from superstition. Without the provision of Sila, Smadhi, and Panna attainment of Nirvana is not possible. Through the initiation of Sila we can purify our body, mind and speech and Pragga generates through the pursuit of meditation. Through the Panna Vabana we can feel Nirvana, the extinguishment of all sufferings. So the importance of Dhammapada is immense.



Students in Conversation.

### Some importance verses from Dhammapada

1. Akkocchi mam avadhi mam , ajini mam ahāsi me  
Ye tam na upanayhantī veram tesūpasammati.

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

2. Na hi verena verāni sammantī'dha kudācanam  
Averena ca sammanti esa dhammo sanantano.

Hatreds never cease through hatred in this world through love alone they cease. This is an eternal law.

3. Sārañ ca sārato ñatvā, asārañ ca asārato  
Te sāram adhigacchanti sammā sankappagocarā

What is essential they understood as essential,what is unessential they regard as unessential, they realize the essence, who entertain such right thoughts.

4. Appamādo amatapadam pamādo maccuno padam  
appamattā na mīyanti ye pamattā yathā matā.

Heedfulness is the path to the deathless, heedlessness is the path to death.The heedful do not die, the heedless are like the dead.

5. Na poresang bilomani na paresang kata katang  
Attano'ba obeyeja katani akatani ca

Don't bother about others deviation or other success or failure; Take a vigilant look on self success and failure

6. Madhu, ba mayanti balo yabo paponang na paccati

Yada ca paccati papang otha balo dukhang nigacatti

Until sinful actions take its visible form, the fool consider it as sweet but when it take its visible form, the fool has to suffer much.

7. Na bhaje pāpake mitte na bhaje purisādhame

bhajetha mitte kalyāne bhajetha purisuttame

One should not associate with evil friends; one should not associate with vile people.

Associate with virtuous friends; associate with noble people.

8. Yo sahassam sahassena sangāme mānuse jine,

Ekañ ca jeyyam'attānam sa ve sangāmajuttamo.

Though one should conquer a million men in battle, yet he indeed is the noblest victor, who has conquered himself.

9. Yo ca vassasataj jive dussilo asamahito

ekaham jivitam seyyo silavantassa jhayino

Who would live for hundred years, with bad morality, without a firm mind, better is the life for one day of somebody who is virtuous and meditating.

10 . Yo ca vassasatam jīve kusīto hīnavīriyo

Ekāham jīvitam seyyo viriyam ārabhato dalham

Should one live a hundred years indolent and unenergetic, better indeed for him just to live a single day, undertaking steadfast energetic effort.

11. na antalikkhe na samuddamajjhе

na pabbatanaj vivaraj pavissa

na vijjati so jagatippadeso

yatthatthito mucceyya papakamma

Not in the air, not in the middle of the ocean, not entering the hole in the mountains. There is no place in the world, where being one would be released from the [consequences of] evil deeds.

12 Sabbe tasanti dassa sabbe vayonti muccano,

attanang upamang kattva na hanneya na ghatayo

All are afraid of death, never hurt or kill anyone comparing with you.

13 Attā hi attano nātho ko hi nātho paro siyā?

Attanā'va sudantena nātham labhati dullabham

One is one's own refuge how can another be a refuge to one? (One reaches salvation) by purifying one's own mind getting to the refuge (Nibbāna) is rare.

14 utithe nappamajjeya dhammadang sucariting care

Dhammadari sukhang seti ossisang loke paranti ca.

Be spirited, don't be insane. Act righteously, a righteous man exists in happiness in life and after life.

15 Sabbapāpassa akaraṇam, kusalassa upasampadā;  
Sacitta pariyo dapanam, etam buddhāna sāsanam“

Discard all that is immoral, what should not be done Take in what is moral by sorting out “san.”Do this by controlling one’s thoughts (mind) that is the doctrine of the Buddhas.”



### Participatory task 38

Collect information from religious book, internet, or any source and then make an information tree on the some verses of Dhammapada in a group.

### Participatory task 39

Make a plan of how you will apply or practise some of the moral verses of Dhammapada in your own life.

Moral verses of Dhammapada that you will apply or practise in your own life.	Ways of applying or practising


\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### **Participatory task 40**

Make a plan of how you will motivate others to practise some of the moral verses of Dhammapada

Moral verses of Dhammapada that you will motivate others to practise	Ways of motivation

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

### **Participatory task 41**

Give your written opinion about experience of making plan

Good sides of this programme

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The problems you faced during the activities (obstacles)

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Initiatives to be taken

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Areas of further improvements ( suggestions)

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\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No

# JATAKA, BIOGRAPHY AND EPISODE

By the end of this chapter we will learn-

1. Characteristics of Jataka;
2. Importance of Jataka;
3. Description of Janashandha Jataka.
4. Deserption of Ananda Thera. Mahapraja pati Gautumi and Visakha.



## Participatory task 42

There are a lot of people living around you. Some are known and some are unknown to you. Write about the most ideal person that you have ever seen in life.

Name:

Introduction :

\*\* If you cannot accommodate your write up in that page, take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Jataka

The word Jataka is derived from the word Jata. The meaning of Jata is birth, emergence evolution. The person who is born or has taken birth is called ‘Jataka’. In Buddhist literature, events of previous births of Gautama Buddha are familiar as Jataka. While

giving sermons to the disciples, Buddha used to share his past life stories to give religious advice. Gautam Buddha was born 550 times as different beings to attain Buddhahood. In these births, he sometimes took birth as human, birds, animals even Deva. This state of Buddha is called Bodhisattva. Bodhisattvas usually strive for the highest enlightenment. In this state of Bodhisattva, he cultivated the ten perfections (Paramitas) such as, Dana(Perfection of generosity) Sila (Perfection of morality), Nekkhamma,(perfection of renunciation), Viriya (Perfection of vigor) , Khanti (Perfection of patience), Metta(Perfection of compassion) Sacca (Perfections of truthfulness), Panna (Perfection of discerning wisdom), Adhithana (Perfection of resolution) and Upakkha (Perfection of equanimity) and attained the excellence in character. As a result, in the last birth he attained the supreme enlightenment through full wisdom and thereby he was named as Samyak Sambuddha. In the stories of Jataka Bodhisattva sometimes played the role of a main character, sometimes as a flat character, sometimes in a secondary role, again somewhere as a silent spectator. But most of the stories he is seen in the lead role.

## **Features and Importance of the Jataka:**

The main feature of the stories of the Jataka is to motivate the audience to do good deeds through story telling. Development of the moral and human qualities is one of the characteristics of Jataka. People love to listen stories. The subject matter depicted through the stories touches the human heart strongly. During religious discussion, Buddha used to expound the importance of human qualities contextually through the events of his past lives. These used to influence his disciples to form an ideal life. Noted that the Jataka stories have an influence of supernatural elements but the stories are deeply connected to life. Bodhisattva appears as the perfect symbol of human characteristics. He is nowhere depicted as superhuman. In the Jataka, no unreal matters were mentioned.

Jataka stories have a special structure. Every Jataka story has three parts. The first part introduces the context of Jataka that Buddha talked about is called Pratutpanna vastu. The second part is of the main event or story of Jataka named Past story. The third portion lets us know the actual identity of the characters in the incidents called Samabhadhana. Thus the past stories of his disciples or contemporaries are also known from the Buddha's mouth.

The jataka stories provide us with multifaceted importance. We know about ancient history of Indian subcontinent, politics, social policy, economy, arts, famous towns and cities etc. by studying Jataka literature. Scholars believe that Jataka also plays a role as a source of writing stories, novels, dramas, anecdotes, short stories etc. in world literature. Therefore Jataka has been regarded as a very important form of literature.

Jataka stories are precious treasures of ancient history. It is considered a significant form of literature from where we can learn about caste, social system, education, art, culture, trade, and politics of the Buddhist period.

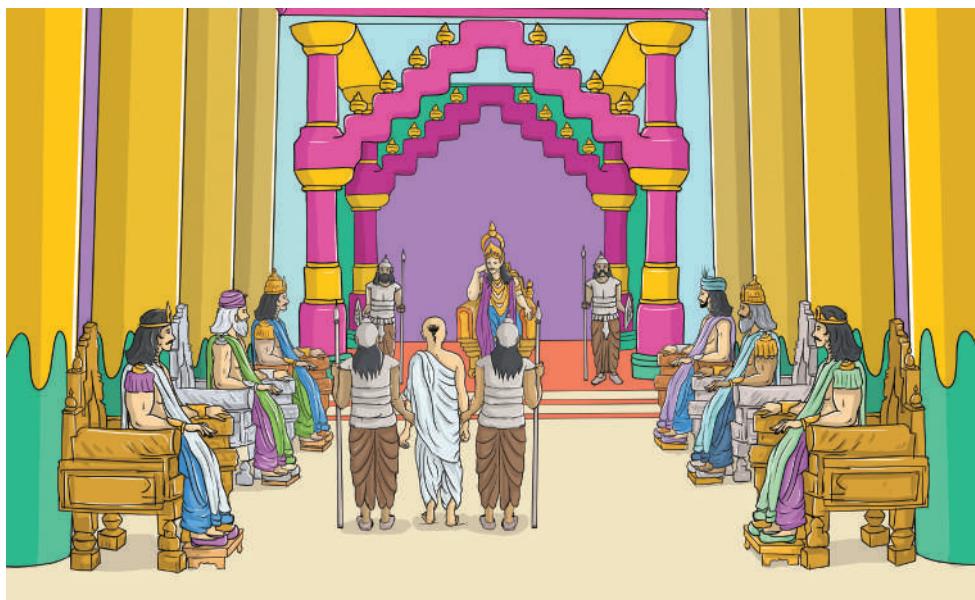
## Participator task 43

Write down the characteristics of Jataka

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

### **Silamimangsha Jataka**

Pratutpannyavastu: The king of Kosala used to feed a Brahmin named Silamimangshak. He used to observe Pancasila being committed in Trisarana. He was well versed in various scriptures including Vedas. Kosala Raj used to respect him enough as Silabana. One day Silamimangshak thought, “It is necessary to know whether the king respect me for the glory of my family or the quality of my character?” Thinking so, one day he met with the king and his way back home, he took a coin (taka) from the treasury of the king’s treasurer. He took two coins at the second day. The treasurer watching this said nothing. In the next day while taking a handful of coins the treasurer told Silamimangshak, “Arya, you have stolen the king’s treasure three days in a row.” Thus saying this he cried out and said, “I have caught the thief of the king’s treasure.” Hearing this, many people started gathering together and after beating the Brahmin, they took him to the king. Being very upset the king enquired, “Brahmin, Why have you been involved in such evil deeds?” Then the king ordered his kinsmen to give him proper punishment. Then the Brahmin said to the king, “I am not a thief. Like everyone you respect me a lot. I was curious why people showed me such respect whether for my family status, caste or for my purity of character? To examine that I stole money/coins intentionally from your treasury. Now I realize that I am respected everywhere for purity of character not for the identity of my clan and caste. But I will never be able to become a man of character by staying at home and indulging in enjoyment. So today I will go to Buddha at Jatavan myself to take the oath of monkhood” Then, with the king’s permission, the Brahmin went to Sravasti and received Prabbajja and Upasampada from Buddha. He soon was established in Arhat Magga.



### Silamimangshak Jataka

The news of the Brahmin's attainment of Arahattawa was spread in the Sangha. Then the bhikkhu sangha gathered in the religious meeting and started discussing that Silamimangshak was once king's representative. In testing up his strength of character, he ended up abandoning his royal house and family and reached to Arahattawa. At that time of chanting the merits of the Brahmin, Lord Buddha appeared there and overheard their conversation and said, "It is not that only this Brahmin test his character and attain liberation by receiving Prabbajja but also many great men did the same in the past. Then he started to tell the past stories.

#### **Past Story:**

Bodhisattva was the priest of Brahmadattva, the king of Banaras in the past days. The king respected and honored him more than any other Brahmin. This royal priest, like the Brahmin Silsmimangshak was taken to the king for stealing royal treasury. While going to the royal court, Bodhisattva saw a snack-charmer playing with a snake catching its tail and neck and he was covering his neck with the snake! Watching that, the Brahmin said, "Oh, don't hold the snake like that, don't even wrap it around your neck, it might bite you." The snake-charmer said, "Master, our snake is virtuous not wicked like you. You are a wicked person therefore you have stolen king's wealth and that's why royal servants are taking you to the royal court in chains."

Hearing this Bodhisattva thought, "Even if the snake does not bite, people call it righteous let alone the human being. Sila is the best in this life. Nothing can be better than that.

When the Bodhisattva was taken to the king, the king enquired everything and ordered to punish him. Bodhisattva said as before, "I am not a thief. I stole this money to test my character. Now I have understood that honesty is the best path. There is nothing like Sila if someone observes Sila with one's heart, he will be blessed." In this way,

Bodhisattva giving up all worldly desires taught theology to the king and he took Prabbajja as well as went to the foot hills of the Himalayas. There he attained the Panca Abhiyaga and Asta Samapattis. After death, he was born in heaven.

### **Samabahadhan**

Then Bodhisattva was the royal priest and the king's subjects were his disciples.

**Advice:** There is no other virtue like Sila

### **Participatory task 44**

Make a list of the human qualities that is referred in the SheelMimangsha Jataka

Silamimangsha Jataka

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

### **Participatory task: 45**

Write down the human qualities that you want to observe and ways of observation choosing from list of human qualities taken from Silaminagsha Jataka.

The qualities I want to practise	How I will practise

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task: 46

Write which qualities (list of human qualities from Silamimangsha Jataka that you have made earlier) you want your family members/classmates to practise and how you will motivate them to do so.

The qualities I want them to inculcate	How I will motivate them to inculcate

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Janashandha Jataka

**PrattutpannyaBastu:** Buddha told this story to advise the King of Kosala while staying at Jetavan. The King of Kosala once became indifferent to royal duties being maddened in luxury. He did not perform religious work, trial activities; even he forgot to worship Buddha. Suddenly one day he remembered the Buddha and came to do adoration to the Buddha. The king bow down to Buddha and requested for his advice. When he asked for his advice, the omniscient Buddha told the king that he should not neglect royal duties. It is absolutely necessary to be the king of subjects. If the king is righteous, the subjects will also be righteous. There prevails constant peace in that state. In the past, some kings ruled the kingdom with the practice of Dhamma and produced in heaven after their demise. When the King of Kosala prayed to listen to that kings' stories Buddha narrated the story.

**Past Story:** Long ago, there was a king named Brahmadattva who ruled the kingdom of Varanasi. At that time, Bodhisattva the son of Brahmadattva, was born as the son of the king. He was named Janashandha. When he was ready for schooling, he was sent to Takshasila. After mastering all the arts and scriptures, he returned Varanasi. Overjoyed by his son's success, the king released all the prisoners. Then the king appointed him in the post of viceroy.

A few years after the appointment of the Bodhisattva Janasandha, the king died. The subjects elected Bodhisattva as their king. The king built six charity houses at the four gates of the city, in the middle, near the royal palace and used to donate six lakh of coins every day. The dwellers of Jambudwipa were amazed to see such a great donation from the king and they were very pleased. Misdeeds like theft, robbery etc. came to an end . Then, there was no crime in that city. The prison became empty.

Bodhisattva used to observe Pancasila. He also used to perform Upasatha and Sila on the eight lunar day, full moon day, and new moon day. He ruled the kingdom properly. He always encouraged his subjects to do good deeds and live righteously.

One day King Janasandha thought that he would give some advice to the subjects so that they could live happily and peacefully and it would be useful for their well being. He assembled all the residents of the province by sounding the kettledrum. Addressing the subjects, the king said, “Dear people! Listen to my advice carefully and follow them properly.

1. Start schooling from childhood;
2. Earn wealth during youth;
3. Abandon misdeeds and all kinds of vices;
4. Don’t be cruel and angry;
5. Always serve your parents and elders;
6. Learn from the masters;
7. Always show honor to the Sramanara- Brahmin, and virtuous people;
8. Refrain from violence and animal killing;
9. Donate food and drink generously;
10. Don’t get involved in adultery. Maintain these ten religious duties being sobre.

The above ten advices are called ‘Dasa raja dhamma’or ‘Ten kinds of duties’. Apart from giving these ten types advices, he also lived a righteous life and perform the royal duties with justice.

### **Samabhadhan**

I was that king Janasandha and my disciples were cabinets.

**Advice:** The subjects will be pious if the king is pious.

### Participatory task: 47

Make a list of the human qualities that is referred in the Janashandha Jataka

Janashandha Jataka

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\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

### Participatory task: 48

Write down the human qualities that you want to observe and ways of observation choosing from list of human qualities taken from Janasandha Jataka.

The qualities I want to practise	How I will practise

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task: 49

Write which qualities (list of human qualities from Janasandha Jataka that you have made earlier) you want your family members/classmates to practise and how you will motivate them to do so.

The qualities I want them to inculcate	How I will motivate them to inculcate

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

Write how a ruler should rule a kingdom in the light of Janasandha Jataka

## Participatory task: 50

Write what sort of qualities a ruler should have.

### Biographies

The Contribution of some Bhikkhu-Bhikkhuni and great men is remembered with reverence in the history of Buddhism. Some have played an unforgettable role in the development of religion, some in service of the Buddhas life and Bhikkhu Sangha. The description of the lives and works of those venerable Bhikkhu Bhikkhuni and great persons is known as charitamala. It is essential for every Buddhist to know about this charitamala.

### Necessity of reading biographies

The contribution of Theras and Theris in spreading Buddhism is tremendous. Bhikkhus and Bhikkhunis having ten years of vows are called Theras and Theris. The word Thera means Sthavira, wise, old, elderly, senior etc. Thera and Theri are special titles of Senior Bhikkhus and Bhikkhunis. They occupy a special place of glory in the history of Buddhism because of their noble deeds. There are two books named ‘Theragatha’ and ‘Therigatha’ of the Khuddaka Nikaya in Sutta Pitaka where the Theras and Theris describe their religious and spiritual experiences through Gatha/verse. Their experiences make the readers’ mind amazed. Their life stories inspire us to build a life based on moral values. Their contribution to the development of Buddhism is unforgettable. The biographies of Theras-Theris and prominent sages should be read to develop the life in

a religious way. At this stage we will learn about the life and work of Anand Thera and Mahaprajapati Gautami Theri.

## Anand Thera

Ananda was the son of Siddhartha Gautama's uncle, Amitadana Sakya. Siddhartha and Ananda were born on the same day. He was given this name because there was a great joy in the family at his birth. Ananda Aniruddha, Bhadriya, Kimbil, Debadutta and Upali, son of barber, went to Buddha to take vow of monastic community from Lord Buddha on the same day.

After receiving Upasampada, he attained Srotapatti by listening to the sermons from the son of Punna Mantani

Ananda's reputation as a dear disciple, living memory and guide of Buddha was well known. He was much loved by all for his calm and kind manners. Everyone trusted him equally.

For many years after attaining Buddhahood , the Buddha had no permanent attendant. Nagsamal, Nagita, Upaban, Sunakshatra, Chunda, Sagatet etc. Bhikkhus temporarily served him. When Buddha was 55 years old, the question of appointing a permanent attendant of the Buddha came forward in a religious meeting. Then Sariputra -Modgallyana and others became candidates for the post. But the Buddha did not approve of anyone's prayer. When Ananda Sthavira's name was proposed for the post of an attendant, Ananda agreed to take the responsibilities under the following conditions:

- i) Don't give Buddha's Cibara to Ananda.
- ii) Don't give Ananda the 'Pindapat' received by the Buddha.
- iii) Buddha will not ask Ananda for staying at Gandhakutir.
- iv) Buddha will pay a visit to the invitation accepted by Ananda.
- v) Ananda can meet the Buddha with any visitor at any time.
- vi) Ananda can meet the Buddha anytime to learn about religion.
- vii) In the absence of Ananda, the advice given by Buddha will be reiterated to Ananda.

Ananda accepted the duty of Buddha's attendant and performed his duties with great devotion. He used to give two kinds of water and three kinds of teethcleanes to the Buddha every day. He cleaned Buddha's feet every day. Besides he used to do the daily chores including cleaning the body of Buddha,refinement of the Gandhakutira, lighting pradips etc.During the daytime, he stayed at Gandhakutir and in the night he circumambulate the Gandhakutir for nine times with a lamp in hand so that Buddha could get him whenever he needed. Thus he served Buddha until his attainment of Parinirvana. Buddha prasied intellectual power Ananda Sthavira and appointed him 'Dharmavandarik'. Ananda listened to Buddha's advice very intently and could explained them very understandably. Lord Buddha once called the Bhikkhu Sangha and said, O Bhikkhus! Ananda has four unique qualities. These are: 1) The Bhikkhus feel satisfied when they meet Ananda. 2) Bhikkhus get supreme satisfaction when Ananda delivers sermons. 3) Bhikkhus become pleased to talk with Ananda and 4) the Bhikkhus- Bhikkhunis, worshippers feel great at the sight of Ananda.

The contribution of Ananda Sthabir to the establishment of Bhikkhuni Shangha was unforgettable. After the death of King Suddhodant, there was a dispute between the Sakyas and Koliyas over the water of Rohini river. Buddha came to Kapilavastu from

Vaisali to settle down the dispute. After settling the dispute the Buddha uttered the Kalahabibada Sutras. Hearing the advice, 500 princes of Sakya took Upasampada. Their wives led by Mahaprajapati Gautami approached the Buddha and prayed to take the vow to be a bhikkhuni but Buddha rejected their prayers and left for Vaisali. Mahaprajapati Gautami along with 500 companions shaved their heads and dressed in yellow robes and then they appeared barefooted at Vaisali. The Buddha again refused to accept the ladies as Bhikkhuni to vow them then Ananda reminded Buddha about the various benefits he took from Mahaprajapati Gautami. Then he requested Buddha to take them as Bhikkhunis. At Ananda's request, the Buddha founded the Sangha of Bhikkhus with 500 Sakya women including Mahaprajapati Gautami.

Lord Buddha renounced Ayu Sanskara at the request of the sinful satans while staying at Chapala Cetiya in Vaisali at the last phase of his life. Ananda was deeply saddened to know that the Buddha would pass away just three months later on the full moon day of Baishakh. Buddha called Ananda and said, 'Ananda, you should not grieve. Didn't I tell you that the world is temporary, miserable and soulless? All have to depart from their loved ones. All reforms are impermanent. One has to take birth again and again due to thirst and ignorance. Dear Ananda, you are a great soul, be spirited and devote thyself to the pursuit of knowledge with great attention. You will be able to attain Arhathood very soon.'

Ananda Sthavira had a remarkable contribution to the first Buddhist council held in the Saptaparni cave at Rajgir after Lord Buddha's attainment of parinirvana. In the Saptaparni cave, a great assembly was convened to gather Buddha's message in the presence of 500 Bhikkhus. Among the chosen Bhikkhus all were Arhats except Ananda Sthavira. Ananda attained Arhat being absorbed in Samadhi all the night before the assembly.

Right before the start of the assembly, the selected monks sat down in their respective seats. Only Anand's seat was empty. Just before the commencement of the session, Anand came up through the ground and sat down on the seat assigned to him. Seeing this amazing event, all the monks welcomed him with applause. The council started under the moderation of Mahakashyapa. In this council Upali sthavira recited the entire Vinay and Ayushman Ananda Sthavira recited the sutras (including Abhidhamma) Thus Ananda Sthavira contributed to the preservation of the Buddha's message.

### Participatory task 51

Make a list of qualities of Ananda Thera:

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task 52

Write down the human qualities of Ananda Thera that you want to observe and ways of observation choosing from list of human qualities of Ananda Thera.

The qualities I want to practise	How I will practise

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task 53

Write which qualities (list of human qualities of Ananda Thera that you have made earlier) you want your family members/classmates to practise and how you will motivate them to do so.

The qualities I want them to inculcate	How I will motivate them to inculcate

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Mahaprajapati Gautami

Mahaprajapati Gautami was born in Devadaha in the family of Suprabuddha. She was the younger sister of Siddhartha Gautama's mother Mahamaya. King Suddhodana married both the sisters. Astrologers had predicted that their children would become the king of all kings. A week after Siddhartha Gautama's birth, his mother Mahamaya died. Mahaprajapati Gautami took the responsibility of Siddhartha's upbringing. Gautama was Siddhartha's clan title. As the nurturer of Gautama, she came to be known as Mahaprajapati Gautami.

When King Suddhodana died, Mahaprajapati Gautami resolved to take Bhikkhuni vows out of disgust to the world. At that time, five hundred Princes of Sakya clan took vow from the Buddha. Their wives appeared to the Buddha expecting to take vow from Buddha under the leadership of Mahaprajapati Gautami. But Buddha rejected their prayers and left for Vaisali. Mahaprajapati Gautami and her companions Sakya women, not being disheartened, shaved their heads and dressed in yellow robes and reached Vaisali on foot. Lord Buddha was staying at Kootagar Shala in Mahavan of Vaisali. Mahaprajapati Gautami along with her follower women of Sakya clan appeared at the Kootagarshala of Mahavan in a tired and exhausted body. Ananda said to Buddha, "Lord Buddha, Mahaprajapati Gautami stands outside the arch on swollen legs and dusty gray outfit. She had depressed look. You allow women including Mahaprajapati Gautami to take Prabbajja." When Ananda's prayer was rejected three times in succession, Ananda again humbly said, "Lord, if women renounced the world and followed the Buddha's teachings and practiced meditation, would they not be able to blow out the aggregates?" Buddha said, "They also have that power." Ananda said, "If that is so, then Lord Mahaprajapati Gautami is your step mother. After your mother's death, she nurtured you with motherly affection. Therefore, give permission to the women to leave the family bondage and follow the rules and regulations and adopt the monastic life. The Buddha approved Ananda's appeal. He said, "If women take Prabbajja, eight conditions must be followed for life. These conditions are called Ashtaguru Dharma." The present Sakya women along with Mahaprajapati Gautami gladly accepted Ashtaguru Dharma. After that five hundred Sakya women including Mahaprajapati Gautami were initiated in monastic community and thus the Bhikkhunisangha established.

After receiving Upasampada, Mahaprajapati Gautami went to Buddha and offered worship and adoration. Buddha gave her religious advices and gave her a place to work. She got immediate results. She attained Arhatship. Her other compannions also attained Arhatship by listening to the Nandakovad Sutras from the Buddha at Jetavan. Buddha declared Mahaprajapati Gautami to be the chief among the Theris and superior in wisdom and virtue.

Mahaprajapati Gautami attained Parinirvana at the age of 120 with the Buddha's permission while staying at Vaisali. Similar astonishing events took place during the Parinirvana of the Mahaprajapati Gautami as happened during the Parinirvana of Buddha. For example, after everyone's prayers, the fire itself was lit in the crematorium. Mahaprajapati Gautami was like the gurdian of the Bhikkhunishangha. She had equal regard for all the Bhikkhunis. She had a careful eye on their advantages and

disadvantages. If there was any difficulty, she would take steps to solve it according to the instructions of the Buddha. After attaining Arhatship, Mahaprajapati Gautami recited many beautiful verses with joy of mind. Some of her verses are given below:

1. Salutations to the greatest being in the world, the greatest Buddha. He relieved the sorrow of mine and many others.
2. I know the cause of all sorrows. Thirst, the cause of all evil is removed now. I wander in the path of Arya Ashtangika Magga( The Eight Noble Paths) for the cessation of suffering.
3. In the absence of perfect knowledge I have previously taken birth as mother, father, son, brother, maternal grandmother aimlessly so many times.
4. In the sight of Lord Buddha I am freed from thirst, this is my last birth. I will not be born again.
5. Always keep an eye on the Sravaka Sangha. They are strong, powerful, meditative and vigorous. They move in groups. Always follow their path.
6. What a surprise Mahamaya gave birth to Siddhartha for the benefit and well being of the world. He is truly multifaceted. That Gautama saved all beings from decay, disease, death and destroyed all miseries.

### **Participatory task 54**

Make a list the virtues of Mahaprajapati Gautami

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task 55

Write down the human qualities of Mahaprajapati Gautami that you want to observe and the ways of observation choosing from the list of human qualities of Mahaprajapati Gautami.

The qualities I want to practise	How I will practise

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory task 56

Write which qualities (list of human qualities of Mahaprajapati Gautami that you have made earlier) you want your family members/classmates to practise and how you will motivate them to do so.

The qualities I want them to inculcate	How I will motivate them to inculcate

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## The Great Devottee ,Visakha

At the time of the Buddha, there was a rich nobleman named Mendaka in Bhaddiya Nagar in Angadesh. He had a son named Dhananjaya. Dhananjaya's wife's name is Sumana devi. Visakha, Kshema, Utpalvarna along with seven sisters were born in the house of Dhananjaya Shresthi and Sumna devi. When Visakha was seven years old, Lord Buddha came to the city of Bhaddiya with a group of 1,250 Bhikkhus. Then Mendaka Shresthi went to greet Lord Buddha with his granddaughter Visakha and his five hundred companions. Buddha preached according to Visakha's state of mind. Mendaka Shresthi, Visakha and five hundred companions attained the fruition of Sotapatti after listening to the sermons of Buddha. From that day, for eight months at a stress, Vishakha served the Buddha and other Bhikkhus regularly with food.

At that time there was a merchant named Migar in Sravasti. He had a marriageable son named Punyavardhana. Visakha was chosen as his wife with all the virtues. It is said that Visakha's marriage festival was held for four months at her father's house. Visakha's father Dhananjaya Shresthi gave her ten valuable admonitions while going to her in-laws house. Such as,

1. Do not take the house fire outside; it means, if you find someone's fault in the in-laws, you should never reveal it to anyone outside.
2. Do not bring outside fire into the house; it means, if a neighbor talks ill of your in-laws, do not reveal it to anyone of the in-laws house.
3. Give only to him who gives. It means, give money to someone who returns the borrowed money.
4. You should not lend money to someone who does not repay.
5. Give money to a poor relative even if he cannot repay.
6. Always sit happily; That is, seat in a place so that you do not have to leave the place when any senior person appears.
7. Always eat happily; after the elder's eating, make sure the other family members have done with eating and then you sit for eating.
8. Always sleep happily; after finishing all the household chores and taking bed of the elders, you will go to bed.
9. Nurture the fire. That is, always serve and take care of your elders.
10. Always show devotion to your house deity. That means, respect your husband, father in law, mother in law along with other elders like Deva.

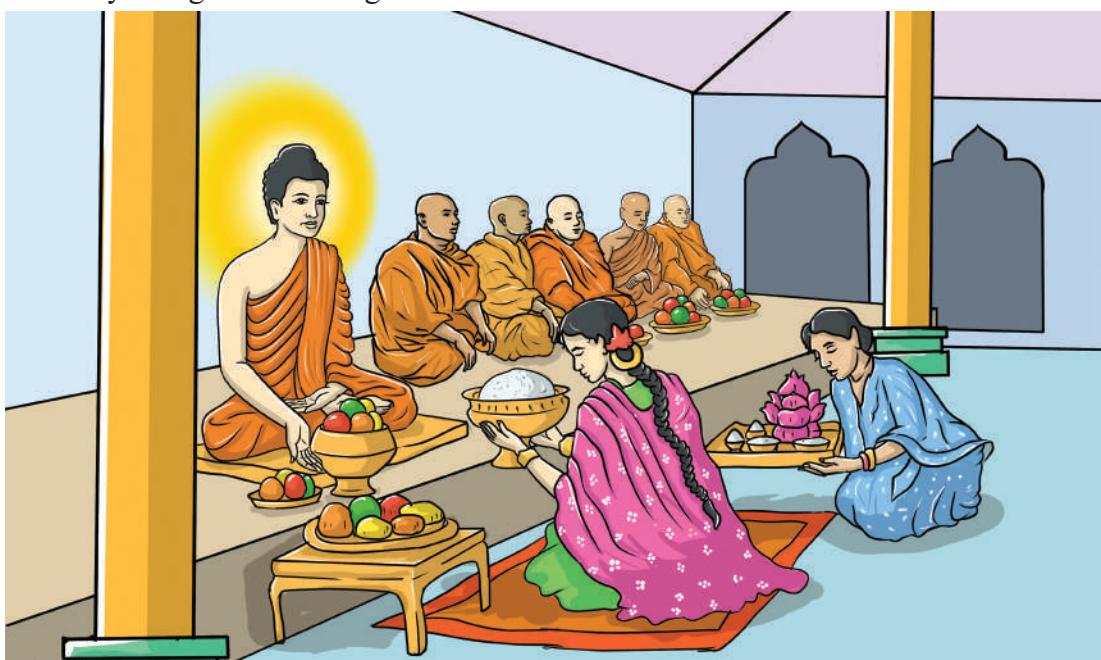
The next day, Dhananjaya Shresthi sent to Visakha with nine crores worth of Mahalata necklace, fifty-four other vehicles full of many gifts, five hundred maid servants, one hundred chariots, many cows, for the maintenance of her. Visakha was sent with all the household items to the in-laws' house. At the law's house, everyone was impressed for her cordial love.

Visakha's father-in-law and family members were followers of naked ascetics. Visakha's marriage festival was celebrated for a week at Migar Shresthi's house. On the seventh day Migar Shresthi called the naked ascetics and organized Puja. When Visakha was

asked to pay obeisance to these naked ascetics, she refused in disgust and said, "Can these naked ascetics ever be Arhat? "Fie Fie!" Saying so, Visakha left the place. The ascetics became angry at Visakha's behavior and said to Shresthi, This daughter-in-law of yours is the disciple of Gautama, drive her out of the house immediately. Otherwise, you will be doomed."

One day a wise Bhikkhu stood in front of Migar Shresthi's house to ask for alms. But no one gave alms. Visakha said, "Lord, my father-in-law is eating stale food; you beg elsewhere. Migar Shresthi was very angry at Visakha's words and said, "Visakha, you have insulted my forefathers. Today you insulted me for eating stale food. Go out of my house."

Visakha said, "Father, I am not a slave. You cannot drive me out in your sweet will. My father assigned eight men to judge my faults and to correct me. Call them and let them judge my fault. If I am found guilty in the trial, I will leave for sure." Then eight noble men were called. When they came, Visakha said to them, "My father-in-law is eating stale food means that he has acquired huge wealth in this life due to the virtues of previous births. What he is enjoying in this life is the result of his previous actions - in this sense all the luxuries of this life are stale." Migar Shresthi asked what was the explanation of Visakha's father's metaphorical ten admonitions. Migar Shresthi realizes his mistake when Visakha gives the underlying explanation for everything. Then Visakha said, now I want to go to my father's house. Migar Shresthi admits her guilt and asks Visakha to stay. Visakha said, "You are the worshiper of the naked ascetics but I am a worshiper of Samyak Sambuddha and Bhikkhuni Sangha. If you give me the opportunity to give alms to the Bhikkhu Sangha and listen to the holy words of Buddha, I can stay." Migar Shresthi agreed to Visakha's words.



Visakha offering food to Buddha and his disciples

Buddha and the Bhikkhu Sangha were invited to the house of Visakha on the next day. The next day, the Bhikkhus along with the Buddha came to Migar Shresthi's house and sat in a certain seat. Donations including food items were arranged. Migar Shresthi was invited to present the food and donation. But he did not come because of the interference of ascetics. Then after serving food to the Buddha and the Bhikkhus properly, she invited his father-in-law to listen to the sermons of the Buddha. Her father in law sat behind the curtain to listen to the Buddha's words. Buddha said, "Shresthi, wherever you are in the world, you will hear my advice." By saying this, the Buddha began religious discussion. By listening to Buddha's wise words, Shresthi obtained the fruition of Sotapatti and his misconception was removed. Then in front of the Buddha, he said to his daughter-in-law Visakha, "Mother, from today I place you in the mother's place." You have given me the eye of knowledge. From today you are like my mother. Since then Visakha came to be known as 'Migarmata'. Migar Shresthi is said to have spent 40 crores of gold coins for the development of Buddhasasana. Visakha used to go to Bihar three times a day with food and worshipping materials to the Buddha. She got eight blessings from the Buddha. They are-

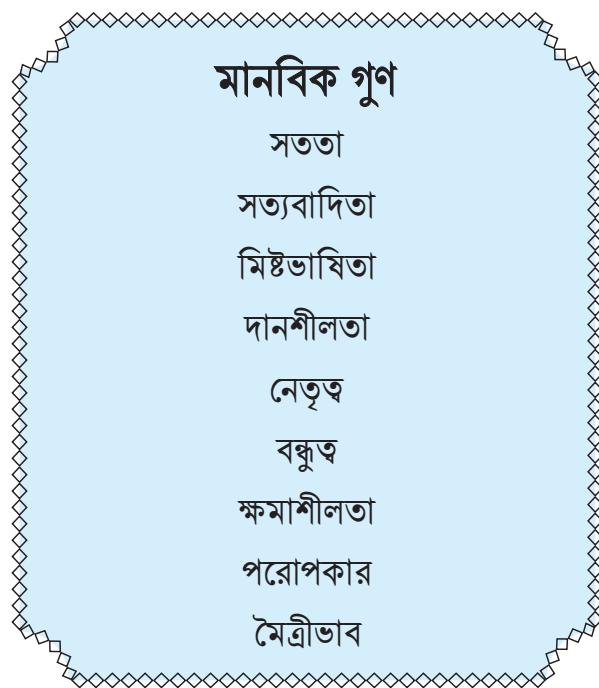
1. When any Bhikkhu comes to the Buddha, he will inform Visakha and Visakha will arrange his food and accommodation.
2. Visakha will feed five hundred Sanyasi daily for lifetime.
3. Visakha will manage all medical facilities for sick bhikkhu.
4. Visakha will also support the servants of sick bhikkhu.
5. The food that Visakha will donate to five hundred monks will also be accepted by the Buddha.
6. During every Barsabasa ,Visakha will donate Ashtapariskardana to the Buddha and five hundred monks.
7. Visakha will supply all the medicines required by the residential bhikkhuni of the Vihara.
8. Visakha will donate the cloth named 'Kundu Praticchadan' to all the bhikkhus every year.

Visakha once visited the Buddha in Vihara and accidentally left his Mahalataprasadana necklace in Vihara. Visakha, decided to donate by building a temple with an amount equal to the decoration of the palace. By spending nine crores of gold coins, he built Purvaram Vihara and Gandhakuti with a thousand rooms on the east side of Vihara and donated it to the Bhikkhu. Visakha usesd to go to Vihara every day with food for the bhikkhus once in the morning and once in the afternoon with medicine and eight types of drinks. Visakha was the role model of the womenfolk in the world. To build a beautiful and ideal family, the life history of a chaste woman like Visakha is essential.

## Participatory task 57

Make a list the virtues of Vishakha

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.



## Participatory task 58

Write down the human qualities of Visakha that you want to observe and the ways of observation choosing from the list of human qualities of Visakha

The qualities I want to practise	How I will practise

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory work 59

Write which qualities (list of human qualities Visakha that you have made earlier) you want your family members/classmates to practise and how you will motivate them to do so.

The qualities I want them to inculcate	How I will motivate them to inculcate

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

## Participatory work 60

Give your written opinion about the experience

Good sides of this programme

The problems you faced during the activities ( obstacles)

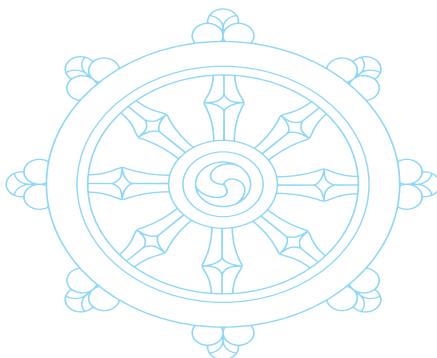
Initiatives to be taken

Areas of further improvements ( suggestions)

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No



# TOLERANCE IN BUDDHISM

By the end of this chapter we will learn-

1. Meaning of tolerance;
2. Necessity of tolerance;
3. Importance of tolerance.



## Participatory task 61

Take a decision collectively on any issue. In this respect, give your opinion in a piece of paper individually and drop it in the box.



## Participatory task 62

Write the experience of taking decision from different opinions.

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

You have already learnt about Buddha's life and Buddhism. Buddha was never for any particular caste clan and community. He was a peace loving and well wishing great man of all beings in the world. The appeal of his words never belongs to any particular community. He was an embodiment of universal values. The universal well being of all beings is the foundation of his meditation, knowledge and philosophy. All creatures of this world are dear to him. He was always dedicated to welfare of all beings. Others opinions and conceptions were matter of concern to him. Others well being and salvation were his concern. Tolerance was ever present in his heart.



### Meaning of tolerance:

Gautama Buddha appeared in the sixth century BC amidst socio-cultural environment of ancient India. At that time caste and racial discrimination practices were prevalent. Prevalence of class division was the main obstacle to the prosperity of the society. Man's true identity is in his actions. He thought that even if a person is born with ideologies, all as human beings are integral part of human society. In that sense, man is interrelated and interdependent. Caste, religion, race and community are nothing but an identifying word to determine a person. Tothagata Buddha advises us to be self conscious in the light of universal humane perspective. He also advises us to be self enlightened and he spoke of awakening our conscience by which man can discover himself. He will be able to realize his duties and responsibilities. He will be aware of behaviour and duties for living in the society. Moreover all will strive to uplift the mutual values and sense of dignity. The words and teachings of Buddha were developed basing on this message. This genuine sincere relationship between human beings is an indication of mutual cordiality and sympathy. The eagerness of mutual cooperation and sympathy that creates basing on such interrelation is called tolerance. The practice of such mutual love has much importance. This will be practiced in the people irrespective of all communities which will develop the sense of humanity and kindness in human being. For this, it is necessary not only to be honest and righteous but also to be tolerant. This tolerance means showing respect to others opinions and ideologies. Without tolerance, a sincere relationship and inter communal harmony can never be built up. Tolerance is the source of unity and harmony.

## Participatory task 63

What should we do when others opine?

- a) To talk
- b) To talk loudly
- c) To listen patiently
- d) To work in our sweet will

### Necessity of tolerance

During the contemporary time of Tathagata Buddha, there were practices of 64 types of religion. The origin of these religious creeds is based on the personal beliefs and pursuits of different sages. Buddha had contact with many sages who promoted that doctrine. They used to discuss various issues of life and universe among themselves. The objective of that discussion was to understand one another and to realize others ideology. Buddha did not comment on any other religious views and paths rather he said about his own religious philosophy. He said, 'Come, see, realize, analyze with self wisdom, accept if necessary. He said not to yield to any invisible power, be strong in self-power through your actions. To enlighten each one's heart with the light of knowledge and consciousness by which human being can be true, fair and devoted in his actions and thoughts. That is, it does not matter to which religious belief one belongs rather it is imperative to make ones consciousness and actions noble and ethical. Thus he reconciled his thoughts with all ideologies. That's why people regardless of all occupation and class had shelter in his religion. He believed that without mutual respect, devotion and love universal harmony cannot develop. Again without this sense a peaceful environment does not create in family, society and even in personal life. So the necessity of tolerance is essential in human life. In other words, it can be said that necessity tolerance is immense to establish mutual harmony in human life, family and society.



## Participatory task 64

Fill up the two columns of the table.

What happens if you force your opinion on others?	What happens when you value others opinion?

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

Buddha said-Ma jathing pucchi caranancha puccho, kattho habo jayiti jatobedo  
Nichakulinopi muni dhitima, ajaniyo hoti hirinisedho.

That is, it is not important to know one's caste and communal identity rather his actions and behaviour are the subject of investigation, just as fire originates from wood, even if one is born in a low clan, one can refine and improve his behaviour or noble behaviour by means of conscience, restraint and morality.

Buddha also said- Parassa ce dhammadmonanujanag, balo'moko hoti nihinpannyo  
Sobbe bala sonihino poinya, sabbebime ditthi paribbosana.

People following their own views engage in strife and declare themselves as scholars. The person who has this wisdom, religion is known to him; he who opposes, he is incomplete. Not accepting others religion is a sign of ignorance, a slave to one's own vision.

Buddha says- Sakkahi dhammadang paripunnamahu, oyanssa dhammadang pan hinmahu  
Ebompi biggayaha bibadayanti sakang sakang sammutimahu sachnang

One's own religion is perfect, other's religion is inferior, and people argue in this way, they consider their own opinion to be true. It is improper to consider one's own religion to be true and others to be inferior in such way.

Hence, the larger human race is formed by the union of all races, groups and communities of the world. We create separate identity basing on birth and religious ideology. Such kind of identity actually divides the humanity. As a human being, It is obligatory to be involved with all being energized with the sense of our duties and responsibilities. All will have religious faiths in their own hearts; behaviour will be of universal welfare and benefit. That's why, practice of tolerance is a must. Without tolerance such kind of universal and comprehensive welfare is impossible.

## Importance of tolerance

Tolerance, amity and sympathy are very important in human life. Without nurturing these, a beautiful human environment can never establish in a family, society and nation. So Tothagata Buddha advocates maintaining mutual friendship everywhere. Through this human mind becomes broad and generous. There is much importance of these mutual relation and sense of amity in our life. Because of these amity and sense of sympathy, enmity and feelings of jealousy will be removed from human heart. The sense of harmony awakens instead of jealousy. Human heart becomes awakened with human values. With the beam of this wisdom people will evaluate others ideology and opinions. The real identity of a man is expressed through his actions and sophisticated behaviour.

Kammuna battati loke, kammuna battati poja,

Kamma nibandhana satta, rathasanibo yayoto

Because of actions, this universe is created, through actions there is human birth, the existence of life are fixed in actions like the wheels running chariot.

Hence, here human beings cannot be divided according to their birth and communal identity. By doing so, basically the humanity is divided, humanity and human values get divided. Tolerance helps to get out of this kiddle. For this reason, importance practising tolerance is immeasurable. Tothagata Buddha also said,

Na paroporang nikubettha natimyeyo katthacina natho kincchi

Barosona patigassyayam nayayamssa dukkhamiccheya.

That is, do not deprive each other. Never hate each other with words. Don't harm anyone out of anger or jealousy. Thus Buddha advised to practise tolerance in all stages of life by mutual coordination. Tolerance has become essential in our current social culture. Especially, in order to establish inter-social and inter communal harmony, the practice of tolerance has endless importance.



## Participatory task 65

Fill in the following chart

First day			
Practice of tolerance and friendship at home			
Task	Expressing opinion	Listening	Taking decision
Arranging different programme			
What will be cooked?			
Who will clean the house?			

Practice of tolerance and friendship at school			
Task	Expressing opinion	Listening	Taking decision
Where shall we go for study tour?			
Which game we shall play in the field?			

Practice of tolerance and friendship in other places				
Name of place	Task	Expressing opinion	Listening	Taking decision

### Daily activities chart of tolerance and friendship

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

Fill up the seven days chart and attach it in your diary and then show it to your teacher.

### Participatory task 66

Give written opinion about experience of writing diary regarding the practising tolerance and friendship

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Good sides of this programme

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The problems you faced during the activities (obstacles)

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Initiatives to be taken

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Areas of further improvements (suggestions)

\*\* If you cannot accommodate your write up in that page, you can take an extra paper to write on and attach the paper in one side of the page with glue/you can write on your notebook too.

**Reflection:** Have we completed all the tasks of the list given below? If yes, put a tick (✓) mark in the ‘Yes’ and ‘No’ column if it is Yes/No:

Number of participatory tasks	Task completed	
	Yes	No

## GLOSSARY

### The Life Story of Buddha

Angurio- ring

Ashokavanda- name of a gift the marriageable women receives coming to the festival.

Khatriya- The people in Vedik society are divided in four clans. Khatriya is the second clan. Their task to reign the kingdom, safeguard the kingdom, and ensure the security of the people.

Car dikpal debta- the savior of the four directions namely North, South, East and West are known as Cardikpal debta. They are Indra, Yam, Barun and Kuber.

Jathar- stomach

Nimittyas- Sign (of something auspicious and inauspicious), premonition, cause, need.

Pitralay- father's house

Mahabhinishkramana- refers to Prince Siddhartha's renunciation to all worldly pleasures. This event is known as great sacrifice. That's why it is called Mahabhinishkramana.

Mahabrahma-

Mahishi- the chief queen

Manassorobara- a lake in Himalaya

Mohhaman- deeply saddened

Rajchakrabarty- sovereign king

Samadhi- meditation without external knowledge.

Deeply preoccupied, devotion of mind

### Vinaya Pitaka:

Anupannatti- Supplementary rules.

Apatti- the Pali word Apatti means crime, when the Bhikkhu and Bhikkhunis violate any rules of Vinaya, they are reprimanded.

Upasampada- initiation to be Bhikkhu

Praggapta- imposing something.

Vinaya- discipline, moral and intellectual teachings. Vinaya in Buddhism generally refers to the rules of conduct that Bhikkhu and Bhikkhunis must follow.

Margafall- Margafal is of four levels. Such as,

Sottapatti, Sakridagami, Anagami and Arahant.

Mulapannatti- main rule

### Vandana:

Pariyatti- well versed in scripture

Prativada- practising religion

Bimukti- being freed

Cakramana- moving around

### Kathina Cibara Dana:

Auugga- Instruction or order

Anisangsa- Virtues

Udaksima-it's a place for ordination of Upasampada which is usually surrounded by water.

Kammabaca-this is the procedure of reciting verses from the Tripitaka during Upasampada, delivering cibara, and during other religious formalities.

Tricibara- three pieces of usable red clothes by the Bhikkhus. Such as, Antavasaka or wearable clothes Uttarasaṅgha and Saṅghati

Panshukulicibar- it's a kind of rag or shred of cloth collected from waste bin, prepared cibara with shred od cloth

Bhikkhusima- the place where the ordination of Upasampada takes place

Yojana- an unit of distance, equivalent to seven miles.

### Jataka, Biography And Episode:

Adhistana- determination, firm determination

Upeksha- being impartial, steadiness of mind

Upasatha- observing the noble eight precepts

Kashai- red coloured cloth

Khanti- forgiveness or forbearance

Nekkhamma- renunciation, abandoning from the centre of bondage.

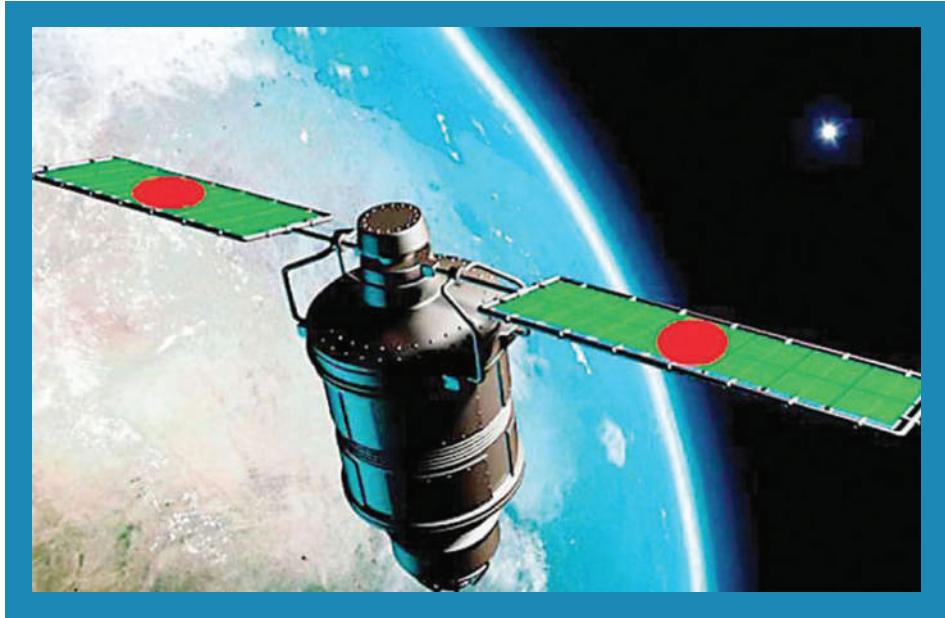
Bodhisattva- a man awakened with highest knowledge.

### Tolerance in Buddhism

Jatibed- classification of people in ancient India

Sarbjanin- applicable for all





**বঙ্গবন্ধু স্যাটেলাইট-১ : বাংলাদেশের মালিকানাধীন প্রথম কৃত্রিম উপগ্রহ**

বঙ্গবন্ধু স্যাটেলাইট-১ বাংলাদেশের প্রথম ভূস্থির (Geostationary) যোগাযোগ ও সম্প্রচার উপগ্রহ। এর মধ্য দিয়ে ৫৭ তম দেশ হিসেবে নিজস্ব স্যাটেলাইট উৎক্ষেপণকারী দেশের তালিকায় যুক্ত হয় বাংলাদেশ। এটি ১১ই মে ২০১৮ যুক্তরাষ্ট্রের কেনেডি স্পেস সেন্টার থেকে উৎক্ষেপণ করা হয়। এটি ছিল ফ্যালকন ৯ ব্র্যান্ড-৫ রকেটের প্রথম পেলোড উৎক্ষেপণ।

এটি ফাস্পের থেলিস অ্যালেনিয়া স্পেস কর্তৃক নকশা ও তৈরি করা হয়েছে। বঙ্গবন্ধু স্যাটেলাইট-১, ১৬০০ মেগাহার্টজ ক্ষমতাসম্পর্ক মোট ৪০টি কে-ইউ এবং সি-ব্যান্ড ট্রান্সপ্লার বহন করছে এবং এর আয়ু ১৫ বছর। এর নির্মাণ ব্যয় প্রায় তিন হাজার কোটি টাকা। বর্তমানে স্যাটেলাইটের ব্যান্ডটুইথ ও ফিল্কোয়েসি ব্যবহার করে ইন্টারনেট বিস্তৃত অঞ্চল যেমন-পার্বত্য ও হাওড় এলাকায় ইন্টারনেট সুবিধা প্রদান করা সম্ভব হচ্ছে, প্রত্যন্ত অঞ্চলে ইন্টারনেট ও ব্যাংকিং সেবা, টেলিমেডিসিন ও দূরশিক্ষণ ব্যবস্থা প্রসারণে এটি ব্যবহৃত হচ্ছে। চিভি চ্যানেলগুলো তাদের সম্প্রচার সঠিকভাবে পরিচালনার জন্য বিদেশি নির্ভরতা কমিয়ে এর উপর নির্ভর করছে। ফলে দেশের টাকা দেশেই থাকছে। বড় প্রাকৃতিক দুর্ঘাগ্রের সময় মোবাইল নেটওয়ার্ক অচল হয়ে পড়লে এর মাধ্যমে দুর্গত এলাকায় যোগাযোগ চালু রাখা সম্ভব। শুধু তাই নয় বঙ্গবন্ধু স্যাটেলাইট-২ মহাকাশে উৎক্ষেপণেরও উদ্যোগ নেওয়া হয়েছে। বঙ্গবন্ধু ১৯৭৫ সালের ১৪ই জুন বেতবুনিয়ায় ভূ-উপগ্রহ কেন্দ্র স্থাপনের মাধ্যমে যে স্বপ্নের বীজ বপন করেছিলেন, সেই স্বপ্ন মহীরুহে পরিগত করেছেন প্রধানমন্ত্রী শেখ হাসিনা।

স্যাটেলাইটের বাইরের অংশে বাংলাদেশের লাল-সবুজ পতাকার রঙের নকশার উপর ইংরেজিতে লেখা রয়েছে বাংলাদেশ ও বঙ্গবন্ধু-১, বাংলাদেশ সরকারের একটি মনোগ্রামও স্থানে রয়েছে।

# Academic Year 2024

## Class Eight

### Buddhist Religion studies



দেশকে ভালোবাসো, দেশের মঙ্গলের জন্য কাজ করো

- মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

## জীবসেবা পরম ধর্ম

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টার  
১০৯ নম্বর-এ (টেল ফি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



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