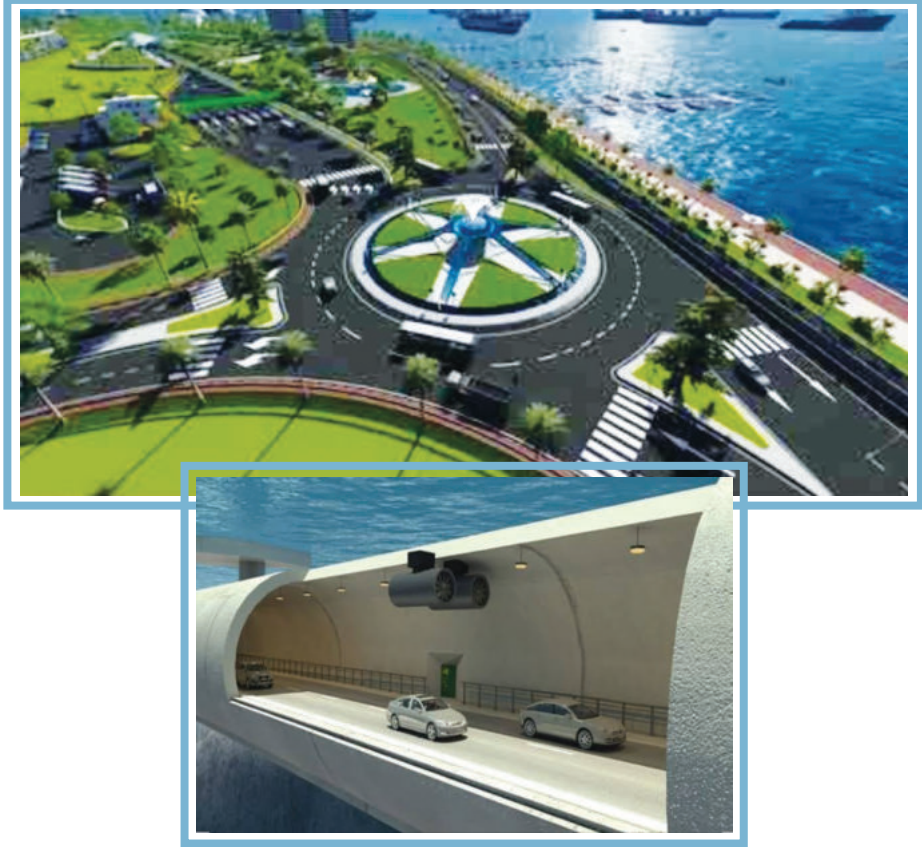


Buddhist Religion studies Class Nine



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



কর্ণফুলী টানেল, চট্টগ্রাম

কর্ণফুলী টানেল কর্ণফুলী নদীর তলদেশ দিয়ে ৪ লেন বিশিষ্ট সড়ক টানেল। টানেলটি কর্ণফুলী নদীর দুই তীরের অঞ্চলকে সুড়ঙ্গ পথে যুক্ত করবে। এই টানেলে ঢাকা-চট্টগ্রাম-কক্সবাজার মহাসড়ক যুক্ত হবে। টানেলের দৈর্ঘ্য ৩.৪৩ কিলোমিটার। এটিই বাংলাদেশের প্রথম সুড়ঙ্গ পথ। যোগাযোগ ব্যবস্থার সহজীকরণ, আধুনিকায়ন, শিল্প কারখানার বিকাশ সাধন এবং পর্যটন শিল্পের উন্নয়নের ফলে কর্ণফুলী টানেল বেকারত্ব দূরীকরণসহ দেশের অর্থনৈতিক উন্নয়নে ব্যাপক ভূমিকা রাখবে।

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BUDDHIST RELIGION STUDIES

Class Nine
(Experimental Version)

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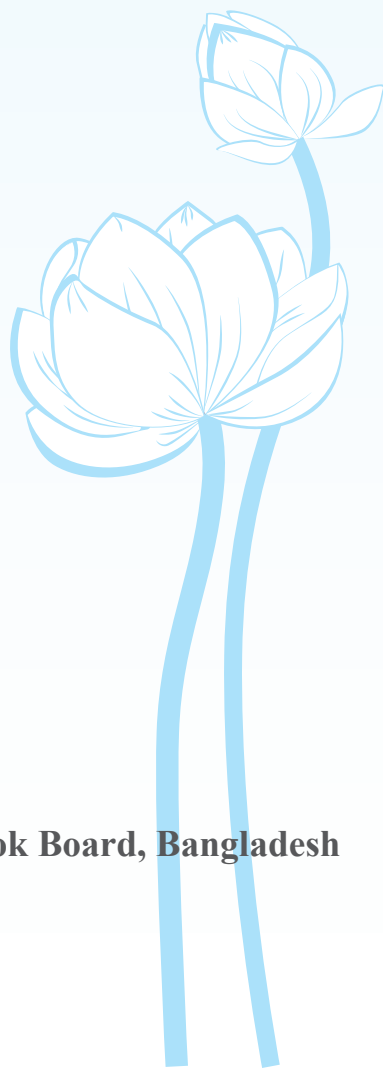
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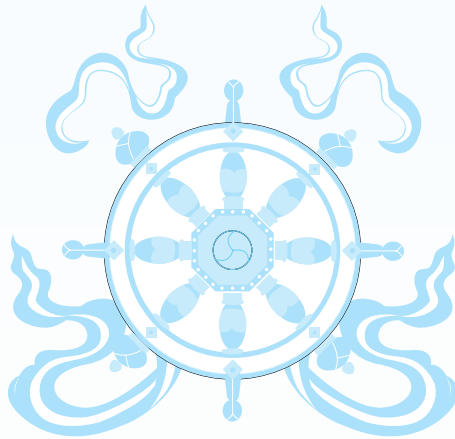
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Preface

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

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

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

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

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

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

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

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

Professor Md. Farhadul Islam

Chairman

National Curriculum and Textbook Board, Bangladesh

Introduction

Dear student

Name: _____

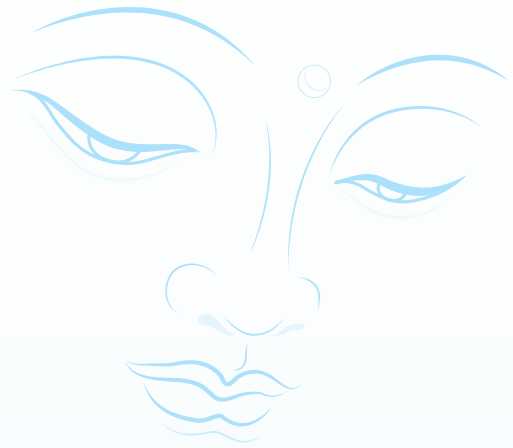
School: _____

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

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

Good wishes for you.





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Buddha and Bodhisattva

At the end of this chapter we will learn–

- Introduction to Buddha and Bodhisattva;
- Kinds of Buddha and Bodhisattva;
- Introduction to the virtues of Buddha and Bodhisattva;
- Importance of Bodhisattva.

The word Buddha and Bodhisattva are very complementary to other. They have close proximity to each other. Buddha means wise and Bodhi means wisdom. But this process of origin and evolution was not smooth. Being a Bodhisattva, it requires hundreds of years austere pursuit and rigorous perseverance to attain Buddhahood. Here Buddha does not mean Gautama only; it signifies the ideology and characteristic of Buddha also. However, in both cases, their ideal qualities and characteristics are almost the same. The introduction to Buddha and Bodhisattva are given below:

Introduction to Buddha:

The word Buddha simply means knowledge but knowledge is not ordinary or mundane. This wisdom may also be called absolute knowledge. For example, the knowledge of one's previous births and knowledge of understanding the mental motions of others are subject to it. He cannot only foresee his previous birth history but also of others. He can also anticipate the mental state of others. That's why he can understand precisely when, to whom and how to give advice. So, despite having many wise men in the world, they are not known as Buddha. This knowledge is incomparably unique and extraordinary. One who attains perfection in pure enlightenment after annihilating all worldly desires can be called Buddha.

The appearance of a Buddha in the world is very rare. According to the Buddhist scripture, after the passing away of one Buddha, another Buddha will arrive in the world. Until the new Buddha appears, the Buddhist abide by the rules of the previous Buddha. At present the reign of Gautama Buddha is going on.

The practice for attaining Buddhahood is like a determination to reach a certain goal. This may also be called the cycle of the fulfillment of Parami. For the fulfillment of different Paramis the influence of too many good deeds of many births is required. It is notable that not only among the human beings, maybe he was to take birth as other creatures to store virtues. It is to remind you that in the previous class, the instances of those virtues are depicted in different stories of the Jataka. Thus through the fulfillment of the perfections, many Buddhas appeared and will appear in the world.

Kinds of Buddha

In the Buddhist scripture there is reference of three kinds of Buddha. For example:

1. Samma Sambuddha or Sammaka Sambuddha
2. Pacceka Buddha or Protteka Buddha
3. Savaka Buddha or Sravaka Buddha.

1. Samma Sambuddha or Sammaka Sambuddha: Among the Buddhas, Sammaka Sambuddha is the best. Sammaka Sambuddha is one who attains Buddhahood by the ceaseless efforts and his own ideals and activities without the help of any master. He is endowed with the best knowledge. By means of the influence of the wholesome deeds of previous birth, he becomes Buddha attaining omniscience. They do not become Buddha only for their own sake. They become the Buddha with the aim of opening the door of all out salvation from sorrows. That's why, for the greater welfare of all creatures, they preach the way of salvation from sorrows and means of attaining Nibbana.

According to the Buddhists, the appearance of the Buddhas is rare in this world. Among them, the appearance of Sammaka Sambuddha is very rare. Thousands of years after a Sammaka Sambuddha's Parinirvana, another Sammaka Sambuddha appears. In the Tripitaka, there is reference of appearance of twenty eight Buddha.

2. Pacceka Buddha: Pecceka Buddha is one who has attained fulfillment in the practice of self liberation by dint of self efforts. They follow the methods of practice instructed by the Sammaka Sambuddha and become Buddha destroying all kinds of cravings. Like the Sammaka Sambuddha, they attained Arhataphala by dint of self efforts. The Pecceka Buddhas do not think of the salvation of all creatures rather they confine themselves in self salvation. The pecceka Buddhas will appear as Sammaka Sambuddha sometime. So being the followers of Sammaka Sambuddha, they meditate for the highest wisdom in silence and solitariness through the fulfillment of perfections.

3. Savaka Buddha or Sravaka Buddha: Savaka Buddha aims at establishing themselves following ideals of Sammaka Sambuddha. The Savaka Buddhas are the future Sammaka Sambuddhas. Thus they remain absorbed in meditation for salvation. In fact, many disciples and sub disciples of Sammaka Sambuddha remain engrossed in meditation for salvation through the fulfillment of perfections. They get themselves involved in human welfare and also help others in attaining Nibbana in the world. Every Smmaka Sambuddha has many disciples who attained Arhataphala. Being the voyagers of the Nirvana, they attained liberation in the pursuit of his own efforts. They do not undergo any sufferings taking rebirth. During the time of Buddha, there were many Savaka Buddhas who used to practice the ideals of Buddha. They fulfilled the Paramis in the pursuit of Buddhahood. Among them Aggasavaka Sariputta and Moggallana are remarkable. Besides Mahakassapa, Vinayadhara Upali, Dhamma Bhadarika Ananda, Labhisetthi Sivali Sthavira etc are mentionable.

Virtues of Buddha:

The virtues of Buddha are unbounded. It is not possible for all to fulfill these virtues. That's why the virtues of Buddha are inconceivable.

1. He is Arhata: He is a great man free from all sins. He checked all sorts of greed, hatred, infatuation, pride, ignorance, false vision and enemies. He will not have to suffer again because he destroyed the reason of rebirth.
2. He is Samma Sambuddha: He is a great man having omniscience in all subjects. He knows everything in the world. He thinks about the welfare of himself and others and helps to attain Nirvana.
3. He is Vijjacaranasampanna: He is blessed with all sorts of knowledge and well mannered. He is endowed with the knowledge of Vidarshana, power of Riddhi, power of Divya, knowledge Paracitta Vijanana, knowledge of previous birth, Cyutyutpattijnana (strength of knowing the passing away and arising (of beings). Kama-tanha khaya(knowledge of annihilating sensual craving). That means he has these eight kinds of knowledge(Asta- Vidha- Jnana). He is also possessed with righteousness, knowledge of limitation of eating, shyness, restraining passions, knowledge of self guard, respect, fear of sins, memory, listening. Panna(wisdom/ insight), inspiration and four types of meditation.
4. He is Sugata(Well-gone): He reaches Nirvana beautifully and through a noble and correct path.
5. He is Lokhavidu: He has absolute knowledge about the three worlds.
6. He is Anuttara: He is the reservoir of infinite virtues. He is second to none in terms of virtues; that's why he is absolute. He is placed in the highest place by virtue of Sila, Samadhi and Panna.
7. He is Purisadammasarathi: He is the guide of men who are to be restrained. He checked all the evil powers. That's why he is Purisadammasarathi.
8. He is Sathadevamanussanam: He won all by his highest knowledge. That's why he is the guide of Gods and human beings.
9. He is Buddhabhagava: He is Buddha who annihilates all the greed, hatred and illusion and fulfills all the perfections. He is Bhagava because he is the reservoir of all the highest knowledge

Participatory task 1

Dear students, write down the name and introduction of the most favourite person of yours.

Participatory task 2

Think deeply and write about your virtues and the virtues of your most favourite person and then share it with your classmates.

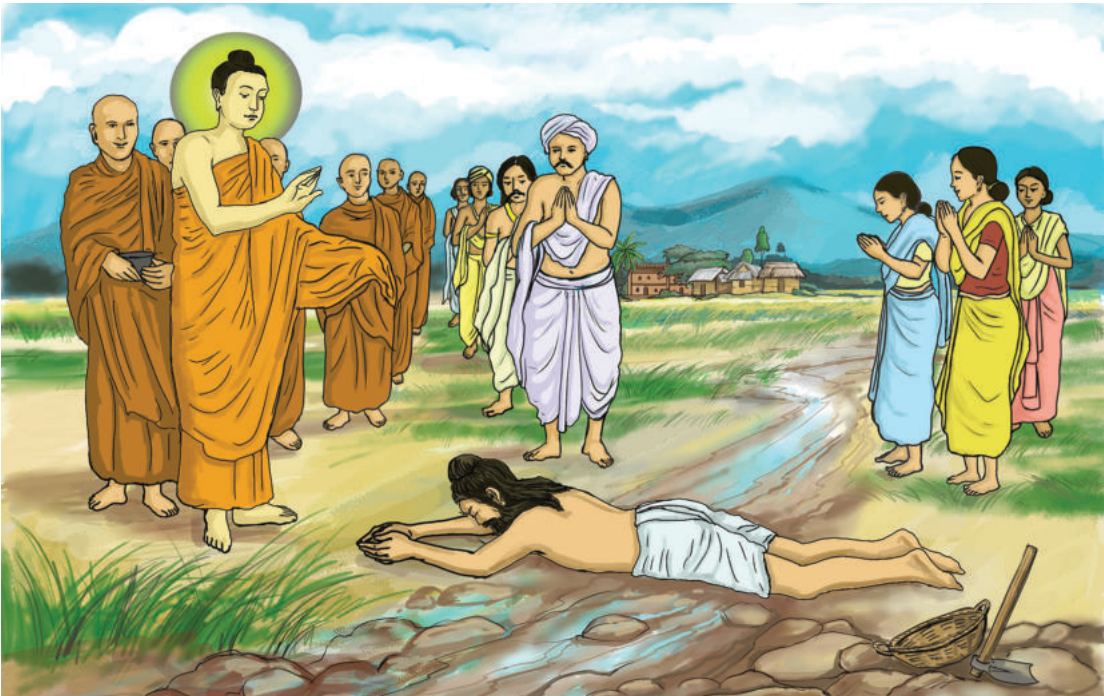
Your virtues	The virtues of your most favourite person

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Introduction to Bodhisattva

The word Bodhi means supreme knowledge or truth. The word Bodhi is evolved from the word 'Bodh'. According to the Buddhist belief, there were existences of many Buddhas before Gautama Buddha. In that sense, the number of Bodhisattva is also immeasurable. With the combination of the words Bodhi and Sattva, the word Bodhisattva originates. The word Bodhi implies wisdom or Pragna and Sattva means animal or living being. That's a person is absorbed in the practice of Pragna. The person who fulfills ten Paramis by the practice of several births with a view to attaining Buddhahood or Bodhi knowledge is called Bodhisattva. The practitioner, be it a person or any living being, involved in attaining supreme knowledge is named as bodhisattva. The prince Siddhartha was famous as Bodhisattva until his attainment of supreme knowledge. A man or any living creature having strong vow for the salvation from sufferings is called Bodhisattva. The main objectives of Bodhisattva paramis are to striving for reaching the goal of supreme knowledge. To attain supreme knowledge one has to fulfill the Bodhisattva paramis. Bodhisattva paramis is called Buddhakgura. The fulfillment of Bodhisattva parami is very rare. It is very hard earned to appear as Buddha. The fulfillment of Bodhisattva paramita is attained through the Buddhahood. They are-

- a) Savaka Bodhisattva
- b) Pecceka Bodhisattva
- c) Sammaka Bodhisattva



During his previous birth as Bodhisattva, Gautama Buddha is praying the Buddhahood to Dipankara Buddha

a) Savaka Bodhisattva: Savaka, Bodhi, Sattva these three words combine Savaka Bodhisattva. Here Savaka means Listening, Bodhi means wisdom and Sattva means living being. The disciples of Buddha who are absorbed in fulfillment of paramis through practice of listening are called Savaka Bodhisattva. During the time of Buddha Sariputra and Moudagallayan were renowned as Savaka Bodhisattva.

b) Pacceka Bodhisattva: The worshipper who is involved in attaining supreme knowledge with his effort or independently without the help of any master is called peccaka Bodhisattva. The Pecceka Bodhisattvas however blessed with all the virtues of perfect knowledge, cannot influence other by the light of their own virtues. Many of the disciples of Buddha belonged to this stage.

c) Sammaka Bodhisattva: This is the last process to practise the Bodhisattvahood. The followers of practising supreme knowledge who are involved in the welfare of all creatures are called Sammaka Bodhisattva. If anyone can attain fulfillment in the practice of Bodhicitta, he can be a Sammaka Bodhisattva. The characteristic of Sammaka Bodhisattva is that they remain engaged in fulfilling their paramis for the salvation of his own self through the liberation of all creatures. The Bodhisattva can be divided into three parts on the basis of the source of context. For example:

- a) Progyadhik Bodhisattva
- b) Saddhadhika Bodhisattva
- c) Viriyadhika Bodhisattva

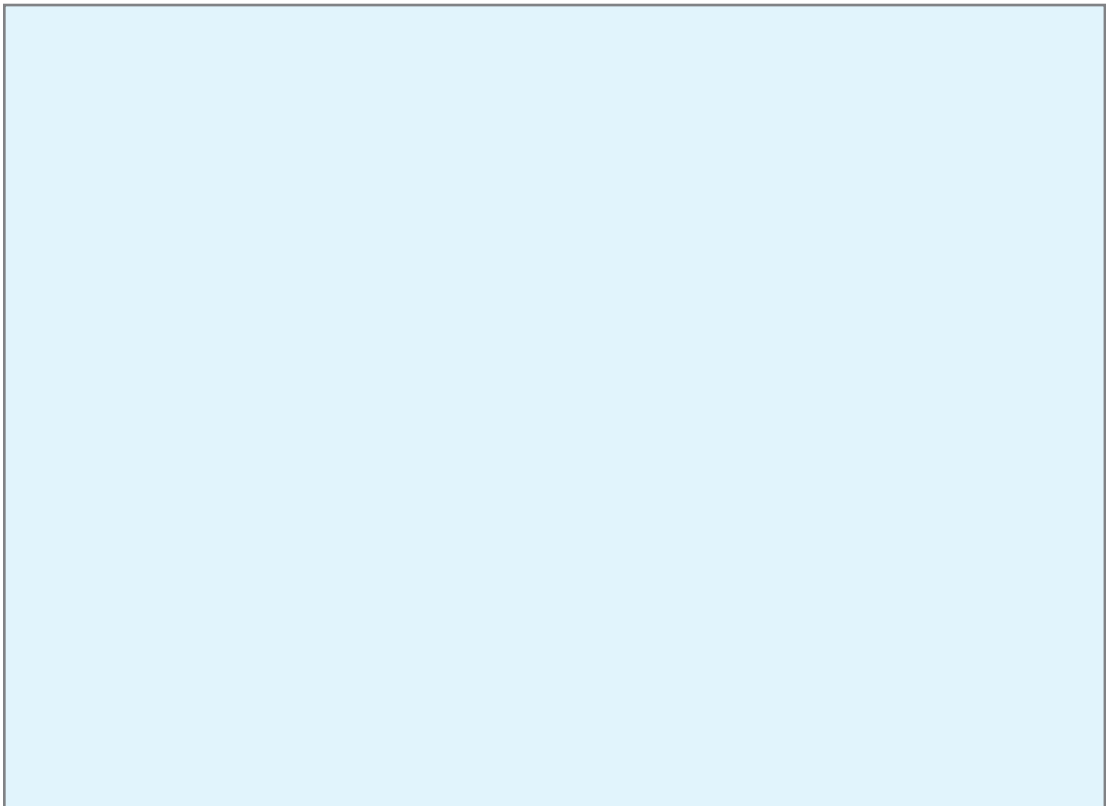
a) Progyadhika Bodhisattva: The Bodhisattva who are engaged in the practice of Pragma and attain the supreme knowledge while fulfilling the paramis. The Bodhisattvas of this level control their own mind through the practice of Parami and advance towards their desired goal. That's why this type of Bodhisattva is named as Progya Parami Bodhisattva.

b) Saddhadhika Bodhisattva: The bodhisattva who renders highest importance to Saddha for the attainment of a goal is called Saddhadhika Bodhisattva. The Saddhadhika Bodhisattva remain dedicated in their pursuit of practice. They remain resolute in their ideals and hardly derail from it. He keeps himself unwavering with respect in fulfilling their perfections.

c) Viriyadhika Bodhisattva: It is a very hard vow. The Bodhisattva who gives the highest priority to the efforts of doing works for the attainment of a goal is called Viriyadhika Bodhisattva. These Bodhisattvas have to remain firm in their vows.

Participatory task 3

How many types of Bodhisattvas are there and what are they? Write it in your own words.



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

The virtues of Bodhisattva: The supreme virtue of Bodhisattva is to fulfill the ten paramis. The virtue of Bodhisattva is not created all on a sudden. These virtues are attained gradually in the practice of Bodhisattvahood. There comes a lot of positive changes in the lifestyle of the Bodhisattvas and thereby they become unique and owner of extraordinary virtues. This extraordinary characteristic features is called the virtues of Bodhisattva. By means of these virtues they could be able to fulfill the definite perfections birth after birth. Though every human being possesses the consciousness of Bodhisattva, they all cannot attain the virtues of Bodhisattva. The person having firm determination to attain Buddhahood and advance unwavering in fulfilling the Paramis is a Bodhisattva in the truest sense. The virtues of Bodhisattva are as follows:

1. The sense of impermanence in all subjects is the main virtue of Bodhisattva.
2. Wishing well being of all existences or all creatures.
3. Accepting the own deeds as the companions of their many births.
4. The absolute aim of Bodhisattva is to attain Buddhahood. They never bother about name and fame.
5. The Bodhisattva in no way get derailed from the practice of truth.
6. The Bodhisattvas being inspired with the ideals of truth, justice and sacrifice, remain firm in practising the precepts, Samadhi and wisdom.
7. The Bodhisattvas become the best followers of Metta, Karuna, Mudita and Upekkha.



Stopping the released Nalgiri Elephant by Buddha

Importance of Bodhisattva: The importance of Bodhisattva in Buddhism is second to Buddha. The previous stage before Buddhahood is Bodhisattva. It is possible to attain Buddhahood through the fulfillment of perfections. In order to fulfill these perfections, he has to accomplish wholesome actions through many births as different creatures. That's why the importance of Bodhisattva is immense. According to the Mahayana, the another stream of Buddhism, salvation of all creatures is the absolute pursuit of the Bodhisattva rather than attaining Buddhahood and reaching Nirvana. Having this aim, they imagine Bodhisattva as the possessor of some virtues and practise for different Bodhisattvas. All of them become Bodhisattva by practising Dana, Sila, Biriya, Khanti, Pragma and many other virtues and practising the fulfillment of perfections and free all the creatures from infirmity, death and sorrows. For these reasons, the importance of Bodhisattva is almost equal to Buddha.



Students are performing religious song inside the class

Participatory task 4

Which virtues of the Bodhisattva do you practise/ want to practise and how do you practise/ want to practise? Demonstrate your plan and experience regarding this question and share it with your classmates. (In this regard you can take the help of power point presentation/ poster/ displaying images)

Participatory task 5

Give your written opinion about the presented experience
Things you like of these activities(positive sides)
problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems

Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No

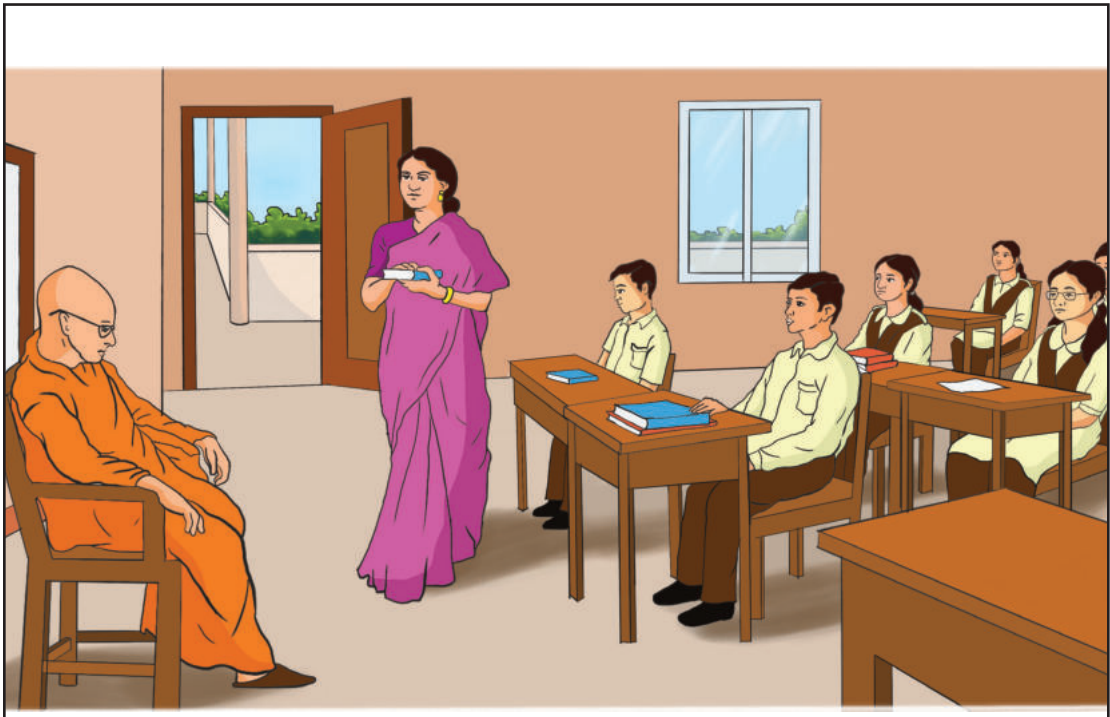
The Code of Conduct of the Buddhist Monks and Devotees

By the end of this chapter we will be able to learn–

- Introduction to Bhikkhu and devotees;
- . Precepts to be practiced by the monks and mendicants;
- . Pratimoksha sila for the Buddhist Monks;
- . Obligatory duties of Bhikkhu and Devotees.

Participatory task 6

Today we have a guest speaker (Buddhist monk or experience practionner) amidst us. We will hear his real life story.



A venerable Bhikkhu is delivering his speech to the class

Participatory task 7

Write in your own words what you have understood from the speech delivered the Bhikku.

Experience

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

In order to live life properly, Man does some work spontaneously. Among them some works keep our body and mind sound while some works are for maintaining our livelihood and following the religious rules. Thus there are some specific codes of conduct for the Buddhist monks and the devotees. If the Sramaneras and devotees obey these codes of conduct, the religious rules are maintained in the Sangha and at the same social order are also established properly.

Introduction to Buddhist Monks and Mendicants

Sramana are those who adopts Prabbrajja taking the renunciation to worldly life and when the Sramanas take the oath of Upasampada within a definite time, they are termed as Bhikkhu. Usually one can be Sramana at seven and to be a Bhikkhu one needs to have 20 years of experience as a Sramana, Though the absolute pursuit of a Bhikkhu is to attain Nirvana, it is also a duty of the Bhikkhus to spread the teachings of Buddha to the devotees and Sangha and also to follow it by themselves. Tathagata Buddha instructed some code of conducts for the Bhikkhus with a view to spreading the religion, to preserving it and to practising Nirvana properly. These rules depicted in the Vinaya Pitaka are known as the code of conduct of the Bhikkhus.

The devotees refer to the Buddhists who follow the worldly life. Man becomes socially bonded for many reasons while maintaining the worldly life. There is no alternative but mixing with others while living in the society. Tathagata Buddha gave some advices about the devotees living life peacefully. These are known as the code of conduct of the devotees. These instructions given by Buddha are mandatory for the devotees.

Precepts to be practiced by the Buddhist Monks and Devotees

The mandicants and the Bhikkhus remain engrossed in the pursuit of Nirvana by renouncing worldly life. The Vihara is the abode of their practising Nirvana as well as their dwelling place. In order to avoid the disturbance in practising the celibacy by the Sramaneras and Bhikkhus in the Bihara, they have to be moderate in different matters. For example,

Patimokkhasila for the Bhikkhus

In the book Patimoksha it is said that the Bhikkhus are to follow 227 precepts. In this book, the detail explanation of these instructions recommended for the Bhikkhus is mentioned. The Bhukkhus have to recite the Patimokkha at least twice in a month, on a full moon day, on the fourteenth day of the dark fortnight. Most of the precepts described in the Patimokkha were delivered at Rajgreha. These precepts are known as ‘the Precepts for the Bhikkhus’ as these are instructed for the Bhikkhus. The precepts have been divided into eight types according to the importance. These are: Parajika, Sanghadisesa, Aniya, Nissaggiya, Pacittiya, Patideseniya, Sekhiya, and Adhikarana Samatha.

The Bhikkhus have to maintain the rules and regulations depicted in the Patimokkha. Lord Buddha in his last advice before the Great Passing Away directed to perform duties without losing self control. He also said that so long the Bhikkhu Sangha will follow the right path having self control, the Saddhamma will be continued.

The Pattavekkhon Vabana for the Bhikkhus and Sramaneras

The Bhikkhus and Samaneras receive four basic elements from the devotees as donation. These are: food, dwelling place, cibara and medicine. These four elements are known as Catturpattay Dana. The persons who donate these elements are known as Dayak Dayika. The Bhikkhus and Samaneras do Pattabekkhan during receiving the Catturpattay in order to get clear conception of Catturpattay. The word Pattabekkhon means properly observation. These vabanas are four types. These are;

- a) While taking meal, “I am taking meal only to maintain life, not to adorn the body or to enhance bodily strength.”
- b) While wearing Civara: “I am wearing this Civara to protect myself from the nuisance of insects, reptiles, to safeguard against cold and hot, dust and shame, not to attract anybody.
- c) While lying down: “This lying down is only to prevent cold and heat, to protect from the attack of insects, bites, dust, sunrays, reptiles and to accomplish the concentration of the mind not to pass time unnecessarily in sluggishness or sleep.
- d) While taking medicine, “I am taking this medicine according to the requirement to cure disease. There is no other bad intention.”

These above mentioned thought of supervision produces the cause of destruction of greed malice and illusion.

The four things which should not be done

The Bhikkhus and the Samaneras have to abstain themselves from doing four things which are known as ‘Cari Akoroniyo.’ These are- 1. Not to commit adultery, 2. Not to commit theft, 3. Not to kill living beings, 4. Not to claim as having supernatural power, the fourth instruction was introduced during the famine at Vesali. At that time some Bhikkhus claimed themselves to be the possessors of god gifted power. By circulating this they drew the attention of the householders and collected food. So Buddha ascribed some rules and regulations to keep them away from circulating and showing the supernatural power.

The practice of self control

Receiving of gold and silver is absolutely forbidden for the Bhikkhus If any laity offers those, the Bhikkhus cannot possess them. Either he has to return it to the giver or donate it to others. If he donates these to the laymen, he can take other articles of daily necessities in exchange. But the Bhikkhus cannot take them for themselves. He can take these things for other Bhikkhus or the Bhikkhusanga. The Bhikkhusanga can take the immovable things like land, monasteries for the development of the rule of Buddha. The kings, emperors and laymen donated in this way during the time of Buddha. But these properties will be counted as the properties of the Sangha.

Food : The Bhikkhus eat single meal a day. Usually they have to finish eating meal before noon or before 12 o'clock. During the time of Buddha, the Bhikkhus and the Samaneras used to collect food by begging. Still in many areas of Bangladesh this custom is in practise. But in some especial occasions, the Bhikkhus and Samaneras can take meal in the house of laities through invitation.

The articles of everyday use: The Bhikkhus have no properties of their own. Their properties refer to three Cibaras. Such as, Sanghati, Uttarasangha , Antorbas, alms Bowl, razor, needle and thread, girdle and water strainer. Buddha has directed that these articles are sufficient for the Bhikkhus and Samaneras to live.



Group prayer

Dasasila: It is imperative to observe ten precepts with Trisarana everyday by the Samaneras. The ten precepts are- 1. Killing 2. Theft 3. Adultery 4. Drinking of wine 6. Eating food in the afternoon 7. Passion for music and dance 8. Using perfumes and garlands 9. Lying down in luxurious bed 10. Acceptance of gold and silver.

Panca Vabana: For Bhikkhus and Samaneras Panca Vabana is a daily task. Through the Metta Vabana(Meditation of Loving Kindness), Karuna Vabana(Meditation of Compassion), Mudita Vabana(Meditation of Sympathetic joy), Ashubha Vabana (Meditation of Profane things), Upekkha (Meditation of neither attachment or aversion) a monk can remove greed, hatred and infatuation of monastic life and it is known as Panca Vabana in Buddhist religion. The Bhikkhus and Samaneras should do Panca Vabana in the morning and in the evening which pacify their mind and beautify their moral life. They are as follows:

Metta Bhavana (Meditation of Loving Kindness): Let all living beings be free from enemies, danger, disease, fear and live in happiness- this benefactor thinking is known as Metta Bhavana.

Karuna Bhavana (Meditation of Compassion): Wishing emancipation from sufferings being sad at the sufferings of others is called ‘Karuna Bhavana.’

Mudita Bhavana (Meditation of Sympathetic Joy): To feel happiness in mind seeing the beauty, honour, profit, wealth and fortune of others is known as Mudita Bhavana. No living being may be deprived from the property that he deserves is the main thing of Mudita Bhavana.

Asubha Bhavana (Meditation of Profane things): The human body is the container of diseases and impurities and subjugated to impermanence and death. Meditation on those things is called, ‘Asubha Bhavana’

Upekkha Bhavana (Meditation of neither attachment nor aversion): To think about the eight types of worldly matters such as loss and profit, honour and dishonor, disrepute and praise, happiness and sorrow with a calm mind is called Upekkha Bhavana.

Jhana and Samadhi: Jhana and Samadhi are the important everyday activities of Brahmachariya life. Jhana and Samadhi is the main part for the concentration of mind. Being tempted by the desires, men fall victim to greed, hatred and infatuation. Because of these, men become restless, intemperate, mentally disturbed. Through daily meditation and Samadhi, the Bhikkhus and Samaneras concentrate their mind and keep themselves aloof from all sort of addiction. The practice of meditation instructed by Buddha is known as Vipassana. Through the practice of Vipassana, Nirvana is possible. Without precepts Samadhi is impossible and without Samadhi Pragma is not possible. Pragma is the last stage of Nirvana.

Sapta Aparihaniya Dhamma or the seven essential principles: In Mahaparinirvana Sutra the Buddha delivered Desana on seven provisions on the responsibilities of the monastic life which is known as Sapta Aparihaniya Dhamma. If the Bhikkhus practise these appropriately, there will be no defeat of the monks. They are as follows:

1. The Bhikkhus will work together.
2. The Bhikkhus will accomplish their duties unitedly .
3. The Bhikkhus will honour, worship, serve the elderly Bhikkhus
4. The Bhikkhus will nurture the instructed teachings
5. The Bhikkhus will not be victim of desires because of rebirth.
6. The Bhikkhus will concentrate in the practice of Nirvana in the forest or in any private place.
7. The Bhikkhus will ensure the amenities of the coming and future Bhikkhu and Samaneras.

Code of Conduct for the laities/ householders

The Buddhist society is on flow by the collective effort of the Bhikkhus and the laities. We know that the progress and prosperity of the society depend on the unity and solidarity of the society. The social relation is consolidated through proper mutual responsibility. That's why, a disciplined life and conscious responsibility is needed for social unity. Such life never develops overnight. For this, there are some things to be done. By following and practising these things, life can be auspicious. In the sacred Tripitaka, Tathagata Buddha ascribed some code of conducts for the laities. These are also called Grihi Vinaya. These rules of Grihi Vinaya are arranged in the Tripitaka through various Suttas. Among them the notable suttas are- Singalovada sutta, Kalahavivada Sutta, Paravaba Sutta, Mangala Sutta, Vyeegghapajjha Sutta, Khaggavisana Sutta, Lakkhana Sutta, Ghipatipada Sutta, Dhammika Sutta, etc The advices are mostly found in these suttas. These sermons of the Tathagata Buddha are compulsory to perform for the householders. Here some daily activities and rules taken from some the suttas are presented briefly.



Practising meditation under the supervision of a Bhikkhu

1. Singalovada Sutta

While staying at Venuvana Vihara at Rajageha, Buddha met a son of a Brahmin named Sigalaka. After bathing in wet dress Sigalaka was paying homage to the six directions: east, west, north, south, up and down. When Buddha asked about this, Sigalaka said that he is making obeisance to the six sides being advised by his father and because of

the paternal custom. Buddha realized that Sigalaka has not understood the underlying implication of the homage to the six sides. Then he explained the underlying meaning of making obeisance to the six sides and gave some instructions about the duties of the laities. These are given below:

The avoidance of the four types of troubled work (Klistakarma) : Regarding this, the Tathagata Buddha said, homage to the six directions means abandoning four troubled activities by the pious worshipers. Klistakarma is the activities which bring sufferings and sorrows afterwards. They are- killing, theft, adultery and falsehood. He also said;

The avoidance of the four types of sinful acts: A religious householder should avoid the four types of sinful acts such as willfulness, envy, fear, and committing sinful acts being ignorant. These sinful acts destroy fame and honour.

The avoidance of six offences: Talking about the homage to the six directions, Buddha said one should be conscious about the six unwholesome actions. Such as, taking intoxicating drugs, travelling at an unsuitable time, involvement in amusements gambling, bad company, and idleness- these six offences should be avoided by the pious laities because:

- a) Because one has to suffer from six bitter consequences for taking drugs: they are- 1. Loss of wealth, 2. Quarrels increase, 3. Different diseases are originated, 4. Disreputaton spreads, 5. Becomes shameless, 6. Devoid of knowledge of ascertaining or differentiating good and evil. For these reasons one may also lose one's life.
- b) Because of untimely travel: 1. One may be unprotected, 2. The wife ans sons may be unprotected, 3. The properties may be unprotected. 4. Fear will always be active in the mind. 5. May be scandalized for sinful acts, 6. May have to face unexpected incidents.
- c) If one is always involved in amusement and delight, one has to pass in fear always.
- d) Gambling, that is to say, playing cards, playing dice: increase enemy for the winner, 2. The person defeated feels repentance, 3. Honour is destroyed, 4. No importance is given to the words in the meetings. 5. Harassments from the friends and relatives and 6. Becomes unable to sustain the family members.
- e) For keeping bad company: 1. Deceitful, 2. Characterless, 3. Drug addicted, 4. Imposter and 5. Robbers may be friends: As a result, the character is defiled and life may be lost.
- f) Because of indolence, riches do not produce and produces riches ruin. Moreover, Tathagata Buddha gave more advices regarding this. Such as,

The signs of a friend: A person who dissuades a friend from doing sinful acts, engages him in a good deeds, makes him hear unheard, give the directions towards heaven is known to be real friend. One should make friendship with them.

The signs of a enemy: The person who always plunders the wealth of others, excels only in words and incapable of action, is a sycophant and inducer is an enemy in the guise of a friend. He should be abandoned.

The six sides of a householder: The religious householders should perform six types of duties and responsibilities. There are called safeguarding the six sides.

a) Making obeisance to the east indicates to perform the duties and responsibilities toward the parents. The duties towards parents are done in five ways. These are 1. To support the parents in their old age, 2. To complete their tasks before the task of self, 3. To keep the honour of a clan, 4. To be heir of their properties by being obedient and, 5. To give gifts in memory of the dead ancestors. Parents also have five duties towards their children to perform. These are: 1. To dissuade them from sinful acts, 2. To engage them in good deeds, 3. To educate them in proper time, 4. Marry them off at the proper age, 5. To make them heir of the properties judging their eligibility.

b) Making the obeisance to the west indicated to performance of the duties towards the wife. One has to perform five types of duties towards the wife. These are : 1 showing respect to the wife, 2. To be courteous, 3. To be satisfied with own wife and not to be involved with others wife, 4. To have the authority over property and wealth and 5. To provide her with clothes and ornaments to the best of one's capacity. The wife also has five duties towards her husband to perform. These are 1. To do the household chores properly, 2. To greet the family members and the guests cordially, 3. To have profound love for the husband, 4. To be skillful in household work and be free from laziness.

c) Making the obeisance on the north indicates the performance of the duties toward the relatives and friends. One has to perform five types of duties towards them. These are: 1. To donate and to provide temporary monetary help, 2. To use sweet words, 3. To do them well, 4. Express profound sympathy and 5. To treat them well. One has to perform five types of duties towards relatives and sons of the family. These are 1. To protect them when they lose self control, 2. To protect their property and wealth, 3. To assure him in fear, 4. Not to desert him in danger, 5 to honour him.

d) Making obeisance to the south indicates that one has duties towards his teachers. One has to perform five types of duties towards the teachers. These are 1. Not to sit in the high seats in the presence of the teachers, 2. Nurse them, 3. To obey their orders, 4. To pay attention to their advices and 5. To practise learning. The teacher also has five types of duties towards the students. These are 1. To submit beautifully, 2. To teach in detail, 3. To select the textbooks, 4. To praise the students to the friends and 5. To protect them from danger.

e) Making obeisance to the up indicates the duties towards the Samaners and the Brahmins. One has to perform five types of duties towards the Samaneras and the Brahmins. They are 1. To serve respectfully by giving food, clothings, medicines and dwelling places, 2. To make the public respectful to them, 3. To wish their welfare, 4. To greet them respectfully and 5. To entertain them with the best food. The Samaneras and the Brahmins also have their duties towards the householders. These are. 1. To dissuade them from sinful acts, 2. To engage them in good deeds, 3. To wish them good, 4. To reveal the unheard to them and 5. To correct the known things and to show the good way.

f) Making obeisance to the down means to perform the duties towards the staff. One has to perform five types of duties towards the staff. These are: 1. To handover the duties according to their abilities, 2. To give them sufficient fees, 3. To nurse them during the diseases, 4. To divide among them the best food and 5. To give them rest sometimes. The staffs have also five types of duties towards their masters. These are 1. To get up from the bed before their master gets up, 2. To go to bed later, 3. To take only the given things, 4. To complete the work rightly and 5. To praise their master.

2. Vyeeghapajja Sutta

In this sutta, Tathagata Buddha gave advices to a Brahmin of Koliya clan named Vyeeghapajja regarding the rules for the laities. Once the Buddha was staying in the village Koliya. A Koliya named Vyeeghapajja requested Buddha to give advice to the householders who are confined to the earthly matters for the welfare in this world. Buddha directed them to follow four auspicious rules in the earthly life. These instructions have been depicted in the Vyeeghapajja Sutta. The instructions are:

Enthusiasm: one should have zeal to earn with labour and honesty for one's livelihood. One must be enthusiastic about the completion of the work nicely.

Preservation: one has to conserve the money and the property which have been earned through honest means so that the thieves, adductors, jealous relatives or fire cannot destroy them.

Connection with the honest people: One should mix with the persons who are respectful to Triratna, wise, virtuous and wellwishers. One should follow their honest qualities, Only they are good friends. Their contact is essential to build an honest life.

To live a disciplined life: to cut his coat according to his cloth is the sole duty of the householders. They should be frugal in expenditure. They also have to avoid miserliness. Leading a life in accordance with the income and expenditure is called a disciplined life.

In this regard Buddha has also said that if one possesses the four good qualities, he will be highly benefitted in this world hereafter.

These four qualities are respect, precepts, donation and wisdom.

3. The instructions of Buddha about the income and expenditure:

Buddha has advised to use the earnings or the profits by dividing it into four. These are:

1. Keep one fourth for yourself. Donate one part from this part.
2. Employ two fourths in agriculture or trade
3. Save the fourth part so that you can use it in adversity.

Besides, Buddha has given many religious instructions for the householders. By following these, domestic life can be happy as well as one can advance towards the way to Nirvana. So all the householders should abide by these instructions.

Rules for the laities

To form human life, every human being needs to practise rules and regulations. Without rules and regulations, it is not possible for one to form an ideal life. To form a happy, beautiful and prosperous life, Buddha advised a lot to the Bhikkhus and the laities. We find its testimony in the Tripitaka. In the Attakatha of the Dighanikaya it is said about the rules of the laities that ‘Imasing pano suttee yang kinchi gihina kattabang athathatang natthi, tassa otthang sutantto gihi binaya namo’, that means the rules and regulations to be followed by the laities are depicted in those suttas. Everybody will be benefitted if one nurture these rules and regulations advocated by Buddha in forming an ideal life. In our daily life, four daily activities should be performed mandatorily. They are as follows:

1. Morning activities: One should leave bed before sunrise to form an ideal human life. Those who leave bed early in the morning get mental freshness. At first one should wash one’s face or if necessary take a shower waking up from sleep and then should offer Triranta Vandana in front of the Buddha praying the happiness and welfare of all creatures. In the morning one should go to the Bihara and offer Buddha Puja with flowers, incense, fruits and other edible objects. If necessary, one can go to the Bhikkhu in the bihara and take Pancasila Prayer and listen to the suttas from the Bhikkhus.

2. Activities throughout the day: Human life is full of sorrows and sufferings. One will reap the benefits after death if one can lead a life with honest means. Buddha mentioned that Arms trade, animal trade, meat trade, poison trade, alcohol trade are prohibited for a righteous way of living. To live in honest ways, agricultural work and other trades can be done for earning.

3. Activities in the evening: To keep your body and mind sound, one should do exercise or walk in the evening. Many do this in the morning. To walk for a while under open sky keep one’s body free away from diseases. Some go to the nearby bihara or in a specific place in the house to take Buddha Vandana individually and collectively after finishing office work or business. If there is a Bhikkhu in the Bihara, he will arrange a group Triratna Vandana or recite different suttas from the Tripitaka.

4. Activities to be performed at night: Regular eating is an important matter in keeping body and mind sound. One should eat ideally to keep one’s body sound. Especially taking food at late night enhances health hazard and causes indigestion which give rise to different diseases. During taking meal one take it consciously. One should not sleep just after taking meal at night. Before taking meal at night one should do Metta Vabana or Maranasriti Vabana and it will help to have a sound sleep.

Code of conduct in the meeting: One should attend the meeting wearing beautiful dress. Keeping silence in the meeting is a moral duty. It is good to show respect after listening the speeches of all.

Visiting a patient: It is a moral duty to see the ailing relatives and neighbours. One should take care of the patients and encourage them and if necessary provide them with necessary medicines.



A funeral ceremony in presence of the Bhikkhusangha

Having a sight of the dead body: It is a moral duty to attend a funeral ceremony when any close relatives and neighbours die. As a relative, it is a social duty to condole the bereaved members. If necessary, one should help them financially, orally and physically in any familial occasions.

The duties of the children in the family: Apart from the study, it is the moral duty and responsibility of the children to help their parents in different activities. Through this, the parents get some relief. Many children participate in the familial and social activities in their leisure time. ‘

Daily religious rites: Every Buddhist family has a Buddhasan for doing daily religious rites. As a laity, they offer Puja, Vandana to the Buddha statue everyday. They should do Vandana twice a day at least. Everyday, rising early in the morning, washing their face and hand and wearing new dress, they should go to the Bihara to worship Buddha with drinks, food, sweet incense. One should pray in sacred mind to keep the mind quiet and free from stigma. One can pray for the world peace also.

The seven irrefutable conditions for the laities: Once Vesali was a prosperous town. Buddha delivered these seven irrefutable conditions for the inhabitants of Vesali. Buddha explained these conditions to keep peace and order of the inhabitants of the Vajjis during his staying at Sarandada Cetiya at Vesali.

1. While taking decisions we should give importance to the opinion of all.
2. Executing the approved decisions collectively and facing unitedly if anything occurs new.
3. Not to promote any policy which is against the interest of society and state and not to evict any existing good policy and abide by the ancient policy and canons.

4. To show respect, honour, glorify the seniors and elders and carry out their orders.
5. Not to do injustice with the wives and maidens that is to show due respect to the womenfolk.
6. To protect and preserve the Bihara, Cetiya built them and to protect the properties donated by them and to nurture the Buddhism.
7. To serve the Arhats and righteous Bhikkus with necessary donations and arrange their facilities and ensure their safe living.

Participatory task 8

Lets try to apply the code of conduct of the Buddhist monks and laities in our day to day life and make a routine to submit your teacher the accomplished work of a week.

Time / Day	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Early morning							
Morning							
noon							
Afternoon							
Evening							
Night							
Late night							

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 9

Give your written opinion about the presented experience
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems
Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No

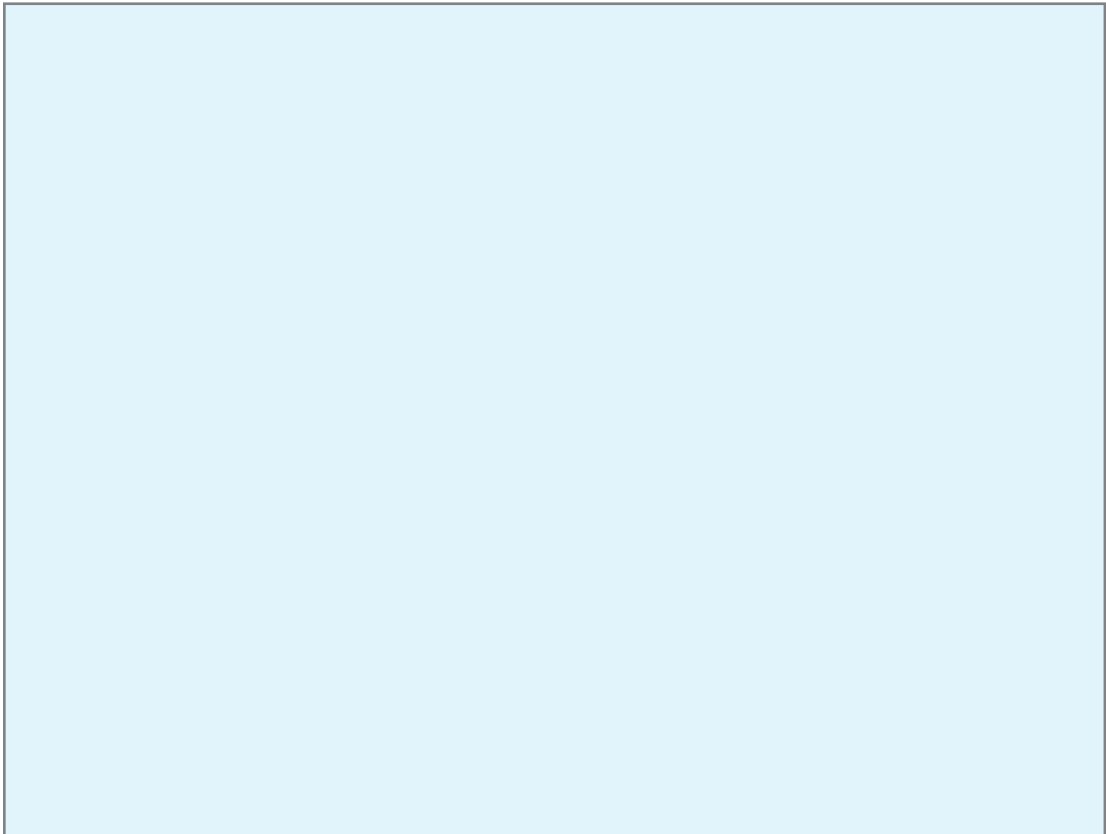
Pabbajja and Upasampada

At the end of this chapter, we will be able to–

- Describe Pabbajja and Upasampada;
- Know about the merits of Pabbajja;
- Know about kinds of Upasampada;
- Know about religious and social significance of Pabbajja and Upasampada.

Participatory task 10

We all together participate as an audience to celebrate Pabbajja and Upasampada. Ask the teacher and note down the preparation and instructions to be followed to celebrate Pabbajja and Upasampada

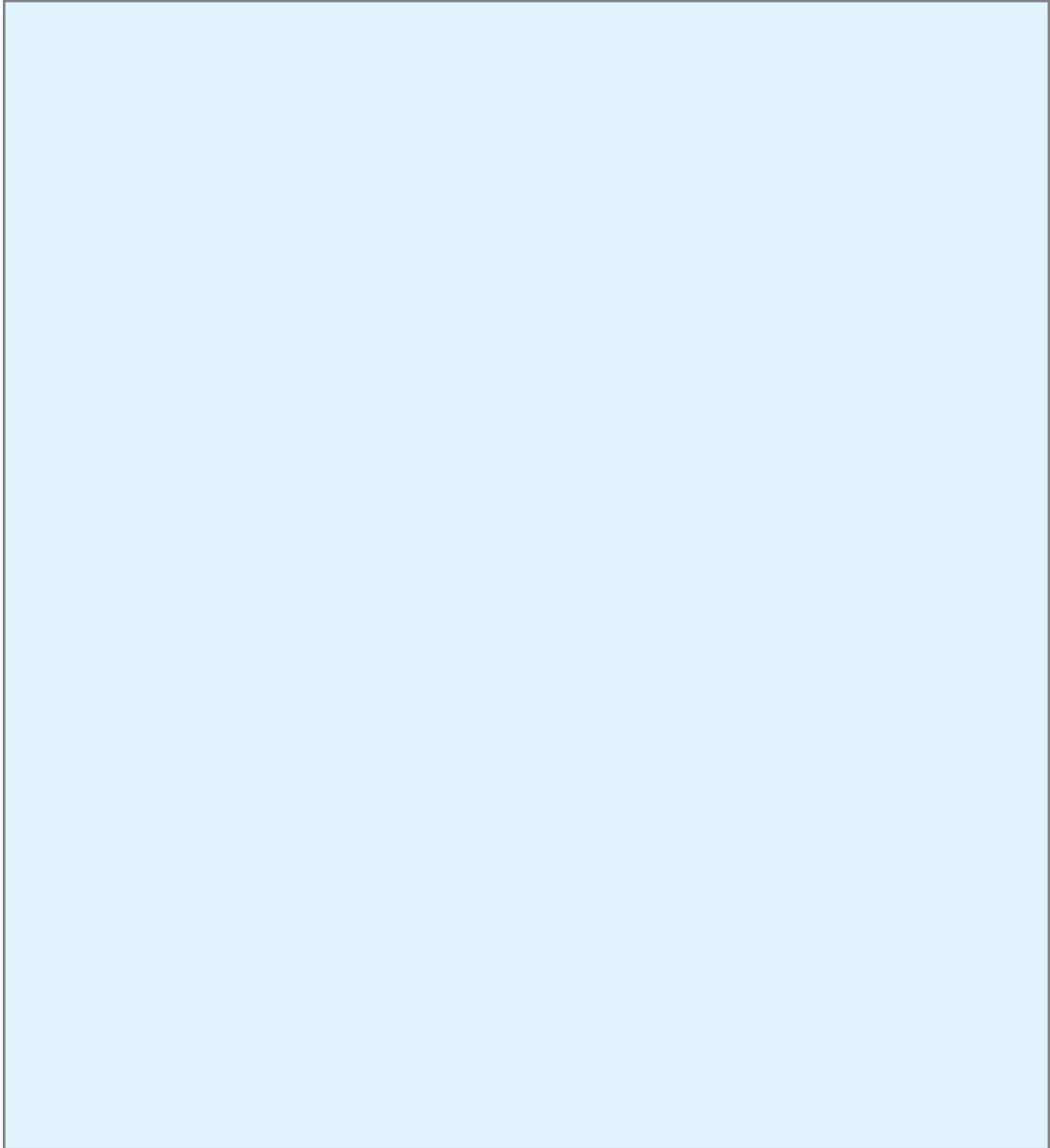


** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

If it is not possible to participate, we can gain experience in other alternative way. Such as, video clip/ still pictures.

Participatory task 11

Write your experience.



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.



Three persons praying Pabbajja to the Bhikkhusanga

Pabbajja

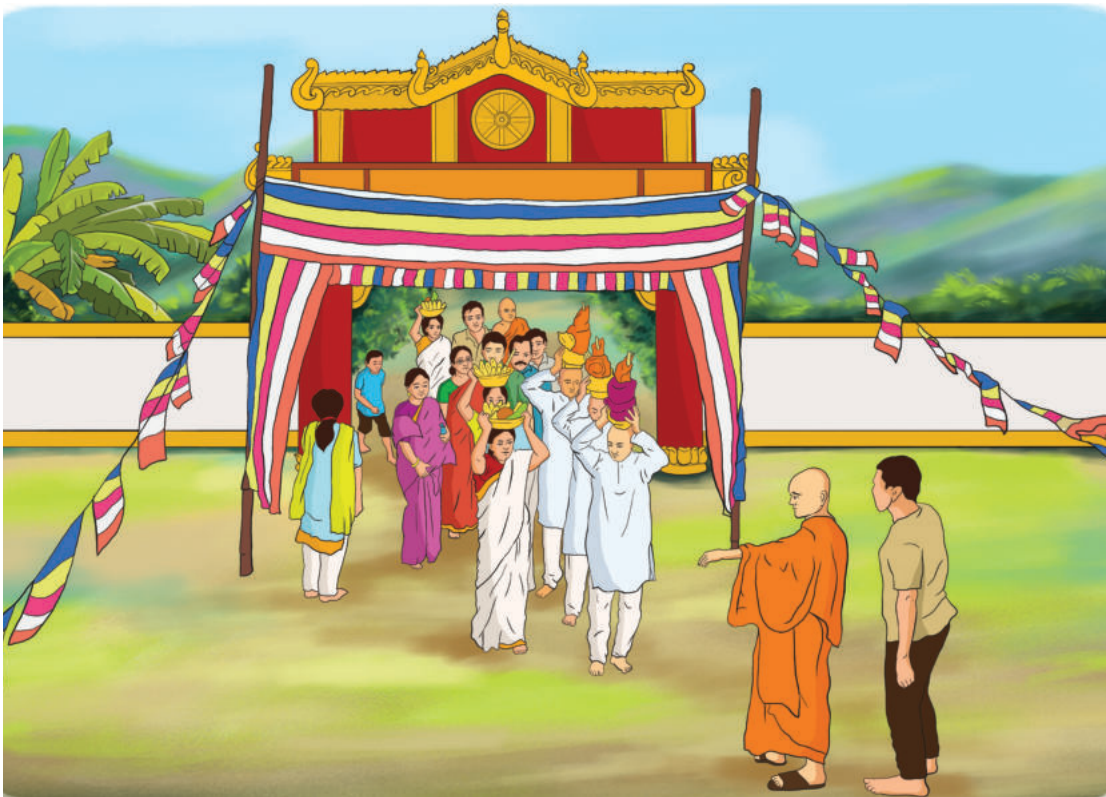
Pabbajja is the stepping stone to enter Buddhasasana as a learner. Usually, one has to adopt the sainthood and abandon the family life to initiate in Pabbajja. Those who take Pabbajja for the first time, they are called Samanera and Samaneri or Shikkhamana and Shikkhamani. The man who takes the vow of Pabbajja is a recluse (Grihataggyi) and an anchorite (Samsarataggyi). The main objective of Pabbajja is to liberate oneself from bondage of sufferings and to attain Nirvana. That's why during the initiation of Pabbajja, the pabbajja receiver prays to the Bhikkhu,

“I am praying for Pabbajja to liberate myself from the overall sufferings of the worldly life. Kindly initiate me to Pabbajja.”

Pabbajja means elimination of all sinful actions. Papa Bajjito means devoid of sinful actions. In the book ‘Milinda Prosno’ it is said ‘Papakanong malang pabbajetiti pajjallito’ that is determination to eliminate sins means pabbajja’

In the book Dhammapada, it is mentioned ‘Pabbajayng attono molong tassa pabbajito’ ti buccating’ that lavement of sin means Pabbajja’. The ceremony of Pabbajja is very memorable and important festival to the Buddhist. It is very difficult to lead life religiously being stick to quietism after receiving Pabbajja. It is not possible for all to hold pabbajja because all living creatures are epicurean. Moreover, it is hard for them to be indifferent to worldly attachments and alienate themselves from family bondage and enjoyment of life. Buddha compared mundane life with the sea of desert

and named it as store of sorrows. He mentioned that the bondage of children and wife is the hardest one. Man welcomes ceaseless sufferings being desirous to happiness and enjoyment. From that bondage, only a few people can take initiation of Pabbajja. With the goal of getting rid of birth, aging, disease, and death, person with a strong determination takes Pabbajja and devotes himself to the pursuit of Nirvana. According to the Buddhist social custom, a Buddhist can take the vow of Pabbajja at least once at any moment of life. Although not possible for life time, the Buddhists make their children initiate in Pabbajja at least for a week. During this one week period, they got an opportunity to live according to the basic ideals of Buddhism and live a pure spiritual life and can be able to understand to some extent the advanced lifestyle of sainthood. So it is the foremost responsibility of the parents to make arrangements of Pabbajja for their children so that they can lead an ideal life as a Buddhist. Through Pabbajja, the parents create the opportunity for their children to lead life religiously and morally. In many cases, a short period of abstinence (pabbajja) leads to a long life of pure celibacy. Hence it is said that Pabbajja has many qualities, great qualities, and infinite qualities, immeasurable qualities.



Procession of Pabbajja receiving ceremony

Method of receiving Pabbajja: At first, the candidate of Pabbajja has to take permission from his parents. Before taking Pabbajja, one has to shave his head and clean his beard and mustache completely. In shaved head, he has to go to the Vihara in civil dress and taking the Astapariskara used by the Bhikhu and Samanera. Usually the relatives of the candidate of Pabbajja and his neighbours arrange ‘Bouddho Sankirtana’ (a kind of religious song). Astapariskara refers to the daily used eight articles of the the Bhikkhus and the Samaneras. Such as. 1. Sanghati which is also called Doyajika, this Cibara is kept folded on the shoulder. It is used to protect body from coldness and warmness 2. Uttarasangha, also known as Akajika or Bahirbasa. This Cibara is used cover the upper part of the body. 3. Antavasaka which is used to cover the lower part of the body. 4. Alms bowl which is popularly known as Chabaika 5. Rajor 6. Needle and thread 7. Belt (Katibondhani) 8. Water strainer. Usually the Astapariskara are arranged beautifully. The three cibaras are to be given round shape as the top of a temple. The top of the Cibara is to be tied with the belt. Then all the articles are to be put on the alms bowl. Apart from Astapariskar, bedsheet, umbrella, sandals etc can also be taken during pabbajja and after pabbajja.

Rules of receiving Pabbajja: According to Buddha’s Vinaya, children under the age of seven cannot take vow of Pabbajja because it is really difficult for the children under such age to nurture the teachings of Pabbajja. Above all, it is difficult for them to realize the teachings Buddha. At the same time, the Guru or Achariya who will provide Pabbajja has to complete ten years of Bhikkhuhood or tenure of a Sthavira. He has to be skilled, capable, and his pronunciation should be pure. So despite being well skilled, a Bhikkhu not having ten years of experience cannot provide pabbajja directly and he cannot be a mentor of Pabbajja receiver. An Upadhay cannot also be a mentor of the pabbajja receiver. A pabbajja receiver should select Sthavira as a mentor. But if there are more than one sthavir is present or Mahasthavira then senior most sthavira of community will play the role of Guru. The Pabbajja candidate needs to change the name given by his parents and take a new name as a Samanera.

The Pabbajja candidate is to do Pancasila with Trisarana. He has to pronounce the Trisarana clearly and correctly. The present laities and others in the programme receive pancasila collectively. After receiving Pancasila the candidate of Pabbajja needs to sit on his toes knelling down his knees and pray pabbaja sila to the Sangha. Pabbajja sila is also known as Dasasila.

Pabbajja prayer: The seeker of pabbajja has to sit at the time of praying for pabbajja. He has to attach the round shaped top Ticibara to the forehead. Then he has to sit down keeping his weight on the upper portion of this foot. He has to make the following prayer realizing the full meaning of it.

Okasa aham bhante pabbajjam yacami

Dutyampi aham bhante pabbajjam yacami

Tatyampi aham bhante pabbajjam yacami

English translation

Bhante, give me opportunity. I am praying for the pabbajja.

Bhante, for the second time. I am also praying for the pabbajja

Bhante for the third time I am praying for the pabbajja.

Then the following words are recited as the cause and aim of prayer for the pabbajja. The seeker reciting these words put the Ticibara in the hands of the pabbajja giver Acariya.

Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.

Dutiyampi Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.

Tatiyampi Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.

English translation

Bhante, for the freedom of all sorrows and for the realization of the Nirvana, please give me pabbajja taking these dyed garments. (This is to be uttered three times) Then the pabbajja achiever has to take the dyed garments from the Acariya and again pray for the pabbajja. The prayer is as same as recited below.

Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.

Dutiyampi Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.

Tatiyampi Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.

English meaning

Bhante, for the freedom from all sorrows and for the realization of Nirvana, please give me Pabbajja taking these dyed garments.

Second time, Bhante, for the freedom from all sorrows and for the realization of Nirvana, please give me Pabbajja taking these dyed garments

Third time, Bhante, for the freedom from all sorrows and for the realization of Nirvana, please give me Pabbajja taking these dyed garments

Afterwards, the Acariya will make the achiever recite the first five of 32 elements of Ashuva kammattana as Kesa, loma, nakha, danta and taco. This is to be uttered in direct order and in reverse order. Then one has to receive the cibara with Cibar Pattabekkhon Vabana. The vabana goes like this:

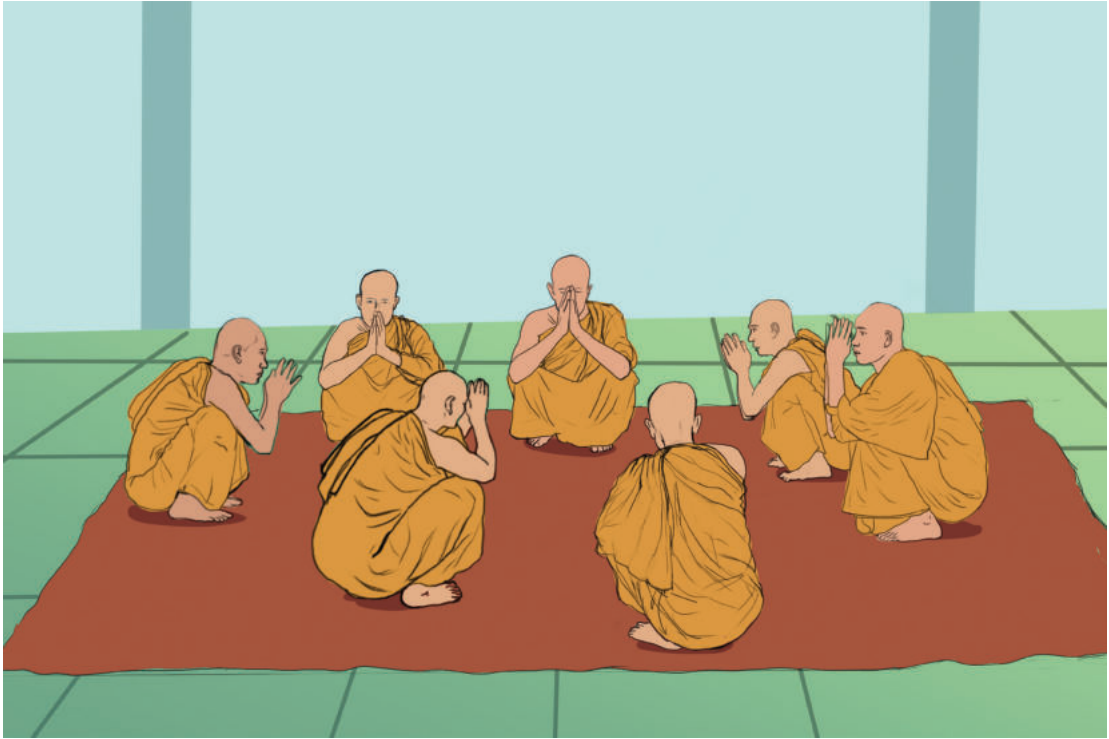
Patisamka yaniso civaram patisevarni, yavadeva sitassa patighataya unhassa patighatya,

damsa-makas-vatatapa-sirinsapa samphassanam patighataya, yavadeva hirikopinam paticchadanattham

English Translation

I am wearing this yellow robe with utmost consciousness and attention. I am wearing this yellow robe only to protect myself from cold, heat, bites of insects, dust, the attack of wild beast and to cover my bare body only.

After reciting this observation meditation, the samanera has to put on the prescribed yellow robes giving up household garments. After wearing the yellow robes, the pabbajja achiever is to appear before the BhikkhuSangha and pray for Dasasila.



Reciting Kammavaca by the Bhikkhus

Dasasila prayer in Pali

Okasa aham bhante tisanena saddhing pabbajja samanera Dasasilan Dhamman yacami, anuggaham katva silam detha me bhante

Dutiyampi, Okasa aham bhante tisanena saddhing pabbajja samanera Dasasilan Dhamman yacami, anuggaham katva silam detha me bhante

Tatiyampi , Okasa aham bhante tisanena saddhing pabbajja samanera Dasasilan Dhamman yacami, anuggaham katva silam detha me bhante

English Translation

Bhante, give me opportunity. I am praying for ten silas for Samaner's pabbajja together with Trisaran

Bhante, kindly give me the Silas. For the second time also, I am praying for ten silas for Samaneras pabbajja together with Trisaran

Bhante please give me the Silas, for the third time also. I am praying for ten silas for Samaneras pabbajja together with Trisaran.

Dasasila in Pali

1. Panatipata veramnai sikkhapadam samadiyami
2. Adinnadana veramani sikkhapadam samadiyami
3. Abrahmacariya veramani sikkhapadam samadiyami
4. Musavada veramani sikkhapadam samadiyami
5. Suramerya majja pamadatthaana veramani sikkhapadam samadiyami
6. Vikalabhajana veramani sikkhapadam samadiyami.
7. Nacca Gita Vadita Visuka dassana veramani sikkhapadam samadiyami
8. Mala Ganadha Vilepana Dharana mandana Vibhuusanatthana veramani sikkhapadam samadiyami.
9. Uccasayana mahasayana veramani sikkhapadam samadiyami
10. Jatarupa –rajata patiggahana veramani sikkhapadam samadiyami.
11. Imani pabbajja samanera dasasikkha padam samadiyami, dutiyampi tatiyampi.

Translation in English

- 1..I undertake the precept to refrain from destroying living creatures.
2. I undertake the precept to refrain from taking that which is not given.
3. I undertake the precept to refrain from sexual activity.
4. I undertake the precept to refrain from incorrect speech.
5. I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.
6. I undertake the precept to refrain from eating at the forbidden time (i.e., after noon).
7. I undertake the precept to refrain from dancing, singing, music, going to see entertainments

8. I undertake the precept to refrain from wearing garlands, using perfumes, and beautifying the body with cosmetics.
9. I undertake the precept to refrain from lying on a high or luxurious sleeping place.
10. I undertake the precept to refrain from accepting gold and silver (money).

I am receiving the teachings of Dasasila for the Samanera and observe them duly. (2nd and 3rd time)

After receiving Dasasila, the procedure of Pabbajja gets completed. Dasasila is daily observable ten rules for Pabbajja receiver. Then a new name is given to the new Samanera. He will be introduced by this name till he remains in pabbajja. This pabbajja dasasila is for the Samanera and then Achariya gives him 75 sekhiya, four Prattabekkhon(observations). The Achariya will teach samanera daily conducts. After the completion of the pabbajja, the present Dayak and Dayikas greet the new Samanera with different articles. The ceremony of pabbajja is conducted sequentially sothat it becomes easy to understand for the pabbajja candidate. Thus the Pabbajja candidate can be able to understand the change of life properly.

The merits of Pabbajja

Pabbajja is a kind of pure life practice or vow. It is an open life. To take vow one has to be prepared mentally because this life is different from ordinary life. One has to lead daily life through some specific rules. The person receiving pabbajja has many duties and responsibilities. They maintain it physically and mentally. They have to strive in maintaining moral life and accomplishing wholesome deeds. They have keep themselves aloof from sinful actions. They should be unwearied in the pursuit of Nirvana. As a result, a person initiated in pabbajja remains free from sins. He remains strong in moral strength. They get a pure joy. For all these virtues, everybody respects them. Besides there are a good number of merits of pabbajja.

1. Control body, speech and mind
2. Control anger, envy and illusion
3. Eliminate the intention of evil deeds.
4. Encourage to do good deeds.
5. Help to be satisfied with simple things.
6. Lead to search for knowledge.
7. Help to accept the monastic life.
8. Help to prevent danger and be safe,

9. Help to know Buddhist theology and practise it.
10. Lead to achieve immense virtue.
11. Help to lead a controlled and addiction free life,
12. Lead to the way of attaining Nirvana.

Besides, the ceremony of pabbajja instills religious feelings in others. Cultural nourishment is also ensured centering round this ceremony. Peace and merriment rallies are organized on the eve of this ceremony. Songs hailing the Buddha and Kirtana are sung on this occasion. People of all ages participate in this ceremony to congratulate the newly ordained samanera. At the same time those who are ordained for a short time, are also welcomed back to the life of layman after leaving the ordained life. It is the recognition for leading a righteous and pure life for a certain period of one's life. Every single Buddhist should receive pabbajja for a certain period of one's life to make his life disciplined and righteous. Without leading this life to pabbajja, its ideals, purity and novelty can never be realized. This is to be mentioned that without ordaining one's son to monkhood, one cannot inherit Buddhism. Emperor Asoka is immortal in the history of Buddhism because of his contribution and patronization to Buddhism. He donated eighty four thousand Dhatu-Cetiya and eighty four thousand Vihara with great festivities and asked the Sangha, "Honorable Sangha! Who is the greatest donor in Buddhism? Who donated the most?" In response the Sangha said, "You are, oh great Emperor! Nobody ever donated like you. Your donation is the most." Hearing this emperor Asoka was very pleased and further asked, "Bhante, have I been able to inherit Buddhism?" Then with the permission from the Sangha the son of Moggholy Tisshya Sthavira said, "O great emperor! You just bear the expenditure of the Sangha. If someone donates to the Sangha with things piling up as high as the heavens, still he will be just a magnanimous donor. He cannot inherit Buddhism. Only those who, irrespective of being rich or poor, ordain their sons to monkhood can inherit Buddhism. Hearing this emperor Asoka became very worried, "Even after donating so much, I can't inherit Buddhism." Later on he took consent from his children and ordained them to monkhood. His monk son Arhat Mahendra Sthavita and his Bhikkhuni daughter Sanghamitra immortalized Buddhism by establishing it in Srilanka. It is said about the virtue of pabbajja that the virtue earned by donating Viharas through out Jammu island is even one-sixteenth of the virtue earned by ordaining one's son to monkhood. It is to be noted that Indian sub continent was known as Jammu in those days.



The students taking the interview of a venerable Bhikkhu

Upasampada

The ceremony which one celebrates to become a monk from a samanera is called Upasampada. It is a way of performing higher deeds. One is given Upasampada after he has completed the requisite qualification. Those who have defective limbs, who are mentally ill, punished by the state are not fit for Upasampada.

According to the Arthakotha Samantapasadika of Vinaya Pitaka, there are eight kinds of Upasampada. They are- 1) Sarana Gamana Upasampada 2) Obad Patigghan Upasampada 3) ehi Bhikkhu upasampada 4) payngya beyakaran upasampada 5) Gurudhamma patigghan upasampada 6) duten upasampada 7) ortha bachika upasampada and 8) eyacaturtha kamma upasampada. At present only eyacaturtha upasampada is prevalent. Other upasampadas are not in practice.

Upasampada cannot be given directly. Before giving Upasampada, one has to become a Samanera following the rules pabbajja. For Upasampada, one has to be at least twenty years of age. The seeker of the Upasampada has to take the permission from his parents. Thus one has to go to a monk taking Atthaparikkhara used by the monks. That very Bhikkhu becomes his Upajjhaya or mentor. The ceremony of Umasampada is to be taken in the place of Sima where the monks perform the Upasatha. If any Vihara does not have any Simagaha, the Upasampada can be given in a river where there are ebb and flow. Here all the ceremonies are performed on the boat. This is called Udaksima Upasampada. For the purpose of Upasampada, minimum five Bhikkhus are needed. First of all, it is examined whether the seeker has any faults mentioned above. Then taking permission from the parents, one is allowed to pray for Upasampada. The prayer is as follows:

Sangham Bhante Upasampada yacami, ullampatu mam Bhante Sangho anukampam Upadaya.

Dutiyampi Sangham Bhante Upasampadam yacami, ullampatu mam Bhante Sangho anukampam upadaya.

Tatiyampi Sangham Bhante Upasampadam yacami, ullampatu mam Bhante Sangho anukampam upadaya

English Translation: Venerable Sangha, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada.

Venerable Sangha, for the second time, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada

Venerable Sangha, for the third time, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada



Upasampada ceremony in Udaksima

Then the present Sangha, with the availability of permission of all, gives the Upasampada to the seeker with the recitation of Kammavaca. Kammavaca is a part of the Bhikkhu's principle of works. Through this ceremony, the Upasampada seeker is recognized as a Bhikkhu and he becomes a member of the Sangha. After obtaining the Upasampada, he has to abide by all the rules to be followed for the Bhikkhu Sangha like 227 precepts known as patimaksha and others vows as admissible. He has been informed of the four Nissaya or shelter and four prohibited works:

The four shelters are

1. Pindyalop bhojanam yabjibang ussaha karaniya- one should motivated to live life with alms.
2. Pangsukulik cibarang yabajibang ussaha karaniya- one should be self inspired to live life wearing Pangshulik cibara
3. Rukkhamulang senssang yabjibang ussaha karaniya- be inspired to sleep under the tree.

4. Putimutang vesajng yabajibang ussaha karaniya- Herbs having bad odor can be taken as medicine.

The four prohibited works which are known four Parajikas belong to 227 precepts and one should abstain from these four works

1. Abstain from adultery
2. Abstain from unoffered things
3. Abstain human killing
4. Abstain from claiming non obtained realisations

The newly ordained monk learns the Dhamma vinaya from the mentor. If necessary, he can also learn under a proper Acariya with the permission of the mentor. A Bhikkhu has to remain under an Acariya minimum for a period of five years. During this time, he has to practise certain rules prescribed for the Bhikkhus. he has to learn 227 rules prescribed in the book named Patimokkha. All the Bhikkhus have to learn and obey each of these rules properly.

Difference between Pabbajja and Upasampada

According to the religious rule, there are a lot of differences between Pabbajja and Upasampada. Pabbajja means adopting stoicism leaving the family attachments like parents, brothers and sisters, wife and children etc. One who is determined to avoid all sinful acts is called Pabbajito. The Pabbajito having ten precepts is called Sramanero or Sramano. When a Sramana reaches twenty (20) he is given the vow of Upasampada following necessary rules and regulations. The ceremony which one celebrates to become a monk from Samanera is called Upasampada. During the time founding Buddhist monastic community there was no difference between Pabbajja and Upasampada. If there was any Pabbajja seeker, Buddha himself used to include him in the Sangha saying 'Ehi Bhikkhu'. Buddha also advised the Bhikkhus to include the Pabbajja seekers reciting Trisarana and Dasasila. Later on Buddha mentioned eight ways of receiving Upasampada. At present only a type is in practise which is known as Ayiti Catutha Kammabacca Upasampada.

At seven one can receive Pabbajja but a Sramana cannot receive Upasampada to become a Bhikkhu. A senior or Sthavira can initiate any son into Pabbajja. Without the presence of Sangha, a mendicant cannot be given Upasampada. One can receive Pabbajja in any place. Without the sacred Bhikkhusima, it is not possible to take receive Upasampada. A laity or a son of a clan cannot receive Upasampada directly. He has to be a Sramanara taking Pabbajja first. A Sramana has rear ten precepts and seventy five Sekhiya. A Bhikkhu having received Upasampada has to nurture 227 precepts and manifold vows. A Bhikkhu is of Monastic Community. In this regard, a mendicant is not a member of Sangha, he is a learner. A Bhikkhu has to take part in the activity of the Sangha but a Sramana need not. In this sense, a Sramana is just a servant of the Sangha. During Upasampada the Bhikkhusangha recite the Yaeti Cathutha Kammavaca and gives Upasampada to the Sramana. During Pabbajja only ten precepts with Trisarana is recited.

Participatory task 12

Write a pictorial case study report on Bhikkhu having Pabbajja and Upasampada.
Ask the teacher what sort of aspects will be in the case study report.

Instructions

Case Study Report	
Image of the monk	
Name of the Bhikkhu _____	
Living place of the Bhikkhu _____	
Time of receiving Pabbajja _____	
Observing rules of Pabbajja _____	
Challenges faced in while receiving Pabbajja _____	
Motivations of receiving Pabbajja _____	
Feelings and experiences of receiving Pabbajja _____	
Age of receiving Upasampada _____	
Observing rules of Upasampada _____	
Motivations behind receiving Upasampada _____	
Challenges faced while receiving Upasampada _____	
Feelings and experiences of receiving Upasampada _____	

You can attach the still images of Pabbajja and Upasampada ceremony with the Case Study Report if you have.

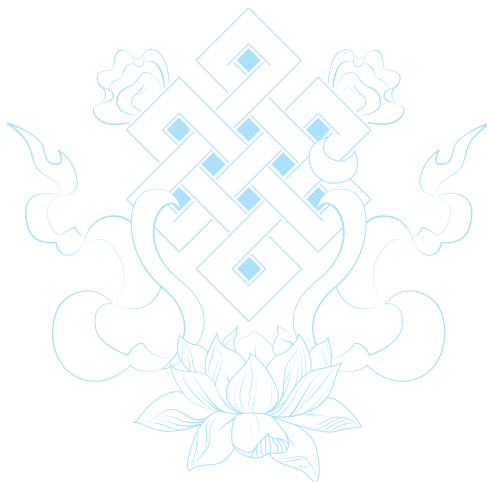
Participatory task 13

Give your written opinion about the presented experience
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems
Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No



Parami

At the end of this chapter, we can be able to know–

- What does Parami mean?
- Numbers of Parami;
- Rules of practising Parami;
- Necessity of practising Parami;
- Parami in Theravada and Mahayana Buddhist Philosophy.

Participatory task 14

Let's write the experience of playing the game 'Searching Hidden Treasures'

Participatory task 15

Let's write the experience of playing the game 'Searching Hidden Treasures'

Experience



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

The hidden treasures you have found are called Parami. For the fulfillment of life, these Ten Paramis are very necessary.

We all want a beautiful and successful life where there are no sorrows, pain and desire. Every moment of life will be joyful. Man to man relation will be genuine, intimate and loving. Such fulfilled life is successful and worthwhile. Man's success is expressed through his work. Through it, success, fame and glory is developed. Everybody expects such life. But it is not easy to have such life. One has to toil a lot for forming such life at the same time he has to persevering and determined to reach his goal. According to Buddhism, for attaining Buddhahood, one has to observe very strict and tough rules. In Buddhist literature, to be determined for such goal is known as Parami. After striving for many births, Parami is achieved. This is a natural instinct of human being.

Parami

Parami simply means fulfillment and fulfillment refers to the annihilation of all sorts of desire and reaching the most sacred place of life. To be blessed with life free from tribulation. Securing the noble virtue and zenith of excellence. Besides going to the bank is also known as Parami. Bank means bank of the river. This worldly life is sea of sufferings and agonies. We are floating in the sea with manifold sufferings. Here sea is used metaphorically. This is the synonym of endless troubles of life. The real liberation from sea of sorrows is possible when one can direct his life in right deeds and in true pursuit with honesty and justice and loyalty. This path of salvation is arduous and hard. Nevertheless, many sages practise this path and many get its fruits. In this cycle of parami a man having perfection is the true person.

In Buddhism parami is an important theory. Actually Parami is practiced with the noble intention of attaining Buddhahood. Bodhisattva strives to fulfill the paramis. This parami is a practicing theory. This is a process being committed to birth after birth. The importance of this theory is felt through the conduct of life. In that sense, the process of parami is a lofty moral life cycle. This process has to be completed through vows in connection of body and mind. So parami is a vow, committed journey.



Students are searching Secret box in the bush

Number of Parami

In accordance with the ancient Buddhist scripture there are ten paramis. In terms of practice they have connection to one another. If there is any disruption or breach in observing one, its effect will be on others too. It's like clenched fist. As it is not possible to make fist ignoring a finger similarly if there is any breach in following any among the ten, it disturbs the vow. These paramis sharepen the path of attaining goal of the seeker. The paramis should be observed sequentially. All the the Buddhas of the past fulfilled this Adhithanavrata during the Bodhisattva period. Not only the Sammak Sambuddha, but also his followers, SavakaBuddha and Protteka Buddha accomplished the cycle of fulfilling the vows.

The ten paramis are as follows:

1. Dana Parami (perfection in giving)
2. Sila Parami(perfection is morality)
3. Nekkhamma Parami (Perfection in Renunciation)
4. Panna Parami(Perfection in wisdom)
5. Biriya Parami (Perfection in Energy)
6. Khanti Parami (Perfection in Patience)
7. Sacca Parami (Perfection in Truthfulness)
8. Adhitthan Parami (Perfection in Resolution)
9. Metta Parami (Perfection in Loving Kindness)
10. Upekkha Parami (Perfection in Equanimity)

The levels of Practising Parami

You have already learned that Parami is the process of purification. This purification is of behaviour and mind. There is a deep connection between human behaviour and his thought. Actually man's thought is expressed through his behaviour. So a sanctified person is he who is pure in his words, thought and behaviour. A man has to achieve these things. For this, one needs hard, dedication and commitment. It needs to be practiced being responsible. Parami is also such a daily observance and practice. There are ten steps in practicable paramis. Each parami is practiced in three stages sequentially such as Parami, Upaparami, Paramartha Parami. In this sense, ten parmis require thirty stages of practice.

Here each parami is the elementary stage of practice. Upa parami is middle and Paramartha Parami is the ultimate stage. These are consistently followed upward. Stepping up is only possible if one is committed to the Parmi practice.

Introduction to ten Parami

Each of the ten Paramis has a distinct form and identity. Although one Parami is somewhat related to the other in terms of behavior, the goals and values are different. Each has its own individual appeal. One should be aware of the importance of those things in the follow-up. So it is necessary to know the feature of every Parami. Below is a brief introduction of the ten Paramis.

Dana Parami

The first of ten Parami is Dan Parami. When the mind is awakened in giving, happiness is created, in that happy mind, good consciousness arises, such as sila, samadhi, respect, friendship, compassion etc. Through which the mind expands in observing other Parami. It is easy to practice Dana karma naturally. This activity can always be practiced.

Generally external material donation is called Dana Upa-parami. Extrinsic property refers to the property that is subordinate to oneself. That is, donation of movable and immovable property is Dana Parami. Donating one's own body parts, organs and blood is called Dana Upa parami. Giving life in need is called Paramartha Parami.

Sila Parami

Pursuit of moderation in behavior, speech and thought is Sila. Sila is the source of all human qualities. Sila is the practice of good manners, virtue and restraint. Being strong in moral ideals is the sign of Sila. There are different types of precepts in behavioral processes. They also have different names. Characteristic and Statutory are particularly notable among them. Self-motivated rules and regulations are characteristic. And the statutory doctrine or policy practice is Baritra sila. Like Daan Parami, Sila Parami has three examples like Sila Parami means observing precepts in day to day life with determination, it also means not to deviate from precepts and committed to observing precepts. Besides, committing oneself to sacrifice one's life for the sake of observance precepts is called Paramartha Parami. Every Parami is practiced at such a three-dimensional level.

Nekkhamma Parami

The word Nishkramaya is derived from Nishkrama which means relinquishment, relinquishment breaking ties, farewell etc, Farewell to all worldly pleasures and pride? The ideal of this lifestyle is to develop oneself in a welfare-oriented mindset. Abstaining from all types of wrongdoing and misdeeds, greed, envy and malevolence. Brahmacharya is the ultimate position of the pursuit of Nekkhamma. Initially, this dedication has to be initiated by taking a vow of gentleness, humility, honesty and self-restraint.

Panna Parami

Panna means wisdom; thorough knowledge. That is, the mind equipped with knowledge is called Panna. So the knowledge which is continuously pursued to know a subject

clearly is called Panna Parami. This is the fourth stage of Dasa Parami. Through the practice of Panna Parami, the process of gaining human knowledge is sharpened. Panna Parami also has influence on the practice of all other Paramis. Samyak Gyan(Thorough knowledge) here basically refers to the correct consideration of good and bad and duty and non-duty with an impartial view which is always active in human thinking and planning.

Needless to say, the pursuit of wisdom is important in all aspects of people's religious life and family life. Just as wisdom is necessary for attaining spiritual excellence, similarly the pursuit of wisdom is immense for attaining success and fame in domestic life. Great work is not possible without wisdom. So it is said, the stronger the wisdom, the purer the consciousness. That is, the source of all welfare and goodness is wisdom. Besides, it is also true that without perfection in wisdom there is no perfection in dedication. The three forms of this Panna Parami are Chintamaya-Panna, Shrutamaya-Panna and Bhavanamaya-Panna.

Biriya Parami

The meaning of the word Biriya is valour, vigor and action. Being determined to undertake the right work at the right time is called BirIya parami. It is the fifth level of ten paramis. The practice of Biriya Parami requires a strong desire, enthusiasm and great effort in the mind to do pure action and universal good which the saint follows with unwavering determination. One who awakens such a mind, the way to get rid of his sorrow is also smooth. He, whose pursuit is weak, can never reach his goal. One whose dedication is of a moderate level cannot finish any work he starts. But he whose dedication is good and strong, he reaches the goal with natural speed. It is possible to be free from apparitions and mirages if one is firm and hard in dedication. Besides, the ascetic of Biriya Parami is able to achieve a better character and ideal life in life. Prottekka Buddhas and Sravaka Buddhas are also glorified by the perfection of this Biriya Parami.

Khanti Parami

Khanti means forgiveness. The practice of khanti parami is the pursuit of endurance. This pursuit has to be done through the practice of endurance, patience and tolerance. Just as the earth silently bears all kinds of things thrown at it, showing no cruelty or anger to the one who throws it, so enduring all insults is Khanti Parami.

Sacca Parami

Being determined to speak the truth and follow the truth is Sacca Parmi. That is to say, practicing good deeds with devotion in all areas and performing true vows in all activities is sacca parami. Under no circumstances should one deviate from the path of truth. In Sacca Parami there will be unity of speech and action, no double-mindedness will be manifested. The assessment of this true dedication has to be done by oneself. There is no substitute for truth. There is no compromise with anything contrary to truth. Life can be sacrificed if necessary, but the truth will never be lost - this is the vow to follow the truth.

Adhitthana Parami

This is the eighth step of Dasa Parami. Adhithan Parmi refers to following the difficult decision and stick to one's resolve and commitment. This concentration of mind and steady vision is the soul of Adhithan Parami. Adhithan Vrata is required to reach the goal. Just as gold is burned in fire to remove its impurities and make it usable, so for the aspired attainment one has to give up comfort and strengthen the adhithana. Achieving the goal requires creating goodwill. This goodwill will be a lifelong willingness to act with integrity and devotion. Willingness to balance the fickle mind. In order to gain the benefit of social, family and religious life of the people, it is necessary to avoid excitement in all areas. Restless mind confuses people. That is why it is said that the main support for the overall welfare of human life is Adhithan. For success in any field of education, culture, business, commerce, a specific adhithana vow is necessary. Because, if you are determined and move forward, success will come in life. So it is said - Adhithana is one of the forces for the development of humanity.

Metta Parami

The pursuit of Metta Parami is the firmness to awaken the sense of amity in one's mind. This pursuit has to be practiced in all aspects of behavior, thought and speech. The good wishes of all beings and the well-being of all beings is Metta or friendship . The pursuit of friendship destroys the enmity of the heart and inspires people to selfless benevolence. Unity with all living beings is the nature of friendship. Just as water washes and cools all the good and the bad things, in the same way, one has to attain perfection in the pursuit of friendship by having equal love for both enemies and friends.

Upekkha Parami

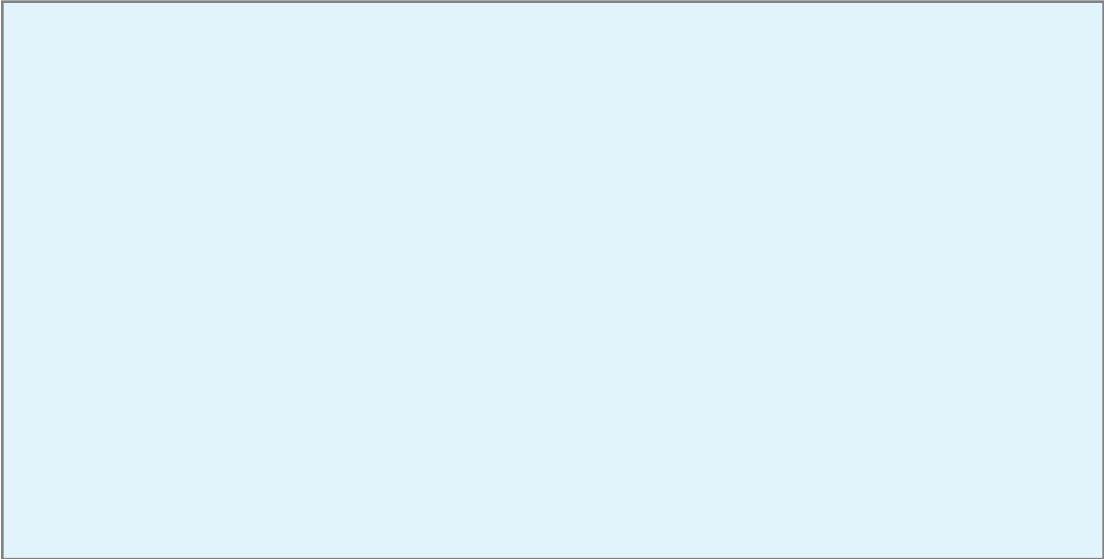
The practice of steadfastness in maintaining equanimity of mind in all things and to all is Upekkha Parami.. It is a kind of greed-free consciousness. In this pursuit, the mind is in a neutral state of passion and aversion. This is the last parami of ten paramis.

The equanimity created in the mind by the practice of neutrality removes the self-distinction. It awakens a universal and generous mind set inside the saint. Upekkha is controlled by knowledge. Upekkha is not acceptable for neglecting one's responsibilities.

That is to say, as there will be service, amity and friendship for all through Upekkha, one must also perform one's duties with honesty and responsibility. A follower of upekkha is neither encouraged by someone's praise nor angered by someone's antagonism. His mind is always equanimous; medium natured. As one is not happy to see one's loved one, nor sad to see ones unloved one. This stable state of mind does not come overnight. It has to be mastered through continuous practice. This practice is very rewarding for yourself as well as others.

Participatory task 16

Lets make a tree of information on Parami collectively collecting information from the religious book, internet and others sources.



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.



Bodhisattva in disguise of a Monkey and the farmer

Rules of practising Parami

Practicing Parami is extremely difficult. This process is carried out in the most strict manner. Its realization process runs in an unbroken and undisrupted stream of many births which can also be called the campaign releasing grief. This practice is so rigid that the life of the devotees may be endangered, but there is no reason for defection. Such an indefinable ideal is possessed by a person who aspires to perform Parami rites. He adopts strong determination to achieve the desired goal. He observes his adorable work even in the face of death. Keeping a vow or achieving an aspiration is more important to a Parami practitioner than saving one's life. This kind of state of mind is incomprehensible to the common man without a dedicative pursuit.

The Parami practitioner also needs preparation for the tough tenacity. According to Buddhist philosophy, this preparation is not complete unless many births are fruitful. This field of preparation is created in human life as a result of the integrated pursuit of mind and body through birth after birth. The nature of this path is very difficult. This is the path of the seeker of liberation.

The way to this liberation is long. This path is full of indescribable suffering and pain. So the history of taking on the burden of this limitless and unknown and unthinkable suffering and vowing to cross the path of liberation is rare indeed. This has the effect of wholesome actions of the previous births. As a result of the progression or excellence of this skillful action, when wisdom emerges in the heart of the skillful practitioner, there is an effort for continuous improvement. This continuous drive of improvement is Parami and in the heart of a being who has an indomitable desire to fulfill this perfection, he is called 'Bodhisattva'.

Example of practising Parami in the Jataka

There are various instances of Bodhisattva Parami in Jataka literature. A Jataka is particularly adept at knowing the nature of Parami. Here the 'Mahakapi Jataka' is very relevant. By internalizing the storyline of this Jataka, the nature of ten paramis gets articulated. Thus the full presence of ten paramis and their nature and characteristics are found there.

Bodhisattva took birth in various animal kingdoms during his practice of Parami.. At that time he was once born into the monkey species in the village of Kasi in ancient India. There was a forest near that village. Bodhisattva in the guise of monkey lived in that forest. There was good transportation from Kasi village to the forest. One day a farmer of that village left some of his cows to graze on the land and was doing farming himself. The cows were also spread over the vast land to graze. When it was time to return home in the afternoon after work, the farmer could not find one of his cows. He was very worried. He started running around in search of cows. While walking, the farmer unknowingly entered the deep forest near the Himalayas adjacent to the village. At this time, the farmer also lost his way due to the forgetfulness of his mind. Forgetting the direction, the farmer spent the week wandering in the forest. The farmer became fed up with hunger and mental worries. One day while wandering in the forest, the farmer saw a fruit tree and the farmer climbed it and started eating the fruit. He suddenly slipped and fell from the tree. He fell not on the

ground, but in a deep dungeon-like hole, which was next to the tree.

Abandoning the illusion of life, the farmer spent ten days in a deep hole without a way out. His senses became almost unconscious. While the Bodhisattva was eating the fruit of that tree, he saw the farmer lying in the pit. A man's plight evoked infinite kindness in the mind of the monkey-like Bodhisattva. The monkey, a traveler on the road to death, tried to save the farmer. Before engaging in this work, the monkey became aware of his own strength, ability and competence. The monkey then concentrated on fulfilling his wish. Below are the steps to fulfill the monkey's wish in sequence. It shows the characteristics of the ten Params. For example-

Seeing a man in a helpless state, the mind of the monkey was inspired with a view to helping the farmer. His heart was filled with love and mercy. It seemed as if his own child was lying in a well. The monkey felt this way.

Then the monkey decided to save the farmer even if he risked his own life.

3) After that the monkey started thinking of various ways to rescue the farmer. After a long thought, the monkey came to a conclusion that the farmer could be saved only if he jumped up from the well with his back.

4) However, the possibility of danger is not less. If he fails to climb up as required by jumping from the well, the weak farmer is certain to die. So preparation is necessary for this campaign. As part of the preparation, the monkey tied a block of stone approximately the farmer's weight to his own back and jumped out of the hole several times. After proving the capability of the monkey in the experimental preparation, the monkey tied the farmer on his back and jumped to the edge of the well. The monkey's campaign was successful. The farmer escaped death.

5) The monkey knew that trying to save the farmer in this way might lead to his own death, so the monkey did not back down. The monkey was ready to give his life to save the life of others.

6) After climbing up from the well with the farmer, the monkey became very tired. The farmer was also almost unconscious. At this time, the monkey rested his head on the unconscious farmer's lap. After some time the farmer's family came back. Greed and infatuation awakened in his heart after seeing the monkey. Then the feeling of ingratitude intensified in his heart. The desire of the farmer is to kill the sleeping monkey and go home with the meat. To implement such a plan, the farmer hit the tired unconscious monkey on the head with a stone. The monkey did not die, but the head burst and blood started to flow. Confused, the monkey quickly climbed a tree. The monkey was very upset. But he did not have any kind of revenge or anger towards the farmer.

7) Because, he was committed to his conscience to save the farmer. Even the monkey did not show any hostility or displeasure towards the farmer in his words and actions.

8) That the farmer tried to destroy the life of the monkey, the monkey completely

erased from his mind, and continued his mental equality with the farmer as before.

9) Then the monkey realized that the farmer alone could not find his way out of this deep forest. So the monkey jumped from tree to tree, the blood oozing from the wound on his head began to guide the farmer with blood marks. The farmer also began to think that the bloody monkey might die in a moment, thus his purpose would be successful. So he started walking on the trail of blood. Walking, the farmer managed to get out of the forest at one point. This is how the monkey managed to maintain its resolve to save the farmer till the end.

10) The monkey had no self-interest in his intention to save the farmer. Lust of worldly gain and praise, the monkey performed this task without expecting anything.

Analyzing the sequence of events mentioned separately in the content of this Jataka, the presence of ten Paramis is observed. For example,

1. Monkey's deliberate selflessness in trying to save the farmer even with his own life is Dana Parami.
2. Even after the farmer was hit on the head with a stone, the man who did not show any malice or malice towards the farmer in words and actions - this is Sila Parami.
3. The monkey did not expect anything in return for saving the farmer's life - this is 'Naishkramaya Parmi'
4. The monkey tried to invent a way to rescue the farmer from the well, is 'Pragna Parmi'.
5. The final decision of the monkey in rescuing the farmer safely and its brave decision after its trial process at edge of the well indicates Biriya Parami.
6. Although the monkey suffered great pain due to head injury, he did not develop any anger, revenge or enmity towards the farmer. This consciousness of non-violence is 'Khanti Parmi'.
7. It was 'Sacca Parmi' that ultimately saved the farmer's previous determination to save the life of the monkey-like Bodhisattva at the risk of his own life.
8. The farmer tried to kill the monkey, but the monkey's fickle mind did not miss the target. He persevered to the end in the same vow with moderation. This is 'Adhisthan Parmi'.
9. Seeing the plight of the farmer who fell into the well, the monkey's heart was filled with compassion and love that is 'Metta Parami'.
10. The mental patience and state with which the monkey continued to completely forget about his killing attempts was 'Upekkha parami'.

A review of the above shows that although Parami has different forms of practice, they are closely related to each other like a garland of flowers. If any one of the Parami practices is interrupted due to intemperance and confusion of mind, it becomes impossible to practice or observe the others.

Necessity of practising Parami

Parami is not just a behavioral process. It is also a great way to purify the human psyche. Therefore, there is a great need for the practice of Parami to achieve the perfection of knowledge and the destruction of suffering. Parami is a unique approach to creating the generosity of one's heart and building a universal ideal life. The practice of Parami is especially important for the awakening of the undifferentiated welfare consciousness. In Buddhist terms it is called Parami, but the result of its behavioral excellence is universal. So not religiously, but in order to acquire human qualities, it is necessary to have such a regulated behavior in everyone's life. Because it is an important instruction for everyone irrespective of religion, caste, caste, profession for the purity of their own mind. Our families and society will be benefitted if we can evaluate this process universally. Personal life will be beautiful and peaceful. Therefore, it can be said that there is no substitute for Parami practice in the formation of advanced human and quality character. Parami is a unique life-rule to follow in our life.

Form of Parami

Buddhism has evolved into two streams over time. One of these is known as Theravada or Hinayana, the other as Mahayana. Theravada refers to those who follow the precepts of early Buddhism. That is, those who observe the Buddhist rites and reformation are called Theravada or Hinayana. On the other hand, those who follow the original Buddhist culture by changing it slightly according to the needs of the age, are called Mahayana Buddhists. There is no difference in Buddhist philosophy and fundamental theory in both practices. For example, the provisions of Parami of Theravada is also present in Mahayana. But in Theravada there are ten steps of Parami but in Mahayana this step is six. These are respectively,

1. Dana Parami
2. Sila Parami
3. Khanti Parami
4. Panna Parami
5. Biriya Parami
6. Dhyana Parami

The above six paramis contain the ten paramis of Theravada. That is, the things that are emphasized in the Theravada practice are present in the practice of the six paramis of the Mahayana. So, although the practice of Parami seems to be summarized in the Mahayana, in fact all the following rules of Parami exist in both Buddhist philosophies, and both are almost the same.

Participatory task 17

Make a plan on which aspects of Parami you will apply in your life and how you will apply

Which aspects of Parami you will apply and practice in your life	How you will apply or practise

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 18

Which aspects of Parami you will motivate others to practise and make a plan on it

Which aspects of Parami you will motivate others to practise	How you will motivate

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 19

Give your written opinion about the presented experience
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems
Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No

Abhidhamma Pitaka

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

- Introduction of Abhidhamma Pitaka;
- Brief introduction of the books of Abhidhamma Pitaka;
- Importance of the contents;
- Importance of reading this chapter.

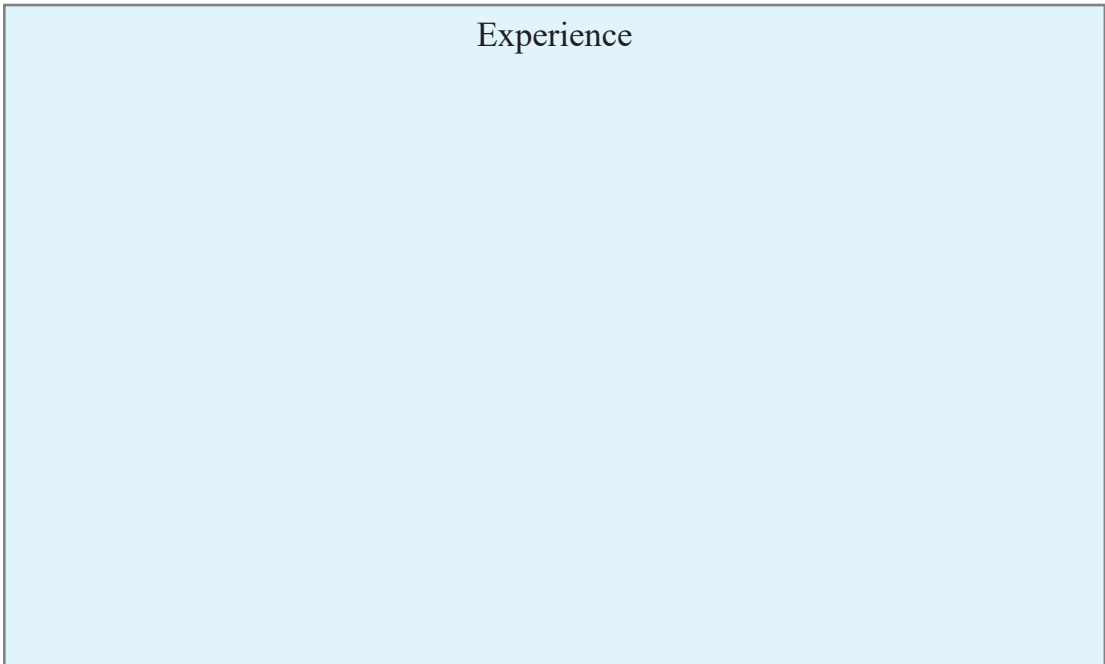
Participatory task 20

You must have studied about Abhidhamma in the previous sessions. In today's session, we will watch an online video or picture of Abhidhamma.

Participatory task 21

Now write in the box what have you read and watched in the earlier lessons and video.

Experience

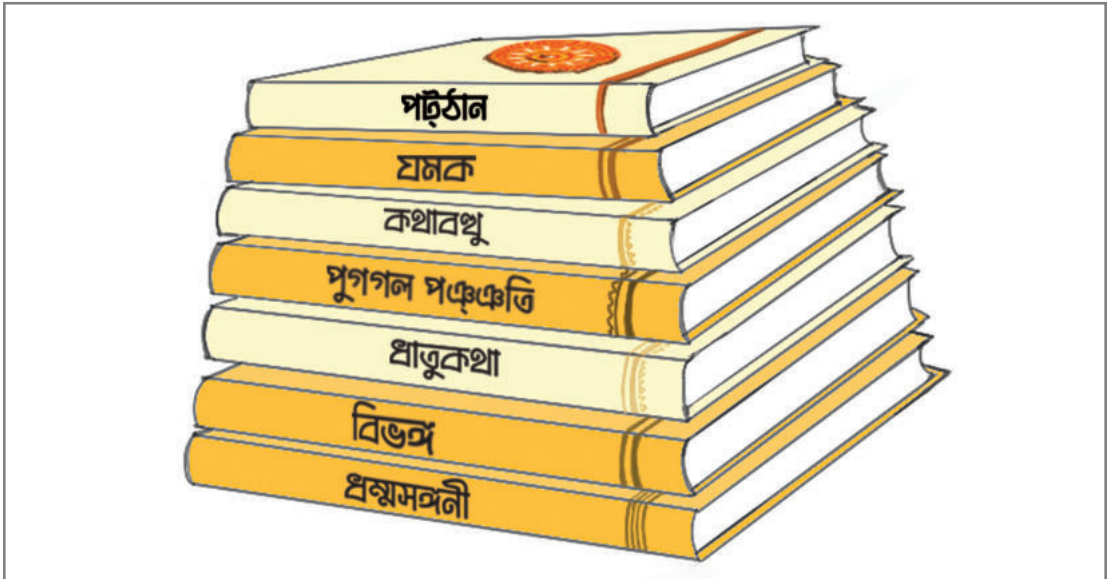


** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Introduction of Abhidhamma Pitaka

The third and the last chapter of the Tripitaka is Abhidhamma Pitaka. According to the history of Buddhism, 'dhammancha and binayancha' meaning dharma and binaya are explained in the second and third Sangiti. The third Sangiti is divided into two parts named Sutta and Abhidamma. One of them is called sutta or Sutrapitaka and the other is Abhidhammapitaka. The term Abhidhamma is formed by adding the prefix Abhi to the word Dharma. 'Abhi', 'Ati 'Adhi' all are similar in meaning. The meaning of these words are more, excess, extra, further etc. So the word 'Abhidhamma' refers the more or extra important subject of religion. According to Achariya Buddhaghosa, religion beyond Sutra is Abhidhamma. The topics of religion and Abhidhamma are almost same. There is not much difference between them. What is advised in the Sutrapitaka is analyzed thoroughly in the Abidhammapitaka. Dharma is simply explained in the Sutrapitaka whereas Adhidharmapitaka explains its philosophical and spiritual aspects.

The main themes of Abhidhamma Pitaka are four. They are Chitta, Chaitsik, Rupa, and Nirvana. Sutra Pitaka contains the contents like worldly life, birth, death, Deva, Brahma, Manavsatta like you, I and other people etc. On the other hand, the contents of Abhidharma are related to the Paramartha, such as Skandha, Ayata, Sense, Atma-Anatma, Pratityasamutpada, Nirvansa etc. Abhidharma is the ultimate development of Buddhist mindfulness. Abhidharma discusses real truth perception through psychological analysis and evidence in the light of science. That is why it is said that philosophy and ultimate truth are the main topics of Abhidharma. Essentially the Abhidharma Pitka explains the Buddha's philosophies through a higher psychological and circumstantial analysis.



Books of Abhidharma Pitaka

Abhidhamma Pitaka has seven parts, namely- 1. Dhammasangani 2. Bibhanga 3. Dhatukatha 4. Pudhal Praggapti 5. Kathabatthu 6. Yamaka 7. Patthan.

1. Dhammasangani: The first text of the Abhidhamma Pitaka is Dhammasangani. The word Dhammasangani means gathering of dharma or counting or brief discussion of dharma. Infact Dhammasangani is the pure essence of Abhidhamma. In the subject of Dhammasangani, all the thoughts of the inner world and the outer world of man have been placed. They are human mind, body and behavior etc. That is, Chitta, Chaitika and Rupa have been reviewed by classifying them as wholesome, unwholesome and unexplained according to principles or actions and results. In this book, the topics related to Kamaloka, Rupaloka, Arupaloka and Nirvana have been collected in a beautiful orderly manner. According to the principle, Namarupa is divided into three divisions namely wholesome, unwholesome and unexplained. They are i) analysis of Chitta Chaitika, ii) analysis of Rupa or inanimate matter, iii) summation of the matter described above. All these above three categories are divided into four classes. These are i) wholesome dhamma, ii) unwholesome dhamma. iii) unexplained dhamma, iv) short description or Nikkhep. Among them wholesome matters are wholesome dharma, the unwholesome matters like unwholesome sensual activities, unwholesome activities, rupa are the form of Abyakrita or unwholesome dharma. The Dharmasangani book is divided into a total of 14 chapters or sections except Matika Duk Matika. (Here matika means index number of the contents inside the book.)

2. Bibhanga: Bibhanga, the second book of Abhidharma Pitaka. Its another name is 'Dharmaskanda'. It is similar to Dharmasangani in terms content but it is different composition. Dhammasangani's writing is analytical in manner. According to content, Bibhanga is divided into three parts. For example: i) Suttia Bhajaniyo, ii) Abhidharma Bhajaniy, iii) Panchapucchak .Bibhanga book has eighteen chapters. The topics covered in the chapters are: Panchaskandha, Twelve Ayatana, Eighteen Kinds of Dhatu (Eighteenth Dhatu), Four Arya Satyas, Twenty Two Senses, Prativityasamutpada, Four Smriti Prasthans, Four Samyak Pradhanas, Four Riddhipada, Saptabodhyanga, Arya Ashtangik Marg, Meditation (Dhyana), Panchaseela, Four Opromeyo Shikkhapad, Four Protistida, Gyan Bibhanga, Khudrabastu Bhibanga (long list of heart's ill desires) etc.

3. Dhatukatha: The third book of the Abhidharma Pitaka is Dhatukatha. The discussion of Chitta and Chaitika is described in detail in this book. In this, the mental skills of a yogi or a meditative power of a Bhikkhu can be observed excessively. The covered topics are panchaskand (Rup, Badona, Sangya, Sangskar, and Biggyan). Dwadash Ayatan are eyes, sutras, scent, tongue, body, form, sound, smell, taste, touch, mind and religion). There are four types of meditations (first meditation, second meditation, third meditation, fourth meditation). Also five energies like respect, semen, memory, samadhi, wisdom are also there. Eighteen kinds of Dhatu are sight, sound, language, body, form, sound, smell, rasa, touch, Physical Science, Psychology etc.



Muggallayon and Sariputra in touch of Buddha

4. Pudgal Praggapti: Pudgal Praggapti is the fourth book of the Abhidharma Pitaka. By analyzing the composition, narrative process, content arrangement etc. of this book, it can be seen that it is more similar to Sutra Pitaka than Abhidharma Pitaka. It does not refer to religions in the way that other texts of the Abhidharma Pitaka analyze the issues related to Paramartha Satya such as Chitta, Chaitsika Nama, Rupa and Nirvana. The title Pudgal Praggapti is a combination of two words. The volume of this book mentions six types of Pragnapati namely satya, dhatu, sense, ayatan, skandha and pudgal. The main objective of this book is to provide proper identification of different types of pudgals. The book is divided into ten chapters. They are Ekavidha pudgal, Dwivida, Trividha, Chaturvidha Panchavidha, Shasthavidha, Saptavidha, Ashtavidha, Navavidha and Dasvidha. The entire book contains a detailed description of mainly fifty types of pudgals. In that book, Samyak Sambuddha, every Buddha, Arya pudgal and their classification, etc. are described in detail.

5. Kathabatthu: The fifth book of Abhidharma Pitaka is Kathabatthu. This is called Buddhist philosophy of logic. Among the texts included in the original Tripitaka, only the name of the compiler of the Kathavatthu text is found. In the Third Buddhist Sangeeti held at Ashokaram in Pataliputra under the auspices of emperor Ashoka, apostate Bhikkhus were expelled from the Buddha's rule. At that time, the leader of the Bhikkhu Sangha, namely Tishya Sthabira, wrote this book to establish the stagnant separatism. The book has twenty-three chapters. Each chapter has eight to twelve questions and answers. Mogguliputra Tisya Sthabira has attempted to prove in this treatise that Therbaad or sthabira baad is based on the original principle of the

Buddha. It is also called divisiveness. The composition of this book is to dig into the arguments or opinions of false visionaries. In this book, the questions and answers of the complex philosophical theories raised by different sections are solved. The difficult philosophical issues of Abhidharma are presented in this book simply through logic and example. Talking about the reasons for including this in the Tripitaka, Pandits said that it does not include anything that is not in the Tripitaka. It only repeats what is in the original repeat.

6. Yamaka: This is the sixth book of the Pitaka. Granthkhani is divided into different types of Yama. Eg: Mool Yamaka, Khandha Yamaka, Aytana Yamaka, Dhatu Yamaka, Saccha Yamaka, Sangar Yamaka, Anushaya Yamaka, Chitta Yamaka, Dharma Yamaka and Indriya Yamaka. The meaning of the word yamaka is couple or pair. Yamaka refers to the presentation of a pair of questions on the same subject. In these two questions an attempt has been made to uncover the truth. The book is divided into ten chapters. Kushala and Akushala in the are also discussed about in mool Yamakas. Khandha or Skandha Yama is described as Panchaskandha. Eighteen types of Dhatus are described in broad terms in Dhatu yamaka. Satya Yamaka contains descriptions of chaturarya truths. Sanskar There are interpretations of three types of Sanskar (Kayasanskar, bakyasanskar and Manasanskar). Anushaya Yama is the philosophical treatment of the seven types of Anushaya (Kama, Raga, Patigh, Drishti, Medicine, Mana, Bhabaraga and Abidya). These are also called upcoming (Anagoto) Chittyaklesha. Citta Yamaka has an extensive discussion of Chitta and Chaitika. Dharma Yama has analyzed the significance of Kushala and Akushala dharma in detail. Indriya Yamaka intruduces with the twelve types of senses.

7. Patthan: Patthan is the seventh book or last book of Abhidharma Pitaka. Its main theme is to determine interrelationships and correlations in all matters related to naamrupa. The root meaning of the word Patthan is root cause, real cause or main cause. The topic of this book is 24 types of reasons. Because of these reasons any task gets completed. In explaining the reasons, the book elaborates the principle of pratyasamutpada mentioned in the twelfth chapter of the Sutrapitaka by dividing it into 24 types of pratyas. The main theme of Abhidharma impermanence and unattachments. The 24 types of affirmations discussed in the Patthan are: Hetu, Arsman, Adhipati, Anantara, Samantara, Sahajat, Vipasha, Upanissya, Purojat Pacchajat, Asevaan, Karma, Bipaka, Ahar, Indriya, Jhan (meditation), Magga, Sampayukta Vippuyukta, Atthi, Natthi. , past and present. Again the 24 types of prattyas are grouped into four prattyas for convenience of discussion. Namely: 1. Alamban, 2. Upanishray, 3. Karma and 4. Asti Pratyaya. The book has four sections. Namely: Anulom Patthan, Pacchaniya Patthan, Anulom Pacchaniya Patthan, and Pacchaniya Anulom Patthan. 24 types of pratyas have been thoroughly analyzed in this book. No other text in the Sutras, Vinaya or Abhidharma Pitaka deals with such a diverse analysis of pratyas. The study of this book is essential for everyone's knowledge of Abhidharma.

Significance of Abhidharma

Reading the Abhidharma Pitaka is absolutely essential for gaining knowledge of the fundamentals of the Buddha's philosophies. All the ideas presented in Sutra Pitaka are very simple but metaphoric. Abhidharma Pitaka explains it by psychoanalysis. As discussed earlier, the main themes of the Abhidharma Pitaka are Chitta, Chaitasika Rupa and Nirvana. These four topics are carefully analyzed in the books of Abhidharma Pitaka. For example in Sutra Pitaka, Chitta is described as mind, or internalization. But in Abhidharma Pitaka, Chitta is discussed as fundamental topic. What Chitta is, types of Chitta, state of Chitta according to land, how Chitta has taken the form of Chaitasika, classification of Chaitasikas etc. have been thoroughly analyzed paramarthic way or metaphysically. What is generally preached in the Sutra Pitaka is discussed, dissected and explained in an extraordinary or metaphysical way in the Abhidharma Pitaka. In the words of the Buddhist philosopher, "The Sutra has language, that language has waves, ecstasy, udan, gatha, enthusiasm, fear, Deva Brahma, Deva Brahmaloaka etc." Abhidharma is as if languageless—only dissection, analysis, division, observation and discovery of impersonal absolute truth. At the same time, the eternal dissolution of the ever-changing practical world. Throughout the Tripitaka one can see the attempt to analyze religion in a scientific manner. According to the theme of Abhidharma identifying and classifying the knowable by appropriate terms and definitions. The form of name revealed in the Abhidharma Pitaka is reinterpreted in the Sutra Pitaka to make it universal. Hence the language of the Sutra Pitaka is practical or "Boharvachana" for example : Sattva , atman, jiva, birth, death, deva, brahma, you, me, man, etc. On the other hand, the content of Abhidharma is the paramartha bachanas related to paramartha, namely: shulak, chyuti, pratisandhi, santati, atma, force, bodhyanga, nirvana and praggapti etc. Abhidharma is the ultimate development of Buddhist mindfulness. No one can be a good preacher without a deep knowledge of Abhidharma.

Sutra Pitaka refers that one should not kill animals, it is unwholesome action. Its consequences are tragic. It is difficult to find psychological analysis and proof of why killing animals is wrong in Subra Pitaka. The proper reason and evidence for this is shown in the Abhidharma Pitaka. There is no attempt to suppress the main point by invoking a fictional subject. Its main specialty is to analyze discourse with the help of determining cause and effect relationships. It has already been said that the main focus of Abhidharma is Buddhist philosophy and Paramartha Satya. Therefore, the practice of Abhidharma is very important to understand the basic philosophy of Buddha. Experienced Buddhacharyas lay special emphasis on first teaching and practicing Dharma Vinaya, then practicing Abhidharma. Because without a deep knowledge of Abhidharma, it is never possible to understand the serious psychological philosophy preached by the Buddha.

Participatory task 22

Scan the QR code to get a video of Abhidharma.

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

QR code-



Participatory task 23

Make a concept making about Abhidharma Pitaka.

Write down the types of Abhidharma Pitaka, books number and a lesson from the book.

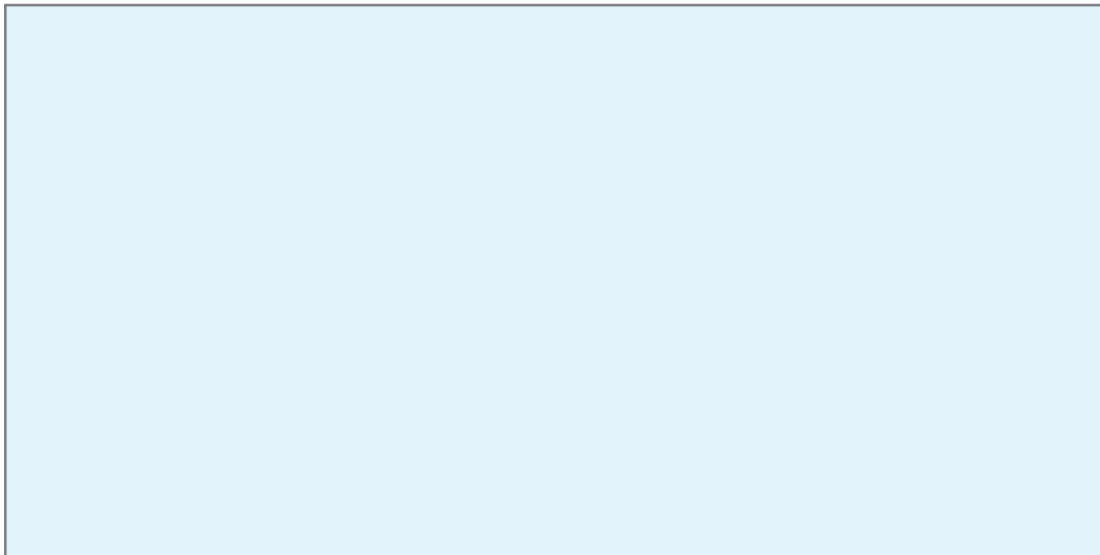
Concept Mapping

(Photo of concept mapping will be added in this box)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 24

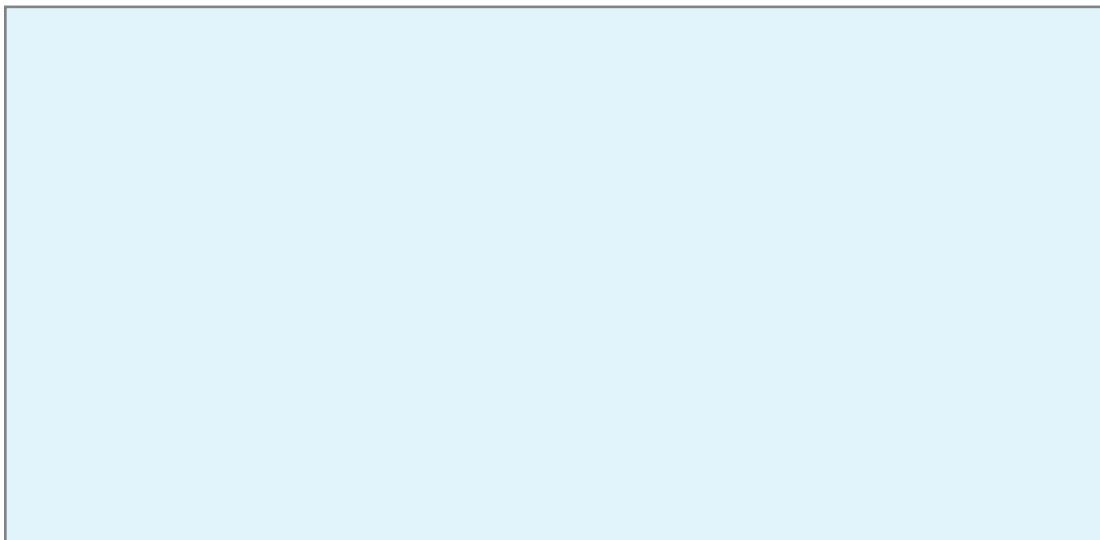
How will you use the lesson of Abhidharma Pitaka in you life? Make a plan-



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 25

Share a plan how you will help your friends and family members to maintain the essence of Abhidharma Pitaka.



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory task 26

Share your experience and opinion about the making of the concept.
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems
Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No

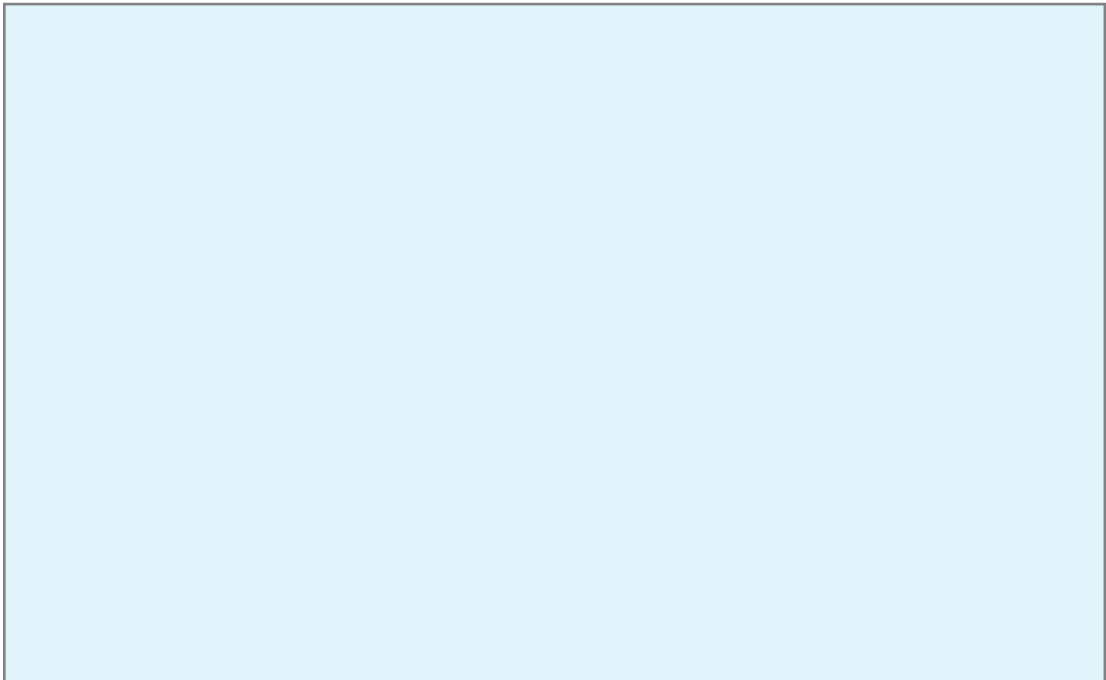
History of Buddhism

After reading this chapter we will know-

- Flourishment of Buddhism in various age;
- Contribution of the kings and the Sresthis;
- The preaching and expansion of Buddhism in different countries;
- Buddhism in Bangladesh.

Participatory work 27

We altogether will go to field trip to a museum/ old Bihara / Buddhist historical place. Take help of your course teacher to make a note for the directions to maintain in the trip.



** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

If it is not possible to go on a field trip , we may also gain the experience on virtually.

Participatory work 28

Share your experience of the field/ virtual trip.

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Gautama Buddha was born in 623 BC. He was born in the Sakya dynasty of the Kapilavastu kingdom in the north of Basti district in present-day Uttar Pradesh in the Terai region of Nepal. His father's name was King Suddhodhana and mother's name was Queen Mahamaya. His name was Siddhartha Gautam. He left the worldly life at the age of 29 and after six years of rigorous meditation, he became a Buddha at the age of 35 under the Asvattha tree of Gaya. He preached his religion for 45 years and at the age of 80 attained parinirvana (renunciation) at Kushinara. His preachings came to be known as Buddhism in the world. Among those who played an active role in spreading the Buddha's religion during the Buddha's lifetime were King Bimbisara's King Ajatashatru, King Prasenjit, Shresthi Anathapi and many others.

India was divided into sixteen kingdoms at the time of Buddha. Each of these kingdoms was called Mahajanapada. Buddha traveled to these Mahajanapadas and preached the Buddhism. Those kingdoms were: 1.Anga, 2.Magadh, 3.Kosal, 4.Bajji, 5.Kashi, 6.Malla, 7.Cheti, 8.Batsa, 9.Kuru, 10.Panchal, 11.Matsya, 12.Surasen, 13.Ashmaka, 14.Avanti, 15.Gandhar and 16.Kamboj. Among these kingdoms, Magadh, Kosal and Bajji were more powerful comparatively. The Buddha preached his religion many times in these towns and gave his teachings to many people in his Sanghya .



Students are visiting a Buddhist historical place (Sompura Bihara)

Contribution of the kings and the Sresthis during Buddha's lifespan King Bimbisar

King Bimbisar, King Ajatashatru, King Prasenjit and Shresthi Anathapindika and King Vishakha are prominent among the kings contemporaries of Buddha who have made various contributions to the development of Buddhism. Siddhartha Gautama met King Bimbisar after leaving home. King Bimbisar saw Gautama's beautiful well-built body and requested him to stay in the palace and rule half of the kingdom. Siddhartha refused King Bimbisar's request; but as requested by the king, he assured that he would come to the palace after attaining enlightenment. After attaining Sambodhi, when the Buddha came to the palace in the second year, King Bimbisara showed him due respect and accepted initiation from him. Bimbisar thereafter made earnest efforts to propagate Buddhism throughout his life. It is known from the Pitakas that the Buddha used to decide many rules of the Bhikkhu-Sangha with the advice of the king. The uposath and varshabas of the bhikkhu-sangha, the rules and regulations were instituted by the Buddha at the request of King Bimbisara. It is said that when the Buddha arrived at the palace in the second year of Buddhahood, King Bimbisa donated the garden called 'Belubana' (Benubana) to the Buddha for the residence of a group of monks including the Buddha. It was the first Buddhist monastery or sangharam. The king listened to Buddha's Saddharma and gained Srotapatti. His wife Rani Kshema Devi also took initiation from the Buddha and received the bhikkhuni upasampada; By doing meditation he soon got the Arhatta results. The Buddha gave him the rank of Agrasravika 'Foremost in Wisdom'.

King Bimbisa was an able, prudent and successful ruler. He assigned his physician Jivaka to the Buddha's medical care. During his reign, not only the monks, but also the

common people and the pilgrims of other religions lived in great comfort. He patronized Buddhism as well as did many philanthropic works for public welfare.

King Ajatashatru

King Ajatashatru was the son of Bimbisar. He ascended the throne eight years before the Buddha's parinirvana. Ajatashatru was at first anti-Buddhist at the instigation of Devadatta. He even tried to kill Buddha. The father tortured Bimbisar by throwing him in jail. On the day that King Bimbisar died in prison as a result of torture, Ajatashatru's son was born to him and he felt a sense of paternal love and was overcome with remorse. In order to relieve his grief, he was approached to Buddha on the advice of Rajvaidya Jivaka. After listening to 'Samancha Phalsutta' from the Buddha, Ajatashatru took shelter of the Buddha. From then on he became a devoted devotee of Buddha. After his initiation into the Buddha's religion, he was devoted to the propagation and welfare of the Dharma throughout his life. He built and renovated many temples. He was deeply saddened to hear the news of the Buddha's death and took parts of his remains (dehdu) and built a beautiful chaitya. Later, on the advice of Mahakasyapa Sthabira, King Ajatashatru collected the bones of the Buddha and buried them in the south of the palace.

King Ajatashatru's significant contribution was to organize the preservation of the Buddha's words through the first Buddhist music ceremony after the Buddha's Parinirvana. After the Parinirvana of the Buddha there was a need to collect and preserve the Dharma Vinaya recommended by the Buddha. On the advice of the leading Bhikkhu Sangha, Ajatashatru organized the first Sangeeti consisting of five hundred Arhat Bhikkhus in Dharmavinaya in the Saptaparni cave of the palace. In it, the teachings of the Buddha are collected and organized under the name of 'Dhamma-vinaya' through experiments and recitations. King Ajatashatru's contribution to the development of Buddhism is undoubtedly unforgettable. During his thirty-two-year reign, he did great good to Buddhism.

King Prasenjit

King Prasenjit of Kosala was a contemporary of Buddha. After his initiation into Buddhism, he became a devoted devotee of Buddha and patronized Buddhism throughout his life. In the attached Nikaya, King Prasenjit is described as a very successful, friendly and loving ruler. His chief cowherd Mallikadevi was very respectful of the Buddha. It was she who took the king to the Buddha. Hearing the advice of the Buddha, the king respectfully accepted his initiation saying, 'Bhante, accept me as your worshiper from today; I took refuge in you.' The king used to visit the monastery three times a day to visit the Buddha and the Sangha of bhikkhus. At that time, social, political, economic etc. issues were discussed apart from religious discussions. According to various sources, the Buddha and Ajatashatru had a cordial relationship and the king deeply respected the Buddha. Both the Buddha and the king were proud to be of the noble Kshatriya lineage.

Raja Prasenjit built a monastery named 'Rajakaram' and donated it to Buddha. He constantly donated to Buddha and other monks. His donation is referred to as 'asamdana' in Buddhist literature.

Apart from the above royalties, among the kings who contributed to the spread of Buddhism, Raja Udayana, Raja Chandra Pradyota, Raja Pukkusati, Raja Rudrayan are among them. All of them were ardent devotees of the Buddha and performed various functions in the development of Buddhism, including the construction of monasteries.

The contribution of Sravasti's Shresthi Anathapindik and Mahopsika Visakha to the propagation and development of Buddhism is also significant. Anathapidik was the greatest rich man of Sravasti. He was informed about the Buddha through a friend in the palace and took refuge in the Buddha. The Jeet prince of Sravasti had a lovely garden. Shresthi bought the garden and built a monastery: the Buddha proposed to Jeta Kumara to donate it to the Bhikshu Sangha. The victorious prince agreed to sell the garden in exchange for a spread of gold coins. It is said that after laying eighteen crores of gold coins, some space was left uncovered. Then, Kumar decided to donate the uncovered space with gold coins by himself and sold the covered space to Shresthi for eighteen crores of gold coins. Shresthi built a beautiful beautiful monastery in that garden at the cost of eighteen crores of gold coins and donated the said monastery to Buddha and other monks through a three-month festival at the cost of another eighteen crores of gold coins. In Pali literature the name of this Vihara is 'Anathapindik's Jetvanaram'. Lord Buddha stayed in this monastery for nineteen monsoons and preached many religious observances. On the other hand Visakha, the wife of Punyavardhan, son of Migar Shresthi of Sravasti, was a worshiper of Buddha from childhood. He achieved Srotapattipala when he was only seven years old. Visakha's father-in-law's family members were all followers of naked Tirthika's. In Visakha's efforts, they took shelter of the Buddha. Visakha's contribution to the patronage of Buddhism is outstanding. He built a Mahavihara called 'Purbaram' and donated it in exchange for his nine crore Mahalata gold coins. He used to go to Bihar three times a day with various food items, flowers and arghyas. He took eight boons to the Buddha; he gave food to five hundred bhikkhus every day, gave food to visiting bhikkhus, gave medicine and food to sick bhikkhus and nursed them, provided rain cover and donated the necessary things of the bhikkhusangha. In Buddhist literature she is known as 'Maha- Upasika 'Vishakha'.

Buddhism in Maurya Age (BC 300)

The contribution of the Maurya emperor Mahamati Ashoka has occupied a special place in the history of Buddhism. Chandragupta, the first emperor of the Maurya dynasty, was the founder of the Maurya Empire. Chandragupta Maurya, with the help of his sharp-witted minister Chanakya (Kautilya), ousted the Nanda dynasty and seized the throne of Magadha and was able to establish a huge empire. His kingdom extended from Mysore in the south to the Persian border in the north-west. He was a skilled military organizer and administrator. Although he himself was a follower of Jainism, the

progress of Buddhism in India continually progressed during his reign. Chandragupta Maurya handed over the kingdom to his son Bindusara and moved to Mahisore.

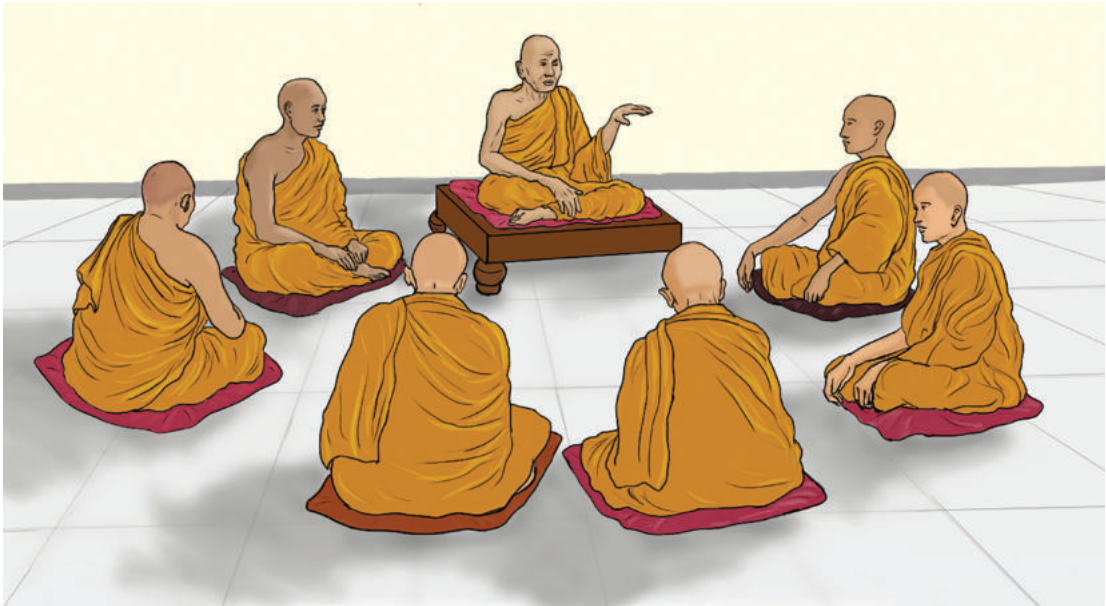
Bindusara ruled the kingdom with great skill and success. Likewise his father, he maintained a harmonious relationship with the Greeks on the Persian border. He was a pacifist and fond of education. During Bindusara's reign, there was a rebellion in Takshashila, he sent his son Ashoka to settle down the rebellion. After a reign of twenty-five years when Bindusara died, his son Ashoka succeeded to the throne. Ashoka did not have very fondness of Buddhism in his early life. After his father's death, Ashoka conquered the Kalinga kingdom, killing lakhs of people and one and a half lakh people were imprisoned and wounded. Watching the frightening scene of the war Ashoka became terrified. Then he accepted Buddha religion after hearing the holy words of Buddha from Nyagrodha Sramana. Later he devotedly patronages for the welfare and development of the Buddhism. Then he was name after 'Dharmashoka'. In fact, after the Kalinga war, there was an unprecedented in Ashoka's life. That battle was the last battle in the Maurya era. Then a new era began in the history of India because Ashoka started Dharama Vijaya instead of Dwikvijaya (winning kingdom).



Samrat Ashoka

Ashoka arranged to preach the Buddha's precepts by inscribing the Buddha's precepts in various places in the kingdom, in the Gatteya Caves. These advices include refraining from killing animals, refraining from harming living beings, serving and honoring parents and elders, donating to Brahmins and poor people, being kind to servants, being economical, etc. These inscribed admonitions of Ashoka are called 'sheelalipi'. Ashoka was generous to all religions. He used to donate freely to the religious gurus. He visited and identified the memorial sites of Lord Buddha and built viharas, pillars

and chaityas. Ashoka built stupas enshrining Buddha's remains in various places in his kingdom. Ashoka built 84,000 stambas or chaityas and viharas in various places in the state to commemorate and worship those 84000 dharmaskandas. Another significant contribution of Ashoka was the organization of the Third Buddhist Sangeeti. It was held in the capital Pataliputra. Through this Sangeet, the Buddhist Sangha was freed from contamination and was the emissary for the propagation of Buddhism outside India. Ashoka's son Mahendra and daughter Sanghamitra were sent to Sri Lanka with a branch of the Bodhi tree. A branch of this Bodhi tree was planted in Prajvatpur, Sri Lanka, which still exists today.



A picture of Third Saangiti

Mahamati Ashoka appointed high-ranking royal officials like Dharmamahamatras, Polises, Rajjuks, etc. for the preaching of Buddhism. They oversaw the development of various religions including Buddhism in the state. During Ashoka's time, apart from India, missionaries were sent to Java, Sumatra, Tibet, Afghanistan Pakistan etc. He is also known as Devapriya (Devanangpiya) Ashoka.

Buddhism in the Kushana Age (1st century AD)

After the end of the Maurya empire, the Sunga kings ascended the throne of Magadha. They were not kind to Buddhism. After the Sunga dynasty, the Kushana dynasty ascended the throne of Magadha. Emperor Kanishka was the best king of this dynasty. Like Emperor Ashoka, he was not fond of Buddhism in his early life. After coming into contact with the Sthabira Parshwak, he became an ardent follower of Buddhism and promoted Buddhism. Emperor Kanishka ascended the throne of Magadha in 1st century AD I. At that time, Bhikkhusangha believed in different Nikayas and doctrines. Kanishka gathered the wise Bhikkhus and pandit Nikayas of various Nikayas in Jalandhar

and organized a Sangeeti. He made a huge temple called Kundalavan and arranged a Sangeeti there. It is called 'Kanishka Sangeeti' in Buddhist literature. Mahapandit Vasumitra was the president and Ashwaghosh was the vice president of this Sangeet. Five hundred Bhikkhus participated in that Sangeet. In this program, Buddha's words were compiled in Sanskrit instead of Pali. Buddhist scriptures that were written in three lakh verses in Sanskrit were compiled in three language books called Upadesh, Vibhasha and Abhidharma Bhashya. . At the end of Sangeeti, the Vibhasha Shastras were engraved on copper plate and preserved in an iron Sindhuk. Unfortunately, those precious copper pots are still missing.



Samrat Kanishka

Kanishka Sangeet is called the 'Fourth Buddhist Sangeet' in the history of Buddhism. In this Sangeet, the Buddhist monks were divided into two main groups. One is the Hinayana or Theravada community, the other is the Mahayana or Mahasanghika community. These two communities are existing worldwide now. This Sangeeti was mainly dominated by Mahayana monks. This Sangeeti is not acknowledged in any Theravada texts. After the fourth Sangeet, Mahayana community spread their philosophy widely. Emperor Kanishka, like Mahamati Ashoka, sent Buddhist missionaries to various countries at the end of the fourth Sangeet, which led to the spread of Mahayana Buddhism in China, Japan, Tibet, Mongolia, Korea, etc. Kanishka also contributed in literature and art. Renowned scholars and writers like Parshwak, Vasumitra, Ashwaghosha, Nagarjuna, Saigharakkhaka, Mathor etc. used to ornament his palace. Under the patronage of Kanishka, the construction of Buddha statue and the development of Buddhist art first came into limelight. The construction of Buddha sculpture in Gandhara art first began during the reign of Kanishka. Kanishka also contributed to the development of Mathura art and culture.

Buddhism in the Gupta Age (approximately AD: 3rd to 6th century)

The Gupta Empire developed in the first half of the 4th century AD centered on Magadha. The founder of this empire was Shreegupta. The rulers of this dynasty were conservative supporters of Brahminism. They were tolerant and generous towards Buddhism and other religions. Some emperors in the Gupta period promoted Buddhism. Shreegupta built a temple for Chinese Bhikkhus near the Varendra Mrigasthapan Stupa.

Samudra Gupta, son of Shreegupta, was a competent ruler and warrior. He studied Buddhism under the writer Pandit Vasubandhu. He had strong relationship with the Sinhala king Meghavarna. At Meghavarna's request, he allowed the construction of a monastery (Bihara) at Buddha Gaya. During the reign of Samudra Gupta's son Chandragupta II, the famous Chinese traveler Fa-Hien (399-410 AD) visited India. He generously lauded Samudragupta II in his travelogue. According to his writings, at that time Buddhism prevailed in various parts of India including Bangladesh. Hundreds of Buddhist Bhikkhus lived in many Biharas. Besides, Buddhism continued to be practiced in various places in India including Mathura, Varanasi I the Indian sub-continent. During the Gupta period, education, literature, cultural practices, along with art and sculpture were greatly developed.

According to Fa-Hien's survey, five kings of the Guptaraja dynasty built five Shangharams at Nalanda. They also built a lofty temple over there also. The Shangharam built by Baladitya is particularly noteworthy here. Nalanda Vihar took shape of a University during the Gupta period. By the end of the 4th century AD, it earned fame as a religious, educational and cultural center and its popularity spread to various countries including Indian sub-continent. Although it was developed as a center of Buddhist learning, here Veda, Vedanta, Philosophy, Grammar, Upanishads, Mimangsha, Medicine, Mathematics, Yoga etc. were taught. Hiuen Tsang (Hiwen Sang) studied various scriptures at this university for five years.

Buddhist art also flourished during the Gupta period. Gupta period's Buddhist architectures and art can be seen at Ajanta, Ellora, Aurangabad in Maharashtra, Tiger Caves in Madhya Pradesh. At least twenty viharas or Shangharams in the caves of Ajanta were built during the Gupta period. The caves here are beautifully decorated. Mathura and Sarnath were the two major centers of Buddhist sculpture during the Gupta period. The sculptures of Buddha and Bodhisattva in Mathura made of red sandstone and yellow color is very astonishing. Many Gupta period's Buddhist statues have been found in Mathura.

The Buddha statues at Sarnath are the best sculptures of the Gupta period. A wonderful feeling of serenity and contentment emerges among the idols. The preaching of the Buddha at Sarnath is commemorated by a seated Buddha idol. The idol is seated on Vajrasana with both hands raised to the chest in Dharmachakra mudra. The manifestation of spirituality is very clear in this. A 5th-6th century Buddha statue made of lime sandstone has been discovered in a village in Bihar. This idol has a very smooth, elegant, slender body, calm meditative gaze and serene light in the body which made it one of the finest arts of that age. Besides, at least five of the caves in Ajanta have paintings of the Gupta period. Among them, the Padmapani murti (idol) of Bodhisattva Avalokiteswara

was depicted in unparalleled beauty. The posture and depiction of this idol has been very exceptional.

Buddhism in Bardhana Age (AD: 606-647)

After the fall of the Gupta Empire, Buddhism spread widely during the reign of King Harshavardhana of Pushyabhuti dynasty. Banbhatta's Harshacharita, travelogue of Chinese travelers, various inscriptions and stones show that Harshavardhana established a vast empire during his tenure. In early life he was a follower of Shiva, later converted to Buddhism and patronized Buddhism. During his reign, the famous Chinese traveler Hiuen Tsang lived in India for sixteen long years (AD 629-645), studied Buddhist scriptures and traveled all over India to observe the state of Buddhism. He mentioned that more than 10 thousand Bhikkhus of Hinayana and Mahayana religion lived in the different Viharas. He also mentions that Harshavardhana used to call meetings of Buddhist scholars and sages to listen to religious criticism and organize debates. The winner of the argument was honored with a prize. Then he banned killing of animals and established public welfare institutions like hotels, hospitals, rest houses etc. in different parts of the country. He built many viharas and chaityas. Harshvardhan built a Vihar with a huge temple at Prayag in Allahabad and organized a huge fair. This fair was held every five years. In this fair, Buddhist monks and saints of different religions were invited to preach and give generous donations. King Harshvardhan used to donate generously to religious leaders of various communities and the poor. Even he never hesitated to donate his own clothes and returned being destitute.

Harshavardhana was a major patron of Nalanda University. At that time, Nalanda University was the main center of various academic studies including Buddhist scriptures. At that time its Maha Acharya or Principal was the Bengali philosopher, Bhikkhu Shilabhadra. He was the Guru of the Chinese traveler Hiuen Tsang. Harshavardhana built a brass temple and a Vihara at Nalanda. King Harshavardhana's contribution to the spread of Buddhism is remembered in the history.

Buddhism in the Paul Age (AD 750-1165)

After the death of King Harshavardhana, the spread of Buddhism came to a standstill situation for about a hundred years. At that time there was great political unrest in the whole of India, especially in Bangladesh. At that time there was no king in the whole country; There was utter chaos. That condition was called 'Matsyanyaya'. Matsyanaya refers to a state without justice. There was no justice at that time. The people of Bengal were fed up with this dire situation and in 750 AD appointed a righteous man named Gopal to the throne. He is the founder of the Paul dynasty. He was the first elected king of Bengal. He reigned for twenty years. After his death his son Dharmapaul was anointed and ruled for next thirty-five years. Dharmapaul's son Devapaul became the king after the demise of Dharmapaul. Among the later kings, the names of Mahipaul I, Naipaul, Mahipaul II, Rampaul, Madanpaul are particularly noteworthy. The last king of the Paul dynasty was Govinda Paul. All the kings of the Paul dynasty were followers of Buddhism. But they were also respectful to other religion. The descendants of Raja Gopala established a vast empire and ruled for four hundred years. Under the patronage of the Paul kings, Buddhism was widely spread and expanded. Gopala donated

a Vihara at Nalanda and established Odantapur Mahavihara. Historian Tarnath of Tibet mentioned that Dharmapala built more than fifty vihara in the country. Among them, Vikramsheela Mahavihara was of international standard. There were 107 small temples around this temple. It was a center of higher learning like Malda. Here 114 professors (Acharya) used to teach thousands of local and foreign students. Another memorable achievement of Dharmapala was the establishment of Sompur Mahavihara in Paharpur, Naogaon district. It is the single largest vihara discovered in India. It was built in a unique quadrangular rectangular construction style and this Vihar had 177 rooms around it. In the middle of the Vihar there were huge temples, halls, libraries, toilets, dining halls, prayer rooms etc. Nalanda Mahavihara, Vikrasila Mahavihara and Sompur Mahavihara got its accomplishment under Devapala's patronage. The first Paul kings like Mahipaul, Nayapaul, Rampaul etc. each actively patronized the development of Buddhism, art, literary culture etc. Hence the reign of the Paul dynasty is called the 'Golden Age of Buddhism'.

During the reign of the Paul kings, Atish Dipankar, a famous scholar of Bengal, went to Tibet and preached Buddhism upon the invitation of the Tibetan king. Charyapad or Buddhist songs and Doha, the earliest traces of the Bengali language, were composed in the Paul age. The period of composition of Charyapa is considered to be from 8th to 11th century AD. Buddhist architectures and art also flourished during the Paul kings.

Buddhism in Bangladesh

It is difficult to determine the exact date or date of when and how Buddhism spread in Bangladesh. According to various sources, the Buddha spent seven days in Karnasubarna and Samatat and three months in Pundravardhan to preach the Dharma. Karnasubarna, Samatat and Pundravardhana are the names of different regions of Bengal, which are close to Magadha, the birthplace of the Buddha. Therefore, historians believe that Gautama Buddha came to Bengal and preached the religion. According to the history based texts Dipavansa and Mahavansa, Emperor Ashoka III sent Shon and Uttar Thera to Myanmar to spread Buddhism after third Sangeeti. They preached the religion of Buddha here while going to Myanmar via Chattogram. Besides, Pundravardhan is believed to have been under the rule of Emperor Ashoka. Ashoka spread Buddhism throughout India and around the world. So during this time, Buddhism spread widely in Bangladesh. Besides, it is known from an edict promulgated in the second century BC in Sanchi, a famous female worshiper named Dharmadonna and another worshiper named Rishinandan from the Pundravardhana region contributed money to build the arch and walls of Sanchistupa. An inscription found at Nagarjunakonda, a Buddhist shrine built in the second century AD, shows that Buddhism was one of the main centers of Bengal at that time.

From the seventh century to the twelfth century, the kings of Paul dynasty, Kharag dynasty, Deva dynasty, Chandra dynasty ruled in different regions of Bengal. It may be mentioned that the reign of the Paul dynasty is called the Golden Age of Buddhism. The kings of this dynasty were all followers of Buddhism. As a result, under their patronage, Buddhism spread widely throughout Bangladesh. Four kings of the Kharag dynasty ruled the Samatata area. Of them, King Rajabhatta III had great respect for Triratna. He recited one lakh verses of the Pragyaparamita Sutra every day and worshiped the Buddha

with one lakh flowers. At that time, four thousand Bikkhus and Bhikkhuni lived in the Samatata. The kings of this dynasty built many temples and Buddhist statues.

After the Kharag dynasty, the Deva Dynasty kings (AD 720-815 AD) reigned together in Samatata reign. Four kings ruled in the name of Shanti Deva , Veera Deva , Anan Deva and Bhava Deva. They were all followers of Buddhism and their capital was at Devaparbat in Samat. King Bhavadeva built the Bhavadev Vihara; Located in Shalbonpur, it is known as Shalbon Vihar.

Meanwhile, three Buddhist kings of Deva dynasty ruled Chattogram in the middle of the 9th century. They also patronized Buddhism. In 1927, 66 brass Buddha idols were discovered in Bardhamanpur, the capital of the time of King Kantideva of that dynasty.

In the twelfth century AD, after the fall of the Paul Empire, Hindu kings of the Sena and Burman dynasties took over the rule in Bangladesh. During this time the followers of Brahmanical religion started to get patronage, on the other hand the Buddhists started to be oppressed in various ways. Buddhists could not perform their religious rituals during this time; As a result, the Buddhists gradually became weak. The Sompuar Mahavihara is believed to have been destroyed during the Burman era during Jatburman.

After the fall of the Paul dynasty kings, especially after the Muslim conquest, the Buddhists of Bangladesh began to lose strength and the history of the Buddhists in Bengal until the 18th century is very dark. During this time, the contribution of two famous Buddhist monks is known so far. One is Chandrajyoti Mahasthavira of Chakariya who took Upsampada from Dipankar Mahasthavira of Magadha in the fifteenth century and started teaching dharmavinaya at a young age. After twenty years of religious teaching there, he returned to his homeland Bangladesh via Agartala with ten monks and a chakrasana, three-legged Buddha statues and several Buddha statues. It is said that he reached Agartala Lalmai Hill and established an ashram. Chandrajyoti Mahasthavira, after staying there for five years, he returned home. He then established a temple on the highest peak of Sitaku Hill in Chattagram and placed a Buddha statue he had brought with him. Since then this hill came to be known as Chandra Shekhar Hill. Then Chandrajyoti Mahasthavira reached to a mango orchard of a rich man named Haidmoja on the banks of Srimati river under Patia police station . Haidmoja met Mahasthavir and was impressed by his wisdom and organized a three-day Dharamsabha. In the meantime Haidmoja learns that Chandrajyoti Mahasthavir is the son of Chakriya resident Chendi. He sent the news of his son's arrival to Chendi.

On hearing the news of his son's arrival, the father respectfully took him to Chakariya and arranged arrangements to preach dharma words (swadharma) in different places. Chandrajyoti gave him the 'MahasthviraChakrasana' on Haidmoja's request. Landlord Haidmoja established the chakrashala and built a stupa or temple on it. A huge Chakrashala fair is held every year on the occasion of Chaitra Sankranti around this chakrashala.

Chandrajyoti Mahasthvira gave second Buddha statue to his uncle Rajmangal Mahasthvira who lived in Thegarpuni village. Rajamangal Mahasthavir built a wooden house on the northern side of the Bodhi tree which is still worshipped by thousands of men and women as Bura Gonsai. A week-long Bura Gonsai fair is held every Maghi Purnima Tithi centering this statue.

The third Buddha statue was given to Ural Sthavira, a disciple of Mahasthvira's. Ural Sthabir established it by building a chaitya on Rangmahal hill in Chattogram city. It is obliterated with the passage of time. Later, when the Assam Bengal Railway Company constructed the road, the upper part of the Tribhanga Buddha was found and it was established in the Nandan Kanan Buddhist Vihara by Agramahapati Dharmavangsa Mahasthavira.

In the 18th century, Chainga Sthabira of Kadalpur traveled to Burma to visit Buddhist shrines. After traveling to Rengan, Prome, Moulmen, he was impressed by seeing the famous Mahamuni idol of Arakan. He decided to build such an idol and drew a portrait of it and returned home. On his return to his homeland, Mahamuni erected an idol in Pahartali village in imitation of Mahamuni Vighraha of Tarakan. It is said that it took six months to build it with skilled craftsmen. The idol is named Mahamuni Vighraha as it was modeled after the Mahamuni idol of Arakan. On the next Falguni Purnima Tithi, the ritual of giving life to the Buddha idol was performed in a grandeur manner in the presence of many renowned Bhikkhus. After this, on the occasion of Chaitri Sankranti, a huge fair is held for a half-day, centered around Mahamuni Temple and Vighraha, with the gathering of people of different religions and castes including Chakma, Marma. The program is still ongoing. In the establishment of this Mahamuni temple, the pious zamindar Kunchadhamai of Palang in Cox's Bazar area and his worthy son Keojachai Chowdhuri took active initiatives.

There are many small and large ethnic groups among the Buddhists living in Bangladesh. For example, Barua, Chakma, Marma, Rakhine, Tanchangya, Khyong, Chak, Oraon etc. Barua ethnic groups live mainly in Chattogram, Cox's Bazar, Comilla, Oraon ethnic group lives in Rangpur Dinajpur, Rajshahi region of North Bengal and other ethnic groups live in Greater Chattogram, Cox's Bazar and Patuakhali regions. Researchers believe that the Barua Buddhists are of Bajji descent from Vaishali; During the political upheaval of the Buddhists, they came and settled down especially in the Chattogram. The Chakmas claim Champak Nagar as their original home. This Champak city was located in Magadha, India. The Buddhists of the Comilla region use the surname Singha. They think that Buddha's other name was Shakyasingha, they use the name Singha because they are descendants of Buddha.

Buddhism in Chattogram

At the time when Buddhism was spread in different parts of Bangladesh, Buddhism was also spread in Chattogram. The ancient history of Arakan is known from the sources of 'Rajoyan'. In 146 AD, a feudal youth named Chandra-Surya of the Magadha established a united kingdom with a large number of followers and feudal lords occupied Chattogram and Arakan, and established a capital in Dhanyavarti, Arakan, and ruled Chattogram and Arakan. Chandrasurya's army feudal lords were followers of Buddhism. Accordingly, they patronize Buddhism. 25 kings of the Chandra-Surya dynasty ruled Chattogram Arakan for 624 years, followed by the kings of the Mahasingha Chandra dynasty until the middle of the fifteenth century. During this time, Buddhism spread rapidly in Chattang and Arakan under the royal patronage, many Buddhist monasteries and Chaitya pagodas were built. In 1666 AD, the Mughal army occupied the northern

part of the Sankh River and in 1756 AD, up to the northern bank of the Naf river in South Chattogram, and the whole of Bangladesh was included in the Mughal Empire. As a result, the whole of Bangladesh including Chattogram came under the Mughal Empire. Due to their persecution, many Rakhine or Marma communities took refuge in Buddhist-dominated Arakan. Many of the Barua Buddhists were forced to convert to Islam. Barua Buddhists are those who survived by clinging to their religion, and culture in a hostile environment.

Needless to say, the Buddhist population of Chattogram decreased during the long Mughal rule before the British rule, and the socio-economic, educational and cultural aspects became weak. Different religious cultures intruded in the Buddhist religious rituals. Hindu and Muslim religious culture are widely practiced. For example, Durga Puja, Saraswati Puja, Mansa Puja, Lakshmi Puja, Shani Puja, etc. traditional religious rituals and cultural practices. Same wise, Muslim community's belief in Fakir dervish, vows at shrines, Satyapir's Sinni, Badar Pir's Sinni, Gazikalur's song gatherings etc. practiced Muslim culture. Even within the existing Bhikkhu sangha, there are minor religious disturbances. As a result, many rituals against Buddhist modesty were introduced into Buddhism and Binong practice. In this situation, in the month of Chaitra in 1856, Arakan Rajguru Sarmedh Mahasthvira arrived in Sitakunda on the occasion of pilgrimage. There he met Radhacharan Mahasthvir, the then head of monks of Chattogram. According to some historians, they first met in Kolkata or Buddha Gaya. In the meeting, there was a discussion between both of them about Buddhism and the situation in Chattogram. After the discussion, Radha Charan Mahasthbira invited Sarmedh Mahasthbira to visit Chattogram. It is pertinent to mention that Sarmedha Mahasthvir's ancestors were descendants of Arakan dynasty.

It is said that on the invitation of Radhacharan Mahasthvir, Sarmedh Mahasthvir traveled to Sitakunda and Chakrashala in 1856 and stayed at Sakyamuni Vihar in Pahartali for about two years. During this time, he attended various Buddhist religious ceremonies and gave advice to practice religion from the point of view of Buddhism; apart from this, he gave advice to the Bhikkhus to lead a modest life. Radhacharan Mahasthvir, well-versed in Bengali, Pali, Sanskrit, Urdu and Brahma, translated his sermons into Bengali. In 1858 Sarmedh Mahasthvir returned to Arakan, in 1864 he came again to Chattogram. At that time, first seven people including Gyanalankar Mahasthvir (Lalmohan Mahasthvir) and later many others took re-initiation from him. Those who took upasampada again from Sarmedha Mahasthvir became known as Sangharaj Nikaya and those who did not take upasampada came to be known as Mahasthvir Nikaya. In this way, two Nikayas were initiated in Chattogram, Bangladesh, which exist till date.

The renaissance of Buddhists in Bangladesh and Chattogram began in the latter half of the nineteenth century. During this time, Sangharaj Sarmedh Mahasthvir contributed in the reformation of religion, the establishment of Chattal Buddhist Society (present Bangladesh Buddhist Society) under the leadership of Gunamej Mahasthvir, Nazir Krishnachandra Chowdhury, Dr. Bhagirath Chandra Barua in the socio-economic development of Bangladesh Buddhists. In 1892 Karmayogi Kripascharan Mahasthvir established the Buddhist Dharmangkur Sabha in Kolkata (Bengal Buddhist Association).

Mahasanghanayak Visudhananda Mahathir also formed Pakistan Buddhist Kristi Prakhakar Sangha in 1949. The establishment of the current Bangladesh Buddha Kristi Prachar Sangha) and later the establishment of Bangladesh Buddhist Federation, Marginal Welfare Trust etc. organizations, are constantly contributing to the socio-economic development of the Buddhist community in Bangladesh.

The spontaneous participation of Buddhists in the social progress and political struggle of Bangladesh is significant. Many Buddhists participated in the movement to free India from the British Empire and were jailed, tortured and even hanged. The active participation of Bangladeshi Buddhists in the Bangladesh independence movement was significant. Although the range of Buddhists is limited in various areas due to positional and numerical reasons, their contribution is not less in proportion. Rather, their self-sacrifice in this regard is very glorious and self-praising. The Buddhists of Bangladesh's freedom struggle fought with arms, many were martyred, many went missing; Buddhists' wealth has been looted, thousands of Buddhist houses have been burnt, hundreds of Buddhist youths have been assaulted and raped. Buddhist monks, Buddhist shrines and precious Buddha statues have been looted by the Pakistani invading forces and their accomplice Razaka, Al Badar forces. During that time, many Buddhist men and women took refuge in India and Myanmar with their families. During the Independence war every Buddhist village was a free roam and shelter for the freedom fighters. Bangladesh has a large population of Muslim and Hindu communities as well as Buddhist ethnic groups such as Chakma, Marma, Barua, Rakhine, Tanchangya, Chak, Kiang etc. And the Barua Buddhists mainly live in the plains of Greater Chattogram, Cumilla, Noakhali etc. The Buddhist community of Bangladesh continues to play an equally important role along with other religious communities in the socio-economic development, education, culture and economic development of Bangladesh.



Participatory Task 29

Share your experience and opinion about the Buddhist history timeline.
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems
Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

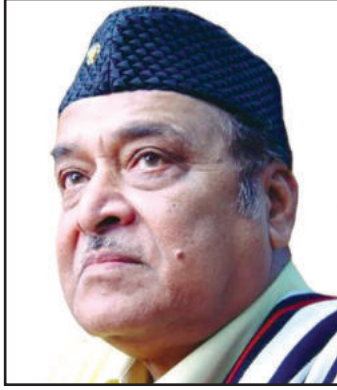
Number of participatory tasks	Task completed	
	Yes	No

Compassion in Buddhism

After reading this chapter we will know-

- Basic teachings of Buddhism;
- The importance of friendship, compassion, Mudita and indifference in building a better life in Buddhism
- Cooperation and unity in Buddhism
- Human dignity in Buddhism

Participatory work 30



Many of you might listen the song “Manush manusher jonnye” of famous singer named Bhupen Hazarika. Let’s sing the song altogether.

Song: Manus manusher jonnye..

Singer: Bhupen Hazarika

Music and lyric: Bhupen Hazarika

মানুষ মানুষের জন্যে

জীবন জীবনের জন্যে

একটু সহানুভূতি কি

মানুষ পেতে পারে না?

ও বন্ধু...

মানুষ মানুষকে পণ্য করে
মানুষ মানুষকে জীবিকা করে,
পুরনো ইতিহাস ফিরে এলে
লজ্জা কি তুমি পাবে না?

ও বন্ধু...

বল কি তোমার ক্ষতি?

জীবনের অথে নদী

পার হয় তোমাকে ধরে

দুর্বল মানুষ যদি।

মানুষ যদি সে না হয় মানুষ

দানব কখনো হয় না মানুষ,

যদি দানব কখনো বা হয় মানুষ

লজ্জা কি তুমি পাবে না?

ও বন্ধু... মানুষ মানুষের জন্যে।

The link and QR code of the song are given below.

<https://www.youtube.com/watch?v=YStr0I6-GII>



Participatory work 31

Write the essence of the song in your own words.

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Basic Teachings of Buddhism

Gautama Buddha preached his religion for the welfare of all beings and people irrespective of creed and caste. The main messages of his teaching are friendship, mercy, peace and harmony. He did not think about the welfare of people rather he thought about the welfare of all beings in the universe. He advised us to be friendly to all other beings. His benevolent mercy is infinite, beyond any communal boundary. The teachings of Mahakarunik Gautama Buddha have been universally recognized for more than two and a half thousand years and have played a tremendous role in the development of peace, humanity, thoughts and throughout the world. Commemorating this universal contribution of Buddhism, in 1999, the United Nations decided to celebrate Gautama Buddha's Birth-Enlightenment-Death as Baishakh Day (Vesak Day). Because, Buddha's teaching is consistent with the UN Charter. Gautama Buddha's universal message of tolerance, harmony, peace and compassion is very relevant in today's conflicted world.

Buddhism was originated in Indian subcontinent. But it has spread to different countries of the world. For example, Buddhism is practiced in Sri Lanka, Myanmar, Thailand, Cambodia, Laos, Vietnam, Tibet, China, Japan, Mongolia, Korea, Singapore, Nepal, Bangladesh and parts of the Soviet Union. About 500 million people follow Buddhism in the world today.

Buddha deeply thought over the problems of human life and gave solutions. According to the Buddha's teachings, it is possible to end extreme suffering and to live a happy life

by forming a moral life, and finally to achieve nirvana by attaining moral excellence. He taught 3 practices in the process of attaining a happy life in this life and ultimate bliss Nirvana. They are Sheela, Samadhi and Pragyā.

Sheela is the practice of morality. It denotes acquiring virtue, behaving well and learning morals. This teaching is founded on two basic principles: equality - all living beings are equal; and mutuality- treat others in the same way what we expect from others. If you expect good behavior from someone, you should also treat them well.

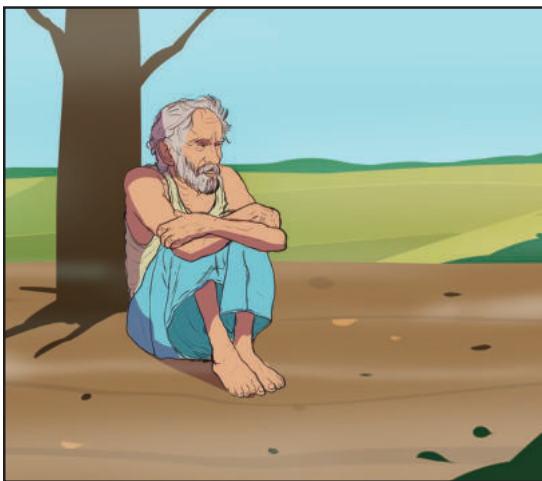
Samadhi is an exercise of the mind. It means the strive for concentration, meditation and excellence of mind. If the mind is uplifted, it will lead to wisdom, and wisdom surely leads to ultimate liberation. We can control mind through meditation. As a result, behavior gets refined.

Wisdom is foresight and introspection, for example gaining proper knowledge of psychological processes. Wisdom is the essence of Buddhism. Wisdom originates when the body and mind are pure and peaceful.

According to the teachings of the Buddha, the practice of wisdom is the most important of these 3 practices. All people irrespective of caste and caste can attain true happiness through the practice of wisdom. It is universal education.

An important aspect of the Buddha's teachings is free thinking. He advises not to follow his religion blindly. He advised all to take his teachings after analyzing good or bad. He advised to have friendship and compassion towards each other and to constantly improve oneself. He said, "I can only show them the way. One should strive for his/her own liberation." The 3 basic components of the Buddha's teachings are:

- Three universal truths;
- Four noble truths;
- Arya Ashtangik Marg.



A man suffering from cold



a hungry baby

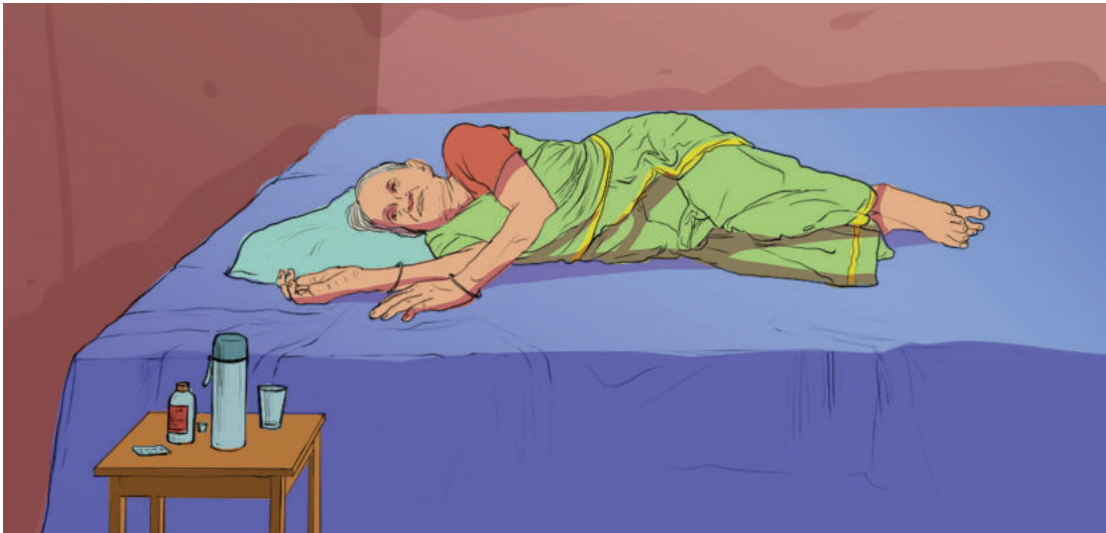
Three universal truths

1. Nothing in the world is permanent, everything is constantly changing;
2. That which is changeable or impermanent begets sorrow;
3. There is no such thing as anatma or soul.

Four Noble Truths

In searching for the cause of suffering, the Buddha discovered the four noble truths. The four truths are:

- (i) Sorrow is a must, there is sorrow in the world. Irrespective of caste-religion-creed, everyone is subject to suffering. Birth sorrow, aging sorrow, illness sorrow, death sorrow, disliking sorrow, beloved separation sorrow, sorrow for not getting desired things and ultimately no one is free from the attachments of the five senses in the body. Since the beginning, every living creature is experiencing these sorrows from death to birth;
- (ii) The root cause of suffering is desire or craving. Three kinds of cravings create sorrow. For example: craving for lust (e.g. limitless desire for enjoyment); worldly desires (e.g. Name and fame, desire to gain influence and prestige) and Vaibhava cravings (e.g. desire not to encounter anything unpleasant events in life, e.g. desire to be free from danger);
- (iii) Sorrow can be prevented. Nirvana from extreme sufferings is possible by restraining the lust and worldly desires.
- (iv) There is also a way to get rid of suffering. The path to liberation from suffering is Arya Ashtangik Marg. That Marg means the path. The Buddha gave instructions to follow the 8 paths or principles as a path to freedom from suffering.



Sick person

Arya Ashtangik Marg

People have been suffering from birth to death desiring so many cravings. Buddha advised to follow 8 very simple ways to get rid of these sorrows. They are (i) honest words, (ii) honest actions, (iii) honest life or livelihood, (iv) honest efforts, (v) honest thoughts, (vi) honest consciousness, (vii) honest determination and (viii) honest vision or Samadhi.

Man protects his body by following the first 3 ways mentioned above. Man can control his mind through honest effort, honest thought and righteous consciousness. Through right determination and right vision or samadhi one can attain wisdom or intellectual excellence. As a result, it becomes easy to get relief from suffering.

Five principles of education

Buddha emphasized wisdom as the means to the ultimate happiness of all people. Practicing wisdom requires hard sacrifice and sadhana. This might be easy for a monk to follow but it can be extremely difficult for an ordinary householder. That is why the Buddha advised that anyone can be happy to his both personal and social life if s/he follows only the five precepts (known as the Panchasheelas) properly. Those five principles or teachings are-

- i) Keeping away from harming or being cruel or killing to any living creatures at the same time practicing friendship and compassion in one's life;
- ii) Not to steal, practising mutual honesty and showing respect to all, showing respect to the property ownership and rights of others,
- iii) Not committing adultery or misbehaving between men and women, practicing sincerity and honesty in relationship;
- iv) Refrain from telling lies; practising truthfulness in life; and refraining from intoxicating drinks and drugs; practicing mindfulness and creating awareness in life through meditation.

Just by following these five principles you can make yourself a good person. Thus both personal life and society can be improve a lot. Mutual peace and healthy relationships are created among the people of the society. About the benefits of these five principles, the Buddha said, “Avajang deti, oberong deti, obepojjong deti”. That is, by observing Panchsheela, the people of the society remain free from fear, violence and mental and physical pain. For example, the society will be free from violence if there is no drugs and killings. If there is no stealing of other’s property, there will be a protection of people's property and economic growth in the society. Family values and peace are strengthened when there is no adultery. If people of the society refrain from telling lies, a bondage of trust and healthy relationship is made with mutual communication in a society. According to the teachings of the Buddha, it is possible to achieve happiness, peace, development and prosperity in any society even if only these five principles are followed.

The Importance of Friendship, Compassion, Mudita and Indifference in Building a Better Life in Buddhism

The Buddha spoke of the virtues of friendship, compassion, mudita, and indifference to build a righteous and meaningful life in human life. These four qualities together are called

Brahmabihar. The word Brahmabihar is formed by combining the two words Brahma and Vihara. Literally Brahma is the supreme deity who attains perfection through meditation and is born in Brahmaloaka; and 'Bihar' means abode. According to Buddhism, by practicing the four principles of Brahmabihar - friendship, compassion, modesty and indifference - one can achieve immeasurable purity, which makes any human being great and godlike; That is, be like Brahma people always have kindness towards all living beings and dedicated efforts to alleviate the suffering of the distressed. They rejoice in the happiness of others and remains mentally stable whether it is profit or loss, condemnation or praise, success or failure and happiness or sorrow. That is why the principle of Brahmabihar is very important to achieve purity in personal life and to establish harmony and peace in society. These are the basis of attaining spirituality in one's life as well as the basis of establishing mutuality and good relationship among the people of the society.

1. Friendship

Metta's Bengali meaning is Maitri. The word friendship has many meanings. For example, universal love, kindness, friendship, good wishes, benevolence, fellowship, amity, harmony and non-violence. The original meaning of Maitri is to expect welfare and happiness for all (parahit parasukh kamna in Pali). When friendship is born in one's heart, one can never do any harm to anyone, never practise grudge or anger against anyone. Through friendship, infinite love, sympathy, partnership, friendship is created, so it is possible to solve social, religious, communal, political and economic obstacles in society and state life. That is why friendship is undoubtedly selfless and universal love.

The Buddha said, "Cherish the selfless love and compromises for every creatures as a mother has for her only child. Think of other's wellbeing in every state whether you are in sitting, walking, waking or before sleeping. It means this amity should be maintained all the time. This friendship should be nurtured not only towards human beings but also towards all living beings." The Buddha also advised to wish well to all living beings, small and big, visible and invisible, those who have been born or will be born in the future. Human beings are inseparable connected with each other. One has to help each other in times of danger. That is why not only the family ties, but the ties between all the people in the society should be strong. If someone is jealous, quarrelsome, then he will not get help from anyone in times of danger. So here the Buddha advised to eliminate anger, hatred and jealousy from mind also to build friendship towards everyone. Friendship can be developed in two ways. The first is through the practice of good action. For example, not speaking ill of anyone, maintaining friendship with everyone, etc. The other is through the thinking of friendship wishing everyone happiness. Friendship helps to calm down one's mind, soul and body. It affects one's action to behave moderately. It removes enmity from mind. It promotes one to be content with very little, not to do any misdeed, not to wish malice for others. Thus a person thinking of friendship restrains himself from doing any misdeed towards others and is finally able to prevent rebirth and attain Nirvana.

2) Compassion

Showing kindness to all beings selflessly is karuna or compassion. It inspires a person to take the responsibility to relieve others sufferings. Compassion is a strong feeling that motivates actively a person to resolve and make free them from other's sufferings. When someone feels compassionate, s/he cannot tolerate others pain. So s/he immediately helps them. Compassion never permits to do harm to others and to think about other's harm. Compassion comes only when one thinks about other's wellbeing.

Let's learn a metaphorical story about compassion. Once upon a time a person was passing through a village. During his/ her journey, suddenly s/he felt sick and could not move anymore. The passerby sat down under a tree. S/he was getting pain for his/her illness. Another person was passing by the sick passerby. He noticed the matter. That person immediately came forward to help the passerby. He then went to the sick person and he was thinking how to help the sick person. He was thinking what to do whether to take him his/her home or to the hospital. He then took him to the nearby hospital and other necessary steps for the betterment of that sick passer-by. Later, that sick person recovered and wished his/ her gratitude to that unknown who helped in distress. This is an example of showing compassion to others.

In this metaphorical story we find an example of compassion from an unknown passerby who showed his/her wholeheartedness and compassion to a sick person. The compassion, sympathy and kindness arose in his mind towards the sick passer-by. Thus removing the suffering of others is compassion.

3. Mudita

Through the thought of Mudita one can feel and enjoy the happiness and success of others by giving up envy and selfishness. For example, if a student works hard and achieves good results and gets a reward, everyone should feel happy with his/her success. All should encourage and assist him/her to improve in the future. Some may feel jealous of others' success. They do not wish success to others. They create an ill feeling inside their hearts. Consequently they conspire and create misery to others. Mudita is exactly opposite to it. Those who have Mudita in themselves do not feel jealous to others' success and happiness. Rather they feel happy for others' achievements in health, wealth, good deeds, or for others' name and fame. In this way, Mudita inspires a person to do good action to the society and to practice wisdom. Mudita can be practiced in different ways. For example: i) celebrating others' joy, ii) not to envy the success of others, iii) removing the malice from the heart.

4. Indifference

Indifference is a state of mind where it is practiced to remain unattached to anger, fear, temptation and biasness. If we look around and look within ourselves, we can understand how difficult it is to control our own mind. There are many successes and failure, ups and downs in human life. Human life has the flip sides likewise day and night. So, profit-loss, success-unsuccess, happiness-sadness, appreciation-condemnation are the part and parcels of human life. Humans are very concerns with these stuffs. When something pleasurable happens, people become overjoyed on the other hand they become very disappointed at the

time of something unpleasant. Hope and disappointment come to us at a regular interval. These are our emotions. Human loss their mental peace after losing the control of their minds. Even an unsettle mind can causes psychological imbalance to one. That is why it is important to have a vigilant eye in our emotional stuffs and stay calm during the ups-down of our life. This is called indifference.

Cooperation and unity in Buddhism

There were conflicts among the state, religion, caste and creed in the Indian subcontinent during the time of the Buddha. The Buddha fought against these crises. He said, “Brahmin, Kshatriya, Vaishya, Shudra, Chandal all are equal being. Everyone is same in flesh and blood. Caste or creed cannot be a true identity of somebody, it is only a tool of naming.” He also said, “There may be common name based on profession. For example, in the Indian subcontinent at that time there was a system of four classes according to the profession: Brahmin, Kshatriya, Vaishya, Shudra. A Brahmin’s job is to perform religious rituals, a Kshatriya’s job is to give protection to his/her country, a Vaishya’s job is to do agricultural work and doing business and a Shudra’s job is to serve others.” At that time, Shudras were considered the lowest caste. They were regarded as untouchable. They were humiliated in various manners. The Buddha never accepted any distinction among the king-subjects, rich-poor, high-low of the society. The Buddha used to accept the invitation of both the kings and those called untouchables and ate at their houses. He took his last meal at karmakar Chunda Bari. Irrespective of Caste, creed and religion the Buddha accepted all equally.

In Buddhist history there was a harlot named Amrapali. She was hated and regarded untouchable by the society. He went to the home of untouchable Amrapali and took meal at her house in spite of the obstruction of the rich people and the heads of the society. The Buddha advised us not to hate the sinner but to hate the sin. He said, a man/woman is born as a human being not a sinner. The society makes them sinner. The Buddha always tried to make differentiate between right and wrong and to lead a life of honesty, happiness and peace. The Buddha never humiliate other religions or religious people. He never gave permission to his disciples to convert other people into Buddhism. His teachings had only one motto and that was to build a life style based on honesty, cooperation and righteousness irrespective of religion, caste and creed.

Many great personalities were inspired by the philosophy of the Buddha’s cooperativeness and humanism. Among the greats Kabiguru Rabindranath Tagore was one of them. In his many poems and plays, Tagore supported and mentioned the struggles of the Buddha’s philosophy of cooperation and humanism. Chandalika is such a play of Tagore. In the play, he beautifully highlighted the social discrimination, injustice and dogmas related to untouchability. Ananda being thirsty, one of the disciples of the Buddha, asked for water to a Chandal girl. But the girl did not serve water to Ananda thinking herself an untouchable girl. She said that it would be a sin if someone drinks water from an untouchable girl. Chandalika was saying to Ananda, "Lord, I am a Chandal's daughter, I can't give you water. If I give you water it would be regarded as impure water." In response, Anand said to Chandalika, “who says you are an

untouchable? "He also told her," I am a human, you are a human too. All the waters are holy water and they make us sacred which soothe the burnt and quench the thirsty." Chandaliika had never heard such words from anyone. Being convinced with Anand's words, she gave him water to quench his thirst. This story tells about the equality of all human beings.

The Humanism in Buddhism

According to Buddhism, the purpose of human life is not to achieve self-interest, but to alleviate the suffering of others by serving which is regarded as a noble act. People have to acquire many humane qualities for doing noble deeds. These human qualities are molded on the basis of ethical, intellectual and spiritual principles. These humane qualities help people maintain good relationships with each other in daily life. Humans are animals, beasts are also animals. One difference between humans and beasts is that humans have minds, which other animals do not. Humans can think as they have minds; so they can distinguish between good and bad, right and wrong which beasts cannot. Beasts are driven by instinct, but man can control his behavior by controlling his mind. Humans can improve the power of their minds, take themselves to the highest level of intellect and wisdom.. He also has the capability to attain the power of Buddhahood.

Moral and Ethical Fear

According to Buddhism, humans are driven by two things, namely moral shame/coyness and moral fear. In Pali it is called Hiri and Attapa. Hiri-Antapa upholds the human dignity of man. Hiri means to feel shame in one's heart to do any wrong deed, and Attapa means the fear of suffering after doing wrong deeds and to keep aloof from doing misdeeds. Without Hiri and Attapa, human becomes a beast. If these two things are not there human behaves like a beast by engaging in misdeeds like drug addiction, greed, anger, jealousy, selfishness, hatred etc. A person having the sense of Hiri and Attapa can never do any evil deed. S/He does not do any harm to others rather develops friendship, compassion, sympathy towards others. S/he extends his/her heling hands towards others. So to be a good human being, we have to acquire the humane qualities. To engage ourselves in the service to others, we need to acquire the human values of knowing each other, kindness, compassion, honesty, simplicity, gentleness, humility and contentment.

Different Human Traits

Humans have three common traits/ natures. They are bestial, humane and divine nature. These traits influence human behavior. S/he who has bestial traits in her/him can't control her/his mind. S/he does not hesitate to behave like a beast. Then s/he become a burden for her/his society. Religious discipline and practices are essential for perishing this bestial attitude. Gautama Buddha advised people to practise Sheela to get rid of the bestial nature. The monks are preaching the Buddha's teachings to the people for their welfare. Every human can achieve the humanitarian traits if they follow the teachings of the Gaautama Buddha and the Pandit Bhikhushanghya. The more a person nurture and practice the humane traits the more he will attain the godly attributes. If someone attains the godly nature, he will surely place himself to a higher position in the society. He gradually renounces greed, anger, jealousy, envy, avarice

from his mind. Then he will be considered a man of great personality having respect and honor all around. Thus by practicing religious norms and rituals help a person to demolish the bestial attributes of a person and at the end the divinity will be achieved.

To attain this divinity one must attain the qualities of universal friendship, service to others, compassion, happiness in the progress of others, and steadfastness in both profit-loss and praise-condemnation. No sorrow can touch him if one acquires these qualities mentioned above.

Buddha gave to us a lot of advice for leading a dignified life. One of them is a balanced-lifestyle; a moderate way of living. The moderate way of living means not to indulge in luxury; at the same time, not to give too much toiling to one's body for achieving one's goals. According to the teachings of the Buddha, by following the moderate way of living can lead to happiness in three ways: the happiness of worldly life, the happiness of the afterworld, and the happiness of nirvana. By attaining these three types of happiness anyone can gain the privilege and greatness in his life.

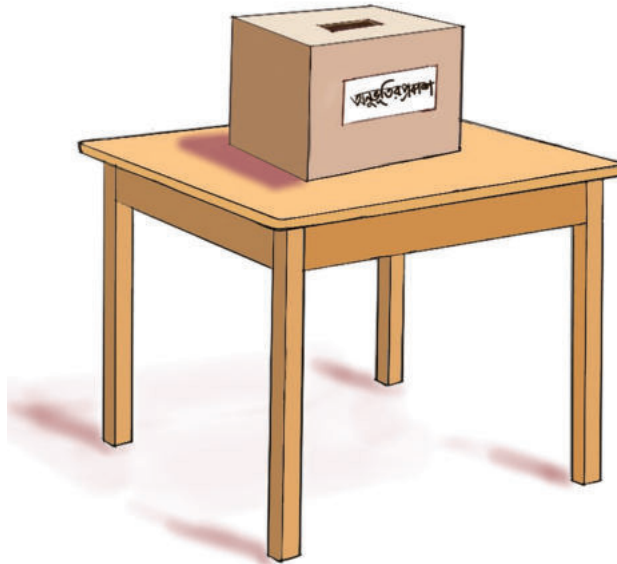
5. Conclusion

The Buddha preached his teachings for the liberation of human suffering throughout his life. Buddha said, "suffering is a must to human being". Irrespective of caste-religion-caste, everyone is bound to go through the cycle of birth, age, disease, unhappiness, depression, mental restlessness death, etc. To be freed from these circle of worldly activities, Buddha advised to maintain Sheela, Samadhi and wisdom. The purpose of his teaching is to be good, happy and wise person in life. One has to maintain five principles in life. They are not to kill, steal, lie, do adultery and take drug. By practicing Panchasheela, one can take control over his/her body, mind and soul. Followingly calmness prevails his/ her mind. When a person has taken controlled over himself/ herself completely, his/ her life becomes very peaceful. S/he then have mutual understanding and communication with others which lead to healthy relationship. It brings happiness, peace, development and prosperity in the society.

The Buddha said, "the great enemies of society are greed, malice and delusion (ignorance)". To get rid of these three enemies, the Buddha advises to practice the principles of friendship, compassion, mudita and indifference of profit and loss. By practicing friendship, donation or cooperation, the welfare and happiness are set in the society. Society's welfare is also sought and expected through the philosophy of "Sobbe Satta Sukhita Bhabantu" may everyone be happy in the world. The antidote to hatred is compassion. By practicing compassion, people practice kindness to each other and help alleviate suffering. Through the practice of mudita, people leave their own minds of envy and selfishness and share in each other's happiness and sorrow. Indifference to the worldly desires reduces the greed and lust of anybody and it produces knowledge and wisdom. A wise person can evade his worldly suffering and compassionately show others to the way of liberating from their sorrows too.

According to Buddhism, there is a difference between human and beast. Humans cherish mind whereas the beasts does not. Humans can judge right or wrong as they have a rational mind. Humans can control their behavior by controlling their minds. If there is moral shame

(hiri) and moral fear (attapa) in the mind, people will refrain from doing evil things like drug addiction, greed, anger, jealousy, selfishness, hatred etc. Thus a mity, harmony and sympathy prevail among each other in the society. It establishes discipline and peace in the society.



A box for expressing own's feelings and thoughts

Participatory work 32

Briefly write down what is said about compassion in Buddhism and other religions.

Buddhism	
Islam	
Hinduism	
Christian	
Other religion	

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Participatory work 33

Let's make 'A Corner of Unity' in our school compound. Now make list what will be required to make that corner. Divide the tsk among your friends.

Participatory work 34

Share your experience and opinion about the 'Corner of Unity'.
Things you like of these activities(positive sides)
Problems you face during the activities(obstacles)
Initiatives to be taken to solve the problems

Areas of further improvements (suggestions)

** If you cannot accommodate your write ups here. You can take an extra paper and write there. Then affix the paper in the corner of the page of your book with glue/ you can write in your notebook too.

Review: Have we completed the all the tasks of the list given below? If yes, then put a tick mark in the ‘Yes’ column and if no, then put a cross sign ‘No’ column.

Number of participatory tasks	Task completed	
	Yes	No

Glossary

Buddha and Bodhisattva

Parmi- Fulfillment. To attain Buddhahood one has to fulfill perfections through different births.

Buddhankur- Bodhisattva parmi

Bodhisattva- in whom Bodhigyan is produced.

Brahmabihar- Metta(Loving- Kindness), Karuna(Compassion), Mudita(Sympathy) and Upekkha(Neither attachment nor aversion) are altogether known as Brahmabihar.

Marga/ Magga- ways means. For example, Arya astangik Marga

Code of Conduct for the Bhikkhus and the Laities

Annamanna- others, reciprocal

Adhikaranasamatha- settlement of dispute

Adhithana- Determination, austerity

Aniyata- Literal meaning is unsettled

Klisthakamma- killing, theft, adultery, telling lie- are known as Klisthakamma.

Grihi Vinaya- observable principles of the laities. For example- Pansasila

Catur prataya- Meal, medicine, accommodation, and clothes (Cibara)

Dayak- A person who offers catur pratya to the Bhikkhus.

Nissaggiya- according to the Vinaya, Nissaggiya means petty offence.

Patideseniya- an offence related to the rules of taking food.

Pacittiya- kind of petty offence. For example: if one tells lie intentionally, Pacittiya offence is committed.

Parajika- Defeat or serious violation of rule.

Brahmacariya- Absolute purity

Sharadhosa- six vices/offences. Such as: getting drunk, involvement in amusement, travelling at an untimely hour, bad company, gambling and sloth.

Sangadisesh: serious offence. If any Bhikkhu commits such offence, he will have to undergo penalty as per rules of the monastic community.

Sekhiya- lesson, training

Prabbjja and Upasampada

Antebasi- student, disciple

Acariya- Teacher

Udakshima- Udak means water. Udakhshima means house surrounded by water.

Karmasthana Vabana- matter of meditation. One has to do such meditation for petting the mind.

Jambudipa- Ancient name of India.

Prattabekkhon Vabana(thought of supervision)- meal, accommodation, clothes and medicine- meditation regarding these four basic elements.

Parami

Khanti- Patience, Forgiveness

Caritrisila- Practising religion with respect and firmness and observing the rules of religion.

Theravada- Rules, principles and teachings introduced by Buddha. Theravada is also known Hinayana

Nekkhamma (Renunciation)- abandoning the worldly ties

Papancha- illusion, fascination, delusion which is barrier to meditation.

Baritrasila- being restraint from unwholesome deeds physically and orally. For example- abstain from killing and telling lies.

Maricika(Mirage)- deception, trickery.

Mahayana- one of the two religious sects. Followers of this religious sect try to attain the virtues of Bodhisattva to be Buddha.

Avidharma Pitaka

Anulom- same, according to normal rules.

Obykeritadhamma- such an attitude with which both good and evil actions can be done.

Citta- mind, internalization, heart

Coitashik- mindfulness

Patthan – main reason

Puggalapannatti- the word ‘puggal’ means person, and ‘pannatti’ means conception.

Puggalapannatti means classification of person

Pratītyasamutpāda- dependent origination.

Matika- an ordered list of rules.

Shorbastibadi- Literal meaning of ‘Sorbasti’ is having everything. That means, philosophers of this sect believes that everything remains in past, present and in future.

History of Buddhism

Avalokiteśvara- according to the belief of the Mahayani, one of the greatest Bodhisattvas.

Karnasuvarna- was the capital of Gauda Kingdom during the reign of Raja Shashanka, the first important king of ancient Bengal

Charyāpada- it is said to be the oldest collection of verses of Bangoli Language.

Compilation of Buddhist hymns and poems.

Cetiya- kind of mound built on the place of cremation of deadbody. A sacred place of prayer and showing respect and devotion.

Puṇḍravardhana – an area of north Bengal in ancient time where the Pundras lived. At present Mahasthangarh is known Pundravardhana.

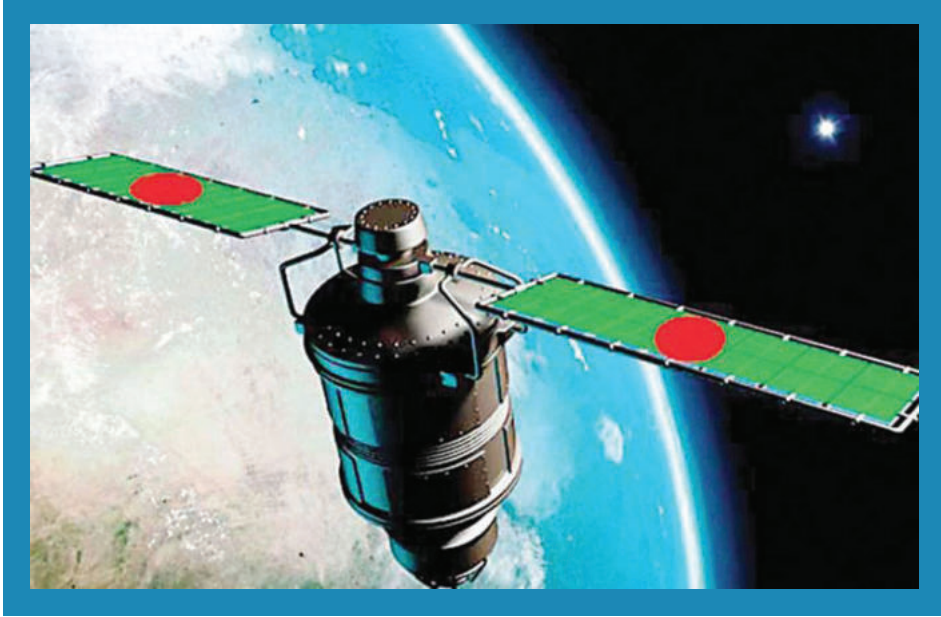
Progaptta- in practice, introduced

Silabipatti- violation of moral character

Sangetti- council or congregation of Buddhist monks.

Samatath- an area of ancient Bengal. At present it comprises of Greater Cumilla and greater Noakhali of Bangladesh .





বঙ্গবন্ধু স্যাটেলাইট-১ : বাংলাদেশের মালিকানাধীন প্রথম কৃত্রিম উপগ্রহ

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

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

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

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Buddhist Religion studies



আত্ম-শরণই অনন্য শরণ
– গৌতম বুদ্ধ

দারিদ্র্যমুক্ত বাংলাদেশ গড়তে হলে শিক্ষা গ্রহণ করতে হবে
– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

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

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



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