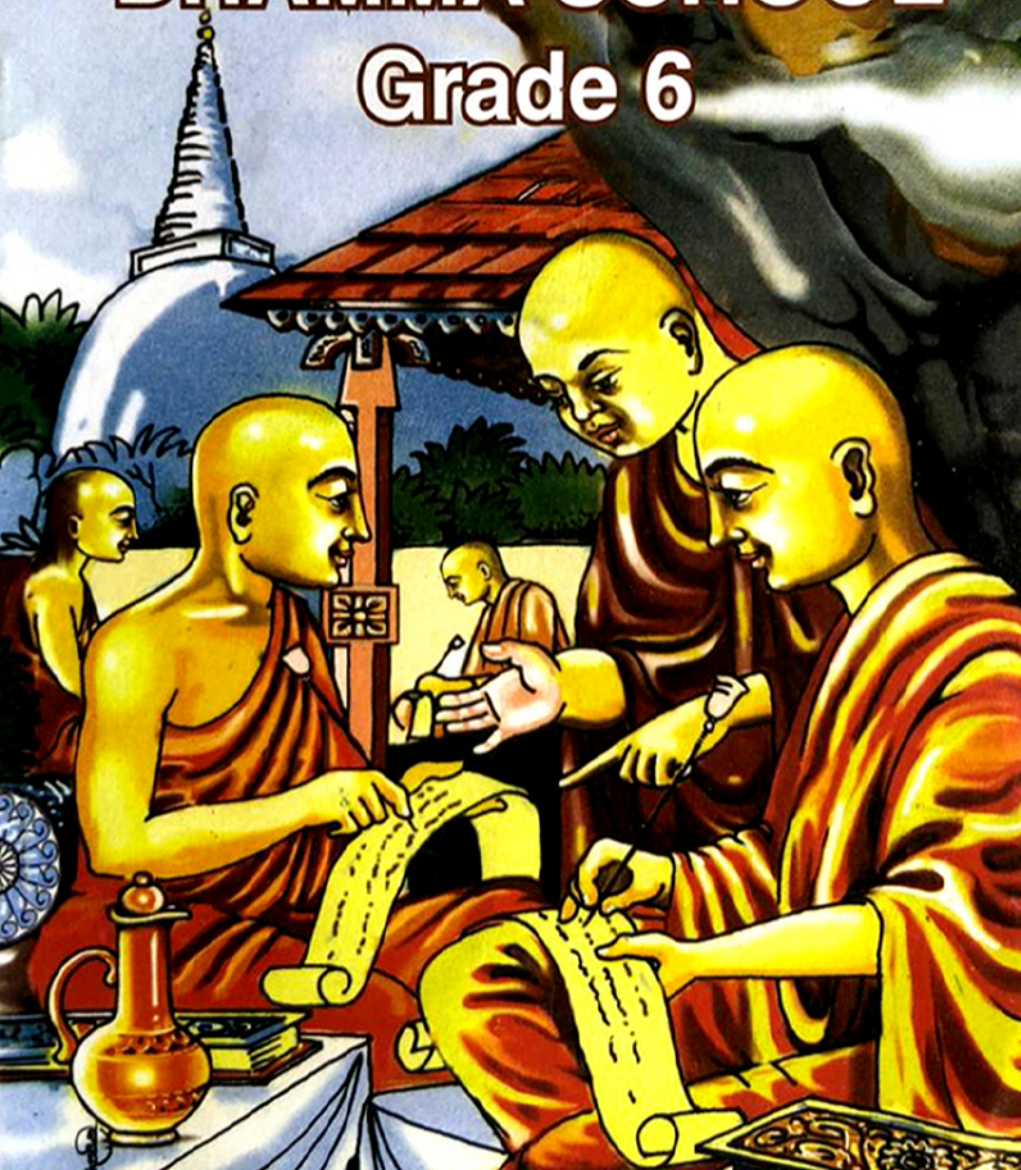




DHAMMA SCHOOL

Grade 6



DHAMMA SCHOOL

GRADE 6

ENGLISH TRANSLATION OF “DAHAM PĀSALA”

GRADE 6

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DHAMMA SCHOOL

GRADE 6

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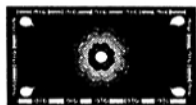
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இலங்கை சனாதிபதி
President of Sri Lanka

**Message of His Excellency the President of the
Democratic Socialist Republic of Sri Lanka**

The education assists to move towards higher position successfully and virtuously to uncover one's inner skills and courage. It is undoubtedly true that only the school education is not adequate to produce virtuous and intelligent child. Thus the Dhamma school is the centre for directing child's life towards the proper path.

It is the utmost responsibility of the parents to educate their child in a Dhamma school. The duty of the parents is to make their child not only as a clever and educated person but also as a virtuous person with good character.

The child generation is a great asset to the society which was produced through Dhamma school service founded in 1895 by the great persons with a view to building of a good society. Our salutation will go to Dhamma school teachers who devoted their time and effort by themselves to build up child generation without expecting any profit. An extraordinary act of Dhamma school is the introduction of meditation to develop discipline and personality in addition to the development of good virtues.

Dear daughter and son, this indispensable textbook has been donated to you. May the knowledge that you gain through the use of this textbook be helpful to analyze problems and sorrows with equanimity and gain the beauty of life and also to achieve the success.

May the Triple-Gem bless you.

Maithripala Sirisena

President of the Democratic Socialist Republic of Sri Lanka
March 16, 2015.

Word for Teachers

The village temple has been the centre for developing ethics of the Sri Lankan children since past. Our country, language and nation have been protected due to the relationship between village and temple. Thus, the monks became the guarding gods of the nation. This situation has been enhanced by Dhamma School Education.

Not only Cetiya, Bo-Tree and Image House of the temple but also the coolness of the trees and creepers in the temple yard are highly conducive to develop compassion and world embracing love of the children.

Children endowed with virtue and wisdom comparable to gems and pearls will be born through this background. You contribute highly and immensely to produce such children.

This is the grade six text book of Dhamma School which has been prepared on the basis of skills. Your responsibility as Dhamma School teachers directs children to acquire these skills by using this text book.

This text book is composed on the basis of the following skills and relevant lessons.

Skills	Lessons
Skill 1	1, 7
Skill 2	5, 8, 11, 12, 18
Skill 3	23
Skill 4	3, 6, 13, 17
Skill 5	4, 10, 19, 22, 25
Skill 6	9, 14, 15, 21
Skill 7	24
Skill 9	2, 16, 20

Your responsibility is to activate the learning and teaching process by using different teaching methods and techniques by planning these lessons in order to fulfill aims and skills of the Dhamma school Education. We trust that you possess relevant skill in this regard.

May you be blessed by the Noble Triple Gem.

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LESSON ONE

GREAT IS THE BENEFIT/JOY FROM ATTENDING DHAMMA SCHOOL

Nidahanak banduya bodu daru kela	nāmen
Sisilak lada hekiya sadaham diya	bīmen
Sōduk durera leba sepa satutin	sāmen
Mihirak lebe dampāsala weta	ēmen
Teruwan guru deguru wedihitiyan	wandina
Dusirit iwata lā susirit guṇa	waḍana
Pinbara desaye pin situwili	purana
Bōsat daru kelaki dam pāsala	siṭina
Sedehen yutu wa wedihiti owaḍan	rakina
Degurun namaṭa kawadat tama hisa	namana
Satiyen satiya siri sadaham rasa	windina
Daruwan nisā heladiwa bebale	nitina
Eka mawakagē daru pirisak lesa	hitana
Neka guṇa damwalin siya diwi saru	karana
Supipūṇu watu sudda mal pokurak	lesina
Kaṭayutu karana pirisaki delowama	dinana
Dansil bāvanā dasa pinwala	yedeti
Sudanan esura leba satguṇa	dam rakiti
Nuwanin yutu wa dehemīwa siya diwi	gewati
Sadaham belen kawadat suwaseta	labati
Pansil sureka isikōman	bindalanna
Sitmal pubuduwā pinkam	karaganna
Tunkal eka sitin sambudu	maga yanna
Pansal bimē dampāsala	weta enna

Activities :

01. Select from the above verses the good Qualities of Dhamma School students.
02. Write four sentences that show the value of Dhamma School.

LESSON TWO

LET US DISCUSS/IDENTIFY

THE GOOD QUALITIES OF A BUDDHIST

The students of Sri Siddhārtha Dhamma School observed the Eight Precepts before the Poya Day. The Head Master of the Dhamma School, Ven. Dhammakitti thera gave a Dhamma talk on the topic of "Buddhist." Let us listen to that Dhamma talk.

"Namo tassa bhagavato arahato sammā sambuddhassa ghaṭṭikāro kho mahārāja kumbhakāro buddhaṃ saraṇaṃ gato dhammam saraṇaṃ gato saṅghaṃ saraṇaṃ gato' ti. (MN. Ghaṭṭikāra Sutta)

Dear Dhamma Children and Good Brothers

I have Just said to you a Dhamma sentence mentioned in the Ghaṭṭikāra Sutta.

One day the Buddha was walking in the Kosala Kingdom with monks. In a certain area, the Buddha stopped on the way and smiled Himself. The Buddha does not laugh like us. He gave a mild smile. Ven. Ānanda saw the Buddha's mild smile and asked, "Ven. Sir, why did you stop for a while by the wayside and smiled?" This is what the Buddha said to Ven. Ānanda in reply. There lived in this village of Vehalinga a potter called Ghaṭṭikāra, good Buddhist layfollower (upāsaka). He was the chief supporter (dāyaka) and attendant to the Kassapa Buddha. Ghaṭṭikāra had a friend called Jotipāla. He was not a Buddhist follower. He was a follower of non-Buddhist teacher. Ghaṭṭikāra had taken refuge in the Triple Gem with confidence. One day Ghaṭṭikāra suggested his friend to see the Kassapa Buddha. "I do not want to meet the Kassapa Buddha" said his friend. One day these two friends were bathing and then Ghaṭṭikāra asked his friend to see the Kassapa Buddha. This time his friend Jotipala liked to see the Buddha.

This is a good quality of a noble friend (Kalyāṇamitta). Although Jotipāla blamed the Buddha, Ghaṭikāra was not angry. He was doing good and meritorious deeds and encouraged his friend to do such good meritorious actions. That is a good quality of a Buddhist follower. One day both of these friends went to see the Kassapa Buddha. Ghaṭikāra introduced his friend to the Buddha and said, "Venerable Sir, this is my best friend, Jotipāla. Please preach Dhamma to him." Thus, Jotipāla listened to the sermon preached by the Buddha and was very pleased with the preaching. On their way back Jotipāla asked Ghaṭikāra thus, "My dear friend, you have been listening to Dhamma. Why did you not think of becoming a monk ? Then, Ghaṭikāra said in reply, "I thought of becoming a monk but you know that I am looking after my blind parents. So how can I become a monk ?" Ghaṭikāra does not get the ordination because he is to look after his blind parents. This is also a noble quality of a Buddhist. Jotipāla said, "Then, I will get the ordination." Thus, Ghaṭikāra was pleased with his decision, took Jotipāla back to the Kassapa Buddha and got him ordained in the Order of monks, This ordained Jotipāla is our Bodhisatta (aspirant Buddha).

One day the Kassapa Buddha walked to Benares with Ven. Jotipāla therā. Kiki, the king of Kasi came to the Buddha with his men and listened to the Buddha's sermon. He was pleased with the sermon and invited the Buddha and the monks to come to the palace for alms. After the alms, King Kiki invited the Kassapa Buddha to observe the rainy season retreat in Benares. But the Buddha did not accept this invitation. The king was disappointed (unhappy). The king said, "Venerable Sir, I invited you for alms and offered you alms with much respect. But you, Venerable Sir reject my invitation. Is there a better devotee for you than I am, Venerable Sir?"

Then the Buddha said, "Of course, your majesty, there is a better devotee for me than you are." The king was quick to ask, "Who is that devotee? Where does he live?" The Buddha replied calmly,

“Your majesty, there is a poor potter named Ghaṭīkāra in the village called Vehalinga a little distance away from here. That man is better than you are. Your majesty was displeased with me because I refused your invitation. But Ghaṭīkāra is not a person of that type. He is never displeased with the Triple Gem. Your majesty, Ghaṭīkāra is a good observer of the Five precepts (pañcasīla). Morality is a very good quality of Buddhist life. Your majesty, Buddhist way of living is a very simple life. Ghaṭīkāra is happy (content) with what he has. He leads a life avoiding self-centered ideas like “I-ness”, “my-ness”. The Kassapa Buddha further talked about the good qualities of Ghaṭīkāra, “Your majesty, Ghaṭīkāra is surprisingly good. One day in a morning I went to his house in his absence. I inquired his parents about his whereabouts. Then, they said, “Venerable Sir, as your attendant Ghaṭīkāra is not here, please serve yourself with alms from the food vessels.”

One day the Buddha’s temple was getting wet. Hay was taken from Ghaṭīkāra’s roof for repairing the temple. All this happened when Ghaṭīkāra was away from home. When he came to it, he was not angry but very happy. Your majesty, Ghaṭīkāra is such noble man.” The Buddha accepted Ghaṭīkāra’s invitation to spend rainy season retreat in the Kosala kingdom and walked there again. King Kiki sent five hundred cart loads of commodities to Ghaṭīkāra. Ghaṭīkāra did not accept the offer. He sent them back to the king. Showing such noble qualities of Ghaṭīkāra, the Buddha preached sermon to Ven. Ānanda. Ven. Ānanda was greatly pleased with this sermon. You all should be good Buddhist children with confidence in the Triple Gem. May the Triple Gem bless you all.

The venerable monk transferred merits to all gods and thus concluded the sermon.

Activities :

1. Write five good qualities that a Buddhist follower should have as mentioned in the lesson.
2. Make (compose) a verse on the qualities of a Buddhist.
3. Write in your exercise book the following sentences and mark a ✓ (tick) before the sentences on the qualities of a Buddhist and an X (cross) before other sentences.
 - * Having confidence (*saddhā*) in the Triple Gem
 - * No religious tolerance (No respect of other religions)
 - * Looking after parents
 - * Encouraging one's friend to do the good
 - * Tempting one's friend to do the evil
 - * Being grateful (Acting with gratitude)
 - * Being content with what one has
 - * Leading a balanced life

LESSON THREE

GROWING QUALITIES OF A STUDENT LIFE

Principal Madam of our school addresses the morning assembly every Monday. One morning she came to address the assembly with much happiness.

Principal Madam :

“My dear children, today is the happiest day for me in my career as the principal. Today is a great day for our school as well. Amali Upeksha, a student of our school, has come the first of the island in the O/L Examination held last year. This is a good reputation and great honour to our school. With all my heart I wish daughter, Amali Upeksha a very bright and brilliant future. The sole aim of our school is to produce many students like Amali Upeksha in the future. Well, I like to invite our good daughter, Amali Upeksha to address the assembly mentioning how she worked towards achieving this great success.”

Amali Upeksha :

“Honourable Principal Madam, my dear teachers and fellow students, the appreciation of my success and thankfulness should go to the chief incumbent of our temple, my parents, principal madam and my teachers. It is because of their courage, guidance and knowledge that I have achieved this success. Therefore, firstly, I bow my head to all of them with great respect.”

“Well, I like to mention few factors for my success here. I always worked with the self confidence and I developed mental courage in me through it. I think that the word ‘sakko’ in the Karaniya Metta Sutta conveys this quality. I always rejected the words ‘No’ and ‘Can’t, that makes one lazy, weak and backward. I always accepted the words ‘Yes’ and ‘Can’, took challenges and worked with cour-

age and effort. In every leisure time, I read the biographies of great people. I drew inspiration from them for my success. The Great Buddhist King Parakramabāhu says, “loke ussāhavantānaṃ janānaṃ kiṃmasādhīyaṃ.” What is impossible for one who tries courageously in the world? One needs willingness and courage to offer donation, engage in good conduct and meditation, listen to Dhamma, bear it in mind and conduct accordingly, engage in learning, writing and reading, act wisely, pass exams and also to engage in wholesome social activities. I was always obedient to my teachers. I completed all the exercises and assignments given to me. I improved my knowledge and developed my skills through books, my associates and experience. I worked courageously in the face of troubles and difficulties and did what I should do at that moment. I led a simple life according to my parents’ economic conditions. My Dhamma School was greatly helpful to me in that regard. I could develop the quality ‘sakko’ because of Dhamma I learnt there. The posts like class monitor, prefect and head prefect and the posts I held in school societies and clubs were greatly helpful to my studies. I did not take them as privileges but took them as my guiding stars to go ahead developing my skills.”

“Another important quality I should mention here is the quality ‘uju’ that is honesty (straightforwardness) The Buddha’s noble character was an example to me in this regard. The Buddha has the great quality of ‘yathāvādi tathākārī yathākārī tathāvādi’. The Buddha says what he does and does what he says. What the honest person does is the same he thinks. What the dishonest person does is not the same he thinks. I did not have such dishonest qualities. I never cheat others. This quality is known as ‘sūjū’. One’s quality of being honest to oneself is known as ‘suju’. I learnt to develop these qualities and worked. I think that working with such honesty was one cause for my success. With all my heart I welcome all the advice and admonitions from my parents and teachers. I never neglected or postponed the assignments given by teachers. I never copied the answers and exercises from others and cheated my teachers. The

work that was to be done that day was done that day itself. I had much more confidence in what I learnt in school than in external tuition classes. All our teachers were dedicated to teaching us. They conducted extra classes for us after school. I played with my younger brother and sister in my leisure times. I watched news, cartoons and other useful programmes on TV. But I never neglected my studies. I was able to bring honour to my school because I worked and behaved in honest and good manner according to the rules and regulations of the school. Like novice Rāhula, I always hoped to have guidance and admonitions from others. I always respected the Triple Gem, parents, teachers and elders. All these things were helpful to my success. May this success of mine be a blessing to my school. I like to express my heartfelt thankfulness to principal madam and all the teachers of the staff for contributing to my success. May the Triple Gem bless you all.”

Principal Madam :

“Dear children, the quality of a hero is to go forward in the midst of challenges. Noble person is endowed with wholesome qualities and intelligence. Amali Upeksha is an exemplary student endowed with both of these qualities. Her speech here is an example to all her fellow students. You can also follow Amali as an example and be a clever and wise student. That is also an honour to school. Let’s join together in wishing our dear student Amali Upeksha a bright future with blessings of the Triple Gem.”

Activities

1. Imagine that you are a prefect of your Dhamma School and write down some of the responsibilities you have to perform.
2. Write three qualities of a growing student life according to the text.

LESSON FOUR

MENTAL HAPPINESS THROUGH THE NOBLE QUALITIES OF THE BUDDHA

(Let us make our mind happy through the Noble Qualities of the Buddha)

The noble qualities of the Buddha had spread throughout India at the Buddha's time itself. When the Buddha was walking through villages with many monks, the good reputation of the Buddha spread among the people in the villages thus :

“The Buddha from the Sākya clan with many monks is walking to our village today. This Buddha is endowed with these noble qualities : *itipi so bhagavā* (The Blessed One),

araham (worthy), *sammā sambuddho* (rightly self-awakened), *vijjācaraṇasampanno* (consummate in knowledge and conduct), *sugato* (well-gone) *lokavidū* (knower of the cosmos) *anuttaro purisadammasārathī* (unsurpassed trainer of those who can be tamed), *satthā devamanussānam* (teacher of devas and human beings), *buddho* (awakened) *bhagavāti* (blessed).

It is mentioned that the people in the villages got the news of the Buddha's arrival and were eager to see the Buddha thinking that they were fortunate to see such a noble Arahant like the Buddha. We cannot see the live Buddha today. But we can see the Buddha through His noble qualities.

Buddhānussati bhāvanā is helpful to that.

Buddhānussati bhāvanā is the contemplation on the noble qualities of the Buddha. When we contemplate on the noble qualities of the Buddha, wholesome thoughts arise in our mind and unwholesome thoughts go away from mind.

Our mind always gets polluted because of evil thoughts like greed, ill-will, hatred, etc. when our mind is full of evil thoughts, our actions and speech are also evil. We should purify our evil mind just as we clean our dirty clothes. It is through bhāvanā that our mind is purified. Buddhānussati bhāvanā is also helpful to this.

When a person develops Buddhānussati bhāvanā, respect and confidence (*saddhā*) towards the Buddha grow in him. Intelligence grows. Happiness arises. He receives respect from others. He grows an ability to bear fear and sorrow. He has sound sleep and sees no evil dreams. He rises up happily. After death, he will be born in heaven.

When a student practises Buddhānussati bhāvanā, he can concentrate on studies for long time. He can easily memorize his lessons. He develops an ability to overcome evil thoughts and concentrate his mind. Buddhānussati bhāvanā gives such good results. You have learned how to develop this meditation earlier. Here, let's learn about it further.

You can practise Buddhānussati bhāvanā on any of the four postures. Let's learn how to do this meditation on sitting posture. Firstly, you can sit before a Buddha statue or Buddha picture. Male students (boys) should sit cross-legged on baddhaparyanka. Female students (girls) should sit with legs backwards on ardhaparyanka. Next you should keep your bust erect, put your palms together in veneration and place them on your forehead. Then, you should say 'Namo tassa bhagavato arahato sammā sambuddhassa' three times, venerate the Triple Gem and observe the Five Precepts (pañcasiḷa).

Firstly, in your sitting posture, you should place your right upward palm on your left upward palm and fix your look at the Buddha statue motionless for few minutes. Next, close your eyes and see the Buddha statue in your mind eye. Imagine that the Buddha remains in your mind. Recite the following stanza of Buddha's great qualities aloud one time.

‘Iti pi so bhagavā araham sammā sambuddho,
Vijjā carāṇa sampanno, sugato, lokavidū,
Anuttaro purisadamma sārathi, satthā devamanussānaṃ,
Buddho bhagavāti’

Then, softly recite this stanza thinking their meanings.

First Stage

- * The Buddha did not commit any sin even secretly.
- * The Buddha did not commit any sin even secretly.
- * The Buddha did not commit any sin even secretly.

- * The Buddha is entirely devoid of defilements.
- * The Buddha is entirely devoid of defilements.
- * The Buddha is entirely devoid of defilements.

- * The Buddha deserves all respect and veneration.
- * The Buddha deserves all respect and veneration.
- * The Buddha deserves all respect and veneration.

Because the Buddha did not commit any sin even secretly, He is entirely devoid of defilements and He deserves all respect and veneration,

The Buddha is worthy (Araham).

The Buddha is worthy (Araham)

The Buddha is worthy (Araham)

In this way, you should engage in this meditation for about five minutes.

At the end of this meditation, say “Sādhu” three times with your palms on your forehead in veneration. Recite softly the following verse thinking of its meaning and say “Sādhu.”

Rahasat paw no	koṭa
Kelesarayanut duru	koṭa
Nisi wūyen	pudaṭa
Araha yayi nama kiyati	muninduṭa

Committing no evils secretly
 Eradicating all taints completely
 Deserving veneration rightly
 The Blessed One is Worthy

With your palms together in veneration, you should wish thus ;
 “May there be happiness in this life and next life because of the skillfulness (kusala) I gained through this meditation and may this also be helpful to gain the bliss of Nibbāna.”

Sadhu ! Sadhu ! Sadhu !

Second Stage

- * Follow the same procedure and postures you used in the first stage here. Recite the following after your teacher several times.
- * The Buddha rightly and fully realized what should be known and therefore, He is the Rightly Enlightened One.
- * The Buddha rightly and fully realized what should be known and therefore, He is the Rightly Enlightened One.
- * The Buddha rightly and fully realized what should be known and there fore, He is the Rightly Enlightened One.
- * Now contemplate the meaning of the above sentence. At the end of this meditation, recite softly the following verse with your palms on your forehead in veneration and say “sādhu, sādhu, sādhu,”

Tun kalhima peweti
Padarut siyal lowa eti
Etembula se denagati
Eyin sammā sammabuduna yeti

- * Now you can end this meditation wishing in words “May there be happiness in this life and next life because of the skillfulness (kusala) I gained through this meditation and may this also be helpful to gain the bliss of Nibbāna.”

Activities :

Answer the following questions with honesty.

1. Was I able to Keep my body motionless during the meditation ? (Yes/No)
2. Was I able to look at the Buddha in my mind with my eyes closed before the Buddha statue ? (Yes/No)
3. “The Buddha rightly and fully realized what should be known.”

Was I able to recite to myself this sentence without forgetting it until the end of the meditation ? (Yes/No)

Assignment :

Practise this meditation daily in a convenient time until you get “Yes” to the Questions given in the activities above.

LESSON FIVE

UPĀLI THERA WHO ILLUMINATED THE ORDER

A cold wind was blowing all over the Mango Grove against the hot sunrays. All the trees there were full of flowers and fruits. The birds there, having eaten fruits, were perching on trees with no chirping. Flying of doves here and there was like a flower canopy in the sky. The tender leaves and sprigs of trees shone like gold sheets in the sunlight. Such was the vivid beauty of the Anupiya Mango Grove on the bank of river Anomā. The Blessed One was seated under the shade of a mango tree making the entire natural beauty so serene because of His presence.

The news of Buddha's presence in the Anupiya Mango Grove spread fast in the localities in the neighbourhood. The Sākyan princes Bhaddiya, Anuruddha, Ānanda, Kimbila, Bhagu and Devadatta became so happy with this news.

Ehe kana neheya diwa gata pinawana	kalāṭa
Duka misa sepak satuṭak nometiya	apaṭa
Sitamīn kal gewana wiṭa apa hema	ekaṭa
Buduhimi gamaṭa wediyen ape pera	pināṭa

With these thoughts, the Sākyan princes made up their mind to meet the Buddha in the Mango Grove. They gave all their valuable ornaments they were wearing to Upāli, their barber and asked him to go back, sell the valuable ornaments and lead a comfortable life till his death. Being unhappy because of the separation from the dear princes, Upāli the barber wept. He thought that going back with these valuable ornaments to the king was unsuitable. The king would get angry and put him to death. He deeply thought that, if the royal princes could leave the comfort of palace life and become monks, he would also be able to do so. Thus, he hung the valuables on a tree, met the princes and expressed his intention to become a monk. Then, all of them went to the Buddha in the mango grove and

worshipped the Buddha. After exchanging courteous conversation, they said to the Buddha thus, "Venerable Sir, we like to become monks and that is why we are here with Upāli."

The Buddha said, "Royal princes, this Order (sāsana) is not open only for Sākyaans. Anyone from any social status can get ordination in this Order."

Then, the Sākyaan princes said, "Venerable Sir, firstly, may the Blessed One ordain Upāli and secondly, ordain us, please."

The request of the Sākyaan princes was fulfilled, Upāli Thera liked to engage in meditation in the forest. But the Buddha who saw Upāli Thera's contribution to the Order in the future encouraged him to study Dhamma and Vinaya and engage in meditation. According to the Buddha's guidance, Upāli Thera practised meditation and attained Arahantship soon.

At the time of the Padumuttara Buddha, Upāli Thera became the chief disciple among the monks expert in Vinaya. Arahant Upāli Thera performed duties in the position assigned to him with great responsibility and worked for the continuity of the Buddhist Order with humbleness.

Once a man who killed his mother and a man who killed his father requested the monks to ordain them because they wanted to get rid of shame and disgrace in the society. Upāli Thera was assigned to investigate this case, and he found them to be guilty. "Those who killed parents should not be ordained and those who commit such crime should be disrobed." It was in this context that such a Vinaya rule was promulgated by the Buddha.

Another case reports that a young man sought an easy way to live his life. One day he shaved his head and beard and robed by himself, went to a monastery and worshipped the monks there. When the monks of the monastery inquired him about his master monk, he had

no answer. Even this case was assigned to Upāli Thera to investigate. Upāli Thera, investigated the case, found the evil idea of that young man and informed the monks. The Buddha heard this and said, "Bhikkhus, those who like to lead a monk life with evil intention should not be ordained and those who are in such monk life should be disrobed." This Vinaya rule was promulgated by the Buddha. Thus, Upāli Thera greatly supported the Buddha in the promulgation of Vinaya rules.

Kumāra Kassapa Mātā became a nun in the Order with much confidence (saddhā) in a monastery under the supervision of Devadatta Thera. This nun who was very virtuous began to bear signs of pregnancy. Other fellow nuns in the monastery reported this news to Devadatta Thera. At once, Devadatta Thera ordered her to be disrobed. Nun Kumāra Kassapa Mātā who did not like this idea went to the Buddha to seek refuge. Although the Buddha saw with His Divine Eye that the nun was not guilty, He thought that it would be suitable to settle the case before the fourfold assembly. This case was also assigned to Upāli Thera to investigate. He appointed a committee of nobleman Anāthapindika, King Kosala and Visākhā. Upāli Thera asked Visākhā to examine the nun. Visākhā examined the nun and came to the conclusion that the nun had been conceived before her ordination. Accordingly, Upāli Thera came to the conclusion that Nun Kumāra Kassapa Mātā was not guilty. Thus, everybody admired Upāli Thera because he fulfilled any task assigned to him with much responsibility.

Arahant Upāli Mahā Thera immensely contributed to the continuity of the Buddhist Order. At the First Buddhist Council, Arahant Mahā Kassapa Thera inquired Arahant Upāli Mahā Thera all the matters related to the Vinaya. The continuity of recital of all the rules of Vinaya was assigned to Arahant Upāli Mahā Thera and the generation of his students through oral tradition. Thus, Upāli Mahā Thera got his disciples to study Vinaya well and made arrangements for the

continuous recital of the Vinaya. Establishing the idea, “The survival of the Buddhist Order depends on Vinaya” (vinayo nāma sāsana āyu), Arahant Upāli Mahā Thera immensely contributed to the continuity of the Buddhist Order.

The following are some of the examples we can draw from the character of Arahant Upāli Mahā Thera.

- * Working according to the Vinaya.
- * Keeping in memory what he learnt.
- * Settling problems with his knowledge
- * Drawing judgment of what is good or bad through clear understanding
- * Getting admired by his teacher through good learning.
- * Fulfilling the task assigned to him fully.
- * Contributing his obligations to the continuity of the Buddhist Order.

Activities : What is the high ranking position Arahant Upāli Māha Thera got ?
Write two examples from the character of Arahant Upāli Mahā Thera.

Practice : “vinayo nāma sāsana āyu”

Budu sasana	rekumaṭa
Hekikama lebune	vinayaṭa
Sitā meya	semawīṭa
Apit kepawemu vinaya	rekumaṭa

LESSON SIX

GOLDEN SAYINGS ON WEALTH

Among the didactic poetry in the Sinhala literature, Lō vedasangarāva, Lōkōpakāraya Subhāsītaya are considered prominent texts. The Lōkōpakāraya in its content is the longest didactic poetry among these texts. Lōkōpakāraya that can be considered the most prominent among the didactic poetical composition is a rich text composed in poetic metres. This text composed by Ven. Ranasgalle Thera contains 238 verses. Lōkōpakāraya has contributed greatly to moulding and shaping Sri Lankan society. This poetic text includes several worthy verses on earning, consumption and donation of wealth. They are as follows;

1. Masuru dudana dana – sudanatata pat danaṭa weda we
Karadiya me raduṭa – asuwa satahaṭa amā waṇa men
2. Nidukin saw isuru – manda lebetat nuwaṇa etto
Anun nasā labana – isuru salakat wasuru ayurin
3. Adamin lat isuru – nopawatī sorun sewu dana men
Dahamin lat isuru – sepat e surindu lat isuru weni
4. Nokā nodī isuru – tabā diwi rakina aya awiyat
Ket rekawalāṭa bendi – minis rū weni tanin benda lū
5. Masuru dano dan – denṭa no kiyati etat yadināṭa
Goluwaṇa mulu diwa – etimut katā nokiyana men

(Lōkōpakāraya : Verses 24, 25, 125, 135, 139)

Meaning :

1. When the wealth of miserly people goes to virtuous people, it is beneficial to common masses. It is like bringing ambrosia like rain to all beings from the sea water converted by a rain cloud.

2. Although the wealth that is not hard-earned is insufficient (scanty), the wealth that is earned at the expense of others is condemned like excreta by the wise.
3. The unrighteous wealth goes to waste like the wealth stolen by thieves. The righteous wealth is similar to God Sakra's treasure.
4. The fools who live bundling up wealth neither using nor giving (without using it for themselves or giving it to others) are similar to the grass-woven scarecrows fixed in fields for protection.
5. Although the misers have wealth, they never even talk giving on charity to beggars. It is like the dumb men's inability to speak although they have tongued mouths.

The above didactic poems give Dhamma school students some good advice as follows.

1. Refrain from earning wealth through unrighteous means.
2. Earn wealth through righteous means.
3. Bear in mind that earning and accumulating (collecting) wealth at the expense of others is an immoral practice (mean practice/malpractice).
4. Make use of wealth for your own benefit and for benefit of others without miserly bundling up.
5. Practise generosity as possible (give to charity) without miserliness.

Words

Activities

1. Name the author of the Lōkōpakāraya.
2. Mention three didactic poetic texts in memory.
3. Describe your favourite verse in the Lōkōpakāraya.

4. Discuss righteous occupations and unrighteous occupations with your teacher.

Practice :

1. Practise reciting in memory the above verses describing their meanings.
2. Collect a sum of money together with your classmates for several Sundays and buy something for a helpless person under your teacher's guidance.

LESSON SEVEN

LET US BE ENDOWED WITH SADDHĀ

Brother and sister Dananjaya and Ayēsha like to go to Sunday Dhamma School very much. They like it because they have the opportunity to learn didactic poems, stories, doctrinal matters, etc. One day Dananjaya related a story he learnt at the Dhamma School to his sister, Ayēsha at home. Let us listen to that story.

“Sister, our teacher related a story to us at the Dhamma School today.”

“Brother, what is that story?”

“It is the story of Buddhēniyā.”

Sister, do you know this story?”

“No, brother, will you tell that story to me?”

“Well, I am going to relate that story. Listen well.”

There was a city called Pelalup in India. A princess called Buddhēniyā lived in this city. She was very beautiful. Her parents had died and they had left a great wealth for her. Although they earned a great wealth, they did not spend it. So, princess Buddhēniyā was an heir to eighty seven crores of wealth. Many a prince wished to marry her. But she wished to lead a single life performing meritorious actions on wealth inherited from her parents.

One day a horse trader stayed at Buddhēniyā’s mansion. When he was leaving her mansion, he donated a young horse to her.

The princess looked after the young horse and it grew to be a big horse. There was no any other horse that can run fast in that country as this horse. The princess was very happy about this. Princess Buddhēniyā desired to visit and venerate the Sri Mahā Bodhi in India. She had to go a long way to the sacred tree and could make it

comfortably because of the horse. Thus, the princess used to go to venerate the Sri Mahā Bodhi every day.

A gang of young Veddas (forest hunters) saw Buddheniyā riding on the horse every day. One day they waylaid because they wanted to catch her. Princess Buddheniyā was riding on her horse to venerate the Sri Mahā Bodhi. At a distance she saw the waylaying young forest hunters and they seemed to be of evil purpose. The princess made a sign to spur the horse and the horse began to gallop at great speed. So, the gang of Veddas could not catch the princess because of the great gallop of the horse and she could continue her pilgrimage.

Princess Buddheniyā venerated the Sri Mahā Bodhi every day because she had great confidence (saddhā). She was protected from troubles and harms because of this noble quality. After death, She was born in heaven.

“Brother, you say that princess Buddheniyā had saddhā. How can we know a person of saddhā?”, Ayesha asked.

“Sister, a person endowed with saddhā has three qualities. Our teacher showed that Buddheniyā had those three qualities.”

“Brother, what are those three qualities?”

“A person endowed with saddhā likes the association of the Buddha, Arahants, Bhikkhus and virtuous people. He also likes to listen to the Dhamma. He abandons miserliness and engage in generosity and meritorious deeds.”

“Well, sister, tell me the three qualities of a person of saddhā.

“Association of noble and virtuous people

Listening to Dhamma

Practice of generosity abandoning miserliness”

“Are they correct, brother?”

“Of course, you have a good memory, sister. There is a stanza which includes that idea. I will recite it.”

Dassanakāmo	silavantam
Saddhammam	sotumicchati
Vineyya macchera	malam
Save saddhoti	vuccati
Silwat utuman dakinā	kematiyi
Nibanda wa sadaham esumaṭa	kematiyi
Masuru netuwa dan dīmaṭa	kematiyi
Sedehe gunaya etibawa in	kiyeweyi

We can also cultivate saddhā and behave with saddhā like prince Buddheniyā.

“Brother, thank you for relating the story of Buddheniyā. May the Triple Gem bless you”

“May the Triple Gem bless you, sister.”

Activities :

1. Bear in mind the three qualities of a person of saddhā.
2. Who are the noble persons considered to be virtuous ?
3. Discuss with your teacher the good consequences (ānisaṇsa) due to listening to Dhamma.
4. Learn from your teacher the three unwholesome intentions (akusala cetanā) that should be abandoned when giving alms (in generosity).
5. Write five good deeds you engage.

LESSON EIGHT

THE BUDDHA'S LIFE UP TO THE FIRST SERMON DHAMMA CAKKAPPAVATTANA SUTTA

Prince Siddhārtha was born in the Sākya country and grew up in the lap of royal luxury and comfort. He saw the fourfold portend and began to be contemplative of life and its realities. As a result of that, he renounced the worldly life and ordained himself on the bank of river Anomā.

Bodhisatta Siddhārtha was now an ascetic leading a simple life. Ascetic Siddhārtha was seeking the path to Nirvāna unheard and unseen before. He practised under the two ascetics, Alārakālāma and Udakarāma Putta. Although he gained Jhānic power, he understood that those Jhānic powers were not relevant to the complete realization - Nibbāna. Wise review of what is learnt is a characteristic of an intelligent student. Bodhisatta Siddhārtha possessed this quality. Ascetic Siddhārtha left his teachers with immense respect and never criticized his teachers. This is also a good quality in a good student.

Leaving the two teachers and seeking alone what might be skillful (kusala), Ascetic Siddhārtha came to a village called Senāni in Uruvela. He thought that it was a suitable environment for him to concentrate his mind on meditation. This was described by the Buddha after the Enlightenment thus.

“I came to village Senāni seeking Nibbāna. There I saw the delightful countryside with an inspiring forest grove, clear-flowing river Neranjanā with fine banks, soft sand stretches, good fords and the village for alms-going in the neighbourhood. When I saw that delightful countryside, this thought occurred to me. This delightful environment is rightly suitable for anybody who makes right effort to seek sublime state of peace.”

Thinking thus, the Bodhisatta decided to stay there and engage in severe ascetic practices (self-austerities) giving so much pain to his body. The Buddha described this experience at a later time thus ;

“I ate in meagre quantity juice from green gram, kollu, gram, long beans. Because of eating so little, my body reached a state of extreme emaciation. My limbs became like the jointed segments of vine stems. My ribs protruded out as skeletal as the rafters of an old roofless barn. The gleam of my eyes sank down in their sockets, looking like a gleam of stars which has sunk down in a deep well. My scalp shriveled and withered as a tender green bitter gourd shrivels and withers in the sun. My belly skin stuck to my backbone ; if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. If I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed. When I defecated and urinated, I fell down prostrated on the same spot. Some said that my body had become dark. Another said that my body had become brown. Others said that it had become neither dark nor brown but pale. Thus, my body became extremely unclean, feeble and emaciated.

The Bodhisatta’s self-mortification gives us an example of how determined and dedicated he was in achieving his goal. He understood that he would not attain emancipation through the practice of ascetic austerities and began to practise the Middle Path (*majjhimā paṭipadā*). He spread the kusa-grass offered by Brahmin Sotthiya under the Banyan tree and sat there with the firm determination that he would never stand up without attaining Enlightenment although his blood and flesh dried up to skeleton. Determination is the mental steadfastness to achieve something how hard it is. There is no success or achievement without determination. This is a noble example that the character of the Bodhisatta gives us.

The soft rays of the Vesak full moon illuminated the entire grove. The entire surrounding was calm and quiet. The Bodhisatta’s mind

was concentrated . Gaining threefold knowledge and through the **realization of the Four Noble Truths** (*sivsa siya nenin*), he attained Enlightenment and came to be known as the incomparable master of the three worlds.

The character of the Bodhisatta gives us the example of the importance and fruitfulness of seeking a new way when the adherence to the conventional practices was fruitless. Fulfillment of aspirations is to the happiness of anybody. The Buddha expressed His peon of joy through utterances like “*aneka jāti saṃsāraṃ....*” After Enlightenment, the Buddha spent seven weeks in the vicinity of the Bodhi tree. In the first week, He sat under the Bodhi tree enjoying the happiness of freedom and contemplated Paṭiccasamuppāda (Dependent Co-origination). In the second week, He stood gazing at the Bodhi tree to pay His gratitude. He created a golden bridge in the air and walked up and down during the third week. He contemplated Abhidhamma (higher teaching) seated in the created jeweled chamber during the fourth week. In the fifth week, the Buddha was seated under the Ajapāla Banyan tree and made the Dhamma He realized His teacher. In the sixth week, the Buddha was seated under the Midella tree where He was protected from heavy rain by Mucalinda, king cobra. In the last day of the seventh week, the Buddha was staying under the Rājāyatana tree where Tapassu and Bhalluka, the two merchants became the first lay followers of the Buddha who took the two refuges - in the Buddha and the Dhamma. After the Seven Weeks, this thought occurred to the Buddha.

“This Dhamma that I have realized is deep, hard to see, hard to realize, but peaceful and refined. It is subtle and beyond the scope of logic. This Dhamma is only to be experienced by the wise. And if I were to teach the Dhamma, others would not understand me and that would be tiresome for me.”

“As I reflected thus, at first my mind inclined to dwelling at ease, not to teaching the Dhamma. Secondly, when I surveyed the world

with the eye of an Awakened One, the human society occurred to me as pond of lotus.”

“Some lotus buds—born and growing in the water—might flourish while immersed in the water, without rising up from the water ; some lotus buds—born and growing in the water—might stand at an even level with the water; while some lotuses— born and growing in the water— might rise up from the water and stand without being smeared by the water. Similarly, I saw beings with little kilesa (defilements) and those with much kilesa, those with keen faculties and those with dull faculties, those with good attributes and those with bad attributes, those easy to teach and those hard to teach.”

It was after this line of thinking that the Buddha determined to preach Dhamma. When the thought occurred to the Buddha to whom He should teach the Dhamma first, the Buddha remembered His teachers, Ālārakālāma and Uddaka Rāmaputta. But they had passed away by then. Then, the Buddha arrived at Isipatana in Benares to see the Group of Five Monks who attended to Him during the period of severe self-mortification. All these actions of the Buddha show us the noble example of the great qualities like respect to teachers, gratitude, noble companionship, generous concern towards others. It is also a noble quality of the Buddha’s character to reach those who seek the truth without waiting for them to come to the Buddha. The Buddha met Upaka the Ājīvaka on the way to Benares. He, on seeing the Buddha inquired Him.

“Your faculties are clear. Your complexion is pure and bright. On whose account have you gone forth ? Who is your teacher?”

The Buddha replied to Upaka the Ājīvaka thus.

“I have no teacher. There is no one like me. I have no counterpart. I am the unsurpassed master of the three worlds. I am the Rightly Self-Awakened One. I am cooled and unbound. I am on my way to Benares to set rolling the wheel of Dhamma (preach Dhamma).”

The introduction of Himself to Upaka the Ājīvaka by the Buddha gives us an example. That is importance of providing accurate self-introduction to strangers.

The Buddha, wandering by stages a long distance, arrived at Benares, at the Deer Park in Isipatana. The Group of Five Ascetics who saw the Buddha's coming from afar thought, "Gotama the contemplative, who left us without taking our advice not to leave, is coming back without attaining Enlightenment." They agreed not to attend to the Buddha. But as the Buddha approached them, they were unable to keep to their agreement and properly attended to the Buddha. When they addressed the Buddha by name as "āvuso" (friend), the Buddha advised them not to address the Buddha so. Thus, the Buddha showed us the value of honouring those who are worthy of honour and the proper and appropriate way of addressing those who deserve such.

The Buddha arrived at Isipatana in Benares on Full Moon Esala Poya day and preached the Group of Five Ascetics the Dhamma that He realized. The Sutta that includes this Dhamma is known as "Dhammacakkappavattana Sutta, the First Sermon of the Buddha. This Sutta shows ignoble (anariyo) nature of the two Extremes – Kāmasukhallikānuyoga (Self-Indulgence) and Attakilamathānuyoga (Self-mortification), the value of the Middle Path (majjhimā paṭipada) and the Four Noble Truths.

Ascetic Kondañña who listened to the sermon attained sotāpanna (stream-entry) and obtained ordination (became a monk). He was the first noble disciple of the Buddhist Order (sāsana). Later the other four ascetics, who attained sotāpanna, the first stage of sainthood, received ordination. The Group of Five Ascetics, having listened to the Anattalakkhaṇa Sutta, the doctrine of soullessness attained arahantship just as the rise of the sun after a dark night.

Activities :

1. Write in the table below the events associated with the Buddha's Character from the Great Renunciation (mahabhinikkhamana) to the Dhammacakkappavattana and five examples conveyed by them.

Event

Example:

- 1.
- 2.
- 3.
- 4.
- 5.

Practice:

Anekjāti saṃsāraṃ - sandhāvissaṃ anibbisam

Gahakārakaṃ gavesanto - dukkhā jāti punappunam

Gahakāraka diṭṭhosi - puna gehaṃ na kāhasi

Sabbāmmte phāsukā bhaggā - gahakūṭaṃ viṣaṃkhitam

viṣaṃkhāragataṃ cittaṃ - taṇhānaṃ khayamaññhagā

yali yali ipadīma duk sahitaya

dakimin

paskanda geya sadana waḍuvā gena

soyamin

samsāraye neka neka jātiye

rendemin

oba moba eviddemi mama oba gena

sitamin

paskanda sadana taṇhā waḍuwā

diṭṭimi

yali geya sadannaṭa iḍakāda mama

nodemi

parāla saha keṇi maṇḍala da sun

keḷemi

sita nivaṇaṭ yomā sambudu bava

laḍimi

Through many a birth I wandered in saṃsāra, seeking, but not finding the builder of the house. Sorrowful is it to be born again and again.

O house-builder ! You are seen. You shall build no house again. All your rafters are broken. Your ridge-pole is shattered.

My mind has attained the unconditioned. Attained is the end of craving.

LESSON NINE

STATUS OF BUDDHIST ORDER (SĀSANA) BEFORE THE PERIOD OF KING DHARMĀSOKA

Tha Buddha had pointed out the necessity of Dharma Saṅgāyanā - Buddhist Councils (recitals of Dhamma) during His mission. However, a Buddhist Council was held after the Great Passing Away of the Buddha. The history of Buddhist Order in India reports such three Theravāda Buddhist Councils. Two of them were held before king's Asokas' period, and this chapter will discuss them.

The First Buddhist Council

The term "Saṅgāyanā" means "Collective recital or recital together." Dharma Saṅgāyanā is the recital of Dhamma and Vinaya by Bhikkhus together and their unanimous acceptance as the Buddha's teachings. Thus, the First Buddhist Council was well organized and held three months after the Buddha's Mahāparinirvāṇa.

The Cause of the First Buddhist Council

The news that the Buddha had passed away reached Ven. Mahākassapa Thera. He came from Pāvā to Kusinārā with a number of Bhikkhus. There, all the ordinary Bhikkhus began to weep over the Passing Away of the Buddha. Then, there was among them an immoral Bhikkhu named Subhadda who had entered the Buddhist Order in his old age. He said to the weeping Bhikkhus thus,

"Enough, friends! Do not grieve, do not lament! We are well rid of that great ascetic. Too long, friends we have been oppressed by his saying: 'This is fitting for you; that is not fitting for you.' Now we shall be able to do as we wish, and what we do not wish, that we shall not do."

Ven. Mahākassapa Thera heard this immoral remark and thought that such immoral persons would harm the teachings of the Buddha

in the future. The necessity of collecting together the scattered Dhamma into a common collection was also felt.

Preparation and Organization

Arahant Mahākassapa Mahāthera selected 499 Arahant theras qualified for the Buddhist Council. Ven. Ānanda Thera had not attained Arahantship by that time. The recital was not possible without Ānanda Thera who was known as the “treasurer of the Dhamma” Therefore, one seat was kept ready for the Thera. At the night before the day of the Council Ānanda Thera attained Arahantship. Thus, the participants of the First Buddhist Council were 500 Arahant Theras and it came to be known as “Pañca Satikā” The meeting was held in a maṇḍapa prepared at the entrance to the Saptaparnī cave at the foot of the Vebhāra mount in the city of Rājagaha. Its president was Arahant Mahākassapa Thera and the royal supporter and facilitator to this was king Ajātasattu.

Procedure of the Recital

Firstly, Arahant Mahākassapa Thera who presided over the Council raised matters associated with Vinaya. Arahant Upāli Thera, foremost among the experts in Vinaya (disciplinary rules), answered all the questions. Then, all the 500 Arahant Theras approved them together and recited. Secondly, Dhamma was recited and Arahant Ānanda Thera explained the matters related to Dhamma in answers. Then, all the Arahant Theras of the Council, on approval of all the teachings as Dhamma and Vinaya, unanimously recited together.

Results of the Recital

Steps were taken to protect and preserve Dhamma and Vinaya for future generation. Vinaya was assigned to Upāli Thera for teaching his students, Dīgha Nikāya was assigned to Ānanda Thera, Majjhima Nikāya was assigned to Sāriputta Thera, Saṃyutta Nikāya to Mahākassapa Thera and Aṅguttara Nikāya to Anuruddha Thera.

Khuddaka Nikāya was preserved in recital by Bhikkhus from the Buddha's time and Adhidhamma by the student Theras of Arahant Sāriputta Thera.

The First Buddhist Council continued for seven months and this greatly contributed to the continuity of the Buddha Sāsana (the Buddhist Order).

Second Buddhist Council

After the first Buddhist Council, Theras Could preserve continuously the Buddha Dhamma in its purity for many years. 100 years after the Buddha's parinirvāna (Great Passing Away), in the 10th year of the reign of king Kālāsoka, the Vajjiputtaka Bhikkus at Vālukārāma (Mahāvanavihāra) in Vesālī remarked that ten monastic rules promulgated by the Buddha should be violated. They also began to do so. These ten monastic rules or ten points known as “Dasa Akepa Vastu or dasavatthu” are as follows.

1. Storing salt in horns to make their meals tasty whenever necessary. (Singīloṇa kappā)
2. Having meals after mid-day. (dvaṅgula kappā)
3. Eating once and then going again for alms to a village for more food. (gāmāntara kappā)
4. Holding the *Upasatha* Ceremonies in the same building where monks dwell. (āvāsa kappā)
5. Performing *Vinaya* ceremonies when the number of monks in the assembly is incomplete (with the idea of getting approval of the absent monks in the assembly later (anumati kappā)
6. Following a certain practice because it was carried out by a monk's tutor or a teacher. (āciṇṇakappā)
7. Eating curd (sour milk) after the mid-day meal. (amathita kappā)

8. Drinking unfermented palm wine. (jalogi kappā)
9. Using a wrong sized mat or rug. (adasakanisī dankappa)
10. Accepting and using money (gold and silver). (jāta rūparajata paṭiggahana kappā)

Organization of the Council

The violation of the disciplinary (vinaya) rules by the vajjiputtaka monks led to much disputes among the monks. Kākaṇḍaputta Yasa Thera came to the city of Vesālī to verify this situation and saw the Vajjiputtaka monks collecting money and valuables for monks in a metal vessel of water. Yasa Thera pointed out that it was not suitable for Bhikkhus to do so. Then, the Thera made Sabbakāmī and Revata Theras aware of this matter and organized with them a Saṅgayāyana (council) to be convened in the city of Vesālā. The Vajjiputtaka monks who were excited with this informed king Kālāsoka that a group of heretic monks had arrived in the city to disturb and trouble them. Misled by this information, the king ordered the ministers to expel Yasa Thera and other monks out of the city. Nevertheless, Nandā Therī, king's sister told the king that Vajjiputtaka Bhikkhus were the irreligious and heretic. Thus, the king provided Yasa and other Theras with protection and facilities and patronized them to convene the Second Council.

The foremost task of the Council was to decide whether the engagement in Dasavatthu was a violation of disciplinary rules. In this regard, a Saṅgha Committee representing the Theras from both East and West (local and foreign monks) was appointed.

The Procedure of the Second Council and Its Results

Sabbakāmī Thera and Revata Thera verified the Ten Points (Dasavatthu) in catechismal method (questions and answers). Then, Sabbakāmī Thera presented the decision of the Committee to the Assembly of monks (Saṅgha Sabhā). Certain practices of āciṇṇa

kappa carried out by a monk's teacher which were not against the Vinaya rules were accepted. The other nine were totally rejected because they were against the Vinaya rules.

It is reported that 700 Arahant Theras participated in this Dharma Sangāyanā and this was held for eight months. Thus, the rejection of all the heretic views contributed to the continuity of the Buddhist Order (Buddha Sāsana).

The group of Bhikkhus who accepted Dasavatthu held a separate Council in the city of Kosambi. This council came to be known as Mahā Sangīti because about thousand monks participated in it. As a result of this, Saṅgha Community came to be grouped into two major divisions as Theravāda and Mahāsaṅghika. This is considered to be the first schism in the history of Buddhist Order. It is reported that there had been 18 schools (Nikāyas) of Saṅgha traditions by the reign of King Dharmāsoka.

Examples to our life from Sangāyanā :

- Value of collective (harmonious) action
- Priority to the truthfulness in Dhamma other than the tendency by majority
- Unanimous action
- Decision through inquiry or investigation
- Facing challenges courageously
- Importance of actions to preserve Dhamma and Vinaya
- Vinaya-abiding

Activities

Write in the grid below the details of the two Buddhist Councils under each heading.

Council	Reason	Duration	Venue	Presi- dency	Patron- age	No. of Parti- cipants	Results
First Council							
Second Council							

Assignment

Draw a picture that illustrates a situation holding of Dharma Saṅgāyanā.

LESSON TEN

MEDITATION THROUGH DEVELOPMENT OF MINDFULNESS

It was the day of the Royal Ploughing Festival (vap magula) in the kingdom of Suddhodana in Kapilavatthu. The city had been decorated in heavenly festive splendour. The entire stretch of sowing field was fascinating. King Suddhodana participated in this ploughing festival with his son, prince Siddhārtha. The prince was made to sleep on a bed placed under a huge Damba tree by the edge of the sowing field. The king accompanied by his ministers was engaged in ploughing in the field. There were the nannies taking care of the prince sleeping under the tree. The ongoing ploughing in the field naturally attracted the attention of the caretaking nannies. The prince, who awoke from sleep, seeing nobody around him and making posture above the bed, began to meditate. The meditation prince Siddhārtha engaged was Ānāpānasati (mindfulness of breathing), and this meditation was beneficial to Bodhisatta in the attainment of Enlightenment.

Ānāpānasati is the most popular meditation among the types of Buddhist meditation. In Pali, 'āna' means breathing in and āpāna breathing out. The combination of 'āna' and 'āpāna' is ānāpāna. Thus, mindfulness on in-and out-breathing or inhalation and exhalation of breath is known as Ānāpānasati.

When practising Ānāpānasati, evil thoughts do not enter our mind. Evil thoughts present in the mind disappear and the mind becomes purified. This meditation is beneficial to curing ailments such as asthma, catarrh, heart-attack, etc. Vigour for performing every activity in life successfully and happily is developed. This meditation causes no any weariness to mind and body, instead calms and enlivens mind. When breathing well, longevity in youthfulness and health grow. Body becomes relaxed, mind becomes calm and memory power increases.

We should daily practise mindfulness on in-and-out breathing (Ānāpānasati) at regular time. We can engage in this meditation for a few minutes when our mind is agitated. Then, our mind becomes calm and peaceful. Although we usually breathe in and out in a natural process, we should breathe in and out mindfully when practising this meditation. We practised Ānāpānasati earlier before this, We are going to learn another step in this meditation, Earlier we counted breathing-in as one and breathing-out as second. In this step, we count breathing-in and breathing-out as one. Let us practise this.

Boy students should be seated cross-legged posture (baddha paryanka) and girl student should be seated with their foot backward (ardha paryanka). Next, place your palms close together on the forehead in homage and say 'Namaskāraya' three times. Then, recite the following stanza softly reflecting on its meaning.

I refrain from killing beings.
 I refrain from stealing.
 I refrain from misbehaviour.
 I refrain from falsehood.
 I refrain from taking intoxicants.

Close your eyes, inhale and exhale well to relax your body and then begin the meditation.

Reflect breathing - in and - out as one time

First Step

(First breath)	one.....one.....one.....one.....
(Second breath)	two.....two.....two.....two.....
(Third breath)	three.....three.....three.....three.....
(Forth breath)	four.....four.....four.....four.....
(Fifth breath)	five.....five.....five.....five.....

Repeat

(First breath)	one.....one.....one.....one.....
(Second breath)	two.....two.....two.....two.....
(Third breath)	three.....three.....three.....three.....
(Fourth breath)	four.....four.....four.....four.....
(Fifth breath)	five.....five.....five.....five.....
(Sixth breath)	six.....six.....six.....six.....

Repeat

(First breath)	one.....one.....one.....one.....
(Second breath)	two.....two.....two.....two.....
(Third breath)	three.....three.....three.....three.....
(Fourth breath)	four.....four.....four.....four.....
(Fifth breath)	five.....five.....five.....five.....
(Sixth breath)	six.....six.....six.....six.....
(Seventh breath)	seven.....seven.....seven.....seven.....

Repeat this method and you will be able to remain concentrated on breathing-in and-out without distracting your thoughts. At the end of the meditation, you will feel so calm in your mind and relaxed in your body. To end the meditation, place your palms on your forehead in homage saying 'sādhu' and recite the following sentences of wish.

"May this meditation bring about happiness in this life and happiness in the next life and the utmost bliss of Nibbāna." Transfer merits to Gods.

Second Step

After you practise this meditation for few weeks according to the first step, you can proceed to the second step. Now you can continue this meditation concentrating on breathing in-and-out without counting. When breathing in-and-out, you will feel the breath at the

tip of your nostrils or close to your upper lip. Just as in the first step, you should perform some prerequisites before the meditation in the second step.

When you inhale a long breath, you should be mindful that you are inhaling a long breath.

When you exhale a long breath, you should be mindful that you are exhaling a long breath.

When you inhale a short breath, you should be mindful that you are inhaling a short breath.

When you exhale a short breath, you should be mindful that you are exhaling a short breath.

You should also practise this step several times. You can practise this not only at school but also at home. Finally, you should finish this meditation as in the first step.

“May this meditation bring about happiness in this life and happiness in the next life and the utmost bliss of Nibbāna.” Transfer merits to Gods.

Activities :

You should continue this meditation patiently until you get ‘yes’ answer to all the following questions.

1. Were you able to keep your back and head straight during the whole time of the meditation?
2. Were you able to concentrate on the place where the in-and-out breath falls during the whole time of the meditation?
3. Were you able to count in sequential order the in-and-out breath?

Practice:

suppabuddham pabujjhanti
sadā gotama sāvaka
yesaṃ divā ca ratto ca
bhāvanāya rato mano

- Dhammapada-

LESSON ELEVEN

SOLUTION TO THE OGRE'S RIDDLE

Once a king named Brahmadata had two sons named Mahinsāsaka and Chandra. Their mother died before they grew to be young princes. The king married another queen. This queen's son was known as Soorya. The king was pleased with this cute youngest son and expressed his willingness to grant the queen any boon she wished. The queen postponed the boon to be asked for. The three princes grew up young and the queen requested the king to make her son, prince Soorya the king. The king refused to offer it as it was not possible to do so when it was elder princes' right.

The king saw the queen's displeasure over this and advised his elder sons to go into Himalaya forest to hide for some years saying that the queen step-mother would do any harm to them. Thus, the two elder princes, with tears in their eyes, paid respect to father king and were leaving the palace for the forest. Then, the youngest prince Soorya who was playing saw them leaving.

Prince Soorya : Elder brother senior and elder brother junior, don't you come to play with me?
Where are you going?

Elder Princes : We are leaving for Himalaya forest.

Prince Soorya : To Himalaya forest ? I also like to join you.
(They went half the way.)

Prince Soorya : I am thirsty.

Prince Mahinsāsa : Younger brother, go to that pond over there. Drink water there and fetch also some water in a lotus leaf for us, please.

Prince Soorya : Ok, elder brother, I will fetch water for you.
(Prince Soorya gets into the pond.)

The ogre in the Pond : ho, ho, you, drinking water? Not only
drinking water but also plucking lotus leaves!
(The Ogre holds the prince by his neck)
Do you know Deva Dharma?

Prince Soorya : mm.....sun and moon.

Ogre : What are you talking about?
You do not know Deva Dharma. I will
punish you.
(Ogre hides the prince)

Prince Mahinsāsa : Our younger brother has not yet returned.
He has been away for a long time. You'd
better go in search of him.

(Prince Chandra goes to the pond in search
of him)

Prince Chandra : I want to drink some water.

(As the Prince Chandra gets into the pond,
the ogre gets hold of his hand.)

Ogre : You have made the water in the pond muddy
and plucked lotuses. You are going to pluck
leaves, too.

Do you know Deva Dharma?

Prince Chandra : Fourfour.....four
directions
What..four directions?
(The Ogre hides Prince Chandra)

Prince Mahinsāsa thought that some trouble has fallen on two younger brothers as they did not return. Then, he went to the pond and saw the foot prints of his younger brothers. The prince understood that an ogre inhabits the pond and, sheathing his sword, stood there with his bow.

By this time, a woodcutter came to the pond and Prince Mahinsasa knew that he was the ogre in the guise of a wood cutter.

Ogre : Dear prince, you look tired. Why don't you get into the pond and wash yourself. Look, water there is clear blue. The pond is full of red and white lotuses. You can also eat lotus roots here.

Prince Mahinsāsa : You cannot fool me, you ogre. You have captured my younger brothers, haven't you? Speak the truth at once.

Ogre : Yes I captured them. Why, isn't my right to eat those who get into this pond? Nobody can prevent it.

Prince Mahinsāsa : How dare you say that you have the right to eat those who get into the pond. Who gave you this right.

Ogre : It was king Vesamuni who gave us the right to eat those who get into the pond. But I cannot eat those who know Deva Dharma.

Prince Mahinsāsa : Do you want to know Deva Dharma, you ogre?

Ogre : Certainly, I want to get to know Deva Dharma to get rid of this miserable life.

Prince Mahinsāsa : Well, I will teach you Deva Dharma. Firstly, you must bathe and clean me well. Adorn my younger brothers with flower garlands, make them be seated finely and pay them respect.

The ogre fulfilled all this as the prince instructed him to do. Then the prince taught him Deva Dahrama, "Listen, ogre, Deva Dharma is Hiri and Ottappa. Hiri means moral shame and Ottappa means moral fear. This moral shame and moral fear prevent one from committing evils. The wise accept this as the noble Deva Dharma."

Ogre : I have found what I have been searching for a long time. I am pleased with you. Now you can get one of the two younger brothers. Which one do you want me to release?

Prince Mahinsāsa : The younger brother junior.

Ogre : Why do you want to get the youngest brother released except the younger brother senior? It is true that you know Deva Dharma. But it seems that you do not follow it. And that is why you want to get the younger brother junior not the younger brother senior.

Prince Mahinsāsa : You ogre, you do not know. We had to come here because of the younger brother junior. Our step mother forced our royal father to make our younger brother junior the king. Our royal father did not like it and warned us to leave the palace and come into Himalaya because he thought that the step mother would do some harm to us. But the younger brother junior followed us here. In this case, she would not believe if I said that he was eaten by an ogre. That is why I want the younger brother junior's release first.

Ogre : Sādhu/ sādhu// sādhu///
You know Deva Dharama and follow it very well.
You can take both of your younger brothers.
Here they are.

Thus, these three princes lived in the forest under the care and protection of the ogre for time and returned accompanied by the ogre to Benares after the death of father, the king. Prince Mahinsāsa became king and made Prince Chandra Kumara the viceroy and prince Soorya the chief commander of his Army. King Mahinsāsa supplied food to the ogre daily and ruled the country righteously.

Prince Mahinsāsa in this story is our Bodhisatta in a previous birth and this story is included in the Devadharma Jātaka of the collection 'Pānsiya Panas Jātaka Pota'.

- * Let's work in co-operation and unity taking inspiration from this Jātaka Tale.
- * Let's be vigilant.
- * Let's have moral fear not to commit evils.
- * Let's have moral shame not to commit evils.
- * Let's accept advice from our elders.
- * Let's work with farsightedness.
- * Let's act with the presence of mind.
- * Let's listen to the ideas and guidance of the wise.
- * Let's face troubles and problems with wisdom and courage.

Assignment : Role-play this tale in the form of a drama.

LESSON TWELVE

TWO VALOROUS KINGS WHO FOSTERED THE COUNTRY, NATION AND BUDDHISM

Polonnaruwa is the second kingdom of ancient Sri Lanka. King Vijayabā the Great (I) and King Parakrama the Great (I) were the two great rulers who glorified and illumined the two century period of Polonnaruwa like two illuminating pillars of the nation. These two kings immensely contributed to the development of the country, nation and fostered the Buddhist Order. As children hailing from this generation, taking these great characters as examples and source of inspiration, we should cultivate in us qualities like patriotism, affection to nation, devotion to the Buddhist Dispensation etc.

King Vijayabāhu the Great

The Sinhalese kingdom of Anuradhapura declined due to the invasion of Dravidians and it was captured by them. These invaders, vandalizing our temples, shrines and stupas and plundering the valuables and relics enshrined in them, settled in these places of our glory and sacredness and began to rule. They also destroyed our lakes and sources of water canals. In the face of unbearable oppressions by the invaders, Bhikkhus fled from Rajarata to Ruhuna, Māya of Sri Lanka and to Burma and Rāmañña (Siam) and this brought about a period of darkness to the Buddhist Dispensation. However, a noble prince was born in the region of Ruhuna for the erection of the nation and the illumination of the Buddhist Dispensation. This prince by the name of Kirthi was the son of King Mugalan and queen Lokithā.

Prince Kirthi became skillful in arts and crafts even since his childhood. Overcoming various challenges and obstacles in a short period of time, he became king under the name of Sirisangabo Vijayabāhu in Ruhuna. He, having organized forces and abolished

the Dravidians rule completely, united Sri Lanka under one flag and came to be known as Vijayabāhu the Great (I) in our history. After the victory, the foremost task he took was the restoration of the Buddhist Order. There were no five ordained monks in Sri Lanka by that time. Therefore, king Vijayabā pioneered in bringing twenty ordained Buddhist monks from Burma now as Myanmar and re-established the higher ordination in Sri Lanka. The following are some of the services rendered by him to the Buddhist Order.

- * Sending to Myanmar Pali Tripiṭaka
- * Offering Pali Tripiṭaka texts to the Bhikkhus in Sri Lanka.
- * Building palace by the name of 'Aṭadāgeya' in Polonnaruwa for the Sacred Tooth Relics of the Buddha.
- * Conducting the festival of devotion for the Sacred Tooth Relics of the Buddha.
- * Releasing the revenue of village Gilīmale in Rathnapura for providing facilities to pilgrims to Sri Pāda (Sacred Footprint of the Buddha)
- * Donating by inscriptions shrines and villages for renovating and building the temples and shrines destroyed by the Dravidian invaders.

King Vijayabāhu the Great was an erudite scholar, devotee who took refuge in the Triple Gem, observer of the Eight Precepts in the fourfold Poya day, generous provider of Bhikkhus with the fourfold requisites, righteous supporter of monk Dhamma preachers, literary fan who appreciated and conferred awards to those who engaged in poetry and author of Dhamma texts.

Although the king had a lot of responsibilities to be performed, staying in the shrine of the Buddha's Statute in the morning, he translated the books of Dhamma. 'Sinhala Dhamma Sarigaṇi, was

composed by the king. The epithet "Mahā " meaning 'great' was added to his name not only as an honorary title but also as a respect for his great service rendered to the country, nation and the Buddhist Dispensation.

King Parākramabāhu the Great

King Vijayabahu the Great mentioned above was clever at making predictions through the examination of one's physical features (physiognomy). Thus, the king predicted according to the physical features of princess Rathnāvali, his third daughter that she would give birth to a noble son, that son would unite Sri Lanka under one flag and he would be victorious over battles even on foreign lands. Making this prediction a reality, viceroy Mānābharaṇa and princess Rathnāvali begot a noble prince as their third child. Later, this prince came to be known as king Parākramabāhu the Great.

Prince Parākramabāhu's father died in his childhood. However, setting an example to other children, the prince was not shocked over his father's untimely death. Later he became king in the region of Māyā . The Parākrama Pura established by him is now known as Panduwasnuwara. The king built irrigation systems connected to Deduru Oya for the development of his kingdom. He also fortified sentry boxes in the boundaries of the country. Thus, king Parākramabāhu who was endowed with such prowess of governance became the monarch of the whole country establishing his kingdom in Polonnaruwa.

Invincible hero proceeds overcoming all obstacles and his greatness is of good qualities and shrewdness. King Parākramabāhu was endowed with all these qualities. In battle, he was an unconquerable warrior. In other situations, he was a person of gentle and human qualities. He was a devotee who observed sīla in the fourfold poya. In the same evening, he went to inquire ups and downs of the patients

in the hospital. He never forgot to examine the patients in critical conditions and gave the first dose of medicine by his own hand. He also provided facilities to those who are discharged from the hospitals. King Parākramabāhu was acclaimed as the first in the world to build ships equipped with hospital. The king with a fleet of well organized war ships invaded Burma and conquered the region of Rāmañña not with hatred but with the intention of showing them justice. According to the guidance by the Bhikkhus in both the countries, the king released the region of Rāmañña bestowing it to Burma. This depicts the king's quality of humanity.

The king Parākramabāhu the Great, according to the guidance of Ven. Dimbulāgala Mahākassapa Thera, united the Bhikkhus in the three Nikāyas and patronized a recital (katikāvata) to be conducted. This is known as 'Polonnaru katikāvata' and this is inscribed in the Galvihāra of Polonnaruwa.

He immensely contributed to the enhancement of Buddhism by building Demala Mahāseya in Polonnaruwa, Lankātilaka, Galvihāra, Kirivehera, Thivanka Pilimageya, Pabalu Vehera, etc. He also established seventy five Pirivenas (monastic colleges) Alahāna Pirivena was the prominent one among them. Dedigama Kotavehera also known as Sūtighara Chetiya was built in memory of his mother.

Since the ancient time, the civilization of Sri Lanka has been centered on "Weva and Dāgeba" (Lake and Stūpa). Lake (Weva) represents the economic development and Stupa (Dāgeba) represents the ethical development. The king, a great person of the era in the history, built vast lakes including the great lake Mahāparākrama Samudra resorting to the great remark 'Do not let a drop of water falling from the sky flow into the sea without being used'. He made the country self-sufficient through the development of cultivation. Rice was exported to foreign countries during his time. He got 163 vast lakes, 2376 small lakes, 165 anicuts, 3910 canals renovated in the

irrigation work. He also fostered ethical development in the country through a religious revival.

Thus, the history of our nation has been glorified with the noble characters of these heroic persons. We should read through these exemplary characters and get inspiration for our life inculcating their unique qualities into us. Every royal character is endowed with expertise in governance, invincible mind power, untiring effort and firm determination. The great kings were endowed with great qualities like for sublime qualities (brahmavihāra) and for qualities (saṅgahavattu). It was because of these Sinhalese heroes that powerful enemies could not destroy Sri Lanka located like a dot in the world map.

Activities

Fill in the following table with information associated with the biographies of king Vijayabāhu the Great and king Parākramabāhu the Great.

King	Service to the Buddhist Order & Society	Noble Qualities

LESSON THIRTEEN

A DROP FROM THE DHAMMAPADA FOR OUR LISTENING

We are now attending a special session of the Pupil's society, 'Siri Laka Bodu Daruwo' of Sri Rewata Dhamma School.

President

" The Floral tree with a host of flowers is more beautiful than a floral tree with a single flower. The Dhammapada, the handbook of Buddhists, is like a box of colourful flowers arranged with vivid flowers plucked from such a host of flowery trees. The Dhammapada, which belongs to the Khuddaka Nikāya of the Sutta Piṭaka, contains 26 chapters (Vagga) and 423 verses (Gāthā). Dhammapada is the essence of the Tripiṭaka. It includes the central teachings such as the Four Noble Truths (cattāro ariya sacca), Dependent Co-origination (paṭiccasamuppāda), the Three Universal Characteristics (tilakkhaṇa), theory of kamma, teachings on merits and demerits (puñña and pāpa), skillfulness and unskillfulness (kusalā and akusala), good and evil and things that should be done and things that should not be done etc. Dhammapada is a precious text that can be used by Buddhist and non-Buddhists in resolving their problems in everyday life. There is no any other text like Dhammapada which is full of similes and admonitions for us the Buddhists. Now I am going to present through the programme 'A Drop from the Dhammapada for our listening' some verses selected from the Dhammapada which is popular among the young and the elderly.

It is reported that a homicide occurs every ten second time anywhere in the world. This occurs due to distrust, hatred, ill-will, anger and thoughts of revenge. Firstly, let me invite brother, Nuwan

Prasanna to talk about how these evil thoughts have harmful effects on us.

Nahi verena verāni - sammanti dha kudācanam
Averena ca sammanti -esa dhammo sanantano

Hatred is never appeased through hatred in this world.

Through love (non-anger/loving-kindness) alone they cease. This is an eternal law.

Venerable Thera and my dear Bodhisatta brothers and sisters
Once there lived a family of father, mother and a son very happily. Father died untimely and mother was the only guardian to the son. Both mother and son lived in great affection for each other. The son never disobeyed his mother and followed all the admonitions given by her. The mother thinking the future of the son, married a girl to him. This lady been barren and had no children. Therefore, the mother married another lady to her son with the consent of the first wife. The second wife became pregnant and the first wife became envious of her. She destroyed two infants in the womb of the second wife by giving her poison. The first wife also poisoned the third infant in the womb of the second wife and she died full of envy towards the first wife. This envy went on in many life spans in the saṃsāra (cycle of rebirths). In the last life, one woman was born as a human woman and the other was born as the witch named Kāli in Sāvatti.

The witch killed two infants of the human woman. When she was trying to kill the third infant, the human woman took the infant to Jetavanārāma, placing it before the Buddha, sought refuge. The Buddha preached the verse I mentioned earlier showing the evil consequences committed by both the woman within the past lives in the saṃsāra.

Hatred is never appeased by hatred. It is appeased by loving-kindness. It is an eternal law in the world. By listening to this sermon,

both the women gave up their hatred and made peace with each other. The witch became sotāpanna (stream winner).

Flames of hatred cannot be extinguished by doing tit for tat like scolding the scolder, attacking the attacker. When the attacker is not attacked in return, he never tends to attack in turn. He begins to repent in mind and understand that he committed a mean action. One who harbours hatred is defeated by himself. One who bears loving-kindness conquers himself. Non-hatred produces good results or blessings (ānisaṃsa). One becomes dear to many. Thoughts of hatred cease to originate. He becomes one who commits less wrong.

When a place dirty with phlegm, faeces and urine etc. is wiped with the same, that place gets more and more dirty. When such a place is washed with clean water, it becomes clean. From now on, we should be free from the thoughts of hatred. We should fill our mind with thoughts of loving-kindness (mettā).

Sabbe sattā bhavantu sukhittā
May all beings be happy

President

I am grateful to you for telling us how to extinguish flames of hatred with stream of loving-kindness. If somebody in this gathering inquires you to whom you love greatly, you will give names of different persons. It is because there are different persons whom you love. But actually you love yourself greatly, don't you? Focusing our attention in this regard, now I like to invite brother, Sampat Dissanayaka to speak about why we should not harm animals according to the Buddhist teachings.

Dissanayaka

Sukhakāmāni bhūtāni - yo daṇḍena vihiṃsati
Attano sukhamesāno - pecca so na labhate sukhaṃ

sukha kāmāni bhutāni - yo daṇḍena vihiṃsati

Attano sukhamesāno - pecca so na labhate sukam

Honourable President and my dear brothers and sisters. I am here to tell you something about you all. We all love ourselves greatly. We all never like to be harmed and harassed. Therefore, we should not harm or harass anyone. Any pain that we do not like should not be given to anybody. When focusing our attention on this, the origin story of the verses I mentioned at the beginning comes to my memory.

One day the Buddha was going on his alms round. He saw some children of our age molesting a snake with stick. The Buddha stopped there.

"Children, what are you doing?"

"Venerable Sir, we are going to kill this snake."

"Do you like anyone molesting you with stones, rods, hands and feet?"

"No, not at all, we do not like to get hurt and injured."

"Similarly, children, others and all other beings do not like to get hurt and injured.

Those who wish happiness for themselves never molest or harm animals. They show mercy and compassion. Those who love themselves first avoid evil actions and refrain from harming others. Consequently, they are happy both this life and next life. If someone committed evil actions, he would suffer both this life and next life." We should also follow this admonition of the Buddha and make our lives fragrant with fragrance of happiness. Before concluding my talk, I like to tell you the meaning of the verses I mentioned earlier.

Tama sepa soyamin beherava	dahamaṭa
Kisiveku hiṃsā kalahot	satunaṭa
Duku ohu pasupasa pemineyi	hemaviṭa
sepatak nolebeyi paralova	giyaviṭa

Tama sepa soyamin yomu vi	dahamaṭa
Kisiveku himsā nokaloṭ	satunaṭa
Sepa ohu pasupasa pemineyi	hemaviṭa
sepatama himiveyi paralova	giyaviṭa

May you all get the blessings of the Buddha.

President

We are thankful to Tharindu Sampath Dissanayaka who talked about the importance of bearing loving-kindness towards oneself and others and avoiding violence and engaging in wholesome deeds.

It is dark on Amavaka Poya because the moon does not appear in the sky. Everybody likes Full moon Poya Day because the sky and the environment are floodlit by the rays of the moon light. The Buddha compared a particular person with the well-lit full moon. Let's listen to the speech by Purnima Jayawardene and see who that person is.

Purnima Jayawardene

Yo ca pubbe pamajjitvā
 Pacchā so nappamajjati
 So imamī lokamī pabhāseti
 Abbhā mutto, va candimā

Whoever was heedless before
 And after is not;
 Such a one illumines this world
 Like the moon freed from clouds

Guru sita norida	wā
Wēlāva no warada	wā
Beti pem upada	wā
Akuru ugani kumaru sonda	wā

Our Venerable Thera who is like a field of merits.
 My dear Teachers and all Friends

If we act according to the Dhamma guidance given by our venerable Buddhist monks, advice and instructions given by our teachers and responsibilities entrusted to us by our parents, we will definitely gain wholesome benefits. It is our obligation to fulfil them.

During the time of the Buddha, there lived a young monk named Sammujjhani. This therā spent much time for sweeping the compound of the monastery. He blamed other theras for not sweeping the compound. One day Ven. Revata Thera advised Sammujjhani there and all the other theras to allocate time for sweeping the compound in morning and evening and dedicate time to engaging in meditation. Sammuñjani Thera who followed this advice attained Arahantship in a short period.

The Buddha gave us a good admonition based on the above incident. The verse I mentioned at the beginning conveys this admonition. If a person leads an unwholesome life in his early days and begins to lead a wholesome life later avoiding evil life, such a person illumines this world like the moon freed from clouds.

Age or status is not an obstacle for one to understand one's weaknesses, shortcomings and evil ways of living and avoid them. The biographies of Sammujjhani Thera, Angulimāla Thera, King Asoka are ideal examples in this regard. If we did not amend our evil ways in our life even later, we would suffer throughout our whole life. May you all have energy and courage to lead a wholesome life through your effort, the association of kalyāṇamitta (noble friend) and with the blessings of the Triple Gem.

President

Full moon is an integral part of the environment. You also belong to this environment. Like the Full Moon, be a source of light that illumines this society. Let us transfer merits to Purnima Jayawardene for enlightening us with these noble ideas. Now, my revered invitation is to Ven. Thera, who always guides us through Dhamma showing

us the path to make our life wholesome for today and tomorrow, to conduct his Dhamma admonition.

Dhamma Admonition

Dear children, look at this vase of roses on this table. Our life is also like roses. A while ago, our children talked about hatred, ill-will, revenge and heedlessness. These are like the thorns of the rose stalk. They talked about loving-kindness, compassion, altruism and heedfulness, non-violence and self-affection as well. These are like the roses. The same stalk bears both rose and thorns. Similar to this, we have in us good and evil, skillfulness (*kusala*) and unskillfulness (*akusala*). If you always have wholesome qualities in you, and you are just like a rose endowed both with fragrance and beauty, then, you will make the whole surrounding fragrant and beautiful.

If you happen to commit some offence or some wrong, you are to amend them and be heedful not to repeat them. Student Purnima Jayawardene in her talk mentioned few persons who refined their offences with heedfulness. They illumined the entire Bhārat (India) and the Buddhist Order. I listened well to the three speeches delivered by our children here. They had few mistakes in less-aspirated (*alpaprāṇa*) and aspirated (*mahāprāṇa*) letters in reciting verses. Learn and practise pronouncing them well. Learn to use proper and correct Pali word. For example, 'suka' in Pali means parrot and 'sukha' means happiness. Recite stanzas a little louder. I saw everybody here listening to Pali verses well when they are recited in proper rhythm. Other children can improve their knowledge, inculcate attitudes and develop skills in organizing small gatherings. We can learn a lot by listening to speeches silently. Tomorrow is yours. Think deeply about this. "Ajjeva kiccāni ātappāni", act today itself and do the today's work today itself without postponing it for tomorrow. Be a pillar of light that illumines yourself, others and the whole society. I am going to conclude my admonition with recitation of the poem included in the 'Siritmaldama'.

Sonduru sepa	wēwā !
Uturu guṇa weḍi	wēwā !
Maharu bala	wēwā !
Medaru peḷahata jayak	wēwā !

President

Firstly, I like to extend my revered gratitude to Ven. Thera, the principal teacher of our Dhamma School for making this programme "A Drop from the Dhammapada for our Listening" successful by Thera's presence and encouraging us by delivering a meaningful admonition. I also wish to convey the blessings of the Triple Gem to all those who presented Dhamma admonitions from the Dhammapada and to you all supporting us.

(The proceedings of the session adjourned after the vote of thanks by the secretary and the recital of Chattamānavaka Gāthā).

Activities :

Fill in the blanks in the following sentences and copy down into your exercise books.

1. * Dhammapada includes gāthās(verses) and vaggas (chapters).
 - * Hatred is never appeased by
 - * Hatred is appeased by
 - * The person who is compared to the moon freed from clouds is
 - * One is not to others for one's own happiness and comfort.
2. Study by heart the verses here with meanings and practise reciting them rhythmically.
3. Write the admonitions associated with the verses (gāthā) in this text and display them in the classroom.

LESSON FOURTEEN

LET'S RESPECT AND CARE FOR OUR TEACHERS AND PARENTS

It is customary for the students of 'Sri Siduhat Dhamma School to observe Eight Precepts (Aṭṭha Sīla) every Full Moon Poya Day. They organized a special Sīla and Bhāvanā Programme (observance of morality and development of meditation) on Medin Poya under the guidance of Ven. Principal Thera of the Dhamma School. In this programme, the most of the participants in the observance of Sīla were the parents of the students. Some of them observed Sīla for the first time in their life because of their children's earnest request.

Offering of alms at noon for the Sīla observers by the students is a unique feature in this programme. All the students were engaged in offering alms to them so earnestly. It is customary for the Bōsat Children Club of the Dhamma School to organize a sermon to be conducted after the offering of alms every Poya day. The purpose of this sermon is to give admonitions for the enhancement of Buddhist behaviour held under different topics. The topic of the sermon of this Poya day was "Respect and Caring for Our Teachers and Parents." Let's listen to that sermon now.

Dear Dhamma-loving Upāsaka, Upāsikā and Bōsat Children,

King Suddhodana was worried about the unexpected renunciation of Prince Siddhārtha and prince Nanda. The ordination of prince Rāhula without his consent made the king much more worried. Then the king, out of intense filial affection, came to the Buddha and remarked thus.

"Most Venerable Sir, the Blessed One, filial affection is a wonderful emotion. It penetrates through the body, skin, flesh, nerves, and penetrates through bones into marrow and remains deeply ingrained there. Thus, separation from children is a heart-rending pain of mind. Therefore, I respectfully request the Blessed One not to ordain any child without parents' consent."

- * Accompanying your parents to the places where they can listen to sermons.
- * providing them with opportunities to associate pious Upāsaka (male lay-follower), and Upāsikā (female lay-follower).
- * Reading the Dhamma School Text or School Dhamma Text in their presence daily.
- * Providing them with opportunities to listen to Buddhist programmes over Radio and watch such Dhamma programme on T.V.
- * Paying homage to the Triple Gem every evening at home with your parents.
- * Picking flowers willingly for your parents paying homage to the Triple Gem.
- * Making pilgrimages to sacred places with your parents.
- * The second quality that you should establish in your parents is Sīla (virtue). According to Buddhism, Sīla is the restraint in both body and speech. Following are some of the ways for establishing your less virtuous parents in Sīla.
- * Providing them with opportunities to listen to sermons, newspaper reports, verses which talk about the evil consequences due to fivefold sin (violation of the Five Precepts- pañcasīla).
- * Encouraging them to observe Uposatha sīla (the observance of the Eight Precepts āṭṭha Sīla).
- * Attending to the parents who have observed Sīla.
- * If your father is an alcoholic or any intoxicant addict, at a time when he is good senses, worship him falling at his feet and talk affectionately about the evil consequences of his addiction.

Cāga sampadā (accomplishment of generosity) is the third quality that should be established in parents. Giving with the intention of obtaining any gain or profit in return is not a donation or alms. There are many ways to encourage your parents to give something generously with compassion.

- * Encouraging your parents to participate in collective welfare activities in your temple, school or village.
- * Persuading them to contribute to such welfare activities even with a simple donation.
- * Encouraging and requesting them to allocate willingly a little passage from your land for welfare work such as a path leading to a neighbour's house, electrification work, telephone track, water supply system, road for traffic, etc.

The fourth quality that should be inculcated in parents and developed is wisdom (Paññā), paññā is immensely beneficial to know good and bad or right or wrong in daily life. The following are few of the ways to help parents develop the quality of Paññā.

- * Providing opportunities to parents to listen to Dhamma sermons, read books and text, listen to reading of books.
- * Making them participate in wise discussions and Dhamma discussion.
- * Encouraging them to special TV or Radio programmes giving wisdom and qualities for life.
- * Persuading to refrain from alcohol which weakens wise awareness, intelligence and health.

If you can help your parents become the confident, the virtuous, the generous and illuminate them with the light of Dhamma, it is your foremost repay of gratitude to your parents.

After giving admonitions on how to care and repay parents, the Thera talked about the obligations to teachers.

Can you remember your first day at school? That day the teacher at school had to handle children of various characters and behaviours from different social backgrounds. Teacher is the one who recognizes your abilities and talents and engages in the process of turning you into a balanced person of intelligence and human qualities and building your personality through education. Thus, teacher is not only one who imparts mere knowledge but also one who examines your character and prevents you from evils and establishes you in wholesome deeds.

It is through the guidance of your teacher that you become a farsighted and full-fledged person in every aspect, and that is why your teacher should deserve the respect and tribute that you pay your parents. I will point out some of the ways of repaying gratitude to your teacher.

- * Rising from your seat in the presence or sight of your teacher in respect.
- * Paying tribute and rewards to your teacher.
- * Fulfilling the personal service of teacher.
- * Engaging in studies well and following teacher's guidance well.
- * Respectful attention to teacher's instructions, retaining them in mind and acting accordingly.
- * Doing study exercises and showing them to teacher on due day and time.
- * Completing due work on due day without its postponement.
- * Making teacher hear about your good qualities and behaviour.

Habit of seeking admonitions from your teacher and being grateful and respectful although your teacher left your school or he or she is on retirement.

Student is to be endowed with these qualities and bound to perform all these obligations. Student should always be like a fragrant flower bud. Just like a flower bud grows in fragrance and external loveliness., student is to grow in external pleasantness, qualities and intellect as well. the biography of Arahant Sāriputta Mahā Thera mentions that, before sleeping, he worshipped in the direction of the monastery of his Master, Arahant Assaji Mahā There and then slept with his head towards the monastery. Taking this as an example, you should also cultivate the quality to respect and honour your parents and teachers with affection and gratefulness.

Today these good children, in unity, in one thought and one mindedness, fulfilled a meritorious deed that brings gladness and happiness to your parents and teachers. Now, we can see their faces glittering with happiness and appreciation in this regard, and they also talked with me greatly admiring your good deed before I began my Dhamma Sermon here.

Some smoking and alcohol addict fathers promised in my presence that they would refrain from such intoicants here after and contribute the money they waste on such to children wellbeing, welfare activities and such like. It is because we do not know Dhamma well that we have various problems and conflicts at home, fall to litigating and refrain from donating even a small passage of land for others' welfare. Mothers remarked that they came to understand this today because of their children. Now, a cordial conversation that took place at Kūṭhāgārasāla in the city of Visālā comes to my mind. That day, Nun Mahā Prajāpati Gotamī remarked, looking at the Blessed One, that mothers who expect children should wish for children of such nature.

I Think it is now very clear to these children how worthy your meritorious deed is. I like to recite this poem in "Sirit Maldama" before I conclude the Dhamma sermon.

Degurun gurun itu deviyan lesa	sitamu
Utuman basin itu deviyan dena	ganimu
Ebevin nitin me deviyan venda	ganimu
Belumen hondin guru degurun reka	ganimu

May Triple Gem bless you all !

Activities :

1. Write in brief the proper gratitude to your parents you can repay for them.
2. Write an essay of 25 words or compose two poems on the topic, "Guna Nuwana Waḍālana Apē Itu Devivaru" (our Wish-Fulfilling Gods Developing our Moral Qualities and Intellect).

Assignment :

1. Prepare a booklet of songs that praise value of parents.

Practice :

Abhivādana sīlissa - niccam vaddhāpacāyino
Cattāro dhammā vaddhanti - āyu vaṇṇo sukham balaṃ

Wedihiti aya niti	namadina
Dū daru semahata	sasobana
Guna satarak wedeyi	sondina
Āyu, wanna, sepa bala	yana

LESSON FIFTEEN

LET'S PAY TRIBUTE TO THE SACRED BODHI TREE OF VICTORY - JAYASIRI MAHĀBODHI

Gautama munidun piṭadun	bodhi
Sangamit theraniya gena weḍi	bodhi
Mahamevunawē ropita	bodhi
Apit wandimu jayasirimaha	bodhi

When we recite devotional poems of Bodhi Tree of this nature, the sacred Bodhi Tree known as Sri Mahā Bodhi at Anuradhapura comes to our mind. It is one of the most ancient sacred treasures to Sri Lankans. This is also the only sacred tree that inherits a history of 2500 years in the world.

The Sri Mahā Bodhi in Sri Lanka was consecrated with greatfulness in various occasions. It was consecrated with grateful gazing at it by the Buddha (animisa locana) during the seven weeks after His Enlightenment. King Dharmāsoka in India offered his kingdom to the sacred Bodhi tree three times. King Devanampiyatissa offered to it the island of Sri Lanka. From the ancient time, all the kings of Sri Lanka consecrated Sri Mahā Bodhi with their veneration and safeguarded it by erecting Bodhi protection house (bodhighara) and Bodhi protection wall (bodhi prākāra). It was because of the grateful reverence and devotion towards the Sri Mahā Bodhi that some kings suffixed their names with 'bodhi' like 'Sanghabodhi' and Aggabodhi'. The Mahāvamsa, the Great Chronicle of Sri Lanka mentions that, when the Sacred Bodhi tree was accompanied by Mahā Saṅghamittā Therī to Sri Lanka from India, a large number of people belonging to 18 types of crafts and castes were brought to safeguard the Sacred Tree and conduct ritualistic offerings and religious ceremonies (tevāva) to it. These people were continuously engaged in this task by generation to generation, and even today this devotional service goes on.

There is a customary religious service and ritualistic offering conducted daily as well as yearly for Sri Mahā Bodhi at Anuradhapura. This task is assigned to particular group of people dedicated to perform this service under the guidance and preceptorship of the Nāyaka Thera of the Eight Sacred Places (aṭamasthānādhipati).

Before the performance of religious ritualistic service to the Sri Mahā Bodhi, Bodhi compounds and entrance passages are cleaned and swept. The upper Bodhi compound (udamaluwa) where Sri Mahā Bodhi lies is swept only by a trained monk as this is done according to a traditional custom creating square sweeping patterns in the compound. Other people sweep other compounds. After faded flowers are removed from the altars, shrine rooms are cleaned, the offering to the Buddha (Buddha pooja) accompanied with offering of sounds (sabda pooja) is conducted. This is performed by a Bhikkhu. It is one of the daily ritualistic religious services conducted at the Sri Mahā Bodhi.

Tevāva known as Aluyam duraya, Mediyam duraya and Hendē duraya (Morning, Afternoon and Evening religious service) is of threefold. The Nāyaka Thera of the Eight Sacred Places (aṭamasthānādhipati) is in charge of this Tevāva, who has the responsibility to assign due duties to the people of villages dedicated to Vihara known as Viharagam, gives instructions to them and organizes the ritualistic religious services.

The following are the fourfold festival of blessings conducted annually for the Sri Mahā Bodhi.

1. Alut Sahal Mangalya (Festival of New Year Harvest)
2. Paraṇa Awurudu Mangalya (Festival of Past Year)
3. Nānumura or Alut Awurudu Mangalya (New Year Festival)
4. Kārti Mangalya (Karti Festival)

Ritualistic Customs and Offerings Associated with Alut Sahal Mangalya

It is an offering prepared with new harvest of rice offered on Durutu poya day. If, sometimes, reaping of the new harvest is delayed, a milk rice prepared with sap squeezed from immature paddy is offered to the Sacred Bodhi Tree. It is the customs of farmers to make a vow to the Sacred Bodhi Tree to conduct Aluth Sahal Mangalya there. The main purpose of this festival is to make milk rice with the fresh and first harvest of paddy in the seasons. It is a collective ritualistic custom. This milk rice in a golden bowl to be offered to the Sacred Bodhi Tree is brought in a procession accompanied by Hevisi and Hōranē Then, this milk rice is offered both to the temple and the sacred Bodhi tree.

Ritualistic Customs and Offerings Associated with Paraṇa Sahal Mangalya

In this festival, offering to the Buddha and to the sacred bodhi tree is conducted to bless the New Year. This is usually held on Wednesday or Saturday about five days prior to the New Year day. The participation of the resident monks of the Sri Mahābodhi Vihāra and the people of villages dedicated to religious duties in this festival is obligatory. The people of the villages dedicated to religious duties should supply necessary equipment, utensils and also blow clarions and conch shells in the procession, prior to the day of this festival, all the people offer flowers, incense, gilānpasa and light oil lamps to the sacred bodhi tree in the evening.

Ritualistic Customs and Offerings Associated with Alut Awurudu Mangalya

This is a festival conducted on a Saturday with the dawn of Viśā Nekata (auspicious time of Viśā) before Vesak Poya day. This festival, also known as 'Nānumaura Mangalya' includes the Buddha pooja and Bodhi Pooja (offerings to the Buddha and Bodhi tree). The

Eight Sacred Places of Anuradhapura and involved in this festival. The participation of all the Bhikkhus of Aṭamasthāna (The Eight Sacred Places), decorating the sacred bodhi tree with ornaments and the fulfillment of a few special religious customs by the Nāyaka Thera of the Eight Sacred Places (aṭamasthānādhīpati) are some of the special features in this festival.

Early in the morning, at Vī sā Nekata, the Soḷos Mahā Pooja (great sixteen fold offering) is conducted for the Buddha statue of the Sri Mahā Bodhi Vihāra. It is believed according to the tradition that the origin of this offering is associated with the offering conducted for the Buddha by Ānanda Thera, Buddha's chief attendant. A sap mixed with oils and sours, just like an ointment used for anointing in the New Year, is used for Nānumura.

The Nāyaka Thera of the Eight Sacred Places, having fixed a day for the Aluth Sahal Mangalya at an assembly with office-bearers of the festival committee, sends proclamations to the Vihāragām (the villages dedicated to religious services). Accordingly, the people in these villages should erect a pandal (toraṇa) lamp posts (pahan ārambu) and a trail of oil lamps from the old pandal to the vihāra. It is after then that the Sri Mahā Bodhi is decorated with ornaments. This is done by dressing the trunk of the Bodhi tree with cloths and ornaments are worn around it. Only necklaces, bangles and laces are used for this in order to save the sacred Bodhi tree from any damages. After a portion of 'Kiri Āhāra' (food prepared with milk) is allocated for offering to the Buddha, other portions are distributed to all the Aṭamasthāna. Then, all the poojās (offerings) at Aṭamasthāna are conducted at the same time.

Kārti Mangalya

Kārti means 'Keti Nekata' (an auspicious time) The festival that is conducted according to this 'keti Nekata' is known as kārti Mangalya. This festival is also known by terms like 'Kāhchi Mangalya' and 'Daramiṭi Poya'. The specific reason for knowing this festival as

'Daramiṭi Poya' is that Bhikkhus at Anuradhapura made fire with faggots (firewood) around the sacred Bodhi tree from night to dawn and amidst obstacles protected it from elephants and vandalizing invaders when Anuradhapura kingdom declined.

According to commentaries (aṭṭhakathā), it is the obligation of every monk to water the Sacred Bodhi tree and clean its compound. Bathing with fragrant water, offering flowers, lighting oil lamps, hanging garlands of flowers, decorating with flags and buntings, offering scented incense, placing, 'Punkalasa', sprinkling sand of golden and silver colour in the compound, playing sound drums, circumambulating, reciting blessings words 'Sādhu', veneration, erecting protection walls and entrances are considered meritorious activities associated with the Bodhi Pooja for the Sacred Bodhi tree.

It is considered that our country was safe from attacks from outside world and in times of invasions due to the blessings of the sacred treasured like Sri Mahā Bodhi. Thus, it is a custom to conduct offerings to the Sri Mahā Bodhi and get blessings even today when our country faces problems.

Activities :

1. Name the types of offering to the Sri Mahā Bodhi.
2. Explain how a Bodhi Pooja is conducted in your temple.
3. Prepare a booklet of recitals of stanzas and poems for Bodhi Pooja.

Practice :

Supatiṭṭhita raṭṭhanurādhapure
Sama dhiṭṭhita dakkhina sākhabhavam
Subha meghavanambara megha nibham
Jaya bodhimaham paramāmi varam

Sun koṭa marasen jaya lada	bōdhiya
Sambudu denetin puda lada	bōdhiya
Sammā sambudu himiweni	bōdhiya
Mama namadin jayasiri maha	bōdhiya
Awān weni pat nelewena	bōdhiya
Sawan nuwan sanasālana	bōdhiya
Giman niwā sita sanasana	bōdhiya
Niwan suwaya dene siri maha	bōdhiya
Tun lō wesiyan namadina	bōdhiya
San sun koṭa sit pubudana	bōdhiya
Sinhala dīpaya surakina	bōdhiya
Pan dahasak kal pawatina	bōdhiya

concept by Ven. Pallegama Hemaratana Nāyaka Thera.

LESSON SIXTEEN

THE SERENE ATMOSPHERE OF A BUDDHIST HOME

We went to our Bāppa's (step-father) house at Embilipitiya after a long time. As we entered Bāppa's garden, younger brother, Sarat who saw us came running towards us saying "mother, here come our relatives." Punci Amma (Step-mother), taking mother's hand, said, "So, how are you, dear elder sister? Having taken off our slippers and placed them at due place, we entered the living-room. "May the Buddha's refuge unto you and God bless you" had been displayed there.

Framed Buddhist pictures had been displayed on the walls of the parlour and the living-room. These pictures painted by Artist, M. Sarlis depict the birth of prince Siddhārtha, his renunciation riding on horse, Kanthaka and becoming an ascetic, the first sermon to the Five Ascetics, the Great Passing away, etc. The small shrine for the veneration of the Buddha had been decorated with electric bulbs and various flowers and it was the most serene place in the house.

After refreshments with tea, we walked about in the house. Although there were a cassette radio, a television and a computer in the house, they were kept switched off. We inquired loku malli (first younger brother) about this "Ayye, we use these appliances at our home only at suitable and necessary times. Their volume is audible only within the house. Even our talk to each other at home does not disturb our neighbours. You know, elder brother, even the Buddha admired meaningful speech of soft sound." At that time, I looked at our younger brother because he is playful, talkative and vociferous.

We entered youngest brother's room with him. My younger brother pointed to a picture on the wall. The picture had been named as "A Buddhist Home illuminated by the Buddha's Rays." It had been made

of plants and flowers taken from their garden. All the writing and reading books had been kept on the table and shelf neatly.

All the dresses and wears, domestic goods and fancy goods in the house had been kept in an orderly manner. Punci Malli (my youngest brother), pointing to the kitchen, said smiling, "Ayye, here is our mother's room." Punci Amma had arranged the kitchen using traditional methods which are also suitable to the present day. "We clean the surroundings of the house thrice a week. So the house and its vicinity are tidy and clean and so threats and harm from insects and other creatures are less," Punci Amma said.

"What are you all doing in the indoors? Punci putā, you'd better come outdoors with your elder brother and elder sister", Bāppa said. "Here we come, Bāppa, saying so, we went out into the compound. The sweeping of the compound in the pattern of a cadjan (coconut leaf) had still remained there. I inquired whether it was done so by Punci Amma or Akka. "Here, he is near you, said Punci Amma pointing to Malli.

Akka (elder sister) said thus, "It is with the sweepings collected by cleaning the house floor and the compound and the refuse from the kitchen that we made this organic fertilizer. It is with this that we manure flower plants, vegetable beds and herbal plants."

Malli, having seen a long leaved creeper, inquired what it was. It is 'Hātāwāriya'. Bāppa answered. "Puthe, we prepare herbal porridge with these leaves, Herbal porridge and herbal drink give you long life, fair complexion, healthy comfort, energy and increase your thinking power as well. We grow these types of medicinal plants like ginger, turmeric, lime, aloe, curry leaves for us as well as others to use when we get sick." Bāppa explained.

"Bāppa, you all have maintained your house, compound and garden so neatly and nicely." "Yes, dear son, keeping house and garden

neat and tidy is a Buddhist customary practice. It is very important to keep clean our house, compound, well, lavatory, dresses and wears, food and drink, books, etc. If we are able to inculcate good habits when eating food, and to lead a spirited life, we will enjoy happy and healthy life every day. " Bāppa gave us a great admonition.

"Ayye, look, there comes a squirrel" Nangi (younger sister) shouted at once, " Don't make a noise, Nangi. " "Two, two squirrels," said Akka and moved a little away. We enjoined looking at the squirrels feeding on the food on the bird table. It was revealed by their talk that Bappa and all in the house disliked caging these animal as pets.

Our mother called us in to have herbal drink. After having herbal drink, we helped our mother and Punci Amma to prepare dinner. Then, we plucked flowers for offering to the Buddha. Our grandma prepared wicks for oil lamps. After preparing dinner, we all washed ourselves and paid homage to the Buddha. We concluded paying homage to the Buddha by reciting Karaṇīyametta Sutta (discourse on loving-kindness) and transferring merits to gods. then, we worshipped our grandma mother, father, Bāppa and also Punci Amma. After the homage to the Buddha, grandma gave a didactic oration.

" Children, it is a very happy day to me. This gathering of my sons and daughters, grandsons and daughter here makes me remember my childhood. We also lived those days like you are living today. Our Punci Puthā is still maintaining those custome and taboos we conducted at our ancestral home. Our children have never been found fault with by others. It was bacause of their refinedness, cleanliness, simplicity, use of dresses and wears suitable to the occasion and wise and virtuous conduct. This way of behaviour safeguards our Buddhist conduct and living. " We accepted our grandma's didactic admonition happily.

It is customary to be engaged in a happy chat and conversation in

the evening at our homes. It is during this time that our parents inquire about our studies at school.

The following day around 1 'o clock our father reminded our mother. "It is right time to go home, isn't it?" We worshipped in prostration Bāppa, Punci Amma and Akka. They blessed us the Triple Gem. We also wished them blessings of the Triple Gem and left for home.

Activities :

- 1 Write four characteristics of a Buddhist home as mentioned in the above text.
2. Compose two poems related to this text.
3. Draw a picture of the most interesting occasion in the text to you
4. Write four suitable didactic captions to be displayed at a Buddhist home.

LESSON SEVENTEEN

THE FOUR NOBLE TRUTHS

It was the Esala Full Moon poya day. Evening had arrived. The Sun had set. The Full Moon was rising. Isipatana was illuminated with moon light. The Five Ascetics (Fivefold Ascetic) gathered at a moon light place in the Deer Park. The Buddha was seated in an incomparable Buddha posture. Many celestial Brahmas gathered there.

The Buddha preached the First Sermon, Dhamma cakkappawattana Sutta (setting the wheel of Dhamma in motion) to the Fivefold Ascetics. This Sutta includes the new doctrine realized by the Buddha. This is the Four Noble Truths. They are as follows.

1. The Noble Truth of Sorrow (dukkha-ariyasacca)
2. The Noble Truth of the Cause of Sorrow (dukkhasamudaya-ariyasacca)
3. The Noble Truth of the End of Sorrow (dukkhanirodha-ariyasacca)
4. The Noble Truth of the Path Leading to the End of Sorrow (dukkhanirodhagāmini paṭipadā -ariyasacca)

The doctrine of the four Noble Truths is a central teaching of Buddhism. It is through the relaxation of the four Noble Truths that the journey in the Saṃsārā (cycle of rebirths) and sorrow come to end leading to the attainment of Nibbāna. Cattāri means four, ariya means noble and sacca refers to truth. Thus, cattāri ariyasaccāni means the four noble truths.

The Buddhas (the fully Enlightened Ones), Paccekka- Buddhas (Independently Enlightened Ones) and Arahats (the Worthy Ones) are the noble persons of utmost greatness in the world. They are known by the term " Ārya " These Four Truths are known as Noble

Truths as the Ariya persons like the Buddhas realized them and they are universally ever lasting truths.

Sorrow is birth, ageing (decay), sickness (oldage), death, association with the unloved, separation from the loved and failure in getting what is wanted. In brief, the Five Aggregates of clinging (pañcūpādānakkhandhā) is sorrow. This is the Noble Truth of Sorrow (dukkha ariyasacca).

Because of craving (taṇhā), being (saṭṭā) is attached to existence (saṃsāra), reborn and subjected to ageing (jarā) and death (marāṇa) in the cycle of rebirth endlessly. Being is attached to where it exists through covetousness (intense craving). Craving is threefold as craving for sensuality (kāma-taṇhā), craving for existence (bhava-taṇhā) and craving for non-existence (vibhava-taṇhā). This is the noble Truth of the Cause of Sorrow (dukkhasamudaya-ariyasacca), and this Noble Truth indicates the origin of sorrow (dukkha).

It is due to craving (taṇhā) that dukkha such as birth (jāti), ageing (jarā) etc. originates. When craving is eliminated, all such dukkha comes to a total end. This is known as the Noble Truth of the End of Sorrow (dukkhanirodha-ariyasacca).

The path to the end of sorrow (dukkha) is the Middle path (majjhimā paṭipadā). This is known as the Noble Eightfold Path (ariya aṭṭhaṅgika magga). It includes eight limbs (aṅga) such as Right View (sammādiṭṭhi), Right Thought (sammāsankappa) etc. This is known as the Noble Truth of the Path Leading to the End of Sorrow (dukkhanirodhagāminipañipadā ariyasacca).

The four Noble Truths explain what common sorrow (dukkha) is to all us, what its cause, what its end and what the path that should be followed. Anybody including any god or Brahma can never ever deny or refuse the Four Noble Truths because they are universal and these noble truths remain eternally unchanged in the world. The doctrine of Cause and Effect (paṭiccasamuppāda) is included in the

Four Noble Truths. This is relevant not only to the existence and end of sorrow in the Saṃsāra. The theory of Cause and Effect included in the Four Noble Truths can also be applied for solving problems in our daily life. For example,

1. Problem (sorrow)
2. Cause of Problem (cause of sorrow)
3. Solution to Problem (end of sorrow)
4. The way to bring solution to problem (the path leading to end of sorrow)

Firstly, we should understand the prevailing issue. Next, we should find why this issue prevails. Then, we should focus our attention to the solution of the issue and finally we should follow the way to solve the issue. Even a doctor treats a patient based on this theory. Firstly, he diagnoses the disease. Next, he examines the causes for the disease; Then, he sees the causes for the disease and prescribes treatments accordingly. This method can be applied for resolving any problem in our life.

The beneficial results of the study and the gradual understanding of the Four Noble Truths are end of sorrow in Saṃsara (cycle of rebirths), realization of Nibbāna, understanding oneself and the world, solving problems in our daily life and facing various difficulties in life successfully.

Activities :

1. Name the Four Noble Truths correctly.
2. Discuss with your teacher how problems in our daily life can be solved based on the principles of the Four Noble Truths.

3. Explain why we should help those who are affected by sorrow.

Practice :

dukkhaṃdukkhasamuppādaṃ- dukkhassaca atikkamaṃ
ariyañcatṭhangikaṃmaggam - dukkhūpasamagāminam

etaṃkho saranaṃhkemaṃ - etaṃ saranaṃuttamaṃ
etaṃ saranaṃagāmma - sabba dukkhā pamuccati

LESSON EIGHTEEN

EPOCH-MAKING GREAT THERAS

There are a large number of Great Theras (elders) who have contributed a great service to the country, nation and religion. They are considered guardians (protectors) of the nation. This lesson includes the life story of three of them selected for discussion. They are :

1. Sangharāja of Weliwita Asaranasarana Siri Saranankara
2. Mahānāyaka of Welitara Ambagahapitiye Nānavimalatissa
3. Mahānāyaka of Ambagahavatte Indāsabhavarañānasami

1. Sangharāja of Weliwita Asaranasarana Siri Saranankara

The period of Senkadagala is one that shows declined in many aspects. European nations ruled the country. They were not Buddhists. From them there were many oppressions and threats to Sinhala Buddhists and Buddhist Monks. Because of this, there occurred many severe social decline. Monks who have got higher ordination were very rare. The leadership at many temples was held by novices. They did not have either virtue or learning. Because of this they came to be known by such names as Ganinnānselā or Gale Bandāra. From this low level to protect Buddhism there was no one able to take the task. Therefore, this period is recorded in history as an unfortunate one.

Fortunately and meritoriously there was born a son known as Kulatunga Bandāra in a village known as Weliwita. He was a person with much merit. Even as a small child he was devoted. He observed the five precepts. On the observance (Poya) days he observed eight precepts. At the age of 16 he joined the Order at the temple of Sūriyagoda. And he was named as Weliwita Saranankara. At that time, it was difficult to receive the knowledge of Buddhism and

other subjects. But he was so interested in learning and went even to distance places in search of teachers. He learnt the first part of a Pali Grammar known as Bālāvatāra from Lewke Rāla who was under arrest in a place named Mahakehelwala. The remaining part he learnt from Ven. Novice Atthadassi. Thus, with much difficulty he learnt what was necessary. Therefore, many monks and laymen who were interested in learning joined. As time went by, these people came to be known as “virtuous group.” Later it is from this group many great scholars were produced and they expanded much learning in the up country as well as low country.

Ven. Saranankara began to write books in Sinhala and Pali to help those who were interested in learning. One of such books written by him is known as Sārārtha Saṃgraha. That was written in order to describe a virtue *i.e.* one of the virtues of the Buddha. Later composed a Sannaya, following Texts such as Sidatsangarāva, Rū pamālā Sannaya, Satara Banavara Sannaya, Munigunālankaraya, Elu Bodhivaṃsaya.

He was very much virtuous and preferred to follow a simple life. Therefore, he spent his life depending on begging his food from the day he joined the Order. Therefore, he was known as one who begs food or Saranankara who begs food (Pindapātika Saranankara). Going from village to village he was preaching and helping the people who needed help. Therefore, he was known as Asaranasarana Saranankara (one Ven. Saranankara who helped) those who needed help. Thus, he was respected by all. For this reason those Ganinnanselas became furious and enraged and leveled against him some false charges. King Narendrasinha who believed these charges deported him to Laggala. But he was not worried about these things. He stayed without shaking like a pillar established firmly on earth (Indakhila).

Meanwhile, an Indian Brahmin Scholar who spoke Sanskrit language came to the King’s palace in Kandy. But there was no one in the court who could converse with him. The King sent a messenger to Ven. Saranankara and brought him to the palace. The Indian

Scholar was very much impressed with the scholarship of Ven. Saranankara. Therefore, the King as well as his people became very much pleased with him.

Though Ven. Saranankara was past 50 years he was still a Novice. The reason why he could not receive higher ordination was that there were no higher ordained monks in Sri Lanka at that time. Ven. Saranankara with the support of King Kirti Siri Rajasinha sent a delegation consisting of some important people to Thailand.

The King in Thailand sent twenty higher ordained monks to Sri Lanka headed by Ven. Upāli Māhathera. Though Ven. Saranankara had the opportunity of becoming the first in the list of monks to receive the higher ordination, he did not use it. He thought that there should be someone who could receive veneration even from him. With this humble thought he got the higher ordination as a junior monk. The Siamese Sect known as Syamopāli Sect (Siyam Mahānikāya) started with this higher ordination that took place in Sri Lanka. Thus, the founder of this Sect is Ven. Weliwiṭa Saranankara.

Considering the monks who lived at that time there was no single monk who was higher with regard to virtues and knowledge than Ven. Saranankara. Therefore, King Kirti Siri Rajasinha conferred the position of Sangharāja. As soon as he received this appointment he wrote on an Ola leaf the sentence "Monk, do not be proud" three times and hung it in his compartment. This shows how much he was humble and without pride.

It is because of his enthusiasm that made it possible to renovate ancient Buddhist temples situated in cities such as Anuradhapura, Polonnaruwa, Dambulla. Under his instruction the Tooth Relics Procession was included into the Kandian Eṣala Procession. His service to the world and Buddhism is everlasting. The pioneer of renaissance of Buddhism and literature is this Ven. Siri Saranankara who lived by begging his food on a bowl and helped those who needed help.

2. Mahānāyake of Welitara Ambagahapitiye Ñānavimalatissa

Whatever honour that is due to Ven. Saranankara Sangharāja Mahāthera for establishing the Siamese Sect also no less honour is due to Ven. Ñānavimalatissa Mahāthera for founding the Amarapura Sect.

He was an elder son of Mr. Karolis De Siva and Mrs. Madalena who lived in the village of Welitara Mahakarāva. He received the ordination from Ven. Saranankara Sangharāja. His teacher was Matara Bowala Ven. Dhammananda. After the ordination he spent seven years under Ven. Sangharāja to learn Dhamma, discipline and the language of Pali. After that he came back to his own village. He started his religious service while staying at Ambagahapitiye temple. At present it is known as Welitara Ambarukkhārāma Mūlamahā Vihāra. He got a new temple made somewhere close to that temple. It came to be known as Pushpārāma Vihāra. He spent his time there from time to time. That temple was named as Pushpārāma out of respect towards Pushpārāma at Malwatta in Kandy. This shows the gratitude he had. Today that Pushpārāma is known as Welitara Nāyaka Temple.

As he reached 30 years by age, his desire was to go to Thailand and receive higher ordination there. He got the permission both from Ven. Sangharāja Mahāthera and Ven. Bowala Dhammānanda. Though he started to go to Thailand he could not proceed because of the difficulties that rose on the way. So he changed the destination and went to Burma (Myanmar).

In Amarapura which was the capital of Burma, the King gave him a warm welcome. He and his delegation were taken to Sangharāja Ñānābhivansa, Dhammasēnāpati, Mahadhammarājādhirājaguru. He learnt Dhamma and Discipline from him. Ven. Ñānavimalatissa with other five monks received the higher ordination and came back to Sri Lanka. His next task was to hold the higher ordination ceremony

under the supervision of Burmese Monk Ven. Aggasara Mahāthera at Observance House on the river Mādu. With that there arose a Community of Buddhist monks related to Burma. At that time this group came to be known as Amarapura Association. The chief of that Association was Ven. Ambagahapitiye Ñānavimalatissa.

The Burmese Sangharāja conferred on him the position of Mahānāyakaship on Ven. Ñānavimalatissa with the title of Mahādhammarājādhirājaguru. The act of appointment was presented to him by Edward Barns the Governor of Sri Lanka at that time. Thus, Mahānāyakaship was made a position recognized by the government.

His ultimate aim was to make Amarapura Sect which consists of society of virtuous, disciplined and ideal monks in Sri Lanka. The attempt taken by Ven. Ñānavimalatissa Nāyaka Thera for the protection of Buddhist religion is like huge rain that fell during a severe drought.

He provided opportunity for young novices to obtain higher ordination. He also made room without any discrimination for those who wanted to practise monkhood in accordance with discipline. Another noble service undertaken by him is the spread of Buddhism in those costal areas where Christianity had got a place. If this was not done the whole costal area could have gone under non Buddhists. He also composed a number of books such as Sāsanavamsadīpa and Sīmālakṣhanadīpani.

He is a national leader who came forward courageously and unshakingly at a period during which Buddhists suffered very much because of the English administration. As a result of his undertaking and great effort, the light of Buddhism is spreading all over the Island even today.

3. Mahānāyaka of Ambagahavatte Indasabhavarañānasami

The founder of Ramañña Sect Ven. Ambagahavatte Indasabhavarañānasami is a bright star in the Sky of Sri Lankan Buddhism. He was a great scholar.

During his young days he learnt from his Ven. Pilana high priest. He joined the Order at Tuvakkugalavatta temple. He was named Ambagahavatte Saranankara. His teacher was Ven. Akmāmana Sobhita. The Novice Saranankara learnt Buddhism and discipline from Ven. Bentota Atthadassi. He received higher ordination under the great teacher Ven. Dhammābhimunivara Nānakitti Mahāthera in association with monks from Ramañña Locality.

Ven. Indasabhavarañānasami who founded a new Community of Buddhist monks under the name of Ramañña Sect is important because of his special noble character. It was a unique characteristic of this Mahāthera that until he comes to a permanent conclusion independently he continues his inquiry without stay. The fact that he joined Siamese Sect as well as Amarapura Sect and by getting higher ordination from Ramañña Locality in Burma shows this characteristic clearly.

In order to expand the Ramañña Sect, the temple at Payagala was transformed into Dharmagupta Pirivena. This Venerable who was very keen for the progress of his Sect introduced a code of ethics consisting ten points and made it a code of rules with the agreement of the Saṅgha. Under much difficulties he led a simple life. His fame is still known all over the whole of the land of Sri Lanka even today.

Lessons for your life from these Epoch-making Great Theras :

1. Learning must be undertaken even at the young age.
2. Whatever the challenge has to be faced bravely.

3. In life, Virtues and Discipline have to be followed.
4. Decisions must be taken after much investigation.
5. The fruit of learning could be obtained.
6. The importance of having Virtues and Knowledge.
7. The need to help those who need help.
8. Your learning must be shared with others.
9. Whatever is possible could be undertaken for the protection of Buddhism.

Activities :

1. With the instruction of the teacher write down main points found in the life stories of these three Ven. Theras.

Practice :

Uṭṭhānavato satimato
 Sūcikkamassa nissammakārino
 Saññātassa ca dhammajivino
 Appamattassa yaso' bhivadḍhati

(Dhammapada – Appamāda-vagga v.24)

The reputation of him, how is energetic, mindful, pure in deed, considerate, self control, right living and heedful regularly increases.

The translation of the Gathā into English

Courageous mindful and pure
 Searching before attending
 Disciplined well and righteous
 Glory goes high of such persons

LESSON NINETEEN

LET FLOWERS OF LOVING - KINDNESS BLOSSOM IN OUR MINDS

Sāmāvatī was her name. She was loved by all in the city of Kosamba. With effort she looked after her parents with affection, as long as they lived. She was a courageous daughter. Later it was she who became the chief queen of King Udena. Queen Sāmāvatī was very much devoted to the Buddha. She always cultivated loving-kindness for all. Everybody was pleased with queen Sāmāvatī. The second queen of King Udena was Māgandi. She hated all those who were friendly with Sāmāvatī but it was the nature of Queen Sāmāvatī to develop loving-kindness. As she cultivated loving kindness she guided others also to cultivate loving-kindness in the same way. She also showed them the benefits of cultivating loving-kindness.

One day Māgandi set fire to the palace where Sāmāvatī was. Thus, she killed Sāmāvatī and her supporters. Sāmāvatī and her supporters cultivated loving-kindness even when they were getting burnt. Sāmāvatī who had attained the stage of stream entry was born in heaven. She got the first place among those female disciples who cultivated loving-kindness. She was given the position of the first among the developers of “mettā” and Buddha appointed her to that position. This story explains the benefits of cultivating loving-kindness.

Mettā or Maitri is friendship. We have got friends. We associate friends with good heart. Those who associate us in suffering and happiness are our good friends. This is from a Sinhala verse,

Miturutumo duka sepa dekehima	pevati
Bitusituwam rūmen piṭu nopā	vīti

Good friends associate both in suffering and happiness.

They do not turn their back like the drawings in a picture to be seen on walls.

In this way Ven. Siri Rahala Mahāthera points out the characters in this Messenger Poem known as Selalihini Sandesa (Messenger Poem). Sincerely and honestly one who is friendly is indeed a friend. When he sees the progress of his friends he becomes happy. At times he helps his friends. At other times he shows sympathy, becomes helpful both in suffering and happiness. The friend who shows this attitude towards his friends and when expands it all living beings is the cultivation of friendship. The Karaṇīyametta Sutta advises that one who cultivates loving-kindness must treat all living beings like a mother who protects her only son as her life.

One should cultivate loving-kindness saying “All beings be happy” (Sabbe Sattā-bhavantu sukhitattā). It is not possible to cultivate loving-kindness towards all beings at once. The Buddha cultivated loving-kindness equally towards all beings such as Devadatta who had the angry mind, Angulimāla, Nālāgiri, young lady Cincā, Sunita, Sopāka, Rāhula. The Mettānisaṃsa Sutta says cultivation of loving-kindness will bring benefit for this world and next world. The following are the benefits of the cultivation of loving-kindness :

1. Peaceful sleep
2. Peaceful awakening
3. No disturbing dreams
4. Pleasing to other humans
5. Pleasing to evil spirits
6. Protection by Devas
7. Protection from disasters
8. Quick gain of concentration
9. Pleasant appearance of face (countenance)
10. Death with a mind free from confusion
11. If the ultimate result is not attained, the birth in a Brahma world

The cultivation of loving-kindness which gives such benefits has to be practised stage by stage. For its cultivation there is no definite place or time. One can cultivate it in places such as school, temple,

home, train, omnibus, airplane. You have learnt when you were in the 4th and the 5th Grades the first steps of cultivation of loving kindness. So now let us learn more steps. For that, sitting, standing, walking and resting all these positions are proper. Out of these let us pay attention to the position of walking. When one is walking, one does not look at far distance. No one does not see the nearby. It is proper to keep the eye sight at a distance of one meter from the foot. Please get the class divided into two groups as boys and girls, place the left hand on the right hand and start meditating on the instruction of your teacher. At the place you start walking say salutation sentence three times and take refuge in the Triple Gem. Start cultivation of loving-kindness.

Now please repeat what you have learnt earlier at the first stage and then second stage.

Stage 3

May I be free from suffering ! May I be free from sickness ! May I be healthy !

Like me, my parents, teachers and friends may they be free from suffering ! May they be free from sickness ! May they be healthy !

May all beings be free from suffering ! May they be free from sickness ! May they be healthy !

Stage 4

May I be free from suffering ! May I be free from sickness ! May I be healthy !

Like me (those who fall in between friends and enemies) may they be free from suffering ! May they be free from sickness ! May they be healthy !

May all beings be free from suffering ! May they be free from sickness ! May they be healthy !

At the end of meditation with folded hands, please say the following poem by uttering the word Sādhū three times.

“Those who are physically healthy, those who have no disaster and may all these beings be healthy ! May they be with a healthy mind ! May this meditation be for the happiness of this world ! For the happiness of next world ! For the attainment of Nibbāna ! Let me be fortunate for the attainment of all these !”

Activities

1. Please make a note of good results that you and others get by being friendly with all those in your class.
2. Write a poem on the topic of our friends.
3. Explain briefly why you like the cultivation of loving-kindness.

Assignment

Please make it a habit to cultivate loving-kindness daily before you go to sleep at night and after getting up from sleep in the morning.

Training

Dukkhappattā ca niddukkha
Bhayappattā ca nibbhaya
Sokappattā ca nissoka
Hontu sabbepi pāṇino !

The translation of the Gāthā into English

Let there be no suffering
Let all forms of fear disappear
Let sorrow disappear
Let there be consolation to all

LESSON TWENTY

LET US BLESS AFTER TRANSFERRING MERITS

To share with others the good deeds we have done is happiness. This is a noble virtue among Buddhists. That is why after the performance of a meritorious deed we transfer merit to others. Transference of merit is one of the ten meritorious deeds. Having done any meritorious deed we transfer merit to deities. That is done to increase their delight and power to get protection for us in this human world. Therefore, from the merit that we have gained let us transfer a share to deities as a gift.

What follows is a Pali verse we use for that purpose :

1. Ettāvatā ca amhehi
Sambhatam puñña sampadam
Sabbe devā anumodantu !
Sabba sampatti siddhiyā

The translation of the Gāthā into English

Whatever we have done
From the religious functions
Let that all deities share !
For their happiness

2. Ākaṣaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ tam anumoditvā
Ciraṃ rakkhantu loka-sāsanam !

The translation of the Gāthā into English

Let deities and nāgās be powerful
Living in the sky and on earth
Being happy with this share
Protect the world and Buddhism for long !

As when the water from rivers are collected, the ocean overflows, then the relations in this world when they perform good deeds, transfer merit to their relations who are dead. Then they receive it. One day King Bimbisāra gave alms to the Saṅgha headed by the Buddha. He transferred the merit to his relations who were dead. It is mentioned that these relations acquired the merit transferred to them and became happy. Likewise let us transfer the merit to our relations who are dead and stay in the other world. The following is the verse in Pali used for that purpose :

Idaṃ vo ñātinaṃ hotu
Sukhitā hontu ñātayo !

Idaṃ vo ñātinaṃ hotu
Sukhitā hontu ñātayo !

Idaṃ vo ñātinaṃ hotu
Sukhitā hontu ñātayo !

The translation of the Gāthā into English

Let our relations who are dead share this merit
By it may they be happy !

Let our relations who are dead share this merit
By it may they be happy !

Let our relations who are dead share this merit
By it may they be happy !

Our wish is the association of good persons. Once the Buddha told Ven. Ānanda that Buddhism depends on the association of good friends. Let us try to understand who is the good person mentioned here.

One who knows help given to one by others, one who helps again and again to those who help ones, one who is wise, one who is a

good friend, one who is devoted to friends, one who treats when one's friend is in difficulties as if one is subjected to them, one who tries to save one's friend from the suffering, that type of person is described as a good person. Let us wish to associate such good people upto the stage of life that we attain Nibbāna.

Iminā puñña kammaṇa
Mā me bāla samāgamo
Sataṃ samāgamo hotu !
Yāva nibbāna pattiyā

The translation of the Gāthā into English

By the grace of this merit that
I have acquired
May I never associate the foolish
But only the wise until
I attain Nibbāna

Done because of this
Without association of the foolish
Till I attain Nibbāna
Let there be that of good people

The main responsibility of the King is the protection of Buddhism and the protection of the people. Therefore, our Buddhist Kings with the ten royal duties and for favourite positions without the four fold injustice, rule the country. The Buddha has said if the King were to go against the religion, the people of the country would follow the same line. Therefore, the Kings have to be ideal examples to the people. Buddhist Kings themselves were righteous and tried to encourage people to do the same. In this way in the country there was happiness and it rained at the proper time. Therefore, when we perform a religious function we would wish as follows :

Devo vassatu kālena
Sassa sampatti hotu ca

Phīto bhavatu loko ca
Rājā bhavatu dhammiko

The translation of the Gāthā into English

Let there be rain at the proper time
Let there be good harvest
Let the world be satisfied
Let the ruler be righteous

The Pagoda (Chetiya), the Bodhi Tree and the Statue all these appear as if a living Buddha. We perform the material offering and the offering of spiritual practice for the living Buddha. Because of our unawareness, there could be some mistake or offence done to him. Because of this mistake, a sin could take place. Therefore, let us pray for excuses.

Kāyena vācā cittaṇa
Pamādena mayā kataṇ
Accayaṇ khamā me bhante
Bhūripaṇṇa tathāgata

The translation of the Gāthā into English

O Lord Buddha, I might have committed some offence through mind, body and word because of the neglect on my part, please pardon me.

Activities

1. To whom do we transfer merit first ?
2. When transferring merit to deities, how do we keep our two hands ?
3. Write the verses correctly that we use in transferring merit to deities.

4. What are the good qualities a good person should possess ?
5. Write the meaning of the sentence “Devo vassatu kalena”.
6. Follow the practice of pronouncing correctly the Pali verses.

Training

Yo we kataññū katavedi dhiro
Kalyāṇa mitto dāḥa bhaddo ca hoti
Dukkhitassa sakkacca karoti kiccaṃ
Tathāvidhaṃ sappurisaṃ vadanti
(Sarabhariga Jātaka)

The translation of the Gāthā into English

If he knows helps given to him
He will do his duties
He behaves like a good friend
When devotion increases, he removes his friend's distress
Such a person is identified as a good person

LESSON TWENTY ONE

A PERIOD – FLOWERS OF MERIT BLOSSOM AND VIRTUE RAIN

Ven. Sangharatana Thera is the Teacher in charge of Grade 6. In the last term of previous Dhamma School, he told the pupils to come after composing a few poems about Esala ceremony as a preparation for today's lesson. Therefore, two Pupils Srimāli and Prabhāt brought the following two poems to the class :

Srimāli :- The Bosat is conceived in mother's womb
Prince Siduhat (Siddārtha) renounces lay life
Prince Rāhula is born on the same day
All these take place on the day of Esala

Prabhāt :- By listening to Dhammacakka preached by the Buddha
Ven. Kondañña attained the first stage
Because of the greatness of the Month Esala
The Rainy Retreat approaches for doing merit

Ven. Sangharatana Thera :-

O, two very good compositions. Good, who can list the importance of Esala Poya Day according to these two poems ? (Pupils at once raise their hands). Let us see what Taraka can say here.

Taraka :

The conception of Prince Siduhat in the womb of Queen Mahā māya, The renunciation of Prince Siduhat, the birth of Prince Rā hula, the first preaching of the Buddha, Ascetic Kondañña's attainment of first stage, the approach of Rainy Season Retreat.

Ven. Sangharatana Thera:-

Very good, Child Taraka has very clearly understood the meaning of the two poems. Son Prabhat in his poem has mentioned the approach of Rainy Season Retreat. Buddhists pay special attention

to the period of Rainy Season Retreat. On the Esala Poya Day people go to temple and offer a sheaf of betel placed on a tray to the monk and invite him to stay three months and accept the four requisites supplied by them.

During the Rainy Season Retreat, laymen make material offerings to the monks. Monks on the other hand help them by preaching the Dhamma. The offering of flowers, the worship of Bodhi Tree, veneration of 28 Buddhas, preaching of Dhamma, the recital of Paritta Desanā are also conducted. At some temples during this period Seven Weeks, 24 announcements and religious dancing are also held. At the end of the religious functions during the Rainy Season Retreat, a cloth known as Kaṭhina Vastra is also offered. This Rainy Season Retreat is very helpful to promote the relation between monks and laymen, to obtain happiness in heaven as well as human world.

After the advice given by Ven. Sangharatana, a pupil named Madhusanka raised a point by saying, Ven. Sir, I also have brought an essay written by me about another function taking place during Month of Esala. May I read it ?

Ven. Sangharatana Thera:-

That is very good, please read it.

There are a number of processions which show the greatness of the nation. Some of them are Kataragama, Ratnapura, Alutnuvara, Devinuvara and Navagamuva. The Sīnigama annual procession is also held during this period. The Devāla procession starts with the planting of Kap.

The Kandy Procession started giving the prominence to the Four Temples of Deities like Nātha, Vishnu, Kataragama and Pattini. It is the King Kirti Sri Rajasinha who included the Tooth Relic Procession to the Procession of Deities. There is no other Procession more charming than the Tooth Relic Procession. It is known all over the world. It brings fame to the people of Sri Lanka. The Kandy

Procession and Devāla Procession continue for 15 days. They come to an end with the Water Cutting Ceremony. On the whole, Kandy Esala Procession is a great cultural function which shows our importance.

Ven. Sangharatana Thera:-

Very good, Son Madhusanka has written many points in brief.

O, sons and daughters, we are aware that out of the 12 months, it is in the Month of Esala that we have various Buddhist Ceremonies and Processions. So that is a special month. The Tooth Relic Procession which is related to The Tooth Relic occupies a prominent place. During this month we Sinhala Buddhists have a number of religious customs and rituals. Among these functions there are various forms of dance, chanting and aesthetically significant decorations. With the Procession the unity, the ability to work together and artistic skill are developed. The Tooth Relic Procession is a symbol of Buddhist Culture. Let us co-operate to continue and appreciate functions and processions that take place during the Month of Esala.

Activities :

1. Please write why the ceremony of Esala is important for us children.
2. Please draw a table showing the various functions during the Month of Esala.
3. Please draw a picture of an occurrence in Esala Procession that attracted your mind.

LESSON TWENTY TWO

LET US BEAUTIFY COMPOUND AND HOMEGARDEN

The activities of the Dhamma School started. The Ven. Monk went to the class. That day the pupils in the class had come dressing in white clothes. The boys had worn the National Dress in white and the girls had worn the Lamā Sari. The Ven. Monk addressed the children in the following way :

Ven. Monk : “Today is very good, all of you have come today dressing clean clothes as I advised you. Keeping the clothes clean and nicely is very good, like the clothes our bodies also must be maintained clean.”

Pupils : “Ven. Sir, we bathe everyday” Pupils said.

Ven. Monk : “That is very good, but taking bath everyday alone does not lead to cleanliness. There are some other things to be done. In the morning and afternoon teeth must be brushed. When nails grow, germs get settled there. Therefore, nails must be cut. On the hair of girls, oil must be applied and combed. Boys should cut their hair short. When the body is not clean it is possible to fall sick. Therefore, body must be cleaned. Apart from this, there are other places that have to be kept clean”.

After that statement children asked whether there are such places.

Pupils : “Yes, our home compound, home garden, the well and the lavatory”.

Ven. Monk : “Very good, can Mālā explain how to clean home ?”

Mālā : “Yes, Ven. Sir, sweeping home and the compound everyday to collect garbage and throw it into a pit, at least once in a week to remove cobwebs, to clean the floor, windows and doors, to grow flowers around the house”.

The Buddhists always follow the ways of monks. They sweep the well, the temple where they stay, the Image House, compound of the Bodhi Tree and the compound of the Pagoda. The sweeping of the compounds and the ways is a daily practice of the monks. The little Ven. Rāhula was one of those monks who swept the compounds and the ways. Ven. Rāhula while sweeping a compound was in the habit of throwing up two joint handfuls of sand into the sky and wish that he would receive such a number of advice for him to follow. Since in the past Buddhists used to follow the monks and keep houses clean. You also with your parents, brothers and sisters make effort to keep your houses and environment clean.

It is one of good Buddhist practices to clean the road leading to the house like the compound. Some people throw the garbage on to the road. As people are throwing peels of mangoes and plantains on to the road, it makes roads not safe. So it is good to collect coconut shells, empty young coconuts and tins in one place. Out of this heap you can take whatever can be used to make carbonic fertilizers. If it is possible try to get the co-operation from those who are living in your house.

If you have gone out wearing shoes, it is not proper to enter the house direct from that visit. The reason is whatever dust and filth have gone into your shoes they will enter your house. That will make the floor of your house dirty. Therefore, before entering your house please leave the shoes outside. It is good to keep our spring-well clean, from where we take water for drinking and bathing. We have to clean everyday the urinary and the lavatory that we use wherever they are. To keep them clean is good for our health.

Now I will tell you some practices recommended in Buddhism for keeping urinary and lavatory clean :

1. Not to pass stools while brushing teeth.
2. Not to pass stools outside the lavatory.
3. To keep the vessel always filled with water.

4. To keep the lavatory clean after you finish using.
5. To keep the outside of the lavatory clean by removing garbage and weeds.

The Sinhala Buddhists always try to maintain cleanliness. It is the mark of the Sinhala Buddhists to maintain internal cleanliness as well as external cleanliness.

Now a number of children asked what is meant by internal cleanliness.

The Ven. Monk: "Internal cleanliness is the purification of the mind. Because of the defilements, mind becomes unclean. It is garbage that makes our environment polluted. The defilements are greediness, pride, anger, foolishness that make our mind dirty."

As a result of external impurity, physical diseases and as a result of internal impurity physical diseases and mental diseases get contracted. If one's mind is impure, it is difficult for one to keep one's environment pure. If the environment is pure that will lead to the progress of our mind. That will show our culture.

Ven. Teacher comes to the end of the lesson giving some instructions to undertake the following activities :

Activities

1. Write the way you are using to clean your house and the garden.
2. Show in writing three advantages we get by keeping our garden clean.
3. Write four mottos relevant to keep your house and garden clean and display them in your class.

Assignment

Join with your parents and other members in your family and go ahead with making a project in order to make carbonic fertilizer.

Training

He who does not fulfil his duties does not become virtuous.

LESSON TWENTY THREE

LET US PROTECT PUBLIC PROPERTY

That day in the Sucaritodaya Dhamma School, the morning speech had been assigned to Pupil Hasita. Here follows what Hasita spoke :

“Dear Members, May I get your permission to address you, on a topic which is disappearing from our attention. In contemporary society the subject I am going to speak is disappearing very soon. It is the protection of the public property. I am going to talk on that. I think I am fortunate to deal with such a topic. I am saying this because I am very much unhappy about the damage done by the people to the public property.”

“Let us try to understand what is meant by public property. Schools, temples, hospitals, government offices, common transport services such as buses and trains – all these are included within the public property. For these we have spent our own money. If that is so what is meant by public property is none other than our own property.

When we notice the destruction done to public property, we get a severe pain in our hearts. That we cannot express that pain with words. From the morning in offices bulbs are switched on. Electric fans are working throughout 24 hours. In public places water taps remain open. Even if the pot or the container is overflowed the tap is not turned off in government buildings. Window hinges and electrical switches are removed. At government hospitals medicinal products are stolen. From government vehicles fuel is stolen. Seats in trains and buses are damaged by cutting and they are scribbled. Electric fans and electric bulbs are removed. Who is going to bear this loss ? It is we. We have to bear it. Let us think about the roads on which we are moving. Even in broad daylight street lamps are on. Though many people are using roads, we do not consider they are public property. As a nation we have to think as if we are one.

Let us pay attention to various things at the school. Some are sitting on chairs raising only on two legs. There are four legs for a chair in order to maintain the balance. The desks and chairs are broken because of our faults. On some instruments various ugly drawings are scribbled. We are using some broken parts of desks and chairs to throw at the mango tree in the school. By that the tiles of the roof are broken. When it is raining, the entire hall gets wet. To whom is the loss ? The loss is to us. The desks, chairs and benches thrown out can be repaired and used again. We can use for that volunteer service. Are we doing it ? As we press our muddy feet on to the walls and all over the walls, they become ugly. Isn't that a sign for our indiscipline ? Because of this, we must cultivate the correct attitude in the use of public property.

Some pass stools and urinate on the ground close to the well we use as a common property. Because of that, the well is infected with germs. This leads to infections like Jaundice. So I am making a request to treat and protect the public property as if our own property. When we are taking the five precepts, we use the expression that we abstain from stealing. In fact as we are taking this precept it includes the protection of public property as well. As we are taking this how much good it would be to protect the public property ? If all of us think that way we can prevent the destruction of public property. Then, we can save the expenses that have to be used for renovation. That money can be used for development. As the children of the Dhamma School, we must think to protect and use carefully the School Texts that are given free to us. Therefore, these Books can be used next year by our younger brothers and younger sisters. We must use these Texts in that way. That way we can save a huge amount of money. Then, we have helped the economic position of our country.

Buddhist monks are living in the temples. These are holy places. They are also a common property. They have been constructed with the labour of our ancient Kings, our grandmothers and grandfathers.

When sands and bricks are placed properly together, it will create a beautiful temple. Protecting that temple is our duty. But some people are destroying Pagodas, Statues and the Remains of those ancient constructions for their personal utility. Now the time has come to consider what an insult it is to Buddhism. When we destroy the buildings constructed by spending a large sum of money and that also with difficulty. It is as the little children who have to pay. Therefore, we have to protect and cherish public property. We have to make a will that we are going to protect them till our life lasts.

Some years back when an announcement was made that there would be a voluntary service, do you know how many people participated ? Those days all the people in the village jointly participated. But today when we announce that there would be a voluntary service, some people try to avoid it. How are we going to construct a road for us, a cemetery and a society hall for us ? How are we going to protect them? By the protection of public property the country will progress. By developing mutual friendship and unity we can rise up as a cultured nation. The progress of the country means our own progress. Let us co-operate for the upward march of our nation. To inherit a blissful future we must protect our public property. You have given a patient hearing to my talk. So I wish you all the blessings of the Triple Gem !

Activities :

1. Name some of public property. Write down how we should protect them.
2. Write a short essay under the following topic – “It is our duty to protect public property”.
3. Write a few poems stressing the protection of public property.

LESSON TWENTY FOUR

LET US TRY TO BE FREE FROM INJUSTICE

1. The first injustice is prejudice (chanda)
tendency and partiality
It is because of the tendency
The people do injustice
2. My good friends
Male and female friends
Many people think this way
And they do injustice
3. Ignoring others' virtue
Showing unfounded faults
Some turn towards hate
That is how they do injustice
4. Through hate mind is made slow
They think of taking revenge
Because of strong hate
Knowingly they do injustice
5. Because of the fear
Even without any willingness
To turn towards injustice
It is true injustice happens
6. Some big people
If not rich people
They think they will harass
The poor do injustice
7. Attachment comes through prejudice
Conflict is with hate
With the addition of illusion
People are led to illusion

8. Some who are learned
Expecting their gain
Are led to injustice
The fools are controlled
9. Ignorance is worse dust
Foolishness is a big dirt
Though they know this
The learned turned to injustice
10. Both learned and uneducated
Turn towards injustice
In the ordinary world
Are bound by these
11. So attachment and conflict
Fear and illusion
All these for injustice
Let us try to be free from this

Virtue of the Buddha
(A Poem)
By Ven. Piyadassi Mahāthera
(In charge of Vajirārāmaya)

Activities

1. Name the Fourfold Injustice.
2. State some pious thoughts that you got when you read this lesson.
3. Follow the example given here and make a chart giving at least two examples for each injustice.

Injustice	Practices following Injustice	Practices not following Injustice
Prejudice	Offering positions to those who do not deserve out of partiality	Offering positions to those who deserve

Practices

Chandā Dosā Bhayā Mohā
Yo Dhammaṃ ativattati
Nihīyati tassa yaso
Kālapakkheva candimā

Chandā Dosā Bhayā Mohā
Yo Dhammaṃ nātivattati
Āpurati tassa yaso
Sukkapakkheva candimā

The translation of the Gāthā into English

Through prejudice and hatred
Fear and illusion if a person surpasses his duty
His fame declines as the moon in the dark

Through prejudice and hatred
Fear and illusion if a person does not surpass his duty
His fame increases as the moon in the bright period

LESSON TWENTY FIVE

LET US GROW A PLANT FOR A GOOD RESULT

Naturally we prefer to spend our time in happiness. Since in the past, to enjoy the happiness many people used to do various things. In contemporary society some people prefer to do smoking, drinking and gambling in order to get happiness. Good people never approve of these activities. Among our activities of happiness they are reciting poems and songs, playing music, watching dramas, writing poems, composing songs in appreciation of natural beauty, reading books and as well as going on trips.

Buddhism has approved resting as a way to leading to happiness. For that home gardening is the one recommended in Buddhism. Here our attention is drawn to gardening of flowers, fruits and herbs. We get the opportunity of gardening vegetables and fruits in the home garden with the help of family members.

The most expected of flower gardening is the construction of a beautiful environment. The following event shows how valuable is the beauty. King Bimbisāra's Chief Queen Khemā went to Veluvānā rāma Temple for the purpose of watching its grandeur. Later she joined the Order and became a Nun who attained Arhathood. The row of trees which is beautified with well blossomed flowers, the string of creepers, the plains of stones and the sand and flowing cool water is attractive. Such a place provides rest for the noble people who have got right to have happiness. This is confirmed greatly by the life of Bodhisattva Siduhat and the lives of male and female disciples. If there are flower spots of the roads leading to all the houses the entire village will become pleasurable. It is possible to plant flowers under a plan and artistically created much as space as possible in the home garden. It is also practical to plant flowers in pots and under layers built for the purpose. When planting flowers in flower beds it is necessary to select places where sunlight falls on

very much. Some flowers which are planted in home gardens are beautiful, some flowers are sweet-smelling. All people like flowers which are beautiful and fragrant. You also try to be a flower endowed with beauty in nature.

The selling of flower plants and flowers is a proper profession from which one can get a good income. We get an instance from the story of flower seller Sumana who lived at the time of the Buddha. It also shows popular means of earning money. The Pārājika Pali one of the Buddhist Canonical Texts describes how flower gardens are made. It is as follows :

1. Garlands which have stems bent towards one direction.
2. Garlands which have stems bent towards two directions.
3. Garlands which are made like bunches of flowers.
4. Garlands which are hung with strings or ekles.
5. Garlands which are made by joining together a number of garlands.
6. Garlands which are made to be worn on the chest like pearl necklaces.
7. Garlands which are prepared to wear on ears.

With this description it is possible to understand the interest they had to arrange garlands. Please try to understand the lives of bees who extract the juice without oppressing the flowers. In the same way it is a duty of a good Buddhist child to pay attention to his own activities as far as possible without becoming a trouble to others. It should be mentioned that no flower plants or flowers are taken from other's home gardens without informing them.

The planting of various fruits also comes under home gardening. In the past many people used to walk. As they used to go to distant places in that way, they had to take rest and as they felt hungry they

consume some food. Therefore, people used to grow fruit trees in the gardens. In the same way in their own houses they used to grow fruit trees. In almost every house there was at least one fruit tree.

At present there are a small number of fruits. Present day in Sri Lanka an individual annually takes only 14 kgs of fruits. That is only half of the amount an individual should have taken. Even from this amount a half is supplied from importing. From this position we can escape only growing plants in our home gardens. Fruits like plantains, papaya, pineapples, mangoes, pomegranates, avocados, guavas, mangosteens, rambutans could be grown for that purpose.

Even from the past our grandfathers and grandmothers used to employ carbonic fertilizers. Without using chemical fertilizers they used carbonic fertilizers as they were free from various forms of disease. By looking at fruits we can learn many lessons. A tree as it bears fruits its branches and stems become heavy and bent low. It is like asking silently to take use of the fruits. That creates humbleness in our minds. Even if we hold important positions or get through at a high level from the examinations, we should not be proud. This is the lesson that the tree is teaching us.

With various trees and creepers, compounds of the house could be beautified. The house also could be beautified. Some trees have more charming forms. From them we can get physical as well as mental relaxation. Here our attention should be directed to the cultivation of herbs.

When we direct our attention to the past, we can get a large number of facts about native medical system and medicine allied to it. In the list of ancient kings, King Buddhādāsa was a talented physician. At that time, native medical system and medicines were known. At that time, when a slight illness got contracted even a house wife was able to find out what treatment was necessary. For all that native medicine was used. Robert Knox has said that every Sri Lankan was a physician.

Our ancient people have said that in our country if you make a travelling a distance of few miles, one would not be able to discover a plant that is not used as a medicine.

The following are the names of some medicinal herbs. They are as follows :

Komārika (aloe), Hātāvāriya, Akkapāna, Ginger, Saffron, Lime, Aratta, Iriveriya, Bevila, Kaṭuvelbaṭu, Sandun, Ratkinda, Kaṭukarosana, Aralu, Bulu, Nelli, Pāvatta, Polpalā, Coriander, Rasakinda, Venivelgeṭa, Sugar Cane, Hīressa and Hīn Bovīṭiya. These herbs are known to everybody. It is because of the arrival of the system of western medicine the trust in native medical system gradually got lowered. But even with a few native medical plants with medicinal conjee could be prepared. It is a wholesome food. If we plant a few traditional medical plants, that would help us to lead a healthy life. The conjee that is prepared from medicinal herbs is a wholesome food. Goṭukola, Mukunuvenna, Elabaṭu, Polpalā, Hātā vāriya, Iramusu, Yakināran leaves and Velpenela leaves are some of the medicinal herbs that can be used to prepare medicine.

When we plant flowers, fruits and herbs, we can derive spiritual happiness. In addition to that, we can have the following advantages.

1. To supply of flowers, fruits and herbs required for the veneration of the Buddha, and of the Bodhi Tree.
2. The decoration of the veranda of the house with flowers.
3. To get pleasure by donating flowers, fruits and herbs.
4. To watch with pleasure how animals enjoy the juices of flowers and ripen fruits.
5. To use flowers, fruits and herbs on meritorious deeds.
6. To treat those who are ill with fruits and medicinal conjee.
7. To introduce to other people fruits and herbs that would bring harvest as early as possible.

8. To preserve and protect the vanishing flowers, fruits and herbs.

The highest result of meritorious deeds could be obtained by offering what you have planted yourselves with your own hands. The following are the good advantages of offering of flowers, fruits and herbs :

1. The body becomes pleasant.
2. Disasters disappear.
3. Healthy life is obtained.
4. The life span, complexion, happiness, strength and knowledge increase.
5. The number of supporters grows.
6. Thirst and hunger appeased
7. The pancreas gets purified.
8. Physical, verbal and mental discipline takes place.
9. Religious happiness is gained.
10. Much respect is obtained.
11. Fame and praise acquired.
12. Becoming pleasant person
13. Divine and human happiness is given.

The Buddha has declared that one who grows flowers, fruits, herbs, natural gardens and one who makes log bridges, drinking spots, ponds will collect merit day and night. Let us make this and next world better by planting flowers, fruits and herbs.

Practice

1. Please rest under a shady tree. And try to come close to nature by thinking and watching the environment.
2. Observe the beauty of the environment by watching shapes of the trees, colour, how the leaves of the trees sway and the blue colour of the sky.
3. Enjoy the freshness of the cooling wind and the contact of sunlight. Try to forget your other problems even for a short time, remain in the present moment and enjoy the happiness and the consolation.
4. Let us wait here for a short time and take rest. Let us avoid talking to each other as it would disturb the calmness of the mind.

Activities

1. Write down five sentences about the value of tree plantation.
2. Please plant flowers, fruits and herbs as much as possible in your garden and look after them well.

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