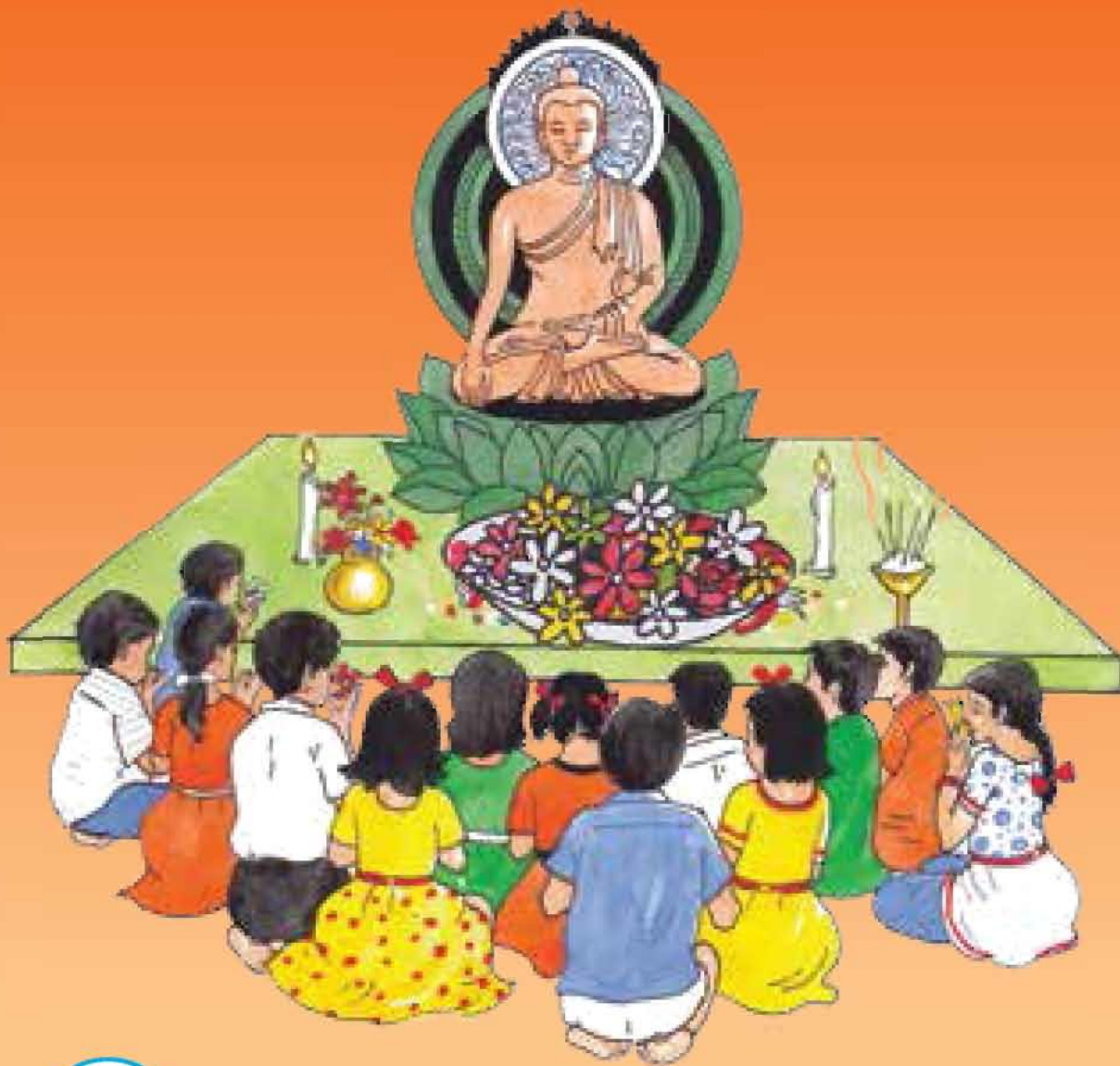


BUDDHIST RELIGION AND MORAL EDUCATION

CLASS THREE



National Curriculum and Textbook Board, Bangladesh

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Buddhist Religion and Moral Education

Class Three

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Preface

A child is a great wonder. There is no end to the thinking about his/her world of wonder. A child is a subject of contemplation for educationists, scientists, philosophers, child specialists and psychologists. The fundamental principles of children education outlined in the National Education Policy 2010 have been defined in the light of these contemplations. The curriculum for primary education has been revised to develop a child on the potentials of his/her innate amazement, unbounded curiosity, endless joy and enthusiasm keeping in view the all-round development of children's potentials. The aims and objectives of primary education were modified in the revised curriculum of 2011.

The necessity of learning Religion and Moral Education is becoming wider everyday. It is utmost necessary at primary level. Because, at this age, a child's religious and moral base is strongly developed. Keeping this in mind, the section of Moral Teachings has been added in the Buddhist Religion and Moral Education especially the noble teachings of the Buddha's doctrine-morality or moral characteristics have been emphasized in this textbook. It is our earnest expectation that the learners would come forward to develop family, society and their dear motherland Bangladesh being saturated with human virtues and values. Especially, the noble life of the Buddha, Silas (Moral Education) or precepts, places of pilgrimage, parables of jatakas instructive information and lesson-wise portraits will attract children mostly.

To make the young learners interested, enthusiastic and dedicated, Bangladesh Awami League Government under the dynamic leadership of the Honorable Prime Minister Sheikh Hasina has taken initiatives to change the textbooks into four colors, and make them interesting, sustainable and distributed free of cost since 2009. The textbooks of Pre-primary, Primary, Secondary, Ibtedaie, Dakhil, Dakhil Vocational and SSC Vocational level are being distributed free of cost across the country which is a historical initiative of the present government.

My sincere acknowledgement and thanks to all who had helped in different stages of composition, edition, rational evaluation, printing and publication of the textbook. Though all cares have been taken by those concerned, the book may contain some errors/lapses. Therefore, any constructive and rational suggestions will be highly appreciated for further improvement and enrichment of the book. We will deem all our efforts successful if the young learners for whom it is intended find it useful to them.

Professor Narayan Chandra Saha

Chairman

National Curriculum and Textbook Board, Bangladesh



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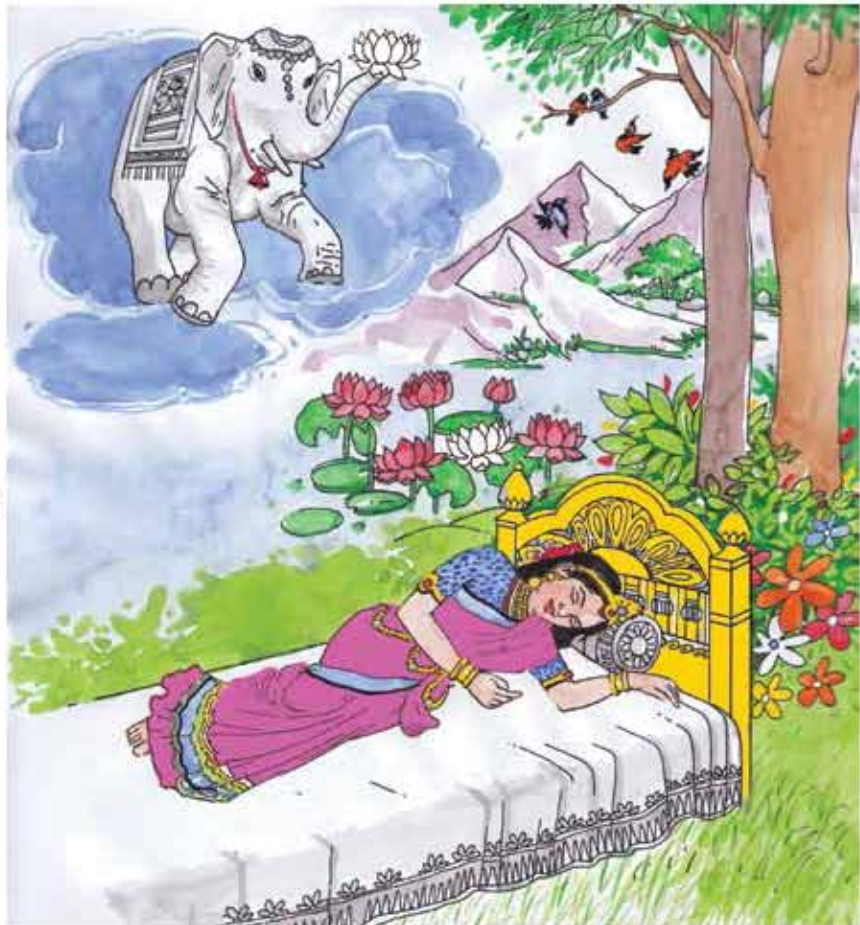
Chapter One

Siddhartha Gautam

The name 'Buddha' is very familiar to mankind. Gautam Buddha preached religion for the welfare of human being and debs (deity). The religion Buddhism was preached by him.

It is the tale of two thousand and five hundred years ago. There was a kingdom named Kapilabastu in the region at the bottom of the Himalaya. The kings of Shakya dynasty ruled the kingdom. Suddhadan was the king of that kingdom. Mahamaya was the name of the Queen. Devdaha was the home of the Mahamaya's father. They had no child. That is why they had no peace of mind.

It is the day of Ashari Purnima. The whole world was glittering at the light of the full moon. The queen was sleeping at golden palanquin at night. At that time the queen dreamt a dream- Four lokpal deities came to the queen from the heaven. The queen with golden palanquin was taken to the peak of the mountain in the Himalaya. The female deities of the haven helped the queen to have her bath with scented water.



Mahamaya's dream, white lotus on the trunk of the elephant

Then the queen was decorated with cloths and ornaments. Later on the queen was laid to sleep with head in the north.

At this moment a white elephant from heaven was coming towards the queen. A white lotus was at the trunk of the elephant. The elephant move around the queen for seven times. Then the white lotus was entered into the naval of the queen. The queen woke up from sleep due to dream. The queen felt a joyous feeling in her body and mind.

The day broke. The queen Mahamaya spoke to the king about her dream. The king called upon the royal priest. Sixty astrologers came. The astrologers told that the queen will become mother. She will give birth to a son. Hearing this the king became very happy.

Debdaha city was the home of Mahamaya's father. The queen was willing to go to her father's home. The king made all efforts to fulfill the desire of the queen.

The day was Boishakhi Purnima. The queen boarded in a golden palanquin. Some relatives and maids accompanied the queen.

The queen reached the



Birth of Siddhartha in the garden with shal tree

Shiddhartha Gantam

middle point of Kapilabastu and Debdaha city. There was a garden named Lumbini. The trees were full of flowers in the garden.

The queen was observing the charming beauty of garden. Then the queen felt for a rest. The queen got down from the palanquin. Then the queen stood by catching a branch of shal tree with flowers with right hand. At this moment the queen gave birth to a son. The queen became very happy by seeing the face of the new born child.

The new born child walked seven steps just after his birth. Seven lotus blossomed underneath seven footsteps. By standing on the last blossomed flower the child said, "I am the eldest in the world, I am the greatest". After many days the king and the queen became very happy. Sixty astrologers were called upon to forecast the fate of the son. The astrologers said that the child Siddhartha will become 'Buddha'. The word Buddha means 'wise'.



Arrival of the saint Asit at the palace to see the New born Child

Siddhartha did not like hue and cry. He was fond of thinking in silence. At that time there was a saint named Asit. He used to do meditation in

deep forest. He came to know the news of the birth of prince Siddhartha. The saint came to the palace to see the new born child. The saint took the child in his lap. Suddenly, the saint cried out. The king thought by seeing the saint's crying that there must be misfortune for the child. Then the saint told them that you would not be afraid of. This new born child will be Buddha in future. I will die within the next seven days. I am crying as I would not be able to see this great man. Then the saint left the palace with blessing for the new born child.

Mayadebi died after seven days of Siddhartha's birth. The king married Mahaprajapati Gautami after her death. She took the responsibility of Kumar Siddhartha.



Siddhartha in meditation under the Bodhi tree

Rajkumar Siddhartha was very meritorious. Within a very few days he learned sixty four types of alphabets. He became very expert in Trived, smrity, astrology, archery, cavalry and chariot.

Ploughing ceremony used to be held in Kapilabastu. The king, the subjects and the royal employers would attend the ceremony. Kumar Siddhartha also attended the ceremony. Many insects were dieing at the time of ploughing. The frogs were eating the living insects. Kumar Siddhartha could not tolerate this scene. Kumar Siddhartha was in deep meditation under the Bodhi tree by seeing the

Shiddhartha Gautam

sorrows of living beings. He prayed peace and happiness for all living beings with heart and soul.

In another day Kumar Siddhartha was in a flower garden thinking silently. In a flower garden. At that time a flock of duck were flying away over his head. Suddenly, a duck fell in front of kumar Siddhartha. An arrow was stuck into the chest of the duck. Blood was flowing from the chest of the duck. At this time, Kumar Debdatta came and said, "Siddhartha, I have killed this duck. You are to give me the duck. "



**The wounded duck at the lap of Siddhartha, Debdatta standing besides with arrow in hand
Then Kumar Siddhartha told Debdatta, "Brother Debdatta, you have killed
the duck. I have saved the duck by nursing. That is why, I am the true owner**

of this duck". I would rather give you the Shakya kingdom than this duck. I will not give you the duck. Saying this kumar Siddhartha freed the duck on the sky. The duck flew away on the sky. Feeling helpless then Debdata left away Siddhartha

He who saves life is much greater than who takes away life. Gautam Siddhartha was kind to all the living beings. You will also show kindness to all the living beings.

Exercise

A. Put the tick (✓) mark for the right answer.

1. What was the name of the king of the Shakya Kingdom ?

- | | |
|-------------|--------------|
| a. Amitodan | b. Dhoutodan |
| c. Bitodan | d. Suddhadan |

2. In which fullmoon night Mahamaya saw a dream ?

- | | |
|----------------------|-------------------|
| a. Boishakhi Purnima | b. Ashari Purnima |
| c. Bhadra Purnima | d. Aswini Purnima |

3. Where was Siddhartha born ?

- | | |
|------------|-------------|
| a. Lumbini | b. Saranath |
| c. Paba | d. Himalaya |

4. How many days after the birth of Siddhartha Mahamaya had died?

- | | |
|----------------|------------------|
| a. Seven days | b. Ten days |
| c. Twelve days | d. Thirteen days |

5. What is the meaning of the word 'Buddha'?

- | | |
|----------------|------------|
| a. Intelligent | b. Wise |
| c. Clever | d. Prudent |

B. Fill in the blanks.

1. The elephant moved around the queen for _____ times.
2. _____ blossomed underneath seven footsteps.
3. The queen became very happy by _____ face the of the new born child.
4. "I am _____ in the world, I am the greatest."
5. _____ is much greater than who takes away life.

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|----------------------------------|
| 1. The name 'Buddha' to mankind is | 1. kindness to living being. |
| 2. At the trunk of the elephant was | 2. will be Buddha. |
| 3. This new born child in future | 3. sixty four types of alphabet. |
| 4. You will also to show | 4. very familiar to man kind. |
| 5. Within a few days Siddhartha barked of | 5. a white lotus. |
| | 6. life stories. |

D. Give short answers.

1. What was the name of Siddhartha's mother ?
2. Which mountain did the deities take Mayadevi to?
3. Who did the king call to know about of the dream of Mayadebi?
4. Who looked after Siddhartha after the death of Mahamaya ?
5. What did Siddhartha do for the arrow stricken duck ?

E. Give answers to the questions below.

1. Describe the dream of the Queen Mahamaya .
2. Describe the birth story of Siddhartha .
3. Write about the education of Siddhartha .
4. Describe the cultivation ceremony of Kapilabastu.
5. Mention an incident about the kindness of Siddhartha for living beings.

Chapter Two

Saranagaman (Refuge)

The meaning of the word 'Saran' is shelter or refuge. The shelter of Buddha, Dharma and Sangha is known as Trisaran. To take shelter of Trisaran is the greatest virtue. The Buddhists have to take 'Saran' everyday. Paying homage to Buddha, Dharma and Sangha everyday is known as "Saranagaman".

The word Triratna means is triple gem. "Tri" means three. And "Ratna" means quality or precious goods. The gem is very valuable metal in the world. The gem is comparable with Buddha, Dharma and Sangha. But the position of Triratna is above all in the world. That is why one has to take the shelter of Triratna whole heartedly with respect. The devotees receive Trisaran from the monks regularly.

Do you know the utility of Saranagaman?



Taking Trisaran by the children and youth with the devotees in front of the Monks

We are the worshippers of Triratna. Buddha, Dharma and Sangha is the best shelter. Those who take the shelter of Triratna, they live in peace. They are free from all kinds of sorrows. They become prosperous in any kind of work. Those who take the shelter Triratna they live in peace and happiness. They go to heaven after death. They become happy by wealth

Saranagaman (Refuge)

and happiness. So, it is the duty to take the shelter of Triratna regularly.

The appearance of Buddha in the world is very rare. Buddha preached religion for the welfare of deities (deities) and mankind about forty five years. The sermons preached by him are treated as religion. The real meaning of the word 'religion' is moral statements. So, all will abide by those sermons with respect. One can get relief from the sorrows by obeying the sermons of Buddha. The happiness of heaven and Nirban can be obtained after death. Those who observe and preach the sermons of Buddha are known as Sangha. The Sangha is very sacred. By following the principles of Sangha, The welfare of humanity achieved.

There are many kinds of shelter in the world. But Trisaran is the best of all. So the Buddhists regularly pay homage to Trisaran to be free from sorrows. The Buddhists pay homage to Trisaran before taking Pancasila, Astasila and Dashsila. It is the obligation to utter Trisaran before going to leaving and after taking bed. Mind is purified if Trisaran is uttered. It becomes habit if Trisaran is performed from childhood. It is good for oneself.

Trisaran is followed by all kind of benefits. Deities also save them who pays homage to Trisaran. Mind is purified if Trisaran is performed. One is saved from the sufferings of Hell. So all are obliged to take Tri saran.

There is difference of Bengali pronunciation with spelling in Pali. It is essential to know the pronunciation. For example, the pronunciation of 'ya' in Pali is like that of the pronunciation of 'yam' in Bengali.

Saranagaman

Buddhang Saranang Gacchami
Dhammang Saranang Gacchami
Sanghang Saranang Gacchami
Dutiyampi Buddhang Saranang Gacchami
Dutiyampi Dhammang Saranang Gacchami
Dutiyampi Sanghang Saranang Gacchami
Tatuyampi Buddhang Saranang Gacchami

Tatiyampi Dhammang Saranang Gacchami
Tatiyampi Sanghang Saranang Gacchami

Trisaran can be recited in poetry in English. The poem is as follows:

Trisaran in Poem

I take refuge in Buddha who is wise
I take refuge in Dharma which is the cream of justice and principles
I take refuge in Sangha who are adorned with good qualities
There is no better refuge in the world than Trisaran.

You will always pay homage to Buddha, Dharma and Sangha. Recite Trisaran attentively. So, religious attitude will grow in mind.

Exercise

A. Put the tick (✓) mark for the right answer.

1. What do the Buddhists take everyday ?

- | | |
|-------------|-------------------|
| a. Advice | b. Order |
| c. Trisaran | c. Morning prayer |

2. What is the best saran in the world ?

- | | |
|-------------------|--------------------------------------|
| a. Buddha's saran | b. Dharma's saran |
| c. Sangha's saran | d. Buddha, Dharma and Sangha's saran |

3. Which one is to take to get relief from all kinds of sorrows ?

- | | |
|--------------|-------------|
| a. Medicine | b. Trisaran |
| c. Education | d. Food |

4. Who is very pure ?

- | | |
|-------------------|------------|
| a. Devotee | b. Sangha |
| c. Female devotee | d. Teacher |

5. From whom Trisaran is to be taken ?

- | | |
|------------|------------|
| a. Monk | b. Parents |
| c. Teacher | d. Demon |

Saranagaman (Refuge)

6. Which language belongs the word 'Saranang'?

- a. Pali
- b. Hindi
- c. Bengali
- d. English

B. Fill in the blanks.

1. Buddhists have to take Saran ——— .
2. After death they go to ——— .
3. Buddha, Dharma and ——— is the best Saran.
4. It is the duty to take ——— before going to bed and after leaving bed.
5. If Trisaran is performed ——— is purified .

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|---|
| 1. Buddha for forty five years | 1. Saran or shelter. |
| 2. The real meaning of the word 'Dharma' is | 2. if is undertaken will turn into habit. |
| 3. In the world there are many kinds of | 3. preached religion for the welfare of debs (deities) and mankind. |
| 4. From childhood Trisaran | 4. are obliged to take Trisaran . |
| 5. That is why all | 5. moral satatements. |
| | 6. take Trisaran. |

D. Give short answers.

1. What is the meaning of the word 'Saran' ?
2. Who saves the receiver of Trisaran?
3. What is the real meaning of the word 'Dharma' ?
4. By what names are they familiar those who practice and preach the Buddha's religious sermons?
5. Which Saran is the best in the world ?

E. Give answers to the questions below.

1. What is Trisaran ? Introduce in brief .
2. Describe 'Saranagaman' in Pali .
3. What benefit is attained from following Buddha's sacred message?
4. Mention Trisaran properly in the form of Bengali poetry.
5. Describe briefly the effects of taking Trisaran.

Chapter Three

Daily Work and Vandana

Vandana is very significant in Buddhism. The word 'Vandana' means welcome, greeting and respect. To show respect to Triratna is Vandana. To show respect to elders is also treated as Vandana.

Buddha, Dharma and Sangha are known as Triratna. The virtues of Triratna are huge in the world. For this reason, the Buddhists pay respect to Triratna with honour. People's happiness and welfare are achieved by Vandana.

Triratna is the only worthy for Vandana to the Buddhists. Virtues are achieved by Vandana. Longevity, colour, happiness, strength and knowledge are increased due to virtues. The places where Buddha had meditation and preached religion should be greeted with Vandana. The holy body ashes of Buddha and his Sangha should be revered with Vandana. The materials used by them should also be greeted with Vandana. Do Vandana to holy ashes. The holy places of pilgrimages of Buddhists are also worthy of Vandana.

There is ample time for practising religion. Perform Triratna Vandana twice in the morning and in the evening. Then do Vandana to the elders. Wash your face, hands and feet before performing Vandana. Wear clean clothes. Sit with incense, candle and flowers before the Buddha image. Recite Triratna Vandana in the correct Pronunciation.

Remember, parents are the first guru in the world. It is not possible to describe the qualities of the parents. Parents are compared with Brahma in the Tripitak. Salute your parents by chanting the following stanzas.



Son and daughter are doing Vandana to parents

Bow to Mother

Dasamase ure katwa, Khirang payetwa baddhesi,
Dibaratthinca poseti, matu padang namamyahang.

Translation of English poem

She who cares for in the womb for ten months,
Increased my body by feeding breast day and night.

I bow to that affectionate mother's feet,
Adorn with kindness, this is my prayer.

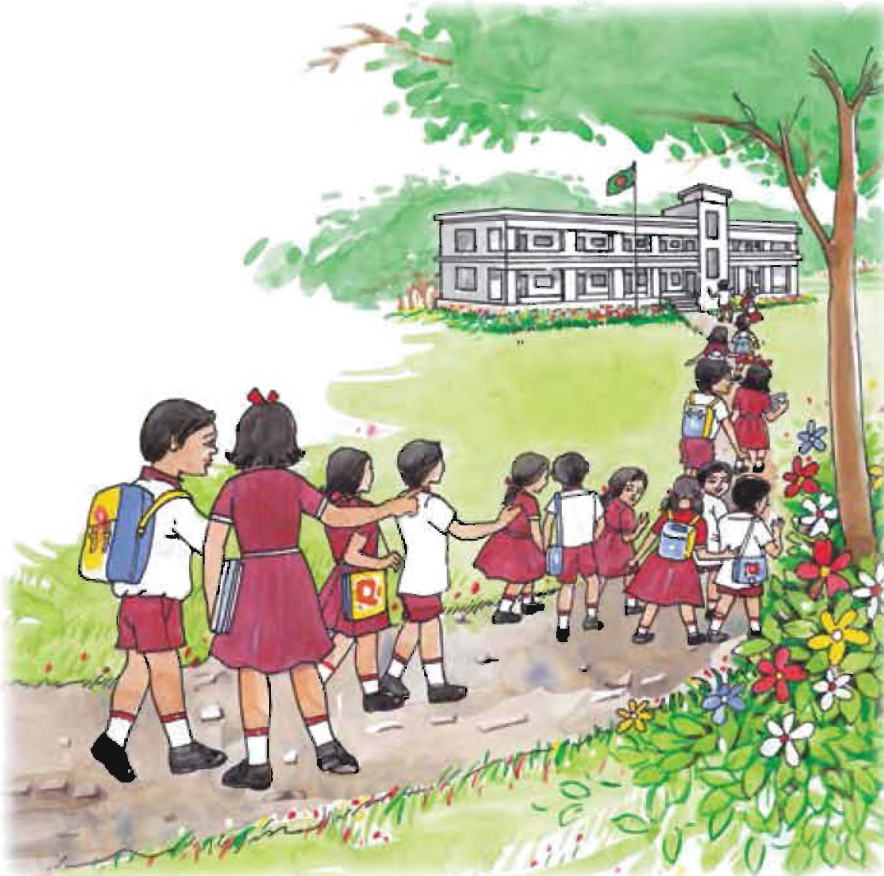
Bow to Father

Dayaya Paripunnoba janako yo pita mama,
Posesing buddhing karesi bandetang pitarang mama.

Translation of English Poem

With full kindness and maintenance,
He who builds up with knowledge intelligence ;
I bow to educator father's feet,
Adorn with kindness, this is my prayer.

Health is the root of all happiness . The life of an unhealthy person with is full of sorrow. To be healthy one needs to be neat and clean regularly. So



Boys and Girls are going to school

sleep in time.
Woke up from bed at sun-rise.
Then do the exercise. Clean your home. Have bath. Brush your teeth. Cut hair and nail. Cleanliness keeps body well. You know time and tide wait for none. Time is very valuable for human life.

Daily Work and Vandana

Therefore, preparation for daily work should be done. Pay homage to Triratna regularly. Have blessing from parents. Read regularly. Go to school in time. Obey your teacher's advice. Abide by the disciplines of schools. Play in the afternoon. Washing your hands and face in the evening, have Triratna Vandana, reading and sleeping. Follow the work schedule. As a result, you will be successful in life.

Be aware about regular work. Complete your work in time. In leisure time, help your neighbours in various activities. As a result, good society will grow. You will be able to prosper in life.

Religion saves the pious men. That is why, religious education should be given to the children. Virtues of religion should be informed. Advice will be given to classmates to pay respect to parents and bow to Triratna. Education should be imparted to show respects to the elderly.

We are the devotees of Triratna. Buddha, Dharma and Sangha are our ideals. It is better to lead life as per Buddha's precepts. You were to know how to accomplish virtuous deeds. Recite regularly Triratna stanzas and sutras. In leisure time, you should read religious book. Practise Pancasilas and Astasilas. In the full moon day do Buddha Puja in the monastery. Take Pancasila from the monks. Listen to the religion. Practise the religious precepts.

Men are social beings. Primary education begins in the family. Parents are the head of the family. Elder brother, sister and others are next to them. There are some disciplines in every family. You should abide by the discipline. Teachers at the school should be respected.

Disciplined life is the key to prosperity. Buddha advised the householders to practice Pancasilas for leading a disciplined life. Do not harm any living being, refrain from stealing, refrain from misusing senses. Refrain from telling lie, refrain from taking drugs or drinks. You have to live unitedly in the society.

You have to do the daily work in time. After awakening from sleep, wash your hands and face and pay homage to Triratna. Keep the bed clothes nicely in the proper place. Do the regular daily habits. Then lit incense, candle and fragrance in front of the statue of Buddha. Worship with water and flower. After offering prayer to Triratna salute your parents. Benefits will follow in the individual and family by doing this.

Exercise

A. Put tick (✓) mark for the right answer.

1. Which one is very important below ?

- | | |
|---------------|------------------|
| a. Travelling | b. To do Vandana |
| c. Playing | d. Gossiping |

2. Whom do the Buddhists pay homage everyday ?

- | | |
|-----------------|------------------|
| a. To Maniratna | b. To Maharatna |
| c. To Triratna | d. To Surjaratna |

3. Who are the first teachers ?

- | | |
|------------------|-------------|
| a. Parents | b. Teachers |
| c. Monks-sramans | d. Friends |

4. Where our first teaching begins ?

- | | |
|-----------|--------------|
| a. School | b. Family |
| c. Asram | d. Monastery |

5. Whose devotees are we ?

- | | |
|-------------|----------------|
| a. Work | b. Class-mates |
| c. Triratna | d. Deity |

B. Fill in the blanks.

1. people's happiness and —— are achieved by Vandana.
2. Obey your teacher's ——.
3. The life of an unhealthy person is full of —— .
4. In leisure time you should read —— .
5. Pay homage to —— regularly .

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|--|
| 1. Triratna Vandana 2. You have to live 3. Men 4. Everybody's daily works 5. After Triratna Vandana | 1. respect to your parents. 2. are to be done in time. 3. has to be pronounced correctly. 4. unitedly the society. 5. are social beings. 6. do Vandana. |

D. Give short answers.

1. What is the meaning of Vandana ?
2. Whose Vandana the Buddhists do regularly ?
3. What is the Triratna ?
4. The parents have been compared with whom ?
5. Religion saves whom ?

E. Give answers to the questions below.

1. Write Vandana to mother in Pali .
2. Write Vandana to father in Bengali .
3. Prepare a list of daily work .
4. Describe the merits of Vandana.
5. Write the importance of cleanliness .

Chapter Four

Worship with Flowers

'Puja' (Worship) is a virtuous deed. Puja means showing respect with charming mind. To pay homage to Buddha, Dharma and Sangha is known as Puja.

By worshipping mind becomes pleasant to Triratna. Mind becomes pleasant and pure. Therefore we all should do worship.

The main objective of Puja is to follow the precepts and ideals of Buddha. To show respects to Triratna.

There are many utilities of Puja. Sin of mind disappears by worshipping. Mind becomes holy. Admiration is created in mind. Interest is grown in any good deed. Mind becomes attentive to study. Mind becomes quite. Mind becomes sacrificing and full of generosity. Success gained for good deeds.

Puspa Puja

Pali

Bannagandha gunopetang etang kusumasantating
Pujayami munindassa siripada saroruhe,

Pujemi Buddhang kusumena tena,
Punnena ma tena ca hotu mokkhang.

Puppang milayati yatha edang ma,
Kayo tatha yati binasabhabang.

English Translation

These flowers are of good colour, fragrance and quality. I am worshipping at the feet of Munindra Buddha with these flowers. May I obtain Nirban (Salvation) as a result of Puspa puja virtue. As this flower becomes fade, my body also will perish.

Puspa Puja in Poem

Offering colourful and scented flowers,
Worshipping with devotion to Buddha Bhagwan.

Flowers at this moment beautiful to look ,
Charming fragrance and nice .

But the colour will be fade soon,
Fragrance and good look will vanish.

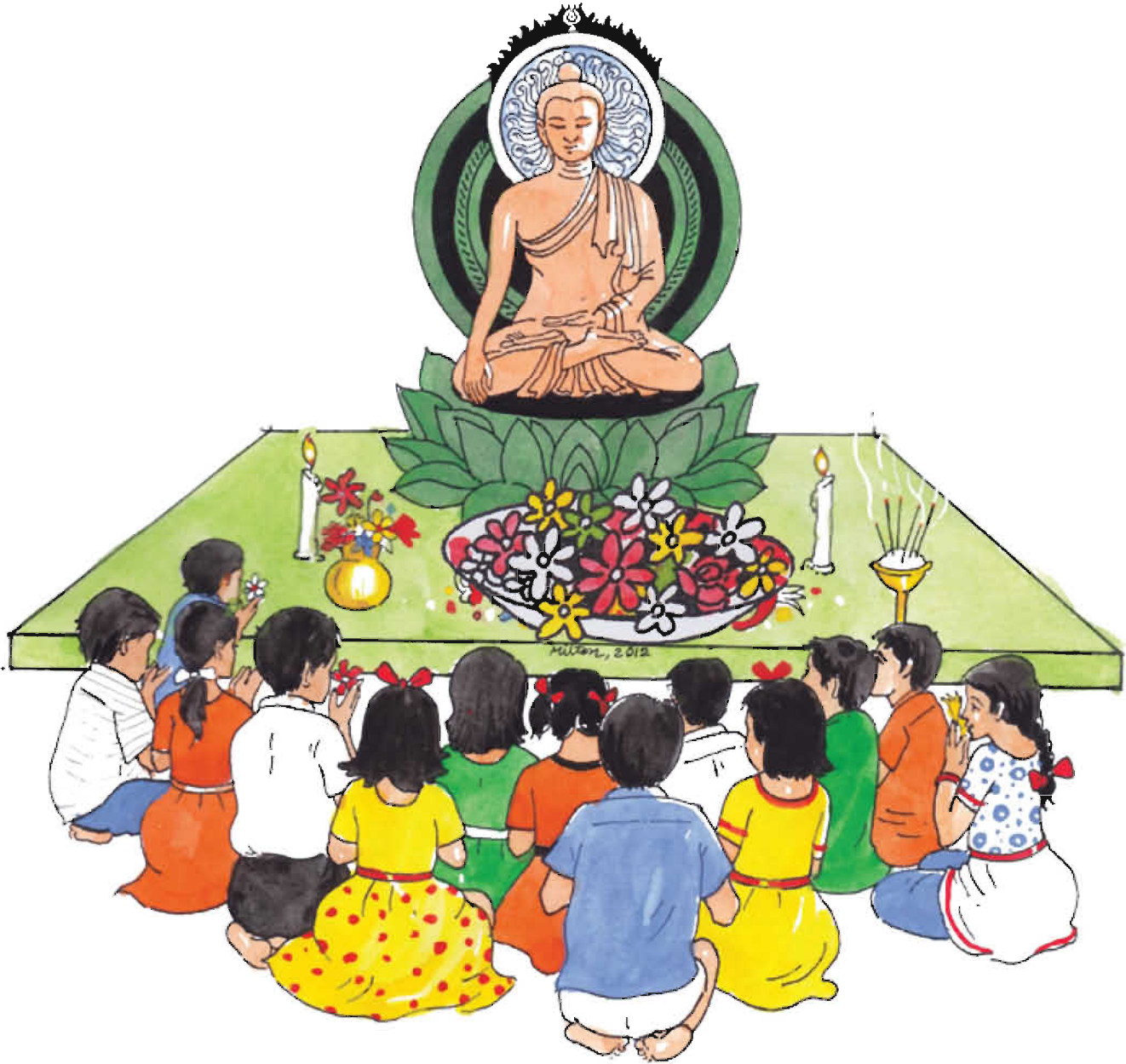
Thus lives and materials all are temporary,
All are causes of sorrow and fake.

With this Vandana, puja and light of knowledge,
All desires, sorrows may cease.

Here body has been compared with flowers. As nice scented flowers fade, our body also one day will be fade. Human lives are also short lived as flowers.

To do worship with flowers at first collect flowers from the garden. Wash the flowers in clean water. Then keep in clean plate. Decorate nicely. Have respect at the time of decoration. Keep the mind fresh. Then keep the flowers in plate in front of Buddha.

Then by knee-down bow to Triratna. Later on by reciting the stanza for flowers give in honour of Buddha. Puspa Puja can be done in honour of Buddha without plucking flowers.



Children, boys and girls are doing puspa puja in front of the Buddha's statue.

Everyday morning do Puspa Puja in the temple. If you are unable to go to the monastery for Puspa Puja, do it at home. Memorise the stanza for Puspa Puja. Learn the stanza in Bengali. You will be able to recite the stanza in Pali and English in the religious ceremonies.

Exercise

A. Put tick mark (✓) for the right answer.

1. What is worship ?

- a. Dan karma
- b. Bhab karma
- c. Punya karma
- d. Chetana karma

2. Main objective of Puja is –

- a. to follow the Buddha's teaching and ideals
- b. to have life with silas
- c. to pray for having wealth
- d. to appreciate Bhagwan Buddha

3. When we do the Puspa Puja ?

- a. Morning
- b. Noon
- c. Aftenoorn
- d. Night

4. Where to give the flowers of Puja by decorating ?

- a. On the table
- b. On the shelf
- c. On the almirah
- d. On the Buddha's alter

5. With what the flowers have been compared ?

- a. Mind
- b. Body
- c. Speech
- d. Wealth

B. Fill in the blank.

1. To show respect is known as _____ .
2. As a result of Puspa puja virtue may I obtain _____ .
3. I do worship at the _____ Munindra Buddha with these flowers.
4. For good deeds _____ is obtained.
5. Human lives as flowers are _____ .

C. Match the left part of the sentence with the right one.

| Left | Right |
|---------------------------------------|------------------------------|
| 1. By worshiping mind becomes | 1. give in honour of Buddha. |
| 2. Bannagandha gunopetang | 2. of good deeds. |
| 3. Thus lives and materials | 3. pleasant to Triratna. |
| 4. Success comes | 4. atong kusuma santating . |
| 5. By reciting the stanza for flowers | 5. all are temporary. |
| | 6. materials of Puja. |

D. Give short answers.

1. What is the meaning of Puja ?
2. What are the utilities of Puspa Puja ?
3. Which things are waned in Puspa Puja?
4. Whom do we pay homage at the end of Puja ?
5. Flowers have been compared with whom ?

E. Give answers to the questions below.

1. Describe the objectives of Puja.
2. Describe the rules of Puspa Puja.
3. Write the pali stanza for Puspa Puja.
4. Mention the importance of Puspa Puja.
5. Write the stanza of Puspa Puja in English.

Chapter Five

Moral Education: Grihisil

Moral education is very significant in Buddhism. At the very outset of preaching his religion Gautam Buddha gave much importance to moral education. Sila means moral education. Moral qualities are very essential in life. One has to refrain from killing life, stealing, misusing the senses, telling lie and intoxication. Otherwise, one cannot possess moral qualities. Good conduct, politeness, helping others and kindness to other living beings are within the scope of moral education. As a result, right thinking develops in man. Good relation with each other and brotherhood are the noble qualities of man. According to Buddhism, he who possess moral qualities is known as Silaban. To be Silaban, one has to be a man of character. A Characterless person is the disgrace of the society everybody loves him in respect of caste and creed. In Buddhism, the foundations of moral education Pancasila and Eightsilas. The monks performs Pathimokkha Sila. Sila is the foundation of moral education.

Importance of Sila

'Sila' means habit or character. In fact, Sila means good conduct and self-control. It also means rules and regulations. Character cannot be formed without practising Silas. From Buddhist point of view, to practise rules and regulations is known as Sila. By practicing sila body, mind and speech become purified. Habit becomes amicable. Anger becomes cool. Hatred is checked. Mind becomes free from cloud. Envy does not prevail. Peace exists in family. That is why, he who practices Silas is called Silaban.

In Tripitak there are many kinds of Silas. Among them Pancasila, Austasila, Dashsila and Bhikhusila are important. The Buddhists living with family perform Panchasila. They perform also Austasila during Austami, Krisna Pakkha and full-moon day. The Sramons perform Dashsila

The monks perform rituals of Bhikkhu Sila. The householders always are eager to perform Pancasila.

There are some principles of performing Silas. At first you are to wash your face, hands and feet. Wear clean clothes, dress your hair. Request the monks for Pancasila in the monastery. Pancasila can be offered at home in front of the statue of Buddha if the monastery is away from home. Bhikkhu will be addressed as Bhante. Sit knee-down with hands in folding. Firstly pay homage to monk. Later on pray for Pancasila of Plai.

Prayer for Pancasila

Okasa, Ahang Bhante Tisaranena Saha Panca Silang Dhammang Yachami, Anuggahang Katwa Silang Detha Ma Bhante.

Dutiyam Pi Ahang Bhante Tisaranena Saha Panca Silang Dhammang Yachami, Anuggahang Katwa Silang Detha Ma Bhante.

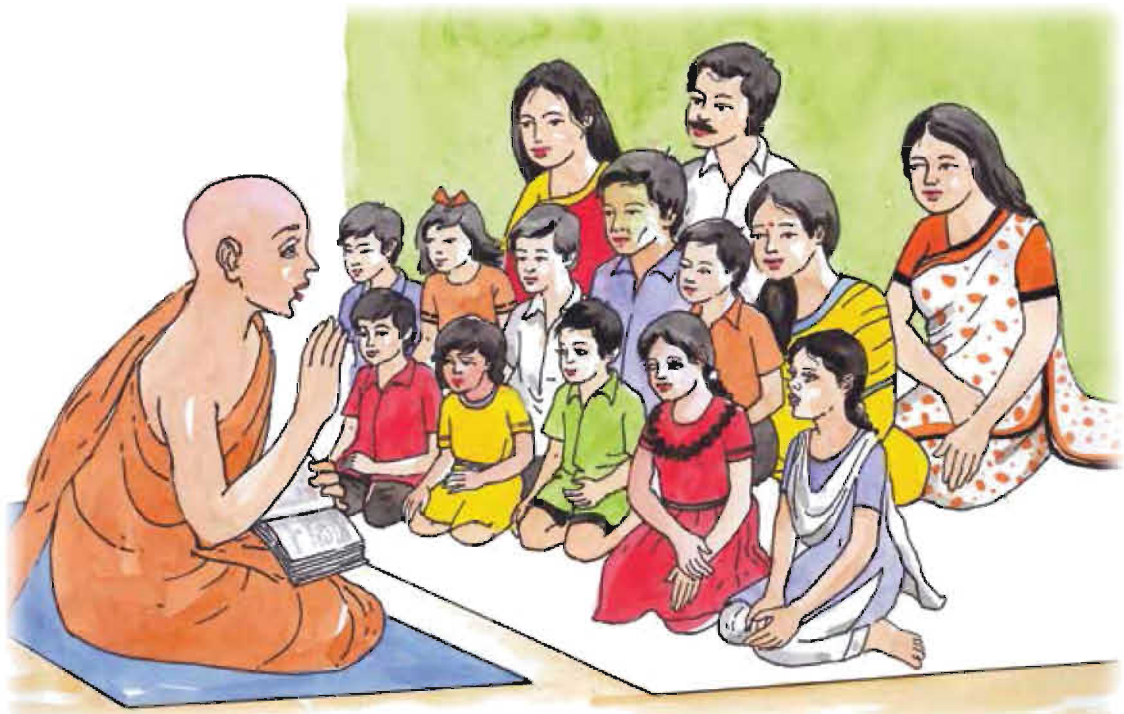
Tatiam Pi Ahang Bhante Tisaranena Saha Panca Silang Dhammang Yachami, Anuggahang Katwa Silang Detha Ma Bhante.

English Translation of Pancasila is given below

Bhante, have relief. I pray for Pancasila with Trisaran. Please give me Pancasila.

Secondly, Bhante, I pray for Pancasila with Trisaran. Please give me Pancasila.

Thirdly, Bhante, I pray for Pancasila with Trisaran. Please give me Pancasila.



Children with parents receiving Pancasila from the Monk

Prayer for Pancasila is over.

Now Bhante will say - yamahang badami tang badetha - say what I have told.

You will say: ama bhante- bhante, saying yes.

Monk now will offer Pancasila. Monk will pronounce Pancasila one by one. You will tell later on.

Pancasila

1. Panatipata Veramani Sikkhapadang Samadiyami.
 2. Adinnadana Veramani Sikkhapadang Samadiyami.
 3. Kamesu Micchacara Veramani Sikkhapadang Samadiyami.
 4. Musabada Veramani Sikkhapadang Samadiyami.
 5. Sura Meraya Majja Pamadatthana Veramani Sikkhapadang Samadiyami.
- You have known in Saranagaman, 'ya' written in Pali pronounced as 'y'.

Learn Pancasila in English Translation is given below :

1. I Undertake to refrain from killing any living being.
2. I Undertake to refrain from taking what is not given.
3. I Undertake to refrain from misusing the senses.
4. I Undertake to refrain from telling lie.
5. I Undertake to refrain from taking drugs.

After offering Pancasila the monk will say, Pancasila offered with Trisaran. Practice Sila attentively with respect. You unitedly say Sadhu, Sadhu, Sadhu thrice. Complete Pancasila by offering Vandana with knee-down. Take Pancasila twice in the morning and evening. Take Pancasila with care.

Utility of Sila

Sila is the basis of perfect human life. It is the best element for personal life . It is the prime responsibility of everybody to practice Sila either he is a family man or a sraman. Everybody expects happiness. Happiness is achieved by Sila. The more you practice silas the more happiness you gain. Persons practicing Silas are merciful. They do not do any misdeeds. Those who violates Sila they lose the sense of sin and virtue, good and bad, religion and non-religion. Salvation is not possible without honest deed. Sila makes the life of human being beautiful and disciplined. Everybody praises them. They possess name and fame. Therefore, there is the necessity of performing Silas perfectly.

Benefits of Silas

Those who Practice Pancasila, they become the owners of wealth and property. Everybody praises them. They obtain heaven. They die without fear. They roam everywhere without fear. Sin does not become perfect without performing Sila. The fragrance of Sila performer flow in favour of and against mind. Sila is the basis of Nirvana. Sila is the best principle of all. That is why, to perform Sila is very necessary. Everybody will perform Sila. As a result, your mind will be restraint. Pancasila helps to a man of character by observe pancasila one can be adorned with moral qualities. As a result, fine sensibility develops.

Exercise

A. Put tick mark (✓) for the right answers.

1. Which quality is very necessary to build life ?

- | | |
|-------------|----------------|
| a. Moral | b. Theoretical |
| c. Terminal | d. Temporary |

2. What a man called who practise Sila ?

- | | |
|--------------|---------------|
| a. Silakatha | b. Silapratha |
| c. Silaban | d. Learned |

3. Who practise Pancasila?

- | | |
|-----------------|-------------|
| a. Householders | b. Monks |
| c. Sramans | d. Brahmins |

4. How many times Pancasila is practised ?

- | | |
|----------------|---------------|
| a. One time | b. Two times |
| c. Three times | c. Four times |

5. What is the basis of building human life ?

- | | |
|-----------|---------------|
| a. Gift | b. Meditation |
| c. Cetana | d. Sila |

B. Fill in the blanks.

1. In Buddhism —— education is very significant.
2. Characterless person is the —— of the society.
3. The Buddhists living with family perform —— .
4. Monks will be addressed as —— .
5. Persons practicing Silas are —— .

C. Match the left part of the sentence with the right one.

| Left | Right |
|------------------------------|--|
| 1. To be silaban | 1. attractively to with respect. |
| 2. Without practising Silas | 2. body speech and mind become purified. |
| 3. By practicing good habits | 3. Sila is the best. |
| 4. Pray pancasila | 4. character cannot be formed. |
| 5. Of all the principles | 5. One should be a man character. |
| | 6. practice Sila. |

D. Give short answers.

1. In Buddhism , what do you call a man of principle ?
2. Mention the name of some Sila.
3. What is the meaning of the word 'Sila' ?
4. How do you sit at the time of taking Sila ?
5. Which Sila do the Sramons practice ?

E. Give answers to the questions below.

1. Discuss the importance of moral education .
2. Describe the quality of Sila .
3. Write Pancasila in Pali.
4. Translate Pancasila in Bengali.
5. Describe the merits of Pancasila .

Chapter Six

Introduction To Tripitak

Vinay Pitak

The name of the Holy Religious Book of Buddhists is Tripitak. Tripitak means three baskets. Tri means three and Pitak means pot. In other words it also means basket. The pitaks of Tripitak are:

1. Vinay Pitak
2. Sutra Pitak
3. Abhidharma Pitak.

These three Pitaks are together called Tripitak.

Buddha's sermon, advice and teachings have been described in Tripitak. Now you will be told about the writing of Tripitak.



The Holy Tripitak

Bhagwan Buddha was born two thousand and five hundred years ago from now. He used to give sermons and advice to the disciples. They used to keep the Buddha's sermon and advice in mind. Buddha's disciples used to preach those sermons to others. These sermons were used to be listened a by teachers and disciples. It was felt necessary to preserve the sermons after his passing away. Mahakashyap, the principal disciple of Buddha convened a religious meeting in the cave of saptapami. Ajatsatru, the king of Magadha gave all kinds of assistance and co-operation.

The religious meeting that is held for collecting sermons of Buddha is known as Sangeeti. Tripitak is documented through members of Sangeeties. First three Sangeeties were very important.

Mahakashyap, the dear disciple of Buddha chaired the first Sangeeti.

Here five hundred Arahats Sthabir assembled in Saptaparni cave of Rajagriha. Courteous Upali Sthabir and Buddha's main disciple Ananda, recited Vinay Pitak and Dharma Pitak respectively. In this way, Dharma and Vinay Pitak were collected. Jash Sthabir chaired second Sangeeti after hundred years of the Buddha's passing away. Seven hundred Arahats Sthabir assembled in Vaishali in connection with the Sangeeti. Raja Kalasoke patronized the Sangeeti.

Third Sangeeti was organized with the assistance of the Emperor Asoke in the third century BC. This Sangeeti was held in capital Pataliputra. One thousand Arahats Sthabirs were present at the Sangeeti under the leadership of Moggaliputta Tissa. The complete Tripitak (Vinay, Sutra, Abhidharma) was collected in these Sangeeties. In brief Sutra, Vinay, Abhidharma Pitaks are known as Tripitak.

The utility of reading Tripitak is many. The mind of human being becomes purified by reading this. It teaches honesty, justice and integrity always. Progress, happiness and peace are obtained in life.

Pali was the spoken language of the common people during the time of Buddha. Buddha presented religious sermon in Pali. That is why, Tripitak is written in Pali.

In this class you will only know about Vinay Pitak. Vinay Pitak is the first sub-division of Tripitak. The word 'Vinay' means discipline, principles, rules and regulations. Every thing in the world is subjected to discipline. Buddhist monks conduct their lives according to the rules of Vinay Pitak. Vinay Pitak teaches us discipline and self-control. Maha Kamnik Buddha termed Vinay Pitak as the life of Buddha's rule. There are five books in Vinay Pitak. These are as follows:

1. Parajika
2. Pachithia
3. Mahavagga
4. Chullavagga
5. Paribar Patho

Parajika-Pachithia and Mahavagga-Chullavagga together are called Sutta Bibhanga and khandhak respectively. In brief, Sutta Bibhanga, Khandhak and Paribar Patho may be sub-divided into three.

Introduction To Tripitak : Vinay Pitak

The books under Vinay Pitak with short introduction are as follows:

1. Parajika

The word 'Parajika' means defeat, abandoned, removed. Rejected from Dharma, unfit for good deeds. Four Parajikas are the Silas to be practised by the monks. In Parajika book there are 59 Silas to be practised by the Buddhist monks and nun.

2. Pachithia

The word 'Pachithia' means expiatory expression of sadness, confess guilt etc. There are the mention of 92 Pachithias in Pali. It has been explained there about 168 Silas to be practised by the Buddhist Sangha. A total of 227 Silas have been mentioned in 'Patimokkha' book.

3. Mahavagga

The life stories of Buddha since the enlightenment and upto the organization of Buddha Sangha are mentioned sequentially here. That is why, the book is very valuable to the life history of Buddha. The subject matter of this book is divided into ten chapters. A detailed description of the origin of Buddhist Sangha and the chronology of development is available here.

4. Chullavagga

In Chullavagga text , there is a vivid discussion about Karma Paribasa, Samucchaya, Samatha, Khudrabastu, Senasana, Sanghabheda, Brata, Bhikkhu Patimokkha, Bhikkhuni Patimokkha, fifth and seventh Sangeeti. But in this text, the life stories of Gautam Buddha and the chronological history of preaching his religion has been described.

5. Paribar Patho

This is the last book of Vinay Pitak. There are big and small 21 chapters in it. In every chapter the lessons relating to the monks and nuns have been described. This book is written in poetic order. In fact, the book is the summary of Vinay Pitak.

Difference between Vinay Pitak and Sutra Pitak

Complete discussions regarding the disciplines and rules-regulations of Buddhist Sangha are included in Vinay Pitak. There are discussions about Buddha's order and advice in Sutra Pitak. Vinay Pitak is recited at first and Sutra Pitak is recited later on in the sangeeti. Vinay Pitak is called the basis of Buddha Sasana. And Sutra Pitak is the basis of Buddha's stories and descriptive advices. There are five books in Vinay Pitak and in Sutra Pitak . You are able to know about Vinay Pitak. You know about the books and contents. That is why, it is essential to have proper knowledge about this Pitak to know various disciplines and rules.

Exercise

A. Put tick (✓) mark for the right answers.

1. What is the name of the Holy religious book of Buddhists ?

- | | |
|----------|-----------------|
| a. Bible | b. Tripitak |
| c. Gita | d. Granthasaheb |

2. In how many parts Tripitak is devided into?

- | | |
|----------|---------|
| a. Three | b. Two |
| c. Four | d. Five |

3. Which sthabir invited the first Sangeeti ?

- | | |
|-----------|---------------|
| a. Upali | b. Jash |
| c. Ananda | d. Mahakasyap |

4. Where was the second Sangeeti held ?

- | | |
|-------------|---------------|
| a. Vaishali | b. Srabasti |
| c. Rajgriha | d. Buddhagaya |

5. Who recited the Vinay Pitak ?

- | | |
|--------------|---------------|
| a. Sariputra | b. Upali |
| c. Ananda | d. Mahakasyap |

6. What is the first book of Tripitak ?

- | | |
|---------------|-------------------|
| a. Cullavagga | b. Mahabagga |
| c. Parajika | d. Paribara Patho |

B. Fill in the blanks.

1. Tripitak means ——— baskets.
2. Buddha's deciples used to preach those ——— to others.
3. Mahakarunik Buddha termed Vinay Pitak as the life of ——— .
4. The religious meeting that is held for collecting sermons of Buddha is known as ——— .
5. There are ——— books in Vinay Pitak.

C. Match the left part of the sentence with the right one.

| Left | Right |
|-------------------------------|---------------------------------------|
| 1. The Tripitak is Buddhist's | 1. is Tripitak's first part. |
| 2. In Pacithia book | 2. are called Khandhak together. |
| 3. Vinay Pitak | 3. holy religious book. |
| 4. Mahavagga and Cullavagga | 4. the summary of Vinay Pitak |
| 5. The Book Poribar Patho is | 5. there are 168 Silas |
| | 6. it is necessary to have knowledge. |

D. Give short answers.

1. What is meant by Tripitak ?
2. What is the language of Tripitak ?
3. What is Vinay Pitak ?
4. Who was the chairperson of the first Sangeeti ?
5. Which one is called the basis of Buddhas rule ?

E. Give answers to the questions below.

1. Give short description of collecting Buddha's teachings in Tripitak .
2. What is Sangeeti ? Description the first Sangeeti.
3. Give short introduction about the books under Vinay Pitak.
4. Explain the utility of reading Tripitak.
5. Show the difference between Vinay Pitak and Sutra Pitak.

Chapter Seven

Sub-Division of Karma

What is done is deed. Good and Bad both are called deeds.

Respect to Guru (Teachers), looking after parents, helpfulness to others, character etc. are good deeds or honest works. Good deeds are known as Kushal Karma.

Envy, hatred, harming living being, telling lies, stealing, harm to others - these are bad deeds or dishonest works. Bad deeds are known as Akushal Karma.

If somebody does good deeds there he is praised by all enjoys happiness, obtains heaven. Sorrows follow for bad works. All hate him. There is sin and goes to hell.

Man is committed to work. There are various kinds of men due to their works. Good and bad exist amongst men. Rich-poor, learned-illiterate, strong-weak are seen amongst men. On the other hand blind, handicapped, deaf, dumb are seen. Mind suffers by seeing them. We should help them.

Why there is so many difference amongst men? This is happens due to the results of work. As you sow, so you reap. None can escape the consequences.

Those who do not harm living beings, they go to heaven after death. They obtain long life. They live long life with good health. This is the good result of extending life to living beings. That is why Buddha said,

Without harming living being
Goes to heaven after death;
Enjoy happiness as man
And get long life.

Sub-Division of Karma

Some body dies early. This is due to harming life earlier. They die untimely if were born as human beings. As for example:

Harming living being
Goes to hell after death ;
Suffers sorrow as man
and dies untimely.

Buddha gave many advices like these about the good and bad effects of deeds. As for example showing respect to teachers results birth in high family. If gift is given, one becomes rich in next life. If one gives benefit, he becomes a learned.

If one does harm to other, he becomes ignorant. Speaking ill of others pollutes one's life. Gets birth in lower living being. Anger results in ugliness. These are bad works.

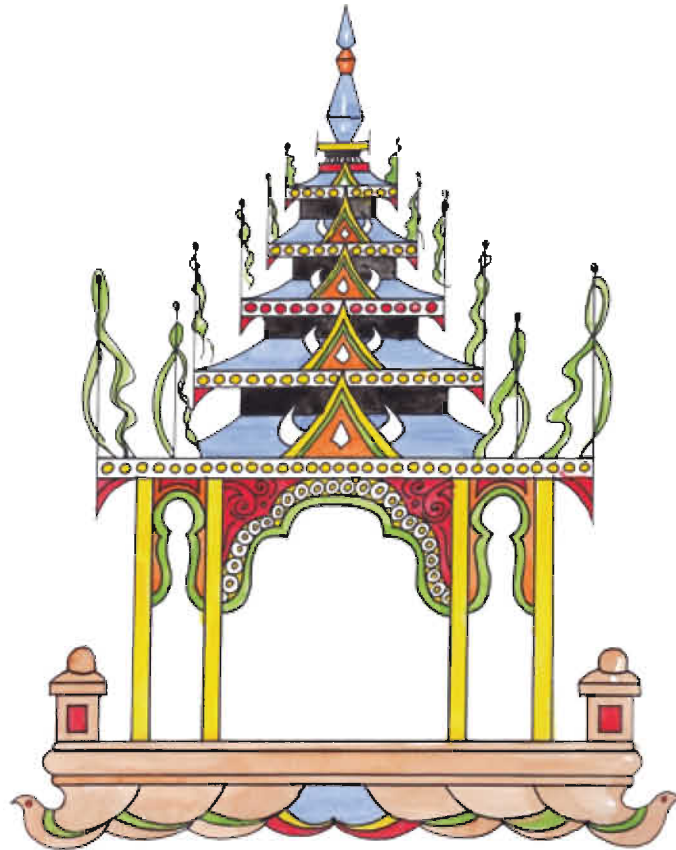
You will always be aware about good and bad deeds. Never do bad work. Be inteaested to do honest deeds. Then you do not have to repent. You will be able to build a beautiful life.

Regarding this here are told two stories with morals. You will read attentively.

Once Bhagwan Buddha was living in Venaras. There was a woman named Shilabati in the village kaibatta. One day seeing a monk she took him home. She gave the monk a spoonfull of alms.

Then her respect increased more. She built a rest house for the monks. Made arrangement for food and drinks. Listened to the religion from the monks. As a result by performing Sila, lead a restraint life. Engaged in meditation. She within a short time be come sotapanna.

Therefore, after death he was born in Tabatingsa Debalok. Hundreds of Deb daughters looked after her. She felt divine happiness. She roamed in happily around. How a noble the results of good deed is!



Tabatingsa Heaven

Listen one more story.

There was a rich man in Rajagriha. He had no wants. Yet he used to do deer hunting. One of his religious friend used to give him advice. He used to tell him to abstain from killing living being. Do virtuous deed is, otherwise you will be in trouble. He did not care the advice of his friend.

The Pious friend went to a monk. He requested him to give advice to the hunter. One day in the morning the monk appeared at the home of the for alms. The hunter gave appropriate seat to the monk. The monk gave advice about the bad effects of killing life. In this way the monk went three times to his home. Yet he was not refrain from hunting.

Later on, the hunter became ill. He could not be saved in spite of efforts by all (wife & son). He died in crying in fear. He was cremated in the cremation

Sub-Division of Karma

ground. But every day someone used to cry near the home. The wife of the hunter asked Buddha about the reasons of crying. Buddha said in reply that your husband killed living beings. Killed many deers. He has gone to hell. He is unable to tolerate the sufferings of hell. That is why he is crying in this way. The wife arranged a Sanghadan in memory of the deceased husband. They got relief from the trouble.



Fire of hell

Look, how dangerous the bad effects of misdeeds ! You will always be engaged in good deeds. Avoid misdeeds. Give gift. Practise Sila. Kindness to living beings, helpful to others etc are good deeds. Thus, everybody is benefitted. One can live in peace also.

Exercise

A. Put the tick (✓) mark for the right answer.

1. What is meant by good deed ?

- | | |
|------------------|-----------------|
| a. Akushal Karma | b. Kushal Karma |
| c. Daily work | d. Misdeed |

2. If one does harm to other, he becomes

- | | |
|-------------|------------|
| a. Blind | b. Disable |
| c. Ignorant | d. Dumb |

3. Men are subordinates to whom ?

- | | |
|-------------|--------------|
| a. Work | b. Nature |
| c. Wife-son | d. Relatives |

4. What kind of can be achieved happiness death if gift is given?

- | | |
|-----------|---------------|
| a. Wise | b. Meditation |
| c. Debtor | d. Rich |

5. Where was the hunter born after death?

- | | |
|----------------|------------------|
| a. Heaven | b. Hell |
| c. Men's world | d. Deity's world |

B. Fill in the blanks.

1. Everybody —— good work.
2. As you sow, so you —— .
3. Bad deeds are known as —— Karma .
4. There was a —— man in Rajagriha.
5. Kindness to living being, —— are also good deeds.

Sub-Division of Karma

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|------------------------------------|
| 1. Speaking ill of others | 1. arranged Sanghadan. |
| 2. Some body dies | 2. one takes birth in high family. |
| 3. In honour of the deceased husband the wife | 3. Pollutes one's life |
| 4. Due to showing respect to elders | 4. he could not be saved. |
| 5. In spite of efforts by all (wife-son) | 5. in early life. |
| | 6. fruits are what a noble. |

D. Give short answers.

1. What do you mean by Karma ?
2. What is meant by Kushal Karma ? Write the name of some Kushal Karma.
3. To whom did religious friend go?
4. What is the reason of difference in men?
5. Where did Shilabati was born after death ?

E. Give answers to the questions below.

1. Show the difference between Kushal and Akusal Karma .
2. Give some examples of different types of human .
3. Write the story of Shilabati's good works.
4. Write about the result of the hunter's Akushal Karma .
5. Write an essay in brief about Karma .

Chapter Eight

Buddha and Bodhisattva

Buddha and Bodhisattva are very familiar names. As soon as these two names are heard courtesy and respect is aroused in mind. Now you will know about Buddha and Bodhisattva.

There was a city named Dipabati. There lived a saint named Sumedha in that city. The saint Sumedha desired to become Buddha. He bows to Dipankar Buddha. He prayed blessings from him to become Buddha. Dipankar Buddha blessed him to become Buddha. From that day, the saint Sumedha determined to be Buddha. Since then he was born 550 times in different races. Those births are known as Bodhisattva.

'Bodhi' means knowledge. The word 'Bodhi' originates from the word senses. He who possesses knowledge after the world, he is the Buddha. The word 'Buddha' means knowledge. The knowledge originating from Buddha's mind is not worldly, but after the world. The knowledge may be termed as wisdom. For this reason, those who have wisdom in the world are not Buddhas. To be Buddha in the world, one must fulfill ten Paramis. If these Paramis are not fulfilled, one cannot become Buddha.

There are three kinds of Buddha mentioned in the Tripitak. For example :

1. Samyak Sambuddha 2. Paccheka Buddha 3. Srabak Buddha.

Now introduction about three kinds of Buddhas will be given.

Samyak Sambuddha

To be Samyak Sambuddha , ten Paramis are to be fulfilled. By destroying all kinds of desires in the last birth, one become Samyak Sambuddha. The appearance of Buddha in the world is very rare. Two Buddhas at a time do not appear in the world. Till now twenty eight Buddhas including Gautam Buddha have been appeared.

Buddha and Bodhisattva

Paccheka Buddha

Paccheka Buddha becomes Arahant by dint of own meditation. Later, becomes Buddha. They cease path of birth. Obtain Nirvana (Salvation). But their knowledge remains limited within them. The results of their meditation are not preached to the mankind.

Srabak Buddha

There are many disciples and co-disciples of Sammyak Sambuddha. These disciples used to follow many advices. Many of them obtain Arahathood by leading honest life. The Arahats also obtain Nirvana (Salvation). They are known as Srabak Buddha.

Those who wish to become Buddha, they must fulfill ten Paramis. Ten Paramies are : dan, sila, naiskramya, khanti, birjja, satya, adhisthan, maitry, upekkha and progga. These ten kinds of Paramis, Subparami and Paramartha Paramis are divided into thirty.

It is not easy to fulfill these Paramis. The meditation of many births are essential to fulfill these Paramis. That is why, they are to born into many living beings. To-date many Buddhas were born in the world. In future, appearance of Arya Maitreya Buddha will happen.

The word- Parami, means completeness. The hard meditation is necessary to become Buddha. It is not possible to be Buddha without fulfilling Parami. For these reason, the appearance of Buddha in the world is rare.

There are differences between Buddha and Bodhisattvas.

These are as follows:

| Buddha | Bodhisattva |
|---|--|
| 1. Fulfillment of ten Paramis are necessary to become Buddha. | 1. It is not essential to fulfill ten Paramis to become Bodhisattva. |
| 2. By ceasing desire Buddha obtained Nirvana. | 2. Bodhisattvas cannot obtain Nirvana until the ceasation of desire. |

| Buddha | Bodhisattva |
|--|---|
| 3. Buddhas are aware of about the present, past and future. | 3. The Bodhisattvas are not aware of about the present, past and future. |
| 4. The Buddhas know every thing. | 4. Bodhisattvas do not know about every thing. |
| 5. The Buddhas can predict the worldly life and after life of living beings. | 5. The Bodhisattvas can not predict about the worldly life and after life of living beings. |
| 6. Buddha's mind is not restless. | 6. Bodhisattvas mind is restless. |
| 7. Buddhas are free saint | 7. Bodhisattvas are not free saint. |
| 8. Buddha's knowledge is boundless as sky. | 8. Bodhisattva's knowledge is limited. |

Gautam Siddhartha fulfilled Paramis to become Buddha. As Bodhisattva he was born in different races. In every birth he contributed a lot. Here the two incidents of Bodhisattva's life will be told.

Once Bodhisattva was born as monkey. The monkey lived on the bank of the river. There was an island in the middle of the river. There was a mango tree in that island. There was a stone in the middle of the island and bank of the river. The



Monkey on the bank of the river and the crocodile in the river

Buddha and Bodhisattva

monkey used to jump into the stone. By another jump the monkey used to go to the island and ate mangoes. The monkey used to return on the bank of the river before evening. On return he would see the stone at first.

There were crocodiles in that river. A crocodile saw the monkey. He was greedy to eat the heart of the monkey. The crocodile slept on the stone. The monkey saw the crocodile before coming on the bank. Then the monkey said to the crocodile, "Brother crocodile, why are you lying down on the stone?" The crocodile said, "Brother monkey, I am lying down to eat your heart."

The monkey said, "Brother crocodile open your mouth, I will fall into your mouth. Then you will eat my heart." The crocodile opened the mouth. Two eyes of crocodile were closed. With this opportunity the monkey jumped quickly on the head of the crocodile. By another jump reached on the bank of the river. By this way the monkey was free from danger by his intelligence. The monkey saved his life.



Blind old vulture-female vulture & vulture like Bodhisattva

Bodhisattva once was born in vulture race. He lived in a high tree of a mountain with old parents. The vulture used to feed blind parents by collecting dead meat every day.

But one day the vulture was caught in a trap of a hunter. The hunter caught the vulture then he asked the vulture, "Why are you crying?" Then the vulture said "Brother hunter! I am not crying for my life. I am crying for my blind old parents. If I am dead, how will my old parents will live?" The hunter was kind to the vulture by seeing his respect of this kind to his parents. The hunter freed the vulture. The vulture went back to old blind parents with joy. Looking after parents is a great virtue in the world.

The life of Bodhisattva is spotless, sinless and pure. The Bodhisattvas are in fact owner of holy mind. To do welfare of living beings is the prime goal of their life. Moitree (friendship), Karuna (kindness), Mudita (compassion) and Upekkha (equanimity) are special qualities of Bodhisattvas. He binds everybody in friendship in. Love to all leaving is the characteristic of his life.

Bodhisattvas fulfill Paramis by meditation. Then by becoming Buddha, extinguishing desire, obtain Nirbana (Salvation). Doing welfare of others is the principal motto of Bodhisattvas life. Sacrifice, peace and patience are the principal virtue of their meditation. That is why, it is everybody's duty to be respectful to the ideals of Bodhisattvas.



The hunter freeing the vulture a like Bodhisattva

Exercise

A. Put tick (✓) mark for the right answer.

1. Which two names are very familiar ?

- | | |
|---------------------------|-----------------------------|
| a. Buddha and Bodhisattva | b. Thera and Srabak Sangha |
| c. Bodhisattva and Sramon | d. Bhikkhu Sangha and Grihi |

2. Who prayed for the blessing to Dipankar Buddha ?

- | | |
|---------------------|-------------------|
| a. Arar kalam | b. Sumedha Tapash |
| c. Saint Gayakasyap | d. Sariputra |

3. Which knowledge is helpful to be Buddha ?

- | | |
|----------------------|--------------------------|
| a. Buddha knowledge | b. Parami knowledge |
| c. Rhiddhi knowledge | d. Theoretical knowledge |

4. How many paramis are to fulfill to be Buddha ?

- | | |
|---------|-----------|
| a. Five | b. Seven |
| c. Ten | d. Twelve |

5. How many Buddhas appeared in the world ?

- | | |
|----------------|-----------------|
| a. Twenty five | b. Twenty eight |
| c. Thirty | d. Thirty two |

B. Fill in the blanks.

1. Buddha and Bodhisattva are very _____ names.
2. Dipankar Buddha blessed him to be _____ .
3. The appearance of Buddha in the world is very _____ .
4. The word 'Parami' means _____ .
5. In future, appearance of _____ Buddha will happen.

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|--|
| <ol style="list-style-type: none"> 1. There was a city 2. The word 'Buddha' 3. To be Samyak Sambuddha 4. Ten Paramis are to fulfill 5. The monkey of the river | <ol style="list-style-type: none"> 1. the buddha's obtain Nirban. 2. lived on the bank. 3. means wise. 4. named Dipaboli 5. by extinguishing desire 6. main motto of life. |

D. Give short answers.

1. Who was Sumedha Saint ?
2. How many paramis are to be fulfilled to be Buddha?
3. How many kinds of Buddha are known in Tripitak ?
4. What did the monkey tell to the crocodile?
5. Whose service did the vulture do ?

E. Give answer to the questions below.

1. What did Sumedha saint do to be Buddha ?
2. Describe what is necessary to be Buddha .
3. Mention the difference between Buddha and Bodhisattva.
4. How was the monkey saved from the crocodile ? Discuss.
5. What did the Vulture say when it was trapped by the hunter?

Chapter Nine

Jatak

The word 'Jatak' means who is born. Previous birth stories of Gautam Buddha is known as Jatak. Jatak is the stories of the teachings of Buddha. At the time of religious discourses Gautam Buddha narrated those episodes to his disciples and audiences. All the sayings of Jatak are instructive. The main purpose of Jatak is to narrate the good effects of good deeds and bad effects of bad deeds of Bodhisattva's previous births. That is why, Jatak stories are very important. The stories of Jataks are beautiful as well as very sweet hearing. It is very necessary to read those stories. The advice of Jatak teaches us compassion, kindness, affections, tolerance, good behavior and dutifullness. By reading Jatak the power of knowing good and bad awakens in the mind of children. By this sweetness and religious knowledge arise. Moreover, in order to build up moral life Jataks are very helpful. So utility of reading Jatak is boundless.

Gautam Buddha was born 550 times in his Bodhisattva life. Five hundred and fifty stories have been narrated with these birth stories in the Jatak literature. There are three parts in every Jatak –

1. Pratutpanna Bastu or Present tense
2. Atita Bastu or Main subject-matter
3. Samabadhan or Solution

In this chapter you will read some Jatak stories. You will learn the subject matter of Jataks. Tell Jatak stories to others .You will learn from the advice of Jatak. Follow these advices in your daily life. Through Jatak literature many advices and moral teachings have been given. By the reading of the lessons of, Baberu Jatak, Singhacharma Jatak and Sungsumara Jatak , the lesson of this chapter, we will learn the following

lessons :

1. Wise men are honoured everywhere.
2. The result of cheating is not good.
3. Face the danger with patience and intelligence.

Bareru Jatak

Long long years ago. There was a king named Brahamadutta in Varanasi. At that time Bodhisattva was born in the family of peacock. The body and the feather of the peacock was of golden colour. The peacock lived in a nearby deep forest.

The Bareru Kingdom was situated near Varanasi. Once some merchants of Baranasi started for Bareru Kingdom with the hope of trade. They were crossing the sea with a boat. In the boat there was a direction determining crow. For which there was no fear of losing direction in a deep sea.



The peacock on the mast of the boat

Jatak

The merchants reached the Baberu Kingdom. It was interesting that there was no bird at that time in Baberu Kingdom. Seeing the crow the people of Baberu Kingdom wished to buy it from the merchants. The merchants sold the crow at twenty one kahan (Taka).

The people of Baberu Kingdom did not see any bird during these days. They were happy to buy the crow. They put the crow into a cage made of gold. They would offer fish, meat, sweet and fruits etc. Everyday to the crow for eating. In this way the crow used to get their care. The crow was very happy.

The merchants again came to Baberu Kingdom on another time. This time they decorated the boat and kept a nice peacock seated on the mast.



The peacock is displaying dance and the crow is eating dirt and refuse

The peacock used to dance at clapping by expanding plumage or tail and used to sing melodious song. The people of Baberu were impressed by seeing the beauty and quality of the peacock . After bargaining they bought the peacock by one thousand taka (Kahan).

After buying the beautiful peacock the inhabitants of Baberu became very happy. Group by group all came to see the peacock. On the other side the care of the crow diminished. Nobody comes to see the crow and even does not give food. The crow as his natural behavior used to sound Ka Ka. Sat on the dustbin by flying. He was living anyhow by eating food from the dustbin.

Before the advent of Buddha ordinary saints were honoured. But after the sweet teachings of Buddha the saint's profit diminished. These mendicants are compared with the crows.

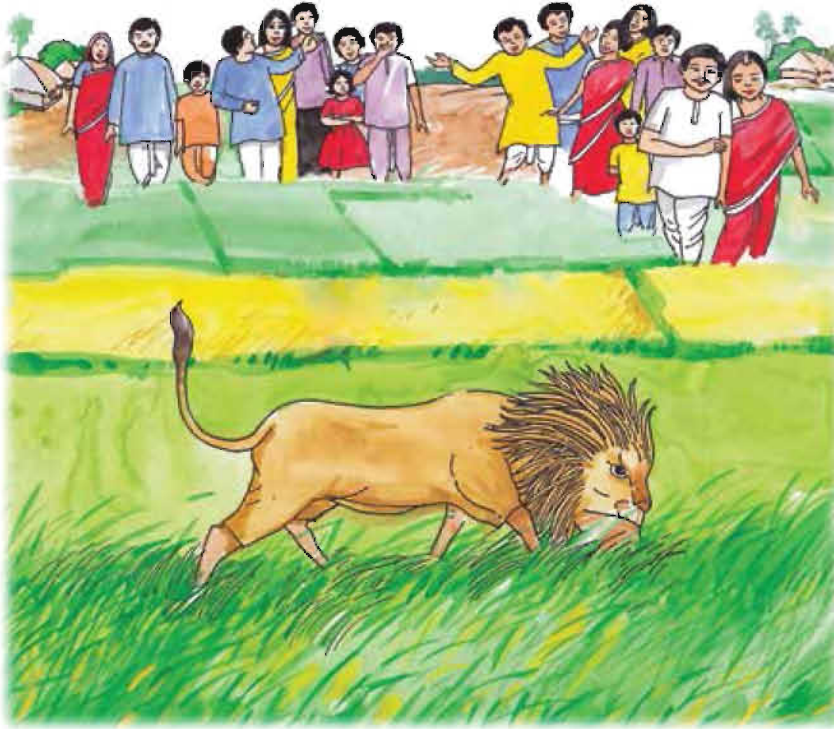
Moral: Wise man are honoured everywhere.

Singhacharma Jatak

In the past Brahmadattva was the king of Baranasi. At that time Bodhisattva was born in a farmer's family and lived on farming. A merchant had an ass there. He used to go out for trade by putting the saleable goods on the back of the ass.

Once the merchant got a lion's skin. The merchant had a bad idea in his mind. He thought it is good for me."I will put on the skin of the lion to the ass and drag the ass to the farmer's crop field." The farmers would think the ass as a lion. They will not come close to it due to fear. The ass could eat in full stomach. He would not have to think about the food of the ass.

As he thought, so he did. He often dragged the ass to the crop field when it was hungry. The ass used to eat the crop. The merchant used to watch the scene from far away and had fun to see that. On the other hand, the farmers sorrow had no limit. They were losing the crops. They could not come close in fear of the lion.



In the crop field the ass indiguisse wearing lion's skin and the villagers

One day the merchant came to the village. He selected a place for his food and rest. He took his ass to the farmers crop field. The ass also was eating crops happily. Farmers thought the ass as a lion. At first, they did not proceed to the field and informed the villagers. They were assembled in a place a little far from the field.

They all made a plan and began to beat drums. They also started shouting.

The ass after hearing loud shouting became restless out of fear. He was roaming here and there. Out of fear the ass was shouting in his own voice. Everyody became astonished hearing the voice of the ass.

Bodhisattva was the inhabitant of that village. He could realise by hearing the sound that it was not the voice of a lion but of an ass.

Do you know what they did after that? The villagers rushed to the field with sticks. Began to beat the ass. Having beaten, the condition of the ass was about to die. They pull out the skin of the lion from the ass and left it alone and disappeared from the field. Seeing the condition of the ass, the merchant became very sorry. He said, "The ass by making sound embraced his own ruin. Otherwise, he could eat crops for whole life."



The ass is being driven away from the paddy field by beating drum

After the comment of the merchant the ass expired. The merchant went home with grief.

What do you understand by reading the Jatak?

Cheating is not good. The merchant lost his ass due to cheating . He himself was responsible for his ruin. Do not cheat anybody. Do not take the shelter of lie or falsehood. Do not harm others.

Moral: The result of cheating does not bring good result.

Sungsumara Jatak

Long long years ago. In ancient time during the reign of king Brahmattva of Varanasi. Bodhisattva was born in a monkey family of Himabanta province. With great figure he had the strength like of an elephant. He was lucky and at the same time powerful. He was living in

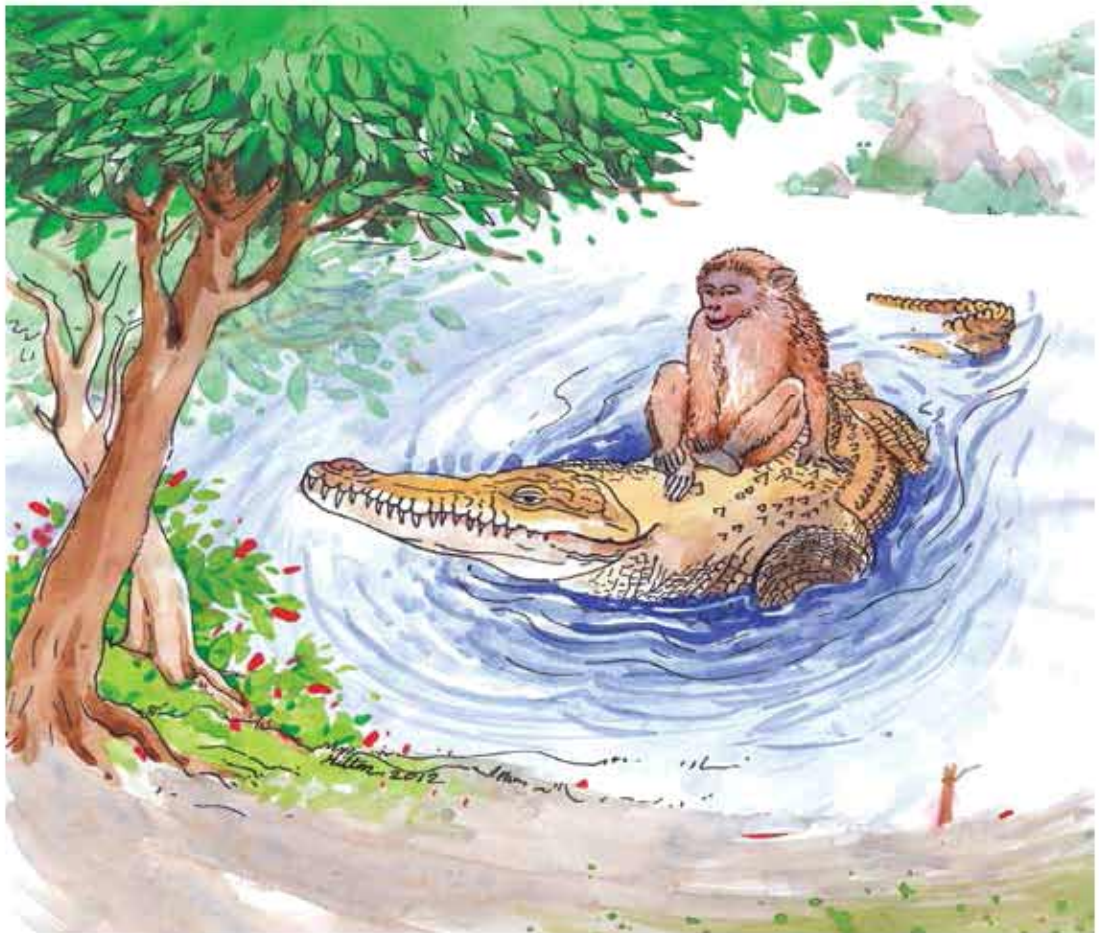
Jatak

a forest on the turning point of the river Ganges. At that time there was a crocodile in the river Ganges. By seeing the strong body of the monkey the wife of the crocodile wished to eat the heart of the monkey.

The wife of the crocodile said to him that I have the wish to eat the heart of the monkey king. You arrange for it. The crocodile said "How it is possible? I live in water. He lives on the land. How can I catch him?"

Catch him in any way. I will die if I do not get the heart of the monkey.

Crocodile replied, yes, "There is a way. I shall bring it to you." The crocodile then went on the bank of the Ganges to Bodhisattva, the king of the monkey. After reaching the crocodile said, "Oh monkey king you are

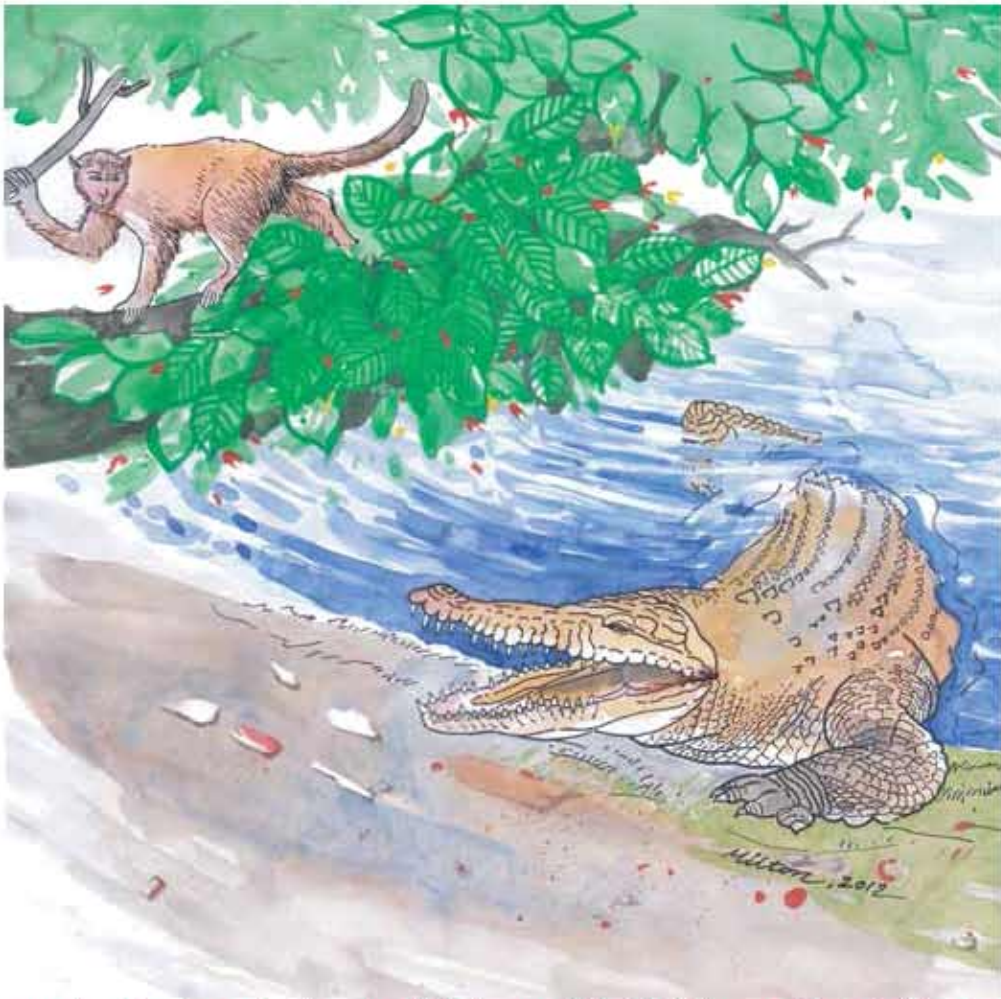


The monkey king is on the back of the crocodile in the river

spoiling your life eating only the fruit of the bank of this river. On the other bank of the river there are plenty of many sweet fruits like mango and fig. Are you not willing to eat those fruits by going to the other bank?"

Bodhisattva replied, "Ganges is a very big river. It's water is unlimited. How can I cross the river?" The crocodile replied, "If you wish there is a way. I can take you there on my back." Bodhisattva believed the assurance of crocodile and replied, "well! let us go."

Crocodile said, "Please sit on my back."



The monkey king is on the branch of the tree and the foolish crocodile is in the river

Jatak

Bodhisattva sat on the back of the crocodile. But going a far the crocodile was slowly sinking in the water.

Bodhisattva said, "Friend, why are you sinking me? What kind of behaviour is it?"

Crocodile replied, "You thought that I was taking you there with a love towards you and for your benefit. But this is not that, my wife has a desire to eat your heart. I am arranging for that." Bodhisattva replied, "rapidly. You did well by expressing the idea clearly. Our heart remains in the branch of the tree. Otherwise, while jumping from one tree to another tree the heart would be divided into pieces." Saying this Bodhisattva showed the fruits of fig on the bank of the river and said, please look my heart swinging in the fig tree.

Then the crocodile said, "See monkey king, if you give your heart then I will not kill you."

Bodhisattva said, "Take me there. I shall give you my heart which is swinging in the tree." Crocodile then took him near the tree. Bodhisattva in one jump sat on the branch of the tree.

Then Bodhisattva said, "Oh! foolish crocodile, you believed that the heart of the living beings remain on the branch of the tree. You are totally a foolish. I made you fool. Could you understand? In comparison to your huge body your intelligence is very meagre."

Saying this he uttered the following verses :

1. There is a fruit garden on the other bank of the river.
No need of mangoes, black berries and jackfruits.

The fruit like fig is good for me.

Eating fruit like this let me pass my life in this bank.

2. Your body is very large but intelligence is very meagre.
Oh! Crocodile you are cheated. Oh! devoid of sense now you go wherever you like.

Thus, a man gets repentance after loosing one thousand taka, so also the condition of the crocodile turns like this with a grief in mind he returned back.

Moral: Patience and intelligence can face danger.

Exercise

A. Put tick (✓) mark to the right answer.

1. Jatak is the Previous birth stories of whom ?

- a. Brahmadvatva
- b. Ananda
- c. Buddha
- d. Sudhdodana

2. How many parts are there in a Jatak?

- a. Five
- b. Four
- c. Three
- d. Two

3. Who was the king of Varanasi ?

- a. Bodhisattva
- b. Ashok
- c. Buddha
- d. Brahmadvatva

4. In which family Bodhisattva was born in Singhacharma Jatak ?

- a. Farmer
- b. Brahmin
- c. Merchant
- d. Peacock

5. In Sungsumara Jatak who was born in monkey family ?

- a. Buddha
- b. Bodhisattva
- c. Brahmin
- d. Merchant

6. To whom the skin of the lion was put on by the merchant ?

- a. Cow
- b. Monkey
- c. Dear
- d. Ass

Jatak

B. Fill in the blanks.

1. The story of every Jatak is very _____ .
2. Jatak stories are _____ and sweet to hear .
3. Wise men are _____ everywhere .
4. On the other bank of the river there are _____ .
5. Put the crow on gold made _____ .
6. The ass after making sound embraced his own _____ .

C. Match the left part of the sentence with the right one.

| Left | Right |
|---|---|
| 1. Jatak is | 1. does not bring good. |
| 2. The people of Baberu seeing the crow | 2. crop field. . |
| 3. The result of cheating | 3. the stories of the teaching of Buddha. |
| 4. Took ass to the farmers | 4. on the bank of a river |
| 5. Then the crocodile went to Bodhisattva | 5. wished to by. |
| | 6. intelligence is very meagre. |

D. Give short answers.

1. What is the meaning of Jatak ?
2. How many part there in a Jatak and what are those ?
3. How many stories are there in a Jatak ?
4. What kinds of birds did the people of Baberu buy from the merchant ?
5. What lessons can be learnt by reading the Jatak stories ?

E. Give answers to the questions below.

1. Describe the utility of reading Jatak .
2. How did the ass with lion's skin die ?
3. How the monkey saved himself even by sitting on the back of the crocodile in Shungshumara Jatak?
4. Write the subject matter of Shinghacharma Jatak .
5. Write the substance of Baberu Jatak.

Chapter Ten

Purnima and Religious Ceremonies

Religious ceremonies are important parts of religion. In every religion there are religious ceremonies. Buddhists also have various religious ceremonies and festivals. These religious ceremonies are observed in some special Full Moon Day (Purnima). These religious ceremonies are related with the various events of Buddha's life.

Religious ceremonies are observed in different purnimas (Full Moon Day). That is why, there is a close relationship with the religious ceremonies and the full moon days. Religious ceremonies are also held on Astami (eighth day of moon) and Amabasya (Dark Night) .

Religious ceremonies are observed in order to remember the ideals of Buddha. That is why, the importance of religious festivals are many. So the importance of full moon days are also many. So the full moon days are observed with religious fervour and solemnity.

You will attend and participate in the religious ceremonies. Attending the religious ceremony and their participation are virtuous deeds. Thus mind becomes happy. Sense of amity arises.

The names of some religious ceremonies of the Buddhists such as: Buddha Purnima, Ashari Purnima, Prabarana Purnima, Maghi Purnima, Falguni Purnima etc, are mentioned.

Here a brief description of four important religious ceremonies is given:

Buddha Purnima

Budha purnima is the main and the greatest purnima of the Buddhists. The another name of Buddha purnima is Boishakhi purnima. Siddhartha was born in this purnima. In the same purnima he attained Buddhahood. His Mahaparinirbana (Passing away) also took place in the same purnima. It is so wonderful that three major events of Buddha's life happened in the same purnima (Full Moon Day). So, it is the main religious ceremony of the Buddhists.

On this day the Buddhists participate in different festivals from morning to evening. Everybody wears new cloths.

In the morning Buddha Puja is offered. Sanghadana is offered to the Buddhists monks with different articles. Lay devotees observe Pancasila and Astasila. Religious meeting is held in the afternoon. Here the life and teachings of Buddha are discussed.

In the evening mass prayer is held. Candle are lit. Buddha Kirtan or religious songs are arranged at night. The day is a public holyday. So schools, colleges, offices and courts are closed.

Ashari Purnima

In Ashari purnima Siddhartha was born in his mother's womb. He left home in this Ashari purnima. He gave first sermon in the same purnima in Saranath. The Buddhists monks take Barshabas (Lent) in this purnima. They engage themselves in deep meditation for three months.

Lay disciples observe Astasil and Upasatha. Upasatha is a Purnamoy Brata (Virtuous Vow) in Buddhism. It's meaning is Upabas (Fasting). After accepting Upasatha nothing can be taken except drinks since 12pm to till the sunrise of the next morning.

In this day Buddha showed Rhiddhi . 'Rhiddhi' means supernatural power. He went to Tabatingsa heaven in this full moon day. There he

preached religious sermons to his mother. That is why, Ashari purnima is very sacred for all Buddhists.

Prabarana Purnima

This is the second largest religious Tithi (Lunar Day) of the Buddhists. In this day the monks break their three month's Barshabas (Rainy Season Vow).

The another name of Aswini purnima is Prabarana purnima. On this day everybody young and old go to Vihara. They wear new cloths. Buddha puja is offered. They get pleasure to go to vihara with different fruits and flowers. Forget the difference between friends and foe.



Fire flames are being flown by all children and adults during Prabarana purnima

On that day all take Pancasila and Astasila. Exchange greetings and goodwill to all.

On this day viharas and villages are decorated with different colours. In the evening mass prayer is held. Lit candle.

Fair takes place around the vihara. In the court yard of the vihara ballons with fire flames are flown into the sky. Witnessing those things mind becomes delightful. Many virtues are achieved.

Maghi Purnima

This is a pious Tithi (Lunar Month). This full moon day (Purnima) is pleasant as well as sorrowful. Buddha in this day declared his Mahaparinirbana (great demise) day.

At that time Buddha was residing at Chapala Chaitya of Vaisali. He said to Ananda, his earnest disciple that, 'Oh! Ananda my life will be an end. I shall obtain Parinirbana (Death). Take all preparations.'

Buddha gave his last advice to the Bhikkhu Sangha and said, "Obtain knowledge by yourself. Attain self strength. Advance to the path of emancipation.

Don't think that I am not in the world. My religious sermons will show you path. Keep yourself purified only. Always preach the welfare religion."

On this day Buddhists go to vihara without pomp and grandeur. They think for impermanency. Remember Buddha with deep respect.

In Maghi Purnima fairs and festivals are held in different viharas and places, such as



Bikkhu sangha is listening to Buddha's last sermon (message)

Thegarpuni in Patiya, Ramkot in Ramu, Sasan Vihara in Binajuri (Raozan) festivals are held on the occasion of fair. Many people assembled .

You will realise the importance of these purnimas (Full Moon Day).

Participate in every religious ceremonies and purnimas . On this day observe Upasatha. Offer Puja and donation. Join in the religious meeting. Listen to the religion with deep concentration.

In purnima and religious ceremonies relatives and friends meet with one another. Get opportunity to be associated. Exchange of welfare and good wishes with others occur. In this way mind becomes widened and beautiful. Hatred and enmity wipe out. Amity and love awakened towards all. Congenial environment prevails. Virtue is achieved.

Exercise

A. Put tick (✓) mark for the correct answers.

1. When the religious ceremonies are observed ?

- | | |
|------------------|-------------------|
| a. In ceremonies | b. In purnima |
| c. In birthday | d. In working day |

2. Which Purnima is known as Buddha Purnima ?

- | | |
|----------------------|-------------------|
| a. Baishakhi Purnima | b. Kartik Purnima |
| c. Prabarana Purnima | d. Ashari Purnima |

3. When the Barsabash of the monks starts ?

- | | |
|-------------------|--------------------|
| a. Maghi purnima | b. Jaistya purnima |
| c. Aswini purnima | d. Ashari purnima |

4. Upasatha is a -

- | | |
|---------------------|--------------------|
| a. Sraddhamoy Brata | b. Karmamoy Brata |
| c. Punyamoy Brata | d. Dharmamoy Brata |

5. In which Purnima Buddha left home ?

- a. Bhadra purnima
- b. Prabarana purnima
- c. Ashari purnima
- d. Paush purnima

B. Fill in the blanks.

1. In Astami and Amabasya ——— ceremonies are held.
2. Buddha Purnima is the main and ——— Purnima.
3. Then he was residing at ——— of Vaisali.
4. In Maghi Purnima at different Viharas and places ——— are held.
5. Listen to the ——— with deep concentration.

C. Match left part of the sentence with the right one.

| Left | Right |
|--|-------------------------------------|
| 1. In every religion | 1. remember Buddha. |
| 2. Three main events of the life of Buddha | 2. went to Tabatingsha heaven. |
| 3. In the evening | 3. there are religious ceremonies. |
| 4. With deep respect | 4. mass prayer is held. |
| 5. He in Ashari Purnima | 5. happned in a same Purnima Tithi. |
| | 6. environment becomes beautiful. |

D. Give short answers.

1. What is meant by religious ceremony ?
2. When Ballons are flown ?
3. What is the meaning of the word 'Upasath' ?
4. In Maghi purnima what Budddha said to his earnest disciple Ananda ?
5. In Ashari purnima what do the monks do ?

E. Give answers of the questions below:

1. What is the purpose of religious ceremonies ?
2. Why Buddha Purnima is important for the Buddhists ?
3. Give description of Prabarana festival.
4. Write the names of some religious ceremonies and describe any one.
5. Explain the significance of Maghi Purnima.

Chapter Eleven

Holy Places of Pilgrimage

Place of Pilgrimage is a holy place . These places are respected as holy places of Pilgrimage. Many great men were born in the world. They have preached their own religion. They left many memories of their works in many places. These places are the most holy centers of Pilgrimage for the virtuous people. These holy places may be divided into two, e.g. Pilgrimage and Mahatirtha.

Pilgrimage

Holy places containing the different events of Buddha's life are known as the places of Buddhists Pilgrimage, i.e Buddha Gaya, Lumbini, Vaishali, Taxila, Rajgriha, Saranath, Kapilabastu, Srabasti and Nalanda etc. Buddha and his disciples preached religion in different places. Viharas, chaityas and stupas have been erected in those places . These places are known as places of Pilgrimage.

Great places of Pilgrimage

Most important and memorable holy places of the Gautam Buddha's life are known as great holy places of Pilgrimage. Four events are very important. These are birth, enlightenment, sermon and Mahaparinirvana (great demise). The places where these events happened are the centers of holy places. In Buddhism, four places such as Lumbini, Budhagaya, Saranath and Kusinagar are called as the great places for Pilgrimage.

After grown up if you get opportunity, will visit those places of Pilgrimage with your parents and relatives. It is the duty of everybody to see the places of Pilgrimage. Visiting the holy places of Pilgrimage is the holy and pious activities for all. Some historical places of Buddhist Pilgrimage are Nalanda, Mahasthangarh, Mainamati, Taxila, Paharpur, Ramkot, Mahamuni and Chakrashala etc.

Holy Places of Pilgrimage

Now you will be able to know a brief description of Buddhist sacred places of Pilgrimage.

Lumbini

Lumbini is the birth place of prince Siddhartha. That's why, Lumbini is a very holy place for the Buddhists. Lumbini is situated at Rummindei of Paria village in Nepal. Siddhartha was born in the Lumbini garden while the queen Mahamaya was going to her father's home in Devdaha city from Kapilabastu. After many years the great king, Asoka came to visit this holy place of Pilgrimage. Here he built a tomb. It is known as the Asoka tomb. The birth story of Siddhartha and various events have been written in the tomb. Lumbini or Rummindei Vihara is situated in the eastern side of the Asoka tomb. There is a small Chaitya and a Bodhi tree here.



Lumbini chaitya and the Ashoka tomb

Presently, Thailand and other Buddhist countries have erected chaityas and viharas in Lumbini. These are very charming to look. Many Pilgrims from home and abroad come to visit this great holy place of Pilgrimage every year.

Bodhgaya

Bodhgaya is one of the four great holy places of Pilgrimage of the



Bodhgaya

Buddhists. It is situated in the province of Vihara in India. It's ancient name is Urubillwa village. It is situated on the bank of the river Falgu near Gaya. Siddhartha Gautam attained the Buddhahood under the Bodhi tree in Bodhgaya on the Boishakhi Purnima. There is a seat on the grove of the Bodhi tree. The seat is known as

Holy Places of Pilgrimage

Bajrasan . The king Asoka earmarked the (Bajrasan) seat of Buddha's enlightenment. Bodhgaya Mahabodhi vihara is besides the Bodhi tree . The vihara faces to the east. There are four small viharas in the four corners. Many statues of Buddha big and small are inside the vihara. There are wonderful artistry (decoration with art) work inside and outside the body of the vihara.

In Bodhgaya there are seven beautiful places. These are Bodhipalanka, Animesh Chaitya, Chankraman Chaitya, Ratnaghara Chaitya, Ajapal Negrodha Brikkha, Muchalinda Brikkhamul and Rajayatana Brikkha. That is why Buddhagaya is a very holy place for the Buddhists.

Saranath

Saranath is situated on the bank of the river Baruna near Varanasi in Uttar Pradesh of India. The ancient name of Saranath is Ishipatan. Siddhartha Gautam first preached his religion here after attaining Buddhahood. That day was Ashari purnima. Buddha for the first time preached 'Dharmacakra Prabartan Sutra' to his five disciples in Saranath .

The five disciples are Konddanya, Bappa, Bhaddiya, Mahanam and Aswajit. In Saranath Buddha gave Pabbajya (Ordination) to Jasa, the banker's son of Varanasi and also his fifty four friends.



Buddha's first sermon to five disciples is Saranath

The famous Mulagandhakuti Vihara, Asoka tomb and walking place of Buddha etc. In Mulagandhakuti Vihara there is Buddha's relics. Here there is a Mrigadaba garden. In this garden deers can wonder without fear. The King Asoka has marked this place as the place of Buddha's first sermon. Here he erected a very big tomb. In Saranath there are dormitories and Government rest houses for the pilgrims.

Kushinagar

Kushinagar is a holy great place of Pilgrimage of the Buddhists. It is situated at Gorakhpur of Uttar Pradesh in India. The present name of Kushinagar is Koshi. Kushinara or Kushinagar is situated on the west bank of the river Hiranyabati. Then it was the capital of Malla kingdom.



Buddha in the death bed under the shal tree in Kushinagar

Near to Kushinagar at Pava there was a rich man named Chunda. He built a vihara in his own mango garden and gave it to the Buddha. Buddha

Holy Places of Pilgrimage

before the day of his Parinirvana took his last meal at the invitation of Chunda. Buddha attained Parinirvana (emancipation) in lying condition under the Jamaka Shal tree of Mallas of Kushinara on the full moon day of Boishakhi Purnima. Subhadra was his last disciple.

During Buddha's life time Kushinagar was an ordinary village. At present there are Mahaparinirvana memorial stupa, vihar and Dharmashala (the religious asylum).The twenty two hand long lying Buddha image. Is found here, Chinese traveller Fa Hien visited Kushinagar.

Purpose of Visiting Holy Places of Pilgrimage

Visiting place of Pilgrimage is a pious deed. Pious men and women in different times of the year go to visit the places of Pilgrimage. The purpose of Pilgrimage is to see the memorable places of Buddha's eventful life and to acquire virtue. In this way attraction and respect towards religion awakened. Proper knowledge can be acquired about Buddha's places of Pilgrimage.

Usefulness of Visiting Holy Places of Pilgrimage

Visitors get many benefits by visiting holy places of Pilgrimage. Visiting places of Pilgrimage is a pious deed. Much knowledge is acquired by it. Opportunity comes to meet with different people. Familiarity happens to be acquired with pious men, wise men and monks. As a result, fellow feeling grows to all men. Self welfare and peace enhances. Supreme happiness can be gained in this world. The merit which is achieved through the visit of holy places of Pilgrimage leads men to heaven after death. Mind filled with joy by visiting religious and historical places of Pilgrimage. Generosity of mind increases. Heritage and religious sense awakened in men. Everybody should visit holy places of Pilgrimage.

Exercise

A. Put Tick (✓) mark to the correct answer.

1. How many Buddhist great places of Pilgrimage are there ?

- a. Two
- b. Four
- c. Three
- d. Five

2. Which place belongs to four great places of Pilgrimage ?

- a. Saranath
- b. Boishali
- c. Nalanda
- d. Rajgriha

3. Where Siddhartha attained Buddhahood ?

- a. Srabasti
- b. Kapilabastu
- c. Bodhgaya
- d. Kushinagar

4. In which place Siddhartha was born ?

- a. Lumbini
- b. Nalanda
- c. Saranath
- d. Kushinagar

5. What is the name of the seat of Bodhimul (under the Bodhi tree) ?

- a. Paddhasana
- b. Mrigasana
- c. Ratnasana
- d. Bajarasana

6. In which full moon day (Purnima) Buddha preached 'Dharmacakra Prabartana Sutra' ?

- a. Ashari Purnima
- b. Boisakhi Purnima
- c. Bhadra Purnima
- d. Maghi Purnima

B. Fill in the blanks.

1. Visiting places of Pilgrimage ——— deed.
2. Bodhgaya situated on the bank of the river ——— .
3. Lumbini or Rummindei Vihara situated ——— of Asoka Pillar.
4. Siddhartha was born in ——— garden.
5. Buddha first preached Dharmacakra Prabartan Sutra to ——— disciples.
6. Present name of Kushinagar is ——— .

C. Match the left part of the sentence with the right one.

| Left | Right |
|--|--|
| 1. Siddhartha was born in 2. In Mulagandhakutir vihara there is Buddha's 3. Buddha first sermon 4. Great king Asoka 5. Chinese traveller Fa Hien | 1. relics. 2. visited Kushinagar. 3. Lumbini garden. 4. in Saranath. 5. came to see the holy place of Pilgrimage. 6. is a pious deed. |

D. Give short answers.

1. What is meant by holy place of Pilgrimage ?
2. Write some names of the holy place of Pilgrimage .
3. How many great holy places of Pilgrimage are there and what are those ?
4. What is the purpose of visiting holy place of Pilgrimage ?
5. Write the names of the five disciples.

E. Give answer to the questions below.

1. What is meant by the great holy places of Pilgrimage? Explain its significance .
2. Explain Bodhgaya the great holy place of Pilgrimage.
3. Give brief description about Lumbini .
4. Write about Saranath.
5. Discuss about the usefulness of visiting holy places of Pilgrimage.

Chapter Twelve

Inter Religion Amity

In every religion amity has been talked about. But in Buddhism, there is a clear instruction to observe it very nicely.

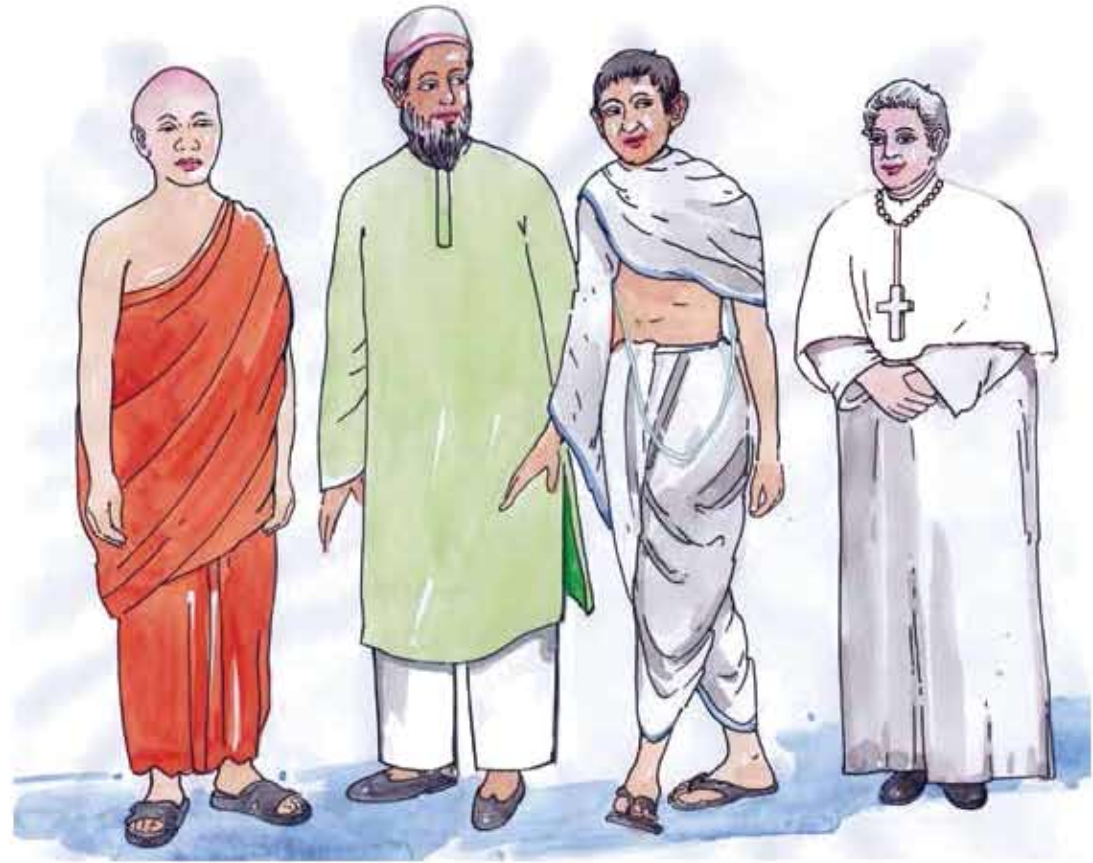
In Buddhism, there is no religious and racial discrimination. There is no discrimination amongst men. There is no difference between religion and caste. Love towards all people is the main principle of religion. This religion deserves the happiness of all living being and lead them for emancipation from sorrows.

You know religion and amity are the two inter-related words. Those who observe religion they maintain amity. That means where there is religion there is amity also. People of four major religions such as Hinduism, Islam, Buddhism and Christianity live in Bangladesh. Every body should have mutual respect and good relationship with one another.

Amity means to live together in a place with the bondage of love. Live cordially with people of all religions and race, and maintaining the good relationship. From this mutual friendship and relationship grows.

In order to live together in a society inter-religious amity is essential. The liberal policy of religion is to live together. So, love and good relationship with other religious community is called inter-religious amity.

Without amity living in a society is not peaceful. Prosperity does not come for the country and the nation. Progress is also not possible. Mutual love and respect make good environment. It also helps to lead a happy, safe and peaceful life.



Four religious personalities and the inter-religious amity

One should not undermine the people of other religion. Do not neglect anybody. Do not underestimate be little any religion. Try to learn to respect all men. Show tolerance to other's opinion. Be non-communal. These are the humanistic qualities.

Do not keep hatred in mind. Friendship towards all means non-violence. Non-violence is the supreme religion. Hatred towards living beings is a great sin. Always keep this moral teaching in mind.

Friendship is essential for inter religion co-operation. 'Maitri' means friendship. It means to know all people in a same feelings whether he is related or non-related. The spirit of friendship ties the amity.

This enhances the spirit of tolerance and sacrifice. Working together inspires strength to work. It increases unity. Friendship grows up among the people of different religions. It grows social amity. Awakens the Non-communal feeling .

Besides this, peace is established in the society. Development and prosperity is established in the society and the country.

From these feelings friendship with the neighbouring country can be established. Good religious and cultural relationship is created.

Exercise

A. Put tick (✓) mark for the correct answers.

1. What is the meaning of living together ?

- a. Amity
- b. Unity
- c. Friendship
- d. Maitri

2. What is essential to live together in a society ?

- a. Unity
- b. Joint family
- c. Religious amity
- d. Co-existence

3. How would you behave with the people of other religions ?

- a. By paying respect
- b. By undermining
- c. By neglecting
- d. Undermine

4. What is the meaning of 'Maitri' ?

- a. Friendship
- b. Enjoyment
- c. Enmity
- d. Hatred

5. What is the result of hatred towards living beings ?

- a. Happiness
- b. Virtues
- c. Sorrow
- d. Great sin

Inter Religion Amity

B. Fill in the blanks .

1. There is no religious and racial _____ in Buddhism.
2. One should not _____ the people of other religion.
3. No-violence is the _____ religion.
4. Those who observe religion they maintain _____ .
5. Do not keep _____ in your mind.

C. Match the left part of the sentence with the right one.

| Left | Right |
|--------------------------------|-----------------------------|
| 1. Among the man there is | 1. means non- violence. |
| 2. Show tolerance | 2. relationship is created. |
| 3. Tolerance and sacrifice | 3. to others opinion. |
| 4. Friendship towards all | 4. no discrimination. |
| 5. Good religious and cultural | 5. awakens the mind. |
| | 6. human qualities. |

D. Give short answers.

1. How many religions communities live in Bangladesh?
2. What is meant by non-violence ?
3. What is needed in a society for living?
4. What will be the duty of a man to another man ?
5. What is the result of religious amity ?

E. Answer to the questions below.

1. What do you mean by amity ? Give example.
2. What do you understand by inter-religion amity ?
3. Write the benefit of inter-religion amity.
4. Explain the meaning of the word 'non- violence' and 'Maitri'.
5. Describe the necessity of amity.

THE END

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Killing of living beings is a Great Sin.
- Goutam Buddha



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