

Buddhist Religion Studies

Class Five



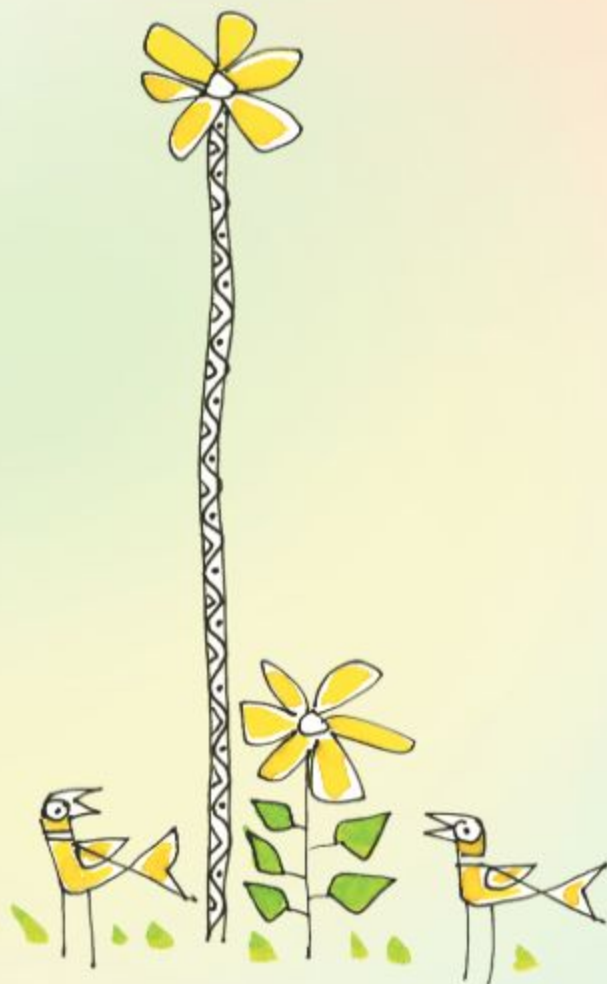
National Curriculum and Textbook Board, Bangladesh

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Buddhist Religion Studies

Class Five

Revised for the Academic Year 2025



National Curriculum and Textbook Board, Bangladesh

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Preface

Primary level constructs the foundation of education. A set of well-defined targets and properly planned primary education provide strengths to the entire education system. Keeping this in mind, the primary level has been given supreme importance in the Education Policy 2010. Increasing the span and inclusiveness of the primary level, as the developed countries of the world, have been emphasised. Special attention has been given to ensure that no child's access to education is hindered by social and economic status, religion, ethnicity, or gender identity.

The National Curriculum and Textbook Board (NCTB) has implemented an integrated curriculum to update primary education. While this curriculum trails the pedagogy and the curriculum of developed countries, it also adopts traditional teaching-learning values of Bangladesh at the same time. This has enabled the education to be more life-oriented and productive. In the context of globalisation, the mental health of the children has also been specially considered in this curriculum.

Textbook is the most important component of curriculum implementation. NCTB has always borne that in mind while designing textbooks for all levels and classes including primary level. Curriculum goals and objectives have been prioritised in the writing and editing of each book. A keen eye has been kept on the diverse curiosity and capacity of the child's mind. Special importance has been given in designing the curriculum and textbooks to make teaching-learning interactive and enjoyable. It is hoped that each book will help in the balanced psycho-physical development of children through educational activities. It will support in acquiring the required skills, adaptability, patriotism and moral values at the same time.

The importance of religious education is increasing day by day and it is absolute necessity in the primary level. The textbook, Buddhist Religion Studies, has been designed to fulfill this aim. Morality or character traits and the basic teachings of Buddha have been prioritized in it. It is our earnest desire that the learners being imbued with human qualities will come forward to contribute to the family and the society of Bangladesh in future. The life and teaching of Buddha, Silas (Moral Education), pilgrimages, the Tiratna Vandana, introducing the Tipitaka, knowing about good and evil deeds, maintaining religious and social harmony, tales about the Jataka etc., religious advice and lesson-based illustrations shall draw the attention of children.

Special thanks to the specialists and teachers who worked intensively in writing, editing and revising the textbook. Thanks to those also who have made the textbook attractive to children through its design and illustration. This textbook has been revised to address the need in the changed context of 2024. Due to time constraints, some errors may still exist. Any constructive advice and guidance from the audience will be considered with due importance.

At the end, I wish every success of the learners for whom the book has been produced.

October 2024

Professor Dr. A K M Reazul Hassan
Chairman
National Curriculum & Textbook Board, Bangladesh

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Chapter One

The Great Life of Gautama Buddha

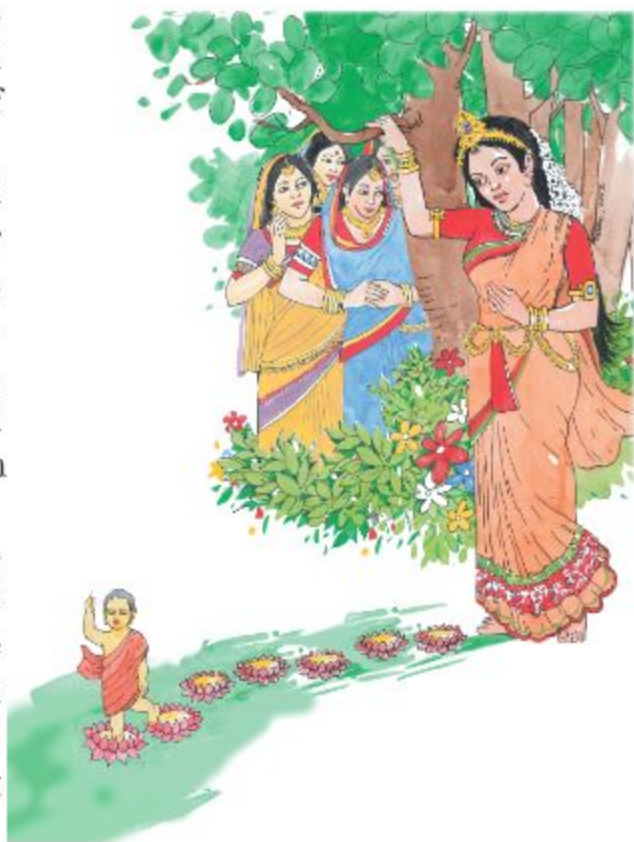


About two thousand and five hundred years ago, there was a kingdom named Kapilavatthu near the Himalayas. The kings of Shakya clan ruled the kingdom. Shuddhodana was the king and Mahamaya was the queen. Once Queen Mahamaya was going to her parents' residence on the full-moon day of Vaishakh (the Vaishakhi Purnima). The queen reached the Lumbini grove. At that moment, the queen gave birth to a baby boy. The newly born baby was named Siddhartha as the long-cherished desire of both the king and the queen was fulfilled. But Siddhartha's mother, Mayadevi had died after seven days of his birth. Siddhartha's step-mother Mahaprajapati Gautami brought up him. Then Siddhartha was renamed as Gautama.

The courtiers and the subjects of the kingdom named him Shakyasingha as he came of Shakya clan.

Siddhartha marched forward seven steps immediately after his birth. Then seven lotuses bloomed under his seven steps. Standing on seventh steps, Siddhartha loudly said, 'I am the Greatest in this universe, I am the Supreme'.

The new born baby began to grow up day by day. There was no restlessness in him. He always sat in isolation and thought something particular. Once King Shuddhodana along with son Siddhartha Gautama went to a cultivation



The Birth of Siddhartha Gautama

festival. Owing to ploughing many insects were coming out of soil. Frogs were eating those insects. Seeing this, the heart of the Prince was filled with sorrow for the innocent beings. An immense sense of compassion grew in his mind. Then Prince Siddhartha was thinking about sufferings of beings sitting under a Jamvu Tree.

On another evening, while sitting in a garden, Prince Siddhartha Gautama was thinking upon something. At that time, a swan came to him. The swan was pierced with an arrow. Siddhartha Gautama took the arrow out of it and cured it. Then Debadatta, a cousin of Siddhartha came to him. He said, 'Oh Siddhartha! this swan is mine. Give it to me.' Siddhartha Gautama said, 'Debadatta, my brother! You are the killer but I am the saviour of the swan. I agree to give you the Shakya kingdom but I won't



Siddhartha Gautama with the arrow-stricken swan

give you the swan.' Saying this, Siddhartha let the swan fly in the sky. Then the swan flew in the sky quacking.

Siddhartha Gautama was very meritorious at his childhood. Within a few days, he learned sixty four kinds of art. He achieved a good command over many branches of knowledge including Triveda. He also got skilled in horse-riding, charioting, logic, law and archery.

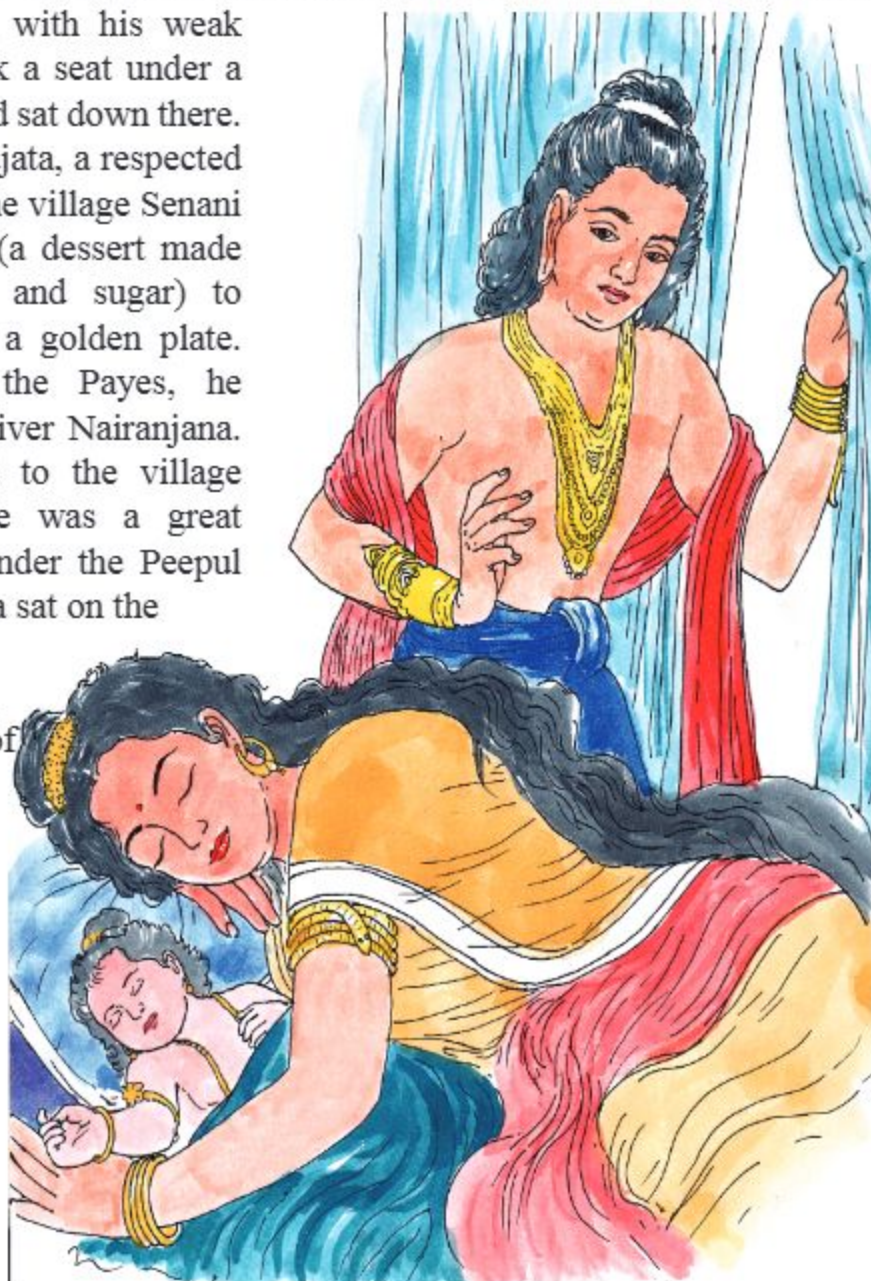
After his boyhood, Siddhartha became young. He was then nineteen. He had always been in a state of contemplation in quiet isolation. For this reason, King Shuddhodana decided to get Siddhartha married to Yashodhara, a girl of Kshatriya clan. But it could not attract Siddhartha. He always thought about how to remove sufferings of the beings in this universe. Siddhartha Gautama went out to travel around the city along with Chandaka, the charioteer. He saw an age-old man, a sick man, a dead body and an ascetic. He decided to adopt ascetic life to get relieved from infirmities, diseases and death. He decided to renounce the world on the eve of 'Ashari Purnima'. It was the day of 'Ashari Purnima'. Yashodhara gave birth to a child. The child was named Rahul. Yashodhara was sleeping at the golden couch with the new-born baby at night. At that moment, Siddhartha called Chandaka and ordered him to adorn the horse Kanthaka. The charioteer Chandaka brought the horse adorned. Meanwhile, Siddhartha Gautama entered Yashodhara's bedroom. Seeing the new-born baby for a moment he left home.

The night was over. Siddhartha Gautama along with Chandaka reached the bank of the river 'Anoma'. Then he got down from the horse and cut down his hair by the sword. After that he threw the hair away in the sky. Then Siddhartha Gautama put off all the royal and luxurious dresses and bade Chandaka goodbye giving him the dresses. Chandaka returned to Kapilavatthu and informed all of the renunciation of Siddhartha. Hearing the news, the city dwellers cried.

Siddhartha Gautama went to the hermitage of sage Arar-Kalam. After that he went to the hermitage of Ramaputra Rudrak, a sage from Rajageha. He practised meditation in both places for some days and came to realize that emancipation is not possible by their way of meditation. So, he

decided to meditate in his own way leaving both of them. Siddhartha Gautama now absorbed himself in deep meditation in a cave near Gaya. His body got dried up due to fasting. He became weak. Then he realized that to attain the very truth of the universe middle path should be adopted leaving the way of self-mortification and luxury. Siddhartha reached the village Senani with his weak health. He took a seat under a Peepul Tree and sat down there. At that time Sujata, a respected woman from the village Senani offered Payes (a dessert made of rice, milk and sugar) to Siddhartha on a golden plate. After taking the Payes, he bathed at the river Nairanjana. Then he went to the village Uruvela. There was a great Peepul tree. Under the Peepul Tree Siddhartha sat on the

'Vajrasana' facing the East. It was the day of Vaishakhi Purnima. Sitting on the Vajrasana he determined, "Let my body be dried up. I would not leave the seat without attaining the



The moment of Prince Siddhartha's renunciation



Siddhartha Gautama is in deep meditation

Supreme Enlightenment despite the annihilation of my body." At that moment, the sinful Mara came in front of Siddhartha with a frightful appearance. He attacked Siddhartha Gautama taking weapons at thousand hands. He threw hot stones at Siddhartha. But Siddhartha didn't leave his seat. Then the sinful wicked ordered his daughters Rati, Arati and Trishna to interrupt Siddhartha's meditation. But Siddhartha remained fixed in the meditation. Being failed, the sinful Mara went away.

2025 Meanwhile, the moon of the Vaisakhi Purnima was setting on the west. On the third *prahara* (part) of the night Siddhartha became the Buddha

by quenching all the thirsts and attaining Supreme Enlightenment. He realized that thirst is the cause of birth. And birth is the root of all sufferings. It is possible to attain the supreme happiness Nibbana, by extinction of the root of all desires. He achieved the Supreme Enlightenment on the holy day of Vaisakhi Purnima and became known as the Buddha. The holy place where he attained the Supreme Enlightenment is known as Bodhgaya.

After being the Buddha he thought himself that the doctrine which he had achieved was profound and very hard to understand. Except learned persons, common people would not understand this doctrine. That is why, he decided first not to preach the doctrine. Then Sahampati Brahma said to him, 'Oh! My Lord Buddha! Please preach your doctrine. Many



Mara's attack upon Siddhartha under the Tree of Enlightenment

of us would understand your doctrine’.

Then Lord Buddha thought, to whom he would preach his doctrine first. He thought to preach his doctrine to Arar-Kalam and Ramaputra Rudrak first. But by his heavenly vision he saw that they had died. Therefore he decided to preach the doctrine to his five great disciples who were his friends at his boyhood. So, the Buddha went to Rhishipatan Mrigadava in Saranatha.

It was the day of holy Ashari Parnima. The Buddha first introduced his Dhammacakka doctrine to his five great disciples—Kaundinya, Bhaddiya, Bhappa, Mahanama and Ashwajit. He said to his disciples, ‘Oh Bhikkhus, the mendicants should overcome two impediments on the way of meditation—the way of self-denial and the way of luxury’. The Middle Path should be adopted by the monks for the practice of meditation. The Middle Path is the Noble Eightfold Path. The Noble Eightfold path includes Right Vision, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. The Four Noble Truths are the real truths of the universe. The Bhikkhus should perform meditation by realizing the Noble Eightfold Path.

Siddhartha Gautama preached his doctrine for long forty-five years for the welfare of all the living beings. Buddha’s doctrine is divided into eighty- four thousand Dhammaskandhas.

Before Mahaparinibbana, the Buddha went to Kushinagara along with Ananda. He lay under a twin Shaal Tree of the Malla Kings keeping his head to the north direction. At that moment, the deities were pouring flowers upon the Buddha. The Buddha said to Ananda, ‘Oh Ananda! by pouring flowers only, the Buddha cannot actually be honoured. Following and practising Buddha’s noble teachings and ideals deliberately is the real honour to the Buddha’.

Advising in this way Lord Buddha deeply concentrated himself in meditation. Lord Buddha consecutively reached the Second Meditation from the First, the Third Meditation from the Second, and finally the Fourth Meditation from the Third. Reaching the Fourth Meditation, the Buddha attained Mahaparinibbana. Then he was eighty. It was the auspicious moment of Vaisakhi Purnima.

Exercise

A. Put tick (✓) to the right answer :

1. Which kingdom was situated near the Himalayas?

- | | |
|-----------------|---------------|
| (a) Kapilavattu | (b) Nalanda |
| (c) Rajageha | (d) Saranatha |

2. Under which Tree did Siddhartha Gautama sit on meditation first?

- | | |
|-----------------|------------------|
| (a) Peepul Tree | (b) Shaal Tree |
| (c) Jambu Tree | (d) Chandan Tree |

3. Who was the Siddhartha's cousin?

- | | |
|------------------|---------------|
| (a) Ananda | (b) Somananda |
| (c) Brahmaddutta | (d) Devadutta |

4. Who was Siddhartha's charioteer?

- | | |
|-----------|--------------|
| (a) Alok | (b) Chandaka |
| (c) Pulak | (d) Khuddak |

5. To which direction facing did Siddhartha Gautama sit on Vajrasana?

- | | |
|---------------------|----------------------|
| (a) Facing the East | (b) Facing the South |
| (c) Facing the West | (d) Facing the North |

6. On which Purnima did Siddhartha Gautama attain Supreme Enlightenment and become Buddha?

- | | |
|----------------------|--------------------|
| (a) Vaisakhi Purnima | (b) Ashari Purnima |
| (c) Ashwini Purnima | (d) Maghee Purnima |

B. Fill in the Blanks :

1. Being _____ the child walked seven steps ahead.
2. At that time a swan _____ in front of him.
3. Siddhartha Gautama was very _____ at his childhood.
4. He thought how to remove sufferings of the _____.
5. He left home _____ the new born baby for a moment.

C. Match the phrases from left column with the phrases from right column and make complete sentences :

Left	Right
1. At his boyhood Siddhartha	1. brought the horse adorned.
2. He always sat in isolation	2. of the news of Siddhartha's renunciation.
3. The charioteer Chandaka	3. be dried up.
4. Chandaka informed all	4. by quenching all the thirsts and attaining Supreme Enlightenment.
5. Let my body	5. was very meritorious.
6. Siddhartha became the Buddha	6. thinking something .
	7. went to visit.

D. Answer the following short questions :

1. What were the names of Siddhartha Gautama at his childhood?
2. What did Siddhartha do with the arrow-inflicted swan?
3. Which arts did Siddhartha learn at his boyhood?
4. How did the sinful wicked attack Siddhartha Gautama?
5. Write down the names of Five Great Disciples.
6. What advice did the Buddha give to Ananda before his Mahaparinibbana?

E. Answer the following questions :

1. Describe an incident of Siddhartha Gautama's boyhood.
2. Describe Siddhartha Gautama's renunciation from worldly life.
3. Discuss Sujata's offering of Payes to Siddhartha.
4. Discuss Siddhartha's attainment of the Supreme Enlightenment.
5. Describe the Buddha's first introduction of Dhammacakka.



Chapter Two

Vandana and Everyday Activities



Vandana means homage, salutation, veneration etc. Tiratana or Triple Gem is a great shelter to the Buddhists. Tiratana includes the Buddha, the Dhamma and the Sangha. To venerate Tiratana is known as 'Tiratana Bandana'. The Buddhists offer Vandana or pay homage to the Tiratana every morning and evening. Every Buddhist can offer Vandana at Vihara or home.

One should perform Vandana and other necessary daily activities in due course. These are called everyday activities. Again rising up in time, washing hands and face and to study are also everyday practices. Moreover, to keep houses clean and to help parents in their works are also your duties. Tiratana Vandana in Pali and English is given below

Pali:

Yo sannisinno barabodhimule-
Maram sasinam mahatim vijetva,
Sambodhimaganci ananta yano-
Lokuttamo tam panamami Buddhham.

English Translation:

I earnestly pay homage and veneration to the Omniscient, the Supreme Samyak Sambuddha who attained the Supreme Enlightenment at the root of the sacred Bodhi Tree by fighting against Mara (the wicked spirit) and who possesses unending wisdom.

Pali:

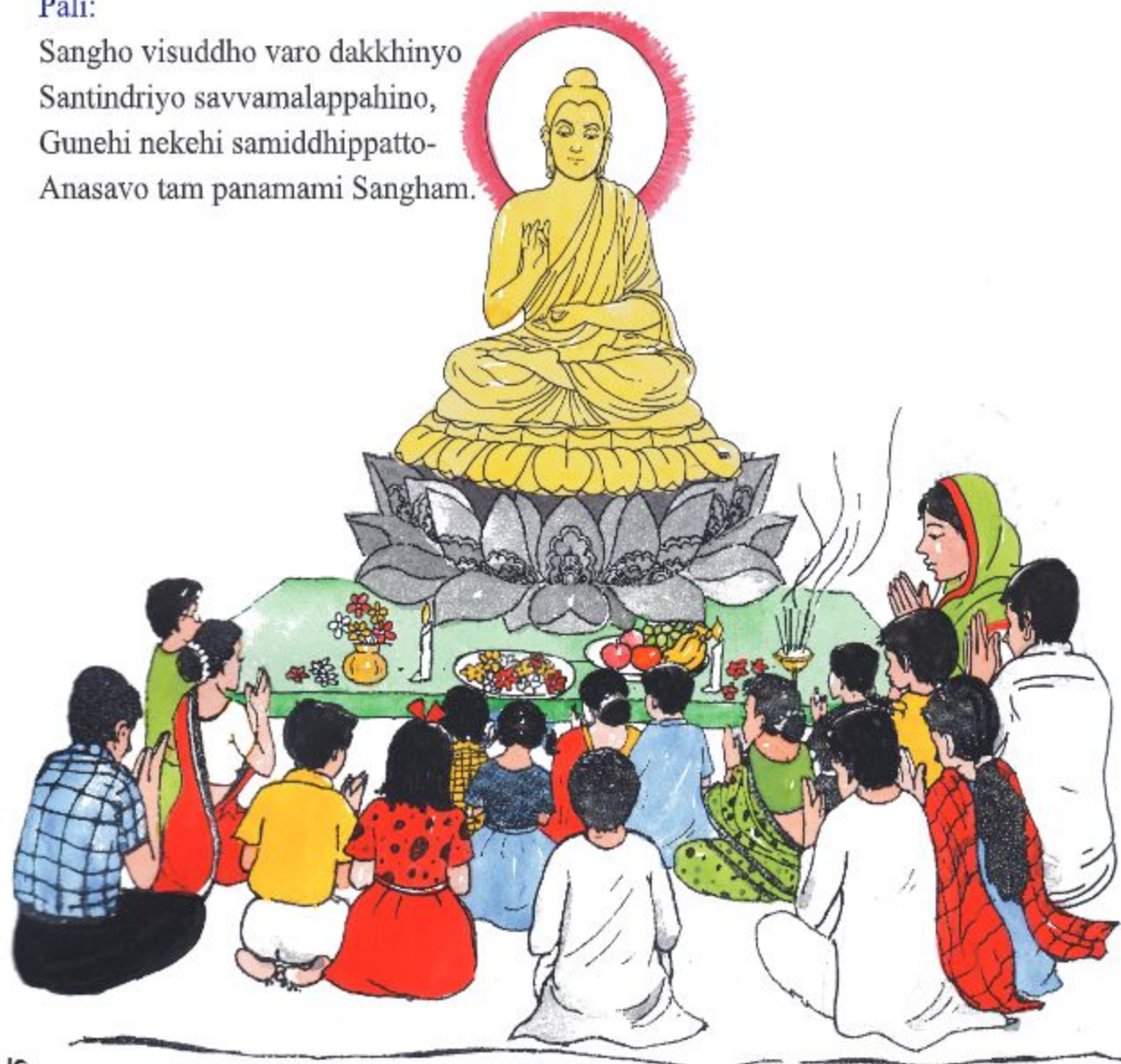
Atthangiko ariyapatho jananam-
Mokkhappavesa yujukova maggo,
Dhammo ayam santi karo paneeto-
Neejyaniko tam panamami Dhammam.

English Translation:

I earnestly pay homage and respect to the most peaceful Dhamma which includes the Noble Eightfold path for human beings, an easy approach to enter the path of emancipation, which is the best doctrine and leads people to the way of Nibbana.

Pali:

Sangho visuddho varo dakkhinyo
Santindriyo savvamalappahino,
Gunehi nekehi samiddhippatto-
Anasavo tam panamami Sangham.



Boys and girls are performing Tiratana Vandana with their parents

English Translation:

I earnestly pay homage and respect to the most virtuous and sanctified Sangha who are sober, contemplative, peaceful, free from sins, blessed with many virtues, remove all evils and who are the best persons to receive the Sanghadana.

The activities which are performed in due course everyday are called daily activities. Every child, boy or girl should perform his/her everyday works. The elders should also abide by this system. Parents are the utmost preceptors in the world. Fathers and mothers are the progenitors of sons and daughters. As teachers, dignity of preceptors is highly elevated. Teachers spread knowledge very generously. They try to make their students real human beings. They enlighten their disciples by removing darkness of ignorance in their mind. For this reason, the position of teachers is as superior as parents.

Besides parents and teachers, there are many other preceptors in the world. In the society, all elders are preceptors. It is your earnest responsibility to show respect and tribute to the elders. You should demonstrate proper respect to the honourable persons. Thus one can develop human virtues. You should always be polite to the seniors and behave gently with the elders. One can be blessed with good behaviours and manners. Scriptures say that preceptors, elders and righteous persons must be venerated. By venerating one can lengthen his/her lifetime, happiness, peace, strength, energy, knowledge and wisdom. Virtues of the preceptors are beyond description. One can achieve blessings by paying tribute and homage to them. To get respect from others one should respect others .

Every individual must have sense of responsibility. An individual has some duties to his/her family and society. One ought to respect the elders of the family. He should have sense of respect to his/her family members and share sorrow and happiness with them. One should perform household works in accordance with the advice of the elders. You ought to show affection to the youngers of the family. Take care of their studies.

You have to come forward to contribute to any social work. Every person in society has to take part in various development activities of the society considering it of their own. You should save others from their distress. We all have to participate in various social and religious functions also.

Among social functions funerals, wedding ceremonies are remarkable. Moreover, there are various social festivals. You ought to try to make these festivals and functions a success. Try your best to participate in performing those functions. Through it family and society can be developed.

Unity is strength. Association of the Sangha is pleasant. Try to work together. A man can solve a great problem very easily through it. Family and society are full of works. It is not possible for a man to do all things alone. But difficult jobs can easily be done if men get united. For this, in modern age different organizations are formed by men. It is possible to accomplish great work in family and society by establishing a cooperative society.

Men have started contributing to the development of society through cooperative society. People are getting united through organizations all over the world. They are performing benevolent services for human beings. For this reason, people throughout the world are living peacefully. So, it is necessary to grow habit of being united in all activities of family and society. By this, one can do better for oneself and others.

There is no alternative to united efforts for greater welfare of mankind. Men have been able to reach the highest peak of progress by establishing industries and factories with joint ventures. Gautama Buddha explained the necessity of unity and joint efforts in 'Sapta Aparihanya Sutta'. Every Buddhist should grow habit of working together as joint efforts result in success. Development is a must if one works together with others. A person can rely on another if he works jointly with others. Bond of solidarity consolidates among people. Even difficult work may be done easily with joint efforts. That is why all great work may be accomplished easily. Thus benefits can be attained.

Exercise

A. Put tick (✓) to the right answer :

1. What is called the Buddha, the Dharma and the Sangha altogether?

- | | |
|------------------|------------------|
| (a) Buddharatana | (b) Dharmaratana |
| (c) Sangharatana | (d) Tiratana |

2. Which person is the best to receive donations?

- | | |
|---------------------------|---------------------------|
| (a) A beggar | (b) A guide |
| (c) Characterless Brahmin | (d) The Sanctified Sangha |

3. Who is a preceptor? What is a preceptor called?

- | | |
|-----------------------|---------------------------|
| (a) Head of Community | (b) Leader of the Dhamma |
| (c) Chief of Army | (d) Preacher of Knowledge |

4. Parents in this world are –

- | | |
|------------------------|--------------|
| (a) religious teachers | (b) saviours |
| (c) preceptors | (d) deities |

5. Which advice did Buddha give for social development?

- | | |
|------------------|-----------------------------------|
| (a) Ratana Sutta | (b) Dharmachakra Pravartana Sutta |
| (c) Metta Sutta | (d) Sapta Aparihanya Sutta |

6. Whose union is pleasant?

- | | |
|-------------------------|---------------------------|
| (a) of the Sangha | (b) of men |
| (c) of husband and wife | (d) of brother and sister |

B. Fill in the blanks with appropriate word :

- Parents are _____ of sons and daughters.
- In the society all _____ are preceptors.
- To the elders _____ should foster _____.

4. _____ of the Sangha is pleasant.
5. Show _____ to the honourable persons.

C. Match the phrases from left column with the phrases from right column and make complete sentences :

Left	Right
1. Everyday the Buddhists	1. the position of your teachers is so elevated.
2. The teachers generously	2. lifetime, happiness, strength and knowledge lengthen.
3. Therefore like your parents	3. development is inevitable.
4. By worshipping	4. offer Vandana in the morning and evening.
5. If men do work together	5. in performing this kind of job.
6. Try to participate	6. teach their students.
	7. one can get benefit.

D. Answer the following short questions :

1. What is Tiratana Vandana?
2. Which are daily activities?
3. How would you behave with the elders?
4. Which are our responsibilities towards family and society?
5. Which benefit can we get by working together?
6. How is the society benefited through united efforts?

E. Answer the following questions :

1. Describe your daily activities.
2. Describe the virtues of your parents.
3. Write about the virtues of your teachers.
4. What should you do for the family and the society to live in? Describe in brief.
5. What should we do at our religious festivals?
6. Which benefits do we get from united efforts? Describe.

Chapter Three

Puja (Worship) and Dana (Donation)

Puja (Worship) and dana (donation) are very significant in Buddhism. Because both worship and donation are virtuous acts by which a person purifies and restrains his/her mind. The role of worship and donation is immeasurable in creating the spirit of sacrifice. Therefore the Buddhists perform worship and donation regularly. Let us try to know first the significance of puja (worship).

The Buddhists perform puja or worship to the Buddha every morning and evening. Through worship, spirit of donation or sacrifice grows and interest in good work increases. Spirit of amity, compassion and generosity arises. There are different kinds of worship such as worship of foods, worship of flowers, worship of drinks, worship of light, worship of incense and so forth.

Now you are going to know about worship by offering of light and by offering of incense.

Pradeep Puja (Offering of Light)

The Buddhists perform offering of light every evening. The light of candles removes darkness. Similarly the Buddha had removed ignorance, thirst, stigma of mind, greed, hatred, jealousy, delusion through the light of knowledge. Light of candle is transitory. Through the offering of candle we can realize impermanence of our life. Meditation on impermanence (Anitya Bhabana) removes thirst, greed, hatred, jealousy, delusion from our mind. The Buddhists offer candles with a view to being enlightened by removing ignorance from their mind.

Light can be offered at home or vihara or pagoda. We know that mind and body must be purified and sanctified before worship. Cleanliness brings pleasure of mind and body, and enhances integrity of mind.

One should stand before the image or statue or portrait of the Buddha with sanctified and purified mind before offering light (Pradeep Puja). Then he/she has to offer Tiratana Bandana sitting with folded hands and kneeling down. Thereafter, one has to chant the verse of offering of light quietly with pure mind.



Boys and girls with their parents are offering light with candles

The verse of Pradeep Puja is as follows :

Pali :

*Ghanasarappa dittenā deepenā tamadhamsina,
Tiloka deepam sambuddham pujayami tamonudam.*

English Translation:

Light with condensed oil removes darkness. With this light I Worship to the omniscient Buddha who has removed ignorance of the three worlds in this universe.

Pradeep Puja in Verse

*Offering the light, remover of ignorance
I worship the Buddha.*

*As light removes ignorance
Light of knowledge removes delusion.*

*When this wick and the oil will extinct
The light will be extinguished.*

*If all thirsts remove
Sufferings of life will be flickered.*

*With this homage, this offering and knowledge
May all thirsts and sufferings be removed.*

You will venerate the Buddha with a deep tribute and devotion after chanting the verse. Then kindle the candles in front of the Buddha's statue or image standing gently. After kindling the candles, venerate the Buddha by kneeling down. Follow the virtues of the Buddha. Take determination to make your life enlightened like the light of the candles. Meditate yourself on impermanence (Anitya Bhabana). Think of transient life.

Dhup Puja (Offering of Incense)

Dhup Puja is offered with scented incense. As scent of incense spreads in all directions, and fragrance of our good actions also prevails everywhere. Through offerings of incense, a spirit of honesty and good deeds grows in our mind. Our mind is filled with pleasure.

Incense is offered for two times during prayer every morning and evening. But the best time of Dhup Puja is evening. Incense pot and incense-stick are essential for offering incense. For offering incense to the Buddha, we have to keep incense in a pot or kindle incense-stick. By offering incense to the Buddha at the altar one has to offer Tiratana Bandana. After that he/she has to utter the verse of incense offering with a consecrated mind. One's mind is not filled with delight if he does not utter the verse with concentration.

The verse on Dhup Puja is as follows:

Pali :

Gandhasambhara yuttena dhupenaham sugandhina,
Pujaya pujaneyantam puja-bhajana muttamam

English Translation :

I earnestly pay homage and offer this fragrant
incense to the Omniscient Buddha with
utmost respect.

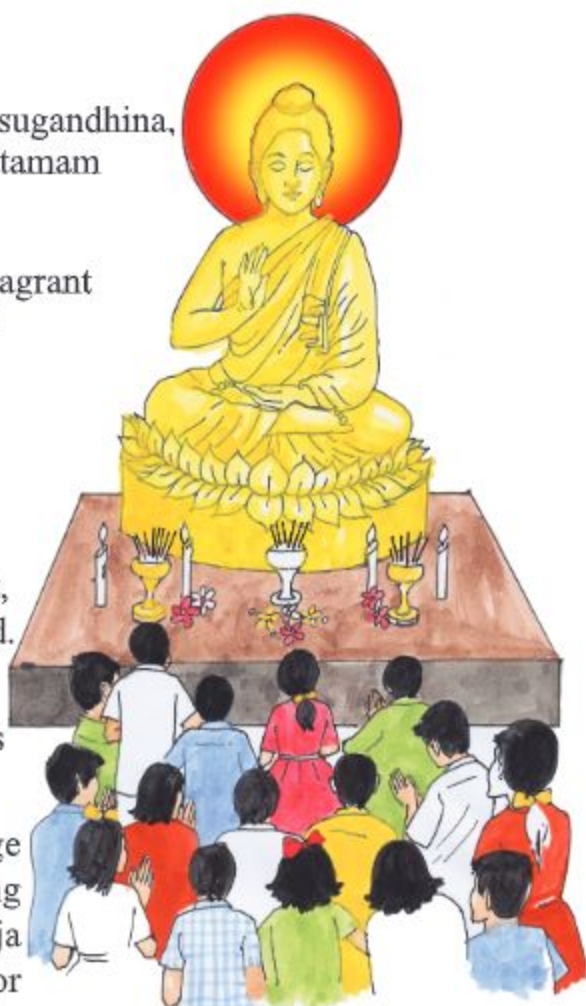
Dhup Puja in Verse :

Donating this scented incense,
I offer to the Buddha with due respect.

Through incense all directions get fragrant,
Aroma of virtues and blessing are gathered.

We all remember you with offering
incense, May we gather virtue in this
life and after-life range.

After reciting the verses pay homage
and respect to the Buddha by folding
hands with sanctified mind. Dhup Puja
can be offered at one's own home or
vihara. Offer incense yourselves and
recite the verses with due respect. Thus
your mind will be purified and a noble spirit of respect and homage to the
Buddha will grow in your mind.



The boys and girls are offering incense

Dana or Donation

Significance of donation (dana) is unlimited and immeasurable in human life. 'Dana' or donation means sacrifice. Sacrifice refers to giving something or donating something to somebody selflessly. Selfless sacrifice is true donation. By dint of donation, human mind becomes generous. Spirit of sacrifice enhances. Through donation, a strong sense of sympathy and compassion towards the wretched, helpless and distressed people grows in an individual. By virtue of donation,

human mind is refined-covetousness, jealousy and delusion are removed. Moreover 'dana' or donation is like the staircase to the heaven. Donation removes sufferings and agony of mankind. As individuals desire for peace and happiness in this life and after-life, they offer donation. There is a verse on the materials of donation in Pali.

Pali :

*Anna, panam, vattam, yanam,
Malagandha, vilepanam,
Seya, vasata, pradeepejya
Danavatthu ime dasa.*

English Translation :

Food, water, clothing, vehicles, garlands, incense, cosmetics, bedding, housing, light these ten kinds of things are to be donated. This is mentioned in the holy scripture. Besides fruits, money, wealth, land are also can be donated. But the best donations for the Buddhists are donation of religious affairs and donation of learning.

A donor must be conscious of three things before donating something. Such as:

1. Materials to be donated must be achieved in an honest way.
2. A donor should donate something with a generous mind being free from greed, jealousy and illusion.
3. One should offer donation to honest persons.

Those who observe precepts are superior to others. So one can be blessed mostly if he/she offers donations to righteous persons or Bhikkhus or Sramans.

Donation is of various kinds-Sanghadana, Ashtapariskara Dana, Kathina Civara Dana etc.

Ashtapariskara Dana (Donation of Eight Materials)

Donation is one of the most virtuous actions in Buddhism. It is almost similar to Sanghadana. Wishing betterment, blessings, peace and happiness of one's family members and relatives, the Buddhists offer

Ashtapariskara Dana. With this donation relatives get blessed. Donors also can gather blessings.

Ashtapariskara Dana refers to donating eight essential materials used by the Bhikkhus. These materials are Sanghati, Uttarasangha, Antarvasa, Utensil, Razor, Needle, Thread, Waistband, Water Strainer.

A devotee can offer Ashtapariskara more than once a year at any time if he wishes. It is donated to the Bhikkhusangha. The donation programme can be accomplished either at home or Vihara.

At least five Bhikkhus are needed to offer the donation of eight materials. Buddhist devotees formally invite the Bhikkhusangha or the Bhikkhus.

According to the rules of Ashtapariskara Dana, various essentials which are to be donated should be arranged in front of the seats of the Bhikkhusangha. Then the family members, relatives, friends, well-wishers and invited guests take their seats in front of the Bhikkhusangha. At first the Tiratana Vandana is offered. Then all receive the Pancasila or the Five Precepts together. After that the Verse of Ashtapariskara Dana has to be chanted by the devotees with the Bhikkhus. At the time of chanting the Verse one must keep his/her mind purified and sanctified. One must be attentive to the donation.

The Verse is as follows :

Imam bhikkham atthaparikkharam bhikkhusanghassa dema.

Dutiyampi imam bhikkham atthaparikkharam bhikkhusanghassa dema.

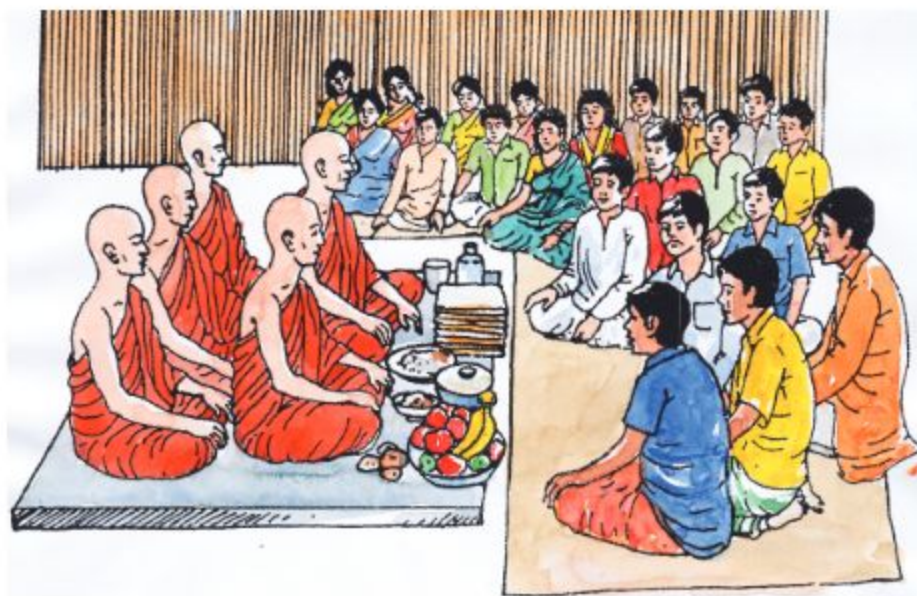
Tatiyampi imam bhikkham atthaparikkharam bhikkhusanghassa dema.

English Translation :

I donate the eight materials to the Bhikkhusangha with due respect.

For the second time, I donate the eight materials to the Bhikkhusangha with due respect.

2025 For the third time, I donate the eight materials to the Bhikkhusangha with due respect.



The Bhikkhusangha, devotees, and invited guests are at an Ashtapariskar Dana programme

The Bhikkhus chant the Suttas on the eve of Ashtapariskara Dana wishing welfare of the relatives both alive and dead. They deliver speech on the importance of Ashtapariskara Dana. The devotees utter 'Sadhu' for three times after Desana or lecture of the Bhikkhus. In this way, Ashtapraiskara Dana is performed. Through this donation all evils of the donor are removed. By it relatives of the donor also become happy.

All of you should build up the habit of donation. Extend your benevolent hands to the humanity at the distress. Go forward to help the poor and the distressed. Help your neighbours. Try to help your poor friends in your class. Give them pens and paper. Give them money if necessary.

All of you should donate foods also. During distress and natural disasters, both of your neighbours and the country, you should come forward for donating essentials to them. Always try to extend your helping hands. It is the service to the humanity.

Donating any hungry being is good. Try to build up the habit of donation from your childhood. Sense of donation enhances spirit of sacrifice. By virtue of donation, the life of a person becomes happy and excellent. One can achieve bliss after death.

Exercise

A. Put tick (✓) to the right answer :

1. The Buddha is -

- | | |
|---------------------|-------------------------|
| (a) Light of Lamp | (b) Light of Meditation |
| (c) Light of Riches | (d) Light of Mind |

2. Which light can we lit in our mind ?

- | | |
|------------------------|---------------------|
| (a) Light of Night | (b) Light of Day |
| (c) Light of Knowledge | (d) Light of Desire |

3. Light of candle is -

- | | |
|-----------------------|----------------------|
| (a) everlasting | (b) halfly permanent |
| (c) upperly permanent | (d) transient |

4. Which time is better for offering incense ?

- | | |
|-------------|---------------|
| (a) Evening | (b) Morning |
| (c) Noon | (d) Afternoon |

5. To whom is Sanghadana offered ?

- | | |
|--------------------------|----------------------|
| (a) To the devotees | (b) To the Sramans |
| (c) To the Bhikkhusangha | (d) To the relatives |

6. How many things should a donor be conscious about ?

- | | |
|----------|-----------|
| (a) Two | (b) Three |
| (c) Four | (d) Five |

B. Fill in the blanks with the appropriate word :

1. All things in the world are _____.
2. May all thirsts, all _____ be extinguished.
3. May the fragrance of our good actions prevail everywhere like _____ of incense.
4. Thus _____ of virtue gets fragrant.
5. Significance of donation is _____ in human life.
6. _____ persons are superior to other human beings.

C. Match the phrases from left column with the phrases from right column and make complete sentences :

Left	Right
1. In Buddhism Puja	1. We can spread light of knowledge.
2. In the society and the world	2. is better.
3. The light of condensed oil	3. and donation are very significant.
4. Through incense offerings a right spirit	4. and a sense of right action grow in our mind.
5. Ashtapariskar Dana refers to	5. removes darkness.
6. Donation to the right persons	6. various materials donated to the Bhikkhusangha.
	7. happiness and pleasure can be attained.

D. Answer the following short questions:

1. What do you mean by 'dana' or 'donation' ? What happens by donating something ?
2. What happens by offering light ?
3. Why is life impermanent ?
4. How many Bhikkhus are essential for Ashtapariskara Dana? What do the Bhikkhus do there?
5. Which matters should a donor be conscious about?
6. To whom should an individual donate to gather more blessings?

E. Answer the following questions :

1. Describe the significance of Pradeep Puja or Offering Light.
2. Write Pradeep Puja in verse.
3. Discuss why you should help the helpless and distressed people.
4. Write down the Pali verse of Dhup Puja.
5. Describe the rules and regulations of Ashtapariskara Dana.
6. Evaluate the merits of donation.



Chapter Four

Sramanya Silas



'Sila' means good characters, rules, precepts, principles, discipline. Good-natured boy means virtuous and disciplined boy. So virtues or characters in an honest man or woman are called 'Sila' or 'precepts'.

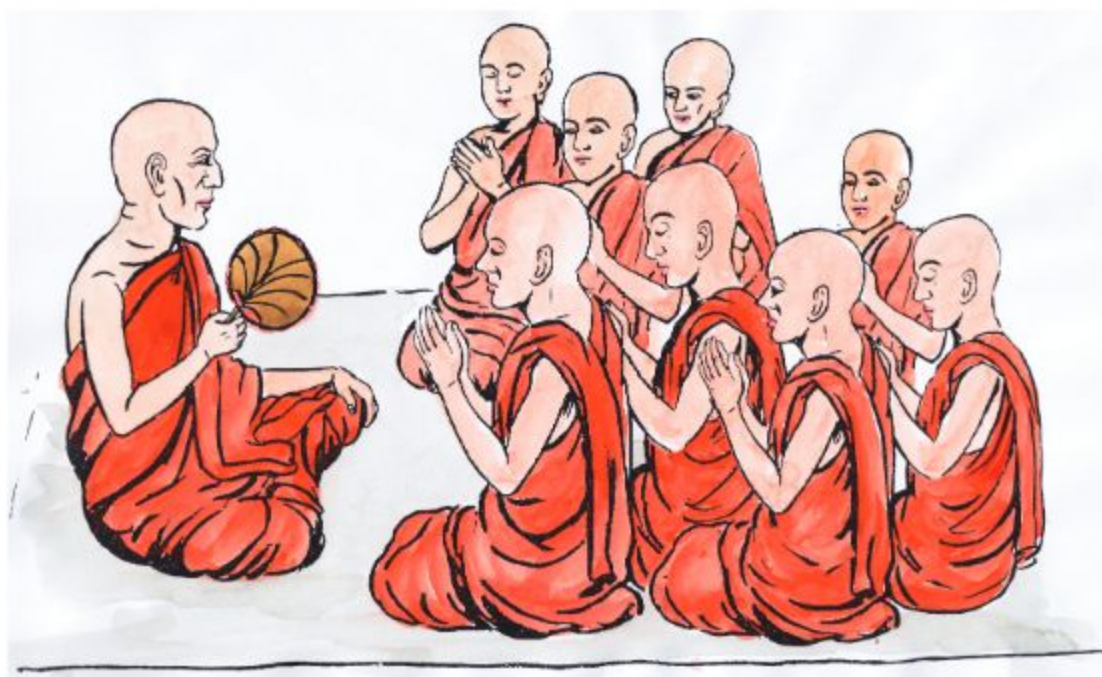
'Sramanya Sila' refers to the 'Ten Precepts'. The precepts maintained by the sramans or mendicants are called 'Sramanya Silas'. Every man must receive initiation of novicehood (sramanya) once at least in his life. Sraman means a student or disciple or learner. The stage of sraman is the primary level of monkhood or Bhikkhuhood. One has to stay at least one week receiving novicehood as a sraman. Sramans have to observe ten precepts and it is called the 'Dasa Sila'. They are always devoted to good and virtuous actions.

Sramans find the path of happiness. They get enough time to perform righteous acts. Their virtuous activities are pure. Thus the way of emancipation becomes easy. Parents gather immense blessings by virtue of offering their sons to the Buddha's Order. Building a disciplined and virtuous life is the principal objective of novicehood.

Now let us know about the difference between precepts of the householders and those of the sramans. Householders regularly maintain the 'Five Precepts'. They also maintain the 'Eight Precepts' on the days of Purnima, Amabashya and Ashtamee. That is why, the Five Precepts and the Eight Precepts are worth maintaining.

The householders who receive initiation of Novicehood (Pabbajjya) are called Sramans. Novicehood is the middle stage between family life and monkhood. To receive monkhood, one has to receive novicehood first. The Sramans have to follow the 'Ten Precepts'. They also have to perform the everyday activities at monasteries. They have to do their morning duties after getting up early. Then they are to wash their hands and face. They receive the 'Ten Precepts' formally every morning and evening.

Now let us know how to receive the Ten Precepts. At the time of receiving the Ten Precepts, one has to sit folding the hands and kneeling down. First, the Tiratana Bandana has to be offered. Then one has to pray for receiving the Ten Precepts to the Bhikkhus. During the chanting of verses both Pali and Bangla pronunciation must be appropriate.



The sramans are receiving the 'Ten Precepts' or 'Dasa Sila' from their preceptor bhikkhus

Okasa aham bhantey, tisananena saha pabbajja samanera dasasilam dhammam yacami anuggaham katva silam detha me bhantey.

Dutiyampi, okasa aham bhantey, tisananena saha pabbajja samanera dasasilam dhammam yacami anuggaham katva silam detha me bhantey.

Tatiyampi, okasa aham bhantey, tisananena saha pabbajja samanera dasasilam dhammam yacami anuggaham katva silam detha me bhantey.

English Translation :

Bhantey, please give me the opportunity. I pray to you for giving me the Ten Precepts of the mendicants with the Tisarana. Please give me the Precepts.

For the second time, Bhantey, I pray to you for giving me the Ten Precepts of the mendicants with the Tisarana. Please give me the Precepts.

For the third time, Bhantey, I pray to you for giving me the Ten Precepts of the mendicants with the Tisarana. Please give me the Precepts.

The Ten Precepts-The Dasa Sila

1. Panatipata veramani sikkhapadam samadiyami.
2. Adinnadana veramani sikkhapadam samadiyami.
3. Abrahmacariya veramani sikkhapadam samadiyami.
4. Musavada veramani sikkhapadam samadiyami.
5. Sura-meraya-majja-pamadatthana veramani sikkhapadam samadiyami.
6. Bikala bhojana veramani sikkhapadam samadiyami.
7. Nacca-gita-vadita-visuka-dassana veramani sikkhapadam samadiyami.
8. Mala-gandha-bilepana-dharana-mandana-vibhusanatthana veramani sikkhapadam samadiyami.
9. Uccasayana-mahasayana veramani sikkhapadam samadiyami.
10. Jatarupa rajata patiggahana veramani sikkhapadam samadiyami.

English Translation :

1. I undertake the Precept of abstaining from killing or injury to living things.
2. I undertake the Precept of abstaining from taking that which is not given.
3. I undertake the Precept of abstaining from practicing unholy and illegal life.
4. I undertake the Precept of abstaining from false and harmful speech.
5. I undertake the Precept of abstaining from taking intoxicated drinks, narcotics, liquors, drugs, which fuddle the mind and reduce mindfulness.
6. I undertake the Precept of abstaining from taking meal at evening and night.

7. I undertake the Precept of abstaining from participating in dancing, singing, playing instruments and bands, watching any kind of crazy scenes which interrupt my mindfulness.
8. I undertake the Precept of abstaining from receiving garlands, scents, cosmetics, luxurious materials, high titles.
9. I undertake the Precept of abstaining from lying on very high beds or couches and taking great seats.
10. I undertake the Precept of abstaining from wearing highly glittering, valuable and luxurious ornaments made of gold or silver.

What lessons can we learn by maintaining silas or precepts? We can achieve moral virtues like kindness to animals, self-restraint, truthfulness, compassion etc. You will also acquire these moral virtues and help others acquire it.

How would you bring the wicked boys to the right path? Suppose, some of your friends are throwing stones upon frogs. Or some of them are beating a kid of goat unnecessarily. Keep in mind, these are very cruel behaviours. You must refrain from these evil doings. Don't hit those animals. This sympathy for the living beings is called compassion. This is the first precept of the Five Precepts, the Eight Precepts and the Ten Precepts. Now we are going to tell you a story about the superiority of a righteous person. Read the story attentively.

Many days ago, a son of Brahmin went to Taxila for learning. He stood first in the examination by studying hard. Later, the son of the Brahmin had been recognized as the best scholar. The king of Varanasi had appointed him as the Priest of his court knowing about his erudition.

He would observe the precepts everyday. He never violated precepts. Both the king and the tenants respected him. The Brahmin thought to examine why everybody honoured him.

Once he picked up a golden stick from the treasury of the kingdom. The treasurer said nothing as he would respect him very much. But the Brahmin had picked up three golden sticks from the treasury on consecutive three days and kept those sticks at another place. Thereafter, the treasurer held the Brahmin. Taking him to the king, the treasurer said that he had misappropriated the royal wealth. Then the king asked the

Brahmin, 'Master, is it true?' The Brahmin said, 'Your Excellency, I didn't misappropriate your wealth. I wished to know who is more virtuous between a learned person and the righteous person. Now I realize that a righteous person is superior to a learned one.'

The king praised the Brahmin and freed him. The Brahmin started to perform his duties very honestly. Now justify who was that Brahmin? He was the Bodhisattva (Gautama Buddha). Giving an instance of his previous birth, he advised everybody not to steal anything.

Both Knowledge and character are the two invaluable assets of an individual. Although a characterless person is learned, he is worthless. All of you also should build up your character with learning. 'Sila' is the best ornament of human life.

Now we are going to know about merits of observing Sila.

Once the Buddha arrived at the Village Patali with a view to preaching his doctrine. The devotees offered the best food to the Buddha there. After taking food, the Buddha expounded them usefulness and merits of observing Sila. The merits of observing Sila are as follows:

1. The fame of observing Sila by righteous persons spreads everywhere.
2. A person can build up himself as an honest individual by maintaining Sila properly.
3. Righteous persons always remain without fear. They can go everywhere cheerfully without any hesitation.
4. Righteous persons die consciously.
5. They can go to heaven after death.
6. They become virtuous and blessed by benefiting others.
7. Everybody respects them and they are praised by all.

Do you know how a characterless person is affected ?

1. By committing sin he loses honest friends.
2. Everybody condemns him.
3. He goes to hell after death.

4. He spends his days with intense agony and sufferings.
5. His scandals spread everywhere.

Everybody wants happiness in the world. Nobody wants sufferings. To get happiness one must be good-natured. One must adopt the way of virtue. Thus all of you will get peace in this life and after-life.

Exercise

A. Put tick (✓) to the right answer :

1. Which precepts do the householders or devotees observe everyday?

- | | |
|----------------------|-----------------------|
| (a) The Ten Precepts | (b) The Five Precepts |
| (c) Pratimoksha Sila | (d) Dhutanga Sila |

2. Those who receive initiation of novicehood are called -

- | | |
|--------------|--------------|
| (a) Bhikkhus | (b) Brahmins |
| (c) Sramans | (d) Teacher |

3. Where did the Brahmin's son go for learning?

- | | |
|--------------|----------------|
| (a) Taxila | (b) Vikramsila |
| (c) Paharpur | (d) Savatthi |

4. Which are the two invaluable assets of a man?

- | | |
|-----------------------|----------------------------|
| (a) Riches and jewels | (b) Money |
| (c) King and subjects | (d) Learning and character |

5. Who was the Scholar Brahmin indeed?

- | | |
|---------------------|----------------------|
| (a) Paccheka Buddha | (b) Sravak Buddha |
| (c) Bodhisattva | (d) Aryamitra Buddha |

6. Which is the best ornament of human life?

- | | |
|-----------------------|---------------------|
| (a) Pearl | (b) Sila |
| (c) Riches and jewels | (d) Gold and silver |

7. Where do the righteous persons go after death?

- | | |
|------------------------|------------------------------|
| (a) To heaven | (b) To hell |
| (c) To the human world | (d) To the abode of Brahmins |

B. Fill in the blanks with appropriate word :

1. Sramanya Silas are _____ stage of monkhood.
2. The precepts to be _____ by the sramans are the Ten Precepts.
3. Novicehood is the _____ level between householders and Bhikkhus.
4. Now I realize a _____ person is superior to a learned person.
5. Righteous persons _____ with consciousness.

C. Match the phrases from left column with the phrases from right column :

Left	Right
1. The novices find	1. with their family members.
2. The Five Precepts and the Eight Precepts are to be	2. die with consciousness.
3. The householders live	3. the precepts.
4. Please give us	4. observed by the householders.
5. A characterless person goes	5. the way to happiness.
6. The righteous persons	6. is to build up life.
	7. to hell after death.

D. Answer the following short questions :

1. Who are the good-natured boys?
2. What is called Sramanya Silas?
3. Who has to observe the Ten Precepts?
4. Give three examples of moral virtues.
5. What is the Bangla meaning of the Pali word 'Musavada'?
6. Which post was the Brahmin's son appointed in the royal palace?

E. Answer the following questions :

1. Describe the special virtues of a righteous person.
2. Differentiate between the Sila of householders and the Sramanya Silas.
3. How are the Ten Precepts received? Describe.
4. Write down the English translation of the Ten Precepts.
5. Describe the story of the superiority of the righteous person.
6. Mention five benefits of observing Sila.

Chapter Five

Introduction to the Tipitaka

Abhidhamma Pitaka

The doctrine which is introduced by Gautama Buddha is Buddhism. The Buddhists are followers of this doctrine. The Buddha had preached his doctrine and teachings for forty-five years. At the time of preaching of his doctrine he expounded teachings, manners, customs, messages and maxims of Buddhism to his disciples and followers. The scripture in which the messages of the Buddha are compiled is known as the

‘Tipitaka’. The ‘Tipitaka’ is the sacred scripture of the Buddhists.

You have already known about three parts of the holy ‘Tipitaka’ at Class Four. These three parts are - (1) Vinaya Pitaka (2) Sutta Pitaka and (3) Abhidhamma Pitaka.

The Tipitaka is written in Pali. Disciples of the Buddha had memorized his messages and maxims. Writing had not been practised widely at that time. That is why, the messages of the Buddha, the Tipitaka had been practised by Buddha's disciples orally.



The last part of the Tipitaka

You have already known about 'Vinaya Pitaka' and 'Sutta Pitaka'. 'Abhidhamma Pitaka' is the third portion of the Tipitaka. Now let us know about history of origin of the Abhidhamma and the subject-matters of the Abhidhamma books in brief.

A short history of compilation of the ‘Tipitaka’ is included with the previous textbook. It is evident there that the Buddhist scripture is divided into two parts -Dhamma and Vinaya. The very first Mahasangeeti (The First Great Congregation) had been arranged after three months of Buddha's Mahaparinibbana. The Dhamma (Sutta) and the Vinaya had

been rectified there. After one hundred years of the First Mahasangheeti, the Second Mahasangheeti had been arranged by Yasha Sthavir. There also the Dhamma (Sutta) and the Vinaya had been rectified.

The Third Mahasangheeti had been organized during the reign of Emperor Asoka at 3rd century B.C. Then the Buddhist scripture had been divided into three parts-Vinaya, Sutta and Abhidhamma and the whole Tipitaka had been compiled. Since then the Abhidhamma Pitaka developed.

Thera Mahendra, the son of Emperor Asoka had marched to Sir Lanka with a view to preaching Buddha's doctrine and took the Tipitaka with him. At first century B.C., during the reign of Vattahgamini, the king of Ceylone the Tripitak had been recorded.

Navanga Satthusasana

It is found in some places of the Tipitaka that the Tipitaka is divided into nine parts. Nine parts of the Tipitaka are called Navanga Satthusasana. It does not indicate the whole Tipitaka or a particular part of the Tipitaka. This division depends on subjects of the Tipitaka. These nine parts are Sutta, Geya, Baiyakaran, Gatha, Udana, Itibuttaka, Jataka, Abbhutadhamma and Bedalla collectively.

Origin of Abhidhamma

Abhidhamma is a very significant and complex part of the Tipitaka. Abhidhamma is called the heart of the Tipitaka.

Although the Buddha had expounded the messages of his doctrine, he did not want to explain Abhidhamma. Because common people would not be able to understand the complex philosophy and psycho-analysis of Abhidhamma. That is why, he at first put forward 'Sutta' and 'Vinaya'.

The Buddha was acquainted with auspicious moments. He was omniscient and learned in the three worlds. After attaining the Supreme Enlightenment the Buddha contemplated of the significance of achieved knowledge and doctrine at seven places. On the auspicious day of sixth week he thought about six books of the 'Abhidhamma Pitaka'. He completed the seven books of Abhidhamma within seven days. After that the Buddha went to 'Tabatingsa Heaven'. There he first explained Abhidhamma to his mother and the gods for three months.

Then he returned to the earth and propounded Abhidhamma for greater welfare of mankind. Thus Abhidhamma originated.

What is Abhidhamma?

You have known that Abhidhamma is the third part of the Tipitaka which is a very significant part of it. In accordance with Pali literature there is no difference between the doctrine and the Abhidhamma. The prefix 'Abhi' has been added to the word 'Dhamma' only for emphasizing on significance of psycho-analytical explanations of the doctrine. Abhidhamma refers to sophisticated doctrine or accomplished philosophy. So the doctrine other than 'Sutta' and 'Vinaya' is 'Abhidhamma'. It discusses particularly citta, chaitasik, rupa and Nibbana deliberately.

You need to know about the volumes and subject matters of Abhidhamma Pitaka. Abhidhamma includes seven books. The total collection of seven books is known as 'Saptaprakarana'. The seven books are - (1) Dhammasangani, (2) Vibhanga, (3) Dhatukatha, (4) Puggala Pannatti, (5) Kathavatthu, (6) Yamaka and (7) Patthana

A brief introduction of each volume is given below:

1. Dhammasangani: It means brief instructions. It is the substance of the Abhidhamma. It manifests the nature of mind, state of mind, chaitasik. It describes nature of physical substance, matter. It especially explains good and bad mind. The substance of Dhammasangani is highly philosophical, analytical and sophisticated.

2. Vibhanga: Its substance also is highly philosophical. It explains our body, mind, skandhas (aggregates), dhatus (ingredients), sense perceptions elaborately. The five skandhas (aggregates) are rupa (body); vedana (feeling); concepts (Sanga); concomitants (Sankhara); and consciousness (Vinnana). Its subject is very excellent.

3. Dhatukatha: The term 'Dhatukatha' denotes explanation of 'dhatus' or the physical constituents of a whole. 'Dhatukatha' presents a number of theoretical explanations on many fundamental topics of Buddhism. So it is one of the major philosophies of Buddhism. It gives a detailed analysis of mental state of a monk absorbed in meditation. The book explains Five Aggregates (the Panchaskandhas), Ayatana, Dhatu, Dhyana (Meditation) etc.

4. Puggala Pannatti: 'Puggala' means individual which denotes 'man'. Pannatti means manifestation. The book introduces various types of individual. It focuses on the true nature and appearance of a man. There are six kinds of manifestation in the book-skandha (aggregate), ayatana (sphere), dhatu (constituent), satya (truth), indriya (sense) and pudgal (individual).

5. Kathavatthu: This is the fifth book of Abhidhamma. It is known as logic of Buddhism. Muggaliputta Tissa Sthavir composed after the Third Mahasangati. The book aims at refuting prejudices through argumentations. Kathavatthu is divided into three chapters. Scholars raised many arguments upon Kathavatthu in Pali Tipitaka literature. Muggaliputta Tissa Sthavir proved that it is Theravada or Sthavirvada which is the main principle of the Buddha and Buddhism. It is also called vibhajjavada or analytical doctrine. Kathavatthu is an invaluable volume in the history of Buddhism.

6. Yamaka: 'Yamaka' denotes pair. The book presents a number of solutions of one's own and his opponent's questions/problems. It discusses good, evil and their roots. The book is divided into two parts and ten yamakas. For example, the main Yamaka, Khandha Yamaka, Citta Yamaka, Sacca Yamaka etc.

7. Patthan: 'Patthan' means the main cause or the real cause. The subject matter of this book is the principle of 'Pratityasamutpada', the theory of causation or cause and effect. The book emphasizes on the significance of impermanence and not-self of body and mind. It discusses (1) Alamvan, (2) Dhammanisraya, (3) Kamma and (4) Astri. The substance of Patthan is to discern cause and effect of all worldly things in the universe except nirvana.

The books of Abhidhamma Pitaka help us enhance the fundamental knowledge on Buddhism. It is very essential for all to study those books for acquiring knowledge on Buddhist philosophy and psychology.

Exercise

A. Put tick (✓) to the right answer :

1 Which doctrine did Gautama Buddha preach ?

- | | |
|--------------|------------------|
| (a) Hinduism | (b) Buddhism |
| (c) Jainism | (d) Christianity |

2 Which one is the holy Scripture of the Buddhists ?

- | | |
|------------------|--------------------|
| (a) The Geeta | (b) The Veda |
| (c) The Tipitaka | (d) The Dhammapada |

3. Where did the Buddha explain the Abhidhamma at first ?

- | | |
|-----------------------|---------------|
| (a) Tabatinsga Heaven | (b) Vurma |
| (c) Saranatha | (d) Sri Lanka |

4. In which Sangeeti (Great Congregation) was the whole Tipitaka compiled ?

- | | |
|-----------------------------|-----------------------------|
| (a) The First Mahasangeeti | (b) The Third Mahasangeeti |
| (c) The Second Mahasangeeti | (d) The Fourth Mahasangeeti |

5. How many books are there in the Abhidhamma Pitaka?

- | | |
|-----------|-----------|
| (a) Seven | (b) Three |
| (c) Five | (d) Eight |

6. What is called Abhidhamma of the Tipitaka?

- | | |
|--------------------------|--------------|
| (a) Brain | (b) Heart |
| (c) The most ancient one | (d) Analyzer |

7. During whose reign was the Tipitaka first recorded ?

- | | |
|-----------------|----------------|
| (a) Vattagamini | (b) Dhammapala |
| (c) Kanishka | (d) Ajatasatru |

B. Fill in the blanks with appropriate word:

1. Abhidhamma is the _____ part of the Tipitaka.
2. The First Mahasangeeti was held after _____ of Buddha's Mahaparinibbana.
3. Kathavatthu is called _____ of Buddhism and Buddhist philosophy.
4. Muggaliputta Tissa Sthavira composed _____.

5. The word 'Yamaka' has been used to mean _____.
6. The word 'Patthan' means _____ or _____.

C. Match the phrases from the left column with the phrases from right column:

Left	Right
1. Pali was	1. the First Mahasangeeti was held.
2. The disciples of the Buddha	2. one of the major philosophies of Buddhism.
3. After three months of Buddha's Mahaparinibbana	3. the language of common people.
4. The Buddha was acquainted with auspicious moments, omniscient and	4. memorized his messages and advices.
5. Dhatukatha is	5. erudite in the three worlds.
6. The subject matter of Dhammasangani is	6. citta is the human mind.
	7. philosophical and analytical.

D. Answer the short questions :

1. How many parts are there in the Tipitaka? Write down the names of them.
2. What do you mean by 'Navanga Satthusasana'?
3. Why is Abhidhamma Pitaka called 'Saptaprakaran'?
4. Which are the Five Aggregates (Pancaskandhas) ?
5. Which are the four major subjects of Abhidhamma ?
6. When was the whole Tipitaka compiled and recorded ?

E. Answer the following questions :

1. Write down the names of the books of the Abhidhamma Pitaka. Describe any two of them .
2. Describe Dhammasangani and Vibhanga in brief.
3. What do you mean by 'Puggala'? What is the speciality of this text ?
4. Who composed 'Kathavatthu? What is the speciality of this book ?
5. What is the meaning of the word 'Patthana'? Discuss the substance of this book in brief .
6. What is called 'Yamaka'? Write down the subject matter of 'Yamaka' in brief.

Chapter Six

Karma and Its Consequences

The Theory of Karma is the basic foundation of Buddhism. Good actions bring good results and evil actions result in bad effects. This concept is called the Theory of Karma. The course of action is diverse and multifarious. Life is full of actions. Beings enjoy and suffer on account of consequences of actions.

The Buddha expounded the theory of action:

Beings in this world are subordinate to actions of their own. It is action which is very close to beings. All are the successors of action. Karma is the main cause of rebirth of a being. It is karma which is a being's constant companion, shelter. As a being performs, so it gets its consequence either good or bad. It is action which distinguishes a being into superior or inferior, high or low etc.

The Buddha had told about good actions. An individual is praised if he does good job. He/she is blessed. His/her life becomes pleasant. He/she becomes happy. He/she goes to heaven after death. Good works are happy and pleasant. The virtuous are gratified themselves. They can attain Nirvana and live a long life. Good jobs are called 'Kusala Karma'.

An individual is condemned by all if he does evils. It causes sin. The sinners suffer. Evil deeds are harmful and agonizing. The sinners are always involved in evil actions. Covetousness, malice and illusion are also evils. The sinners do not think of welfare of human beings. They suffer stern consequences of evil doings and go to hell after death. So evil doings are called 'Akusala Karma'.

Nobody should be blamed for misfortune and imperfection in an individual's life. An individual creates sufferings of his/her own. A person enjoys happiness for his/her own good and undergoes sufferings for evil works. Neither his/her parents nor relatives can save him/her. Parents are praised and gratified if their sons and daughters lead an honest life. So the Buddha said that an individual is the saviour of his

own, nobody else. Heaven or hell is one's own creation. It is said –

Both good and evil are prime,
Beings are always floating on them.

The gateway of peace and perfection on one side,
And the vestibule of fathomless hell on the other.

One goes elsewhere as he acts,
His goal is decided by his action.

All of you should be restraint and responsible to your action. You ought not to blame others for your own sufferings. You should behave well with others. In return he/she will love you. Don't hate anybody. Always follow the path of truth and virtue.

By building up a virtuous life we can turn the world into a heaven. Virtuous and righteous persons are respected by all. It is the best reward for a righteous person. The door of heaven remains open for the virtuous. Those who get involved in evil doings are neglected and condemned in the society. One must suffer bitter consequences of evil doings in this mundane life. The poet says –

Where's heaven, where's hell who says it far way,
Heaven and hell in humans - gods and demons in human's sway.

Therefore, the Buddha considered spirit or mind as action. From right spirit good action originates. Action and its consequences are merely a condition of life-stream. Heaven, paradise, abode of Brahmas manifest peace and happiness. On the other hand, ghosts, asuras, evil spirits, goblins and apparitions denote sufferings, agony and distress.

Now let us know about two parables on karma and its consequences. One is story of a virtuous man and another is consequence of sin. Read them attentively.

There was a righteous devotee in Savatthi. He led a very honest life with his family. Right and honest action were the motto of his life. He used to observe uposatha or fasting always during the Purnima, the Amabasya and the Ashtami. He charmed all with his noble qualities and virtues. The old devotee was about to die. Then he said to his son, 'My dear son, go to the Vihara. Tell the Buddha that I intend to listen to the messages of his

doctrine'. It requires at least five bhikkhus or monks. The Buddha sent bhikkhus to the residence of the old devotee. The bhikkhus came to his residence accordingly. They sat near the devotee and chanted the Suttas (Sutras). The devotee listened to the Suttas wholeheartedly with a deep attention. At that moment, six charioteers with their chariots came there from six Heavens. They requested the devotee to get on the chariot describing him about happy and peaceful condition of heavens of their own. The devotee said to the charioteer, 'Please wait for me. Now I listen to religious messages or Suttas'. After listening to the Suttas the devotee passed away.

The story on the consequence of sin is as follows:

Once Maudgalyan Sthavira had been living at the Gridhrakut Mountains in Rajageha. A massive goblin of python lived near his residence. His body was burning at fire. Sthavira had left the place observing condition of the python.



The righteous devotee is listening to the Suttas from the Bhikkhusangha on the eve of death

Maudgalyan Sthavira informed the Buddha of the matter. Then the Buddha described about the previous life of the goblin.

During the time of Kasyapa Buddha the goblin came into human life. He was not pious. He used to manage his livelihood by robbery. So he was known as a scoundrel.



The goblin of python was at the condition of sufferings. Maudgalyan Sthavira was standing in front of the cottage

Then Shresthi Sumangal, an eminent merchant was a devout to the Buddha. The scoundrel had marauded all things of the Shresthi and burnt his house. As consequence of sin, he came into the goblin of python and was burning himself at fire. In this respect the Buddha said that an ignorant person does not know about his evil doings. However, he repents when he goes to hell by doing evils.

Now try to realize, how pleasant the consequence of right action and how terrific the result of evil action is. All of you should try to do right and virtuous action. Thus you can build up a righteous and ideal life. Never do evils. Always try to follow the precepts and instances of honest, virtuous persons. Always exercise truth, virtue and righteousness. Try to develop yourself as an ideal human being.

Exercise

A. Put tick (✓) to the right answer :

1. What is the basic foundation of Buddhism?

- | | |
|--------------------------|-------------------------|
| (a) Theory of Positivism | (b) Theory of Selfhood |
| (c) Theory of Karma | (d) Theory of Cessation |

2. What did Buddha call spirit?

- | | |
|-----------|--------------|
| (a) Karma | (b) Doctrine |
| (c) Birth | (d) Brahmas |

3. What is suffering of agony?

- | | |
|-------------------|----------------------|
| (a) Heaven | (b) Hell |
| (c) Abode of gods | (d) Abode of Brahmas |

4. Which are included to evil doing?

- | | |
|-----------------------|----------------------------|
| (a) Decay and disease | (b) Happiness and pleasure |
| (c) Nation and clan | (d) Greed and jealousy |

5. Which place was the righteous devotee from ?

- (a) Rajageha (b) Savatthi
(c) Nalanda (d) Benares

6. At which Mountains of Rajageha would Maudgalyan Sthavira live?

- (a) Taalkut (b) Gridhrakut
(c) Chirkut (d) Nayakut

B. Fill in the blanks with appropriate word :

- The course of Karma is _____ and multifarious.
- So evil doings are called _____ actions.
- For the righteous persons the gateway of _____ remains open.
- Karma and its consequences are merely conditions of _____.
- Then Buddha told Sthavira the story of _____ that goblin.
- Follow the instances of honest and _____ persons.

C. Match the phrases from left column with the phrases from right column and make complete sentences :

Left	Right
1. Beings are subordinate	1. one can enjoy pleasure and happiness.
2. If a person does evils	2. gods and demons in human's sway.
3. For good actions by oneself	3. lay on death-bed.
4. When the ignorant persons commit sin	4. he is condemned by all.
5. Heaven and Hell in humans	5. to their own actions.
6. At old-age the devotee	6. they cannot realize it.
	7. came to take to the abode of gods.

D. Answer the following short questions :

1. What is Theory of Karma ?
2. What is 'Kusala Karma ' ?
3. What is called evil doing ?
4. When did the righteous devotee observe 'Uposatha'?
5. Who lived near the residence of Maudgalyan Sthavira?
6. Who maintained livelihood by robbery ?

E. Answer the following questions :

1. Differentiate between good actions and evil actions.
2. Write a brief essay on 'Theory of Karma in Buddhism'.
3. Describe the consequences of Kusala Karma and Akusala Karma .
4. Quote the poem on good action and evil action.
5. Describe the story of righteous devotee in brief.
6. Discuss previous life story of the goblin of python.



Chapter Seven

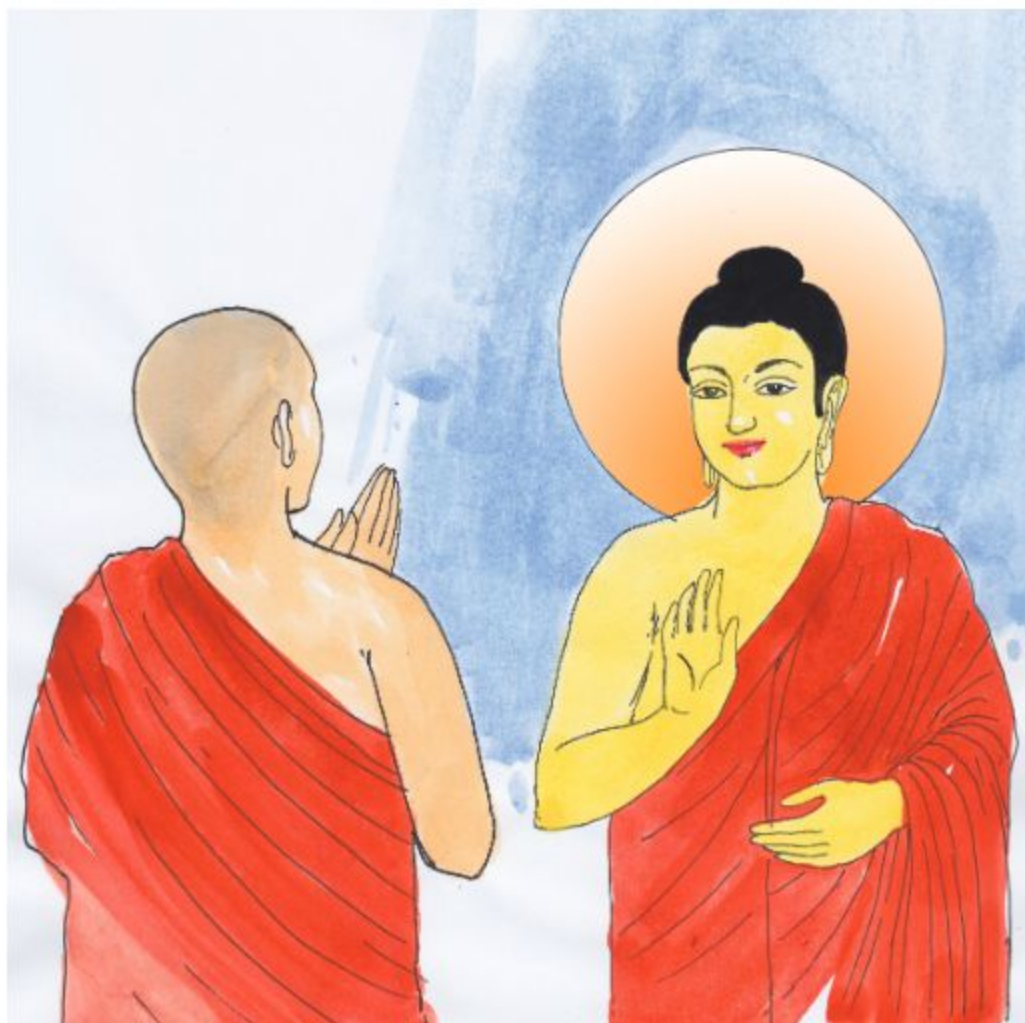
Gautama Buddha's Sravaka Disciples and Household Disciples

The Buddha introduced the Dharmachakka in Saranatha on the day of Ashari Purnima. At that time the great Five Disciples of the Buddha had received monkhood. Later, Yasha, Sariputra, Maudgalyan, Upali, Ananda, Anuruddha and Sivali had received monkhood as Bhikkhus. All of them had achieved the title of 'Thera'. Among the Theris Patanchara, Kisha Gautami, Anupama, Purnika, Utpalvarna, and Amrapali are to be noted.

He who is elderly, experienced, judicious and has achieved supramundane path is called Sravaka disciple. One who is learned and advanced in age is called Thera. The Bhikkhunis are called Theri. One cannot be a true monk or nun by merely leading a monk-life. He who maintains truth, justice, good-character, virtues, righteousness, non-violence and restraint is a real Thera or Theri. The Bangla meaning of Pali word 'Thera' is 'Sthavira'. Those who lead household or domestic life are household disciples. Among the household disciples King Bimbisara, Prasenjit, Ajatsatru, Jivaka, Emperor Asoka and Kanishka are remarkable.

Ananda Sthavira

Ananda was Buddha's chief votary or attendant. His father was Amitodana. Amitodana was the brother of Shuddhodana, the King of Kapilavatthu. Ananda's mother was Janapadakalyani. His relatives had been very glad at his birth. So he had been named 'Ananda'. Both Siddhartha Gautama and Ananda were born on the same day. Both of them were born on the auspicious moment of Vaishaki Purnima in 623 B.C. Many Princes of Shakya clan had decided to receive Bhikkhuhood hearing about Buddha's preaching of his doctrine. Among them Bhaddiya, Anuruddha, Ananada, Bhriku, Kimvil are remarkable. Hearing this Devadutta, the Prince of Devdaha and Upali, a descendant of a barber of the royal family had joined with them. Then Buddha had been staying at a mango grove named Anupriya. They had received monkhood at a time altogether.



The Buddha and Ananada Sthavira

Prince Ananda was older than barber Upali. The Buddha was against caste-system. So he gave Upali Pabbajja at first. Irrespective of age, he who receives novicehood first is to be venerated.

At that time the Buddha had no personal attendant. On eight conditions, Ananda had been appointed as the Buddha's chief attendant. The conditions are as following:

1. The Buddha will not give Ananda his own Civara.
2. He will not give Ananda his own obtained food.
3. The Buddha will not tell him to stay at Gandhakutir Vihara.

4. The Buddha will go to the invitations received by Ananda.
5. He will not take Ananda to the invitations.
6. If somebody wants to meet the Buddha, Ananda will meet the person.
7. When Ananda suspects something, he will go to the Buddha.
8. The Buddha will tell Ananda what the Buddha explains in his lecture during Ananda's absence.

Ananda was a great scholar, a man of knowledge with retentive faculty. He had memorized almost all the noble messages of the Buddha. In the First Mahasangeeti Ananda had chanted the whole Sutta and Abhidhamma. At his earnest request, the Buddha had given Ordination to a number of women from Shakya clan including Mahaprajapati Gautami. So he is known as 'Dharmabhandarik'. Ananda lived even forty years after the Mahaparinibbana of the Buddha. He had received Mahaparinibbana at the age 120.

Anuruddha Sthavira

There is a nice story of Anuruddha Sthavira's previous life. During the time of Padumuttar Buddha he was born in an affluent family. After death, he was born in a poor family. Then he had been named Annabhar. He was then engaged in job at Sumana Shresthi's residence. One day he had offered Paccheka Buddha foods which had been prepared for the members of Shresthi's family. Paccheka Buddha blessed them. Shresthi Suman requested Annabhar to take him as a partner of blessings. Annabhar blessed him. Shresthi had been delighted and gave him a lot of money.

Once Shresthi Sumana had gone to visit the King with Annabhar. The King rewarded virtuous Annabhar one thousand taka and gave him a piece of land to build house. During cultivation of the land he got a huge money under the ground. That is why the King named him Dhanashresthi. He died in time.

After death Dhanashresthi was born into the city of Kapilavatthu during the time of Gautama Buddha. He had been named Anuruddha. His father was Amitodana Shakya. He did not like happiness in this world full of sufferings and received 'Pabbajja' from Sariputra Sthavira. Then he



Annabhar found riches during cultivation of land

started to perform meditation. Later he had been able to achieve 'Arahantship' by listening to Buddha's exposition of the doctrine.

By donating a person may be blessed. A person may get riches by the influence of blessings in this life and after-life. An immense welfare can be accomplished through right actions. Virtuous action helps us fulfill 'Parami'. The noble life of Anuruddha Sthavira is worth-following for all.

Utpalvarna

Utpalvarna was born in the city of Hangsavati during the time of Padumuttar Buddha in an aristocratic family. When she became adult, she had been very delighted by listening to Buddha's messages. Then the Buddha had given the best position as an advanced and accomplished one in meditation. Observing this, Utpalvarna had offered

donations to the Buddha and the Bhikkhusangha for seven days with a view to achieving the position of that woman. During the time of Gautama Buddha, she was born as a daughter of the Shresthi in Savatthi. Her body was as like as blue lotus. So she had been called Utpalvarna. A number of persons from India intended to marry her. But it was not possible to fulfill the desire of all. Her father asked her if she was interested to renunciate the world. She rapturously replied that she had already been ready for that. Father took his daughter to the Bhikkhunis for giving her Ordination as a Bhikkhuni. Later she achieved 'Arahantship' through meditation.

The Buddha gave her the highest position among those who were accomplished in meditation in a great Sangha conference at Jetavana. She chanted many verses after achieving perfection in meditation. Translation of the verse is given below:

Craving inflicts men or women as spike does. What is
a pleasure for you is a silly matter for me.

A person is affected if he/she is subordinate to craving. You should refrain from it. All of you should be engaged in right and good actions.

Purnika

Purnika was born in an aristocratic and rich family during the time of Vipassi Buddha. Being age-old she heard of religious advice from the Bhikkhunis and became herself a Bhikkhuni. She used to observe precepts, studied the Tipitaka and exercised Buddha's messages regularly. Then she became a teacher of religion. Later she achieved the same position to other five Buddhas. For this, she used to feel proud. On account of these consequences, she came into a maid-servant's house in Savatthi during the time of Gautama Buddha. Her father was a slave of Anathapindik Shresthi. She was known as a daughter of maid-servant. But she entered the stream-winning, 'Sotapatti' by listening to religious messages. Later she ordained a Brahmin to Buddhism by advising him. The Brahmin used to bath in the river Ganges every morning in order to be blessed. So Purnika asked the Brahmin, 'Why are taking bath in the river?'

The Brahmin replied, 'Purnika, I am doing right action in order to eliminate the consequences of sin'. Who told you that one can be free from sin by taking bath? If it were so, snakes, tortoises and crocodiles would go to heaven. One can not be blessed by taking bath. To be blessed or virtuous an individual must be involved in observing donations, precepts and meditation.

Hearing this the Brahmin said, 'Purnika, I entered into evil path. You have shown me the right path. I was a titular Brahmin. Now I have become a real Brahmin'.

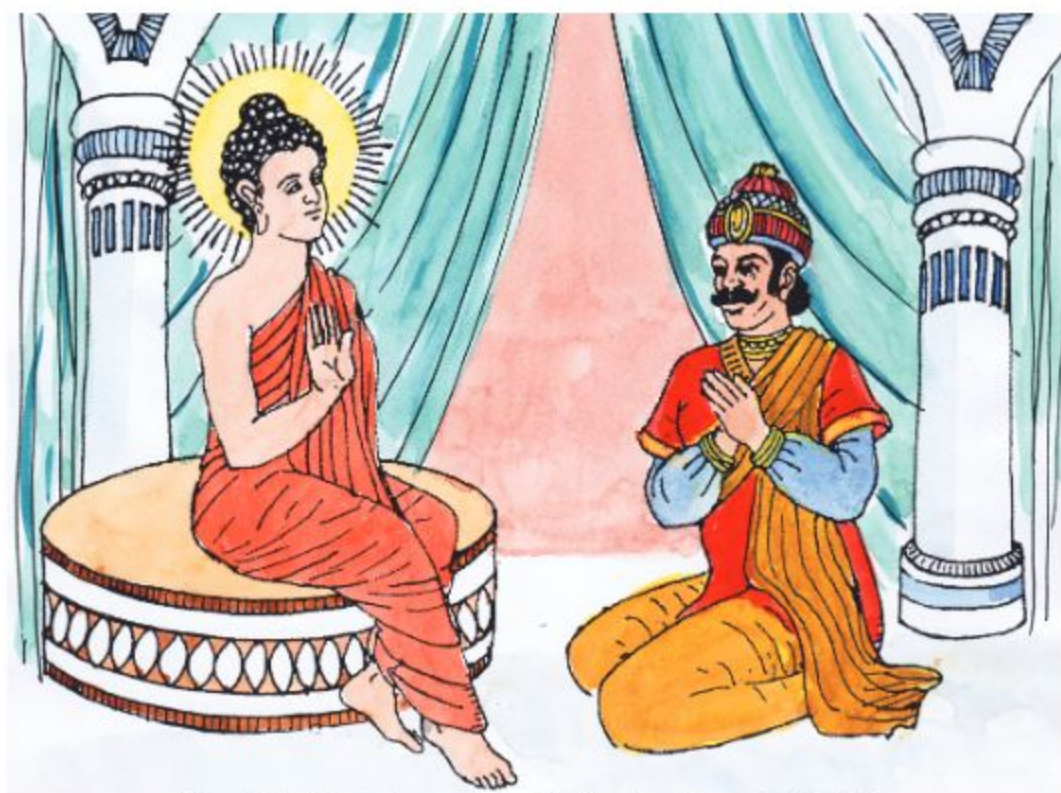


The Brahmin is taking bath in the river. Purnika is on the bank of the river

Saying this the Brahmin took the shelter of the Buddha, the Dharma and the Sangha. He dedicated himself to observe precepts regularly. The fame of Udayakshuddhik Brahmin spread through everywhere. Hearing it, Shresthi Anathapindik freed Purnika's father from slavery. Within a short time, Purnika achieved 'Arahant'hood' entering into the Sangha. You also should exercise the Noble Eightfold Path and build up your life by doing right and good works. Then you will be happy.

King Bimbisara

During the time of the Buddha, there were two strong kingdoms—Magadha and Kosala. Bimbisara was the king of Magadha and Mahakosala of Kosala. King Bimbisara got married to the daughter of Mahakosal. On the occasion of marriage of his daughter, Mahakosal presented Bimbisara Kashigram. Ajatsatru was the son of Bimbisara. After renunciation, Siddhartha Gautama had gone to Magadha at first. Then King Bimbisara met the Buddha. Siddhartha promised the King to come there after achieving the Supreme Enlightenment. Therefore, the Buddha gave Bimbisara the Ordination going to Rajageha from Saranath.



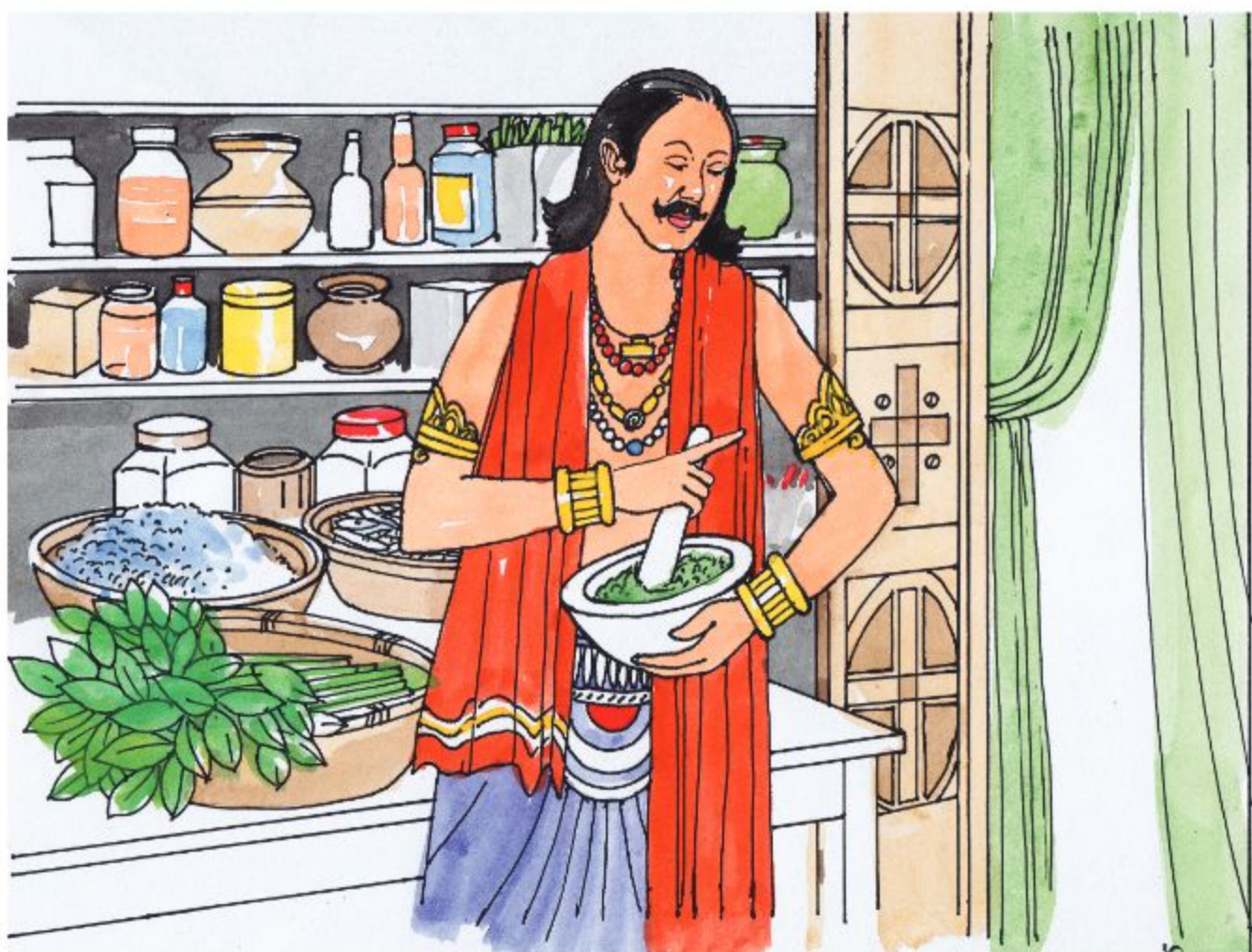
King Bimbisara is receiving Ordination from the Buddha

The wife of King Bimbisara became pregnant. The Queen gave birth to a male child in time. The child had been named Ajatsatru. He had formally been installed at the age of sixteen at a royal atmosphere. His father Bimbisara crowned Ajatsatru. But Ajatsatru captivated his father and put him to the irons. King Bimbisara had died at prison.

King Bimbisara had a deep respect for the Buddha. Being ordained to Buddhism, he dedicated himself to the welfare of religion. He was a true adherent to Saddhamma. Following him, many people had been attracted with the Buddha. The Buddha spent nineteen 'Barshavasa' at Benuvana in Rajageha. King Bimbisara's contribution to Buddha's first preaching of his doctrine is outstanding and remarkable.

Royal Physician Jivaka

Jivaka was Buddha's physician. Prince Abhoya was his father. His mother was Shalvati. It is said that Shalvati had thrown Jivaka into a forest after his birth. Taking to his residence, Prince Abhoya brought him up. One day



Buddha's Physician Jivaka

Jivaka asked Abhoya 'Father, who is my mother ?' Abhoya said, 'My dear, who your mother is I don't know. I had found you in a forest. I merely brought you up.' Jivaka realized that he was not the son of Abhoya.

So he went to Taxila with a view to learning Ayurveda for his livelihood. There he said to an Acharya, the Preceptor, 'Oh Lord, please teach me Ayurveda Medicine'. The Acharya being very pleased with Jivaka's behaviour started to teach him Ayurveda Medicine. Within a short time, Jivaka completed his learning.

Once the Preceptor said to Jivaka, 'I give you four days. Round about four directions of this city. Bring such a plant which is not used for medicine and show it to me.' According to the order of the Preceptor, Jivaka wandered every direction of the city. But he did not find any plant which is not used as medicine. He informed the Acharya of this. The Acharya said, 'Your learning is completed. There is nothing to do. Now you may return to your country to perform your duty.' On returning home, Jivaka reached the city, Saket. He got a huge Sum of money by curing headache of a rich woman in the city. Returning to Rajageha he began to live as the son of Prince Abhoya. Jivaka was the permanent physician of the Buddha and became famous as the royal physician.

Exercise

A. Put tick (✓) to the right answer :

1. Who was the chief attendant of the Buddha ?

- | | |
|-----------------|------------|
| (a) Mahakashyap | (b) Ananda |
| (c) Upali | (d) Yasha |

2. With how many conditions was Ananda appointed as Buddha's attendant ?

- | | |
|--------|--------|
| (a) 10 | (b) 15 |
| (c) 8 | (d) 25 |

3. What is the name of Anuruddha Sthavir's father ?

- (a) Shuddhodana (b) Dhautadana
(c) Amitodana (d) Sukladana

4. In which city was Utpalvarna born during Padumuttar Buddha ?

- (a) Kapilavatthu (b) Savatthi
(c) Kangsavati (d) Hangsavati

5. Of which kingdom was the king Bimbisara?

- (a) Kosala (b) Magadha
(c) Pataliputra (d) Ujjaini

6. What was the name of royal physician Jivaka's mother ?

- (a) Shalvati (b) Leelavati
(c) Lajjavati (d) Amaravati

7. How many days did the Acharya give Jivaka to bring such a plant which is not used for medicine?

- (a) One day (b) Two days
(c) Three days (d) Four days

B. Fill in the blanks with appropriate word :

1. At that time the great Five Disciples had received _____.
2. The Bhikkhunis or nuns had been called _____.
3. Ananda had been alive for _____ years even after Buddha's Mahaparinibbana.
4. Her body was as blue as _____.
5. Siddhartha Gautama had gone to Magadha after _____.
6. Round about four _____ of this city.

C. Match the phrases from left column with the phrases from right column and make complete sentences :

Left	Right
1. At that time, the great Five Disciples	1. went to visit the King.
2. So he gave Upali	2. blessed them .
3. Paccheka Buddha	3. had named him Dhanashresti.
4. One day Shresthi Sumana	4. to the daughter of Mahakosala .
5. For this reason the King	5. ordained them to Bhikkhuhood.
6. King Bimbisara got married	6. Pabbajja at first.
	7. renunciated.

D. Answer the following short questions :

1. Write the name of two Theras and Theris.
2. Who are Savaka Disciples ?
3. Who was Buddha's chief attendant ?
4. During which Buddha was Purnika born in an aristocratic family ?
5. Whose daughter did king Bimbisara marry ?
6. Where did Jivaka go for learning Ayurveda ?

E. Answer the following questions :

1. Discuss the noble life of Ananda Sthavira.
2. Describe the story of Anuruddha Sthavira's previous life .
3. Write the cause of Utpalvarna's renunciation. How did she achieve perfection in Meditation ?
4. Who was Purnika ? Analyse the significance of the dialogue between Purnika and Brahmin Udaksuddhik.
5. Discuss in brief the life of King Bimbisara.
6. Evaluate the role of Jivaka in Medicine.



Chapter Eight



Teaching of Jataka

Jataka

Generally Jataka means the person who has born. But the word Jataka is used with especial meaning in Buddhist literature. The previous birth-story of Gautama Buddha is called Jataka. In a word, Jataka is the past multifarious life-story of Buddha.

Buddha would tell the Jataka-stories as examples in the time of preaching his doctrine. He did many good works as a Bodhisattva or Buddhakuru. He attained full-wisdom or Buddhahood at the last birth after he had done many good deeds and became the Buddha.

There are 550 Jatakas in Pali literature. The Jatakas are written in Pali language. Jataka is the eleventh text of Khuddaka Nikaya of the Tipitak^a.

The Precept and Teaching of Jataka

The precept and teaching of Jatakas are universal. The Jataka-stories are very fine. The precepts of Jataka literature are virtuous practice, i.e. kindness, friendship, compassion, high-mindedness, piety, morality, nursing, politeness, self-restraint, humanity etc. The principal teaching of Jatakas is to build up a noble and ideal life by following good deeds.

Buddha described various stories of Jataka at the time of preaching his Dhamma. The teachings of Jataka are various births of Bodhisattva and firm efforts to fulfill Parami or perfection.

The precepts of Jataka build up binding of brotherhood, friendship, compassion and amity among the men. These bear benefit for man. The custom of life, profession, irrelevance of society is found out in the instructions of Jataka. The teachings of Jatakas are to awake the feeling of right and wrong and to give up the superstition.

The Purpose of Jataka-study

Many objects are known by the study of Jatakas. Generally, the purpose of the description of Jatakas is to narrate the good effect by the good deeds and bad effect by the ill-deeds. According to Buddhism, no one can attain Buddhahood by dint of consequences of one's action only by one birth. Gautama Buddha was born in various families in countless kappa as Bodhisattva or Buddhankur. In these births, by the good deeds of offerings, conducts (Sila), friendship, nursing etc. he fulfilled perfection and became Buddha. Buddha said Jatakas to his disciples to know the good deeds and to know right and wrong. The aim and ideal of Bodhisattva's life is to perform friendship and well-deed. We receive instruction by reading the Jatakas to go in the right way, to do good deed, to prosper in social, family and personal life and to do good to others and to be honest etc. especially to get education for attaining Nibbana by developing character of them.

The Influence and Historical value of Jataka

The influence and historical value of Jatakas are immeasurable. It has gained importance to all to study the Jataka. The influence of Jatakas is present in various languages and ancient literatures in the world. The influence of Jatakas is seen in the stories of Aesop and Decameron in ancient time. There are influences over the Arabian Night-Stories also. There are excess influences on Indian literatures, as for examples-Brihatkatha, Panchatantra, Hitopadesh, Kathasaritsagar etc. Even, there are influences on literature Jews and the Bible too.

The influence and historical value of Jatakas are inevitable. There are numerous materials to write the political, social, religious and geographical history of ancient India. The ancient education-system, rules of administration of a kingdom, social customs etc. were narrated in Jatakas two thousand and five hundred years ago. Various kingdoms, towns, ports, kings, classes, merchants, temples (Vihara), rivers etc. in Jataka literature, like Kosala, Vesali, Magadha, Rajageha, Savatthi, Varanasi etc. Among the kings Prasenjit, Bimbisara, Udayan, Ajatasattu etc. are cited. Dhananjay and Anathapindika were the merchants. Considering the different aspects of the Jatakas, the historians and archaeologists

like Vincent Smith, Rhys David's, Fausball have mentioned that the Jatakas are one of the store-house of gems in the history of ancient India. So, we can say that the influence and historical value of the Jatakas are immeasurable.

Now, you will know some Jataka-stories and advices according to Jataka literature.

Mahadharmapala Jataka

In ancient time there was a king in Varanasi named Brahmadata. At that time there was a village in Kasi Kingdom named Dharmapala. A learned Brahmin lived in this village. He practised ten good creeds (Dasa Kusala Dhamma). He was called Dharmapala by the people. His family-members and the servants were charitable. They observed precepts (Sila) and fasting vow.

Bodhisattva was born in this race as a son of the learned Brahmin. He was assumed Dharmapal Kumar. When he came to age, his father sent him to a teacher in Taxila for education. The teacher had five hundred pupils. Gradually Bodhisattva became the best of all among the pupils.

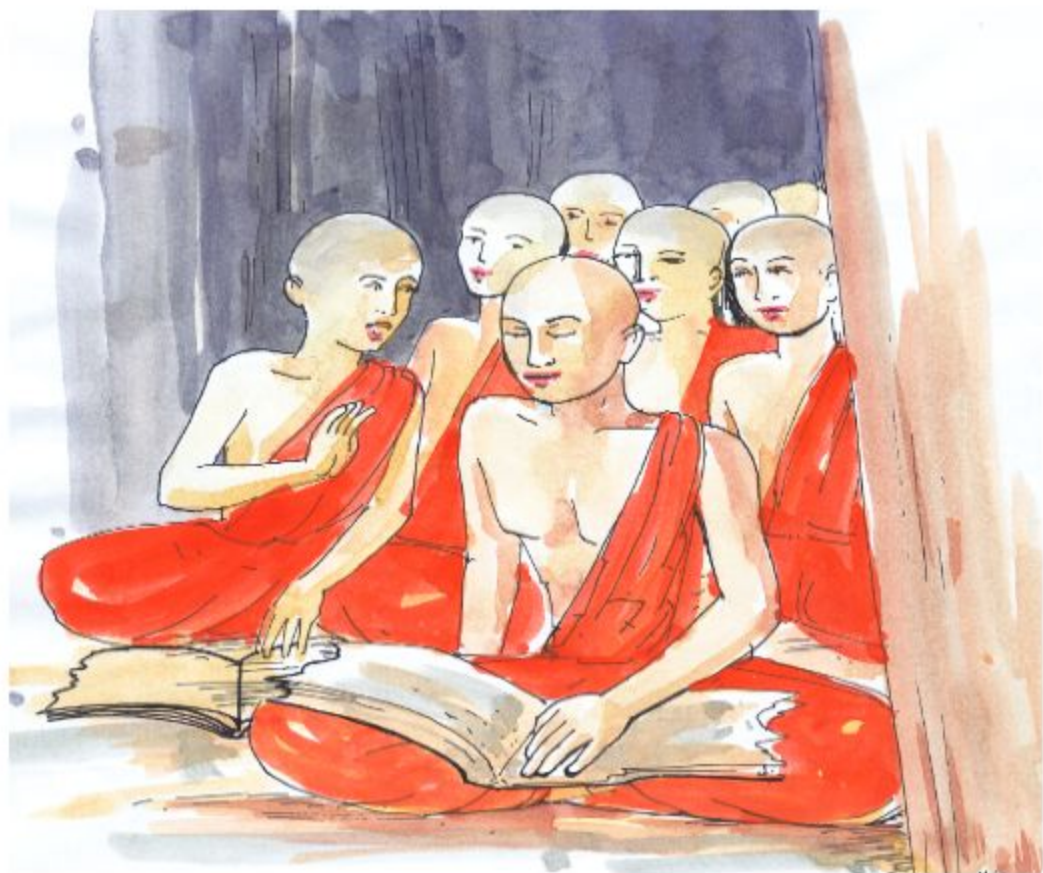
One day the elder son of the teacher died. The teacher, kinsmen, friends and the pupils were crying. Only Dharmapala Kumar, the Bodhisattva did not cry. He laughed.

The teacher wanted to know the reason of his laughing. Then Dharmapala said, nobody died in tender age in his race. To know the genuineness of his words, one day the teacher went to Dharmapala's house with a bone of dead-goat. The teacher said to his father that Dharmapala died. But Dharmapala's father did not trust. The teacher showed the bone of goat and said, this is the bone of Dharmapala. By no means, the father of Dharmapala trusted it. The teacher acknowledged the truth.

Now the teacher said with joy, 'Oh Brahmin! Your son is alive. He is my chief disciple. I have come here to give him charge to teach the other pupils. Your son told me that-nobody dies in your race in the young-age. I want to know from you the causes of this. Then the Brahmin hearing his words described the causes by which virtues no body in his race does not die untimely. He said that they were never addicted to bad deeds. We

give up the bad and always worship the good. So, in our race, nobody dies in young age.

Our mind is pleased before offering. We give with pleasure and respect. We should not repent after giving. So no young man dies. Sramana, Brahmin, wayfarer, mendicant, poor, beggar, whoever comes to our house we satisfy them with food and drink. We give them according to our capacity.



Dharmapala and his class mates in the teacher's school.

'The husbands are honest and the wives are devoted to their husbands in our race. We follow Brahmacharya in equal virtues. In this race, who is born in the womb of an honest wife, is to be meritorious, pious, wise, well versed in all scriptures and devotions. All members follow the path of virtue hoping to attain heaven after death. The servants also follow the path of virtue.'

Then the Brahmin told, 'He who follows the path of virtue, the virtue (Dharma) protects him. As an umbrella protects man from rain and sun, the Dharma protects also the pious. Never any harm is done to pious. So I say, which bone you have brought belonged to other. It is impossible that my son will die in young-age. Hearing this words, the teacher prayed with joy forgiveness of the Brahmin. He said to the Brahmin, 'I brought a goat-bone to you to examine. Your son is well. Now, kindly say to me which Dharma (virtue) you have observed.'

We observe Ariyadharma, Four Noble Truths; Eightfold Paths, Brahmavihara, fasting and Five precepts. The teacher returned Taxila after some days. Then he taught Dharmapala Kumar all kinds of education and then sent him to his house with many attendants.

Moral : Dhamma protects him who is pious.

Nakkhatta Jataka

In ancient time there was a king Brahmadata by name in Varanasi. The event of this jataka happened during his reign. The people of Varanasi town fixed the date of marriage of a bridegroom with a certain daughter



Argument between the bridegroom's party and bride's party about good and bad planet

of a village. The inhabitants of the town had a family preceptor Ajivaka by name. The inhabitants of the town went to him and asked, 'Oh lord! We have an auspicious work today.'

'A girl's marriage has been fixed with a son of an aristocratic family of this place. Would the planets and stars be favourable?' Ajibaka was displeased to know it. He thought that they have come to know the auspicious time after deciding the date. They did not feel the necessity to know it before. So, to spoil the marriage-ceremony he said, 'Today, the favourable-planet is not good. If the marriage happens, there will be harm.' The town's people trusted his words and did not go to bring the bride that day.



Bodhisattva solving the quarrel between Bridegroom's Party and bride's Party

In the meantime the villagers waited for whole day. It was night. But the bridegroom's party was not seen. Having no way, found out they gave her in marriage with another bridegroom at the night.

The next day when the bridegroom's party went to bring the bride, the villagers being distracted said, 'You the townsmen are very shameless. You did not come to take the bride yesterday after fixing the date. So, we gave the girl to another bridegroom. Now it is impossible to give you the married girl. You go back.'

The bridegroom's party said, 'we knew from our family-preceptor Ajivaka that the previous day was not good. If the marriage were held, it would be harmful. So, we have not come. Now, why shall we return without bride?'

Both parties quarreled. Bodhisattva was standing near them and heard their quarrel. He said, 'What happens by the good or bad planet? The ignorant wait for good or bad Zodiac sign. It is good sign to acquire good results by performing in just time. There is no relation of planet with good deed. If men want to abide by the planet, they themselves are harmed. As for example the bridegroom's party sustained loss.'

Both parties became calm hearing the advice of Bodhisattva. The bridegroom's party returned to the town with sorrowful mind.

Moral : There is no proper and improper time for good works.

Kutavanija Jataka

In ancient time during the reign of king Brahmadatta in Varanasi, Bodhisattva was born into a merchant's family. He was named 'Pandit'. When he was grown up he began business with a merchant 'Atipandit' by name. The two merchants went to frontier village with merchandise loaded with five hundred carts. They were gainer by the trade. After some days they returned to Varanasi town.

The two merchants began to quarrel about profit in the business. Atipandit said, 'I take two portions and you will get one portion, Pandit astonished and asked, 'why? We have given equal value of goods, carts, bulls etc.' Atipandit answered, 'You are only Pandit, so you will get one portion and I am Atipandit, so I shall take two portions'. Among the two persons there was quarrel. At last Atipandit brought out a way for solution. But it was his evil-mindedness. He put his father in the hollow of a tree. He told, 'We, the two persons shall come here and ask how much portion we have got individually'.

One day he came to Bodhisattva and praising the god of tree said, 'That god of the tree can say the future.

What you pray to him, you will get. He can solve any dispute. The god of the tree knows everything. Let us go to him and solve the dispute. Let us estimate who much and how portion we have got.



Father of sly merchant in the hollow of the tree and blazing of fire

The two persons assembled under the tree. Atipandit prayed, 'Oh, god of the tree, please solve our quarrel. We are in problem. We have no way without you. Fullfil our prayer.' Then the father of Atipandit said, 'say, on

what subject you have got your dispute. Fill up your desires'. Atipandit said with humble submission, 'Lord! we, the persons traded jointly. We did hard work to go far distance. I don't want to separate our friendship. Please now mediate it. Who will get how much portion of profit among us?' Answer came from the hollow of the tree 'Pandit will get one portion and Atipandit will get two portions. You go back home. You will take portion according to my words.'

Bodhisattva hearing the judgment looked at the tree and thought, 'I shall have to know, actually there is any god or not.' He collected dry straw. Fill up the hollow of the tree and kindled fire. Fire burned furiously. The father of cunning merchant came out from the hollow of the tree. His whole body dazed. He got down by catching branch. At that time the father of the cunning merchant praised Bodhisattva and said,

'The name Pandit is Significant, you are honest,

There is no doubt,

Alass! Atipandit is fruitless,

To see him I feel pain.'

The father of Atipandit reviled his son in unbearable grief and mental agony. He went home after praising of Bodhisattva. Atipandit had been caught in his own trap. He agreed subjugation to give his father dishonour and trouble. At last both of them received equal interest.

Moral : Nobody should deprive from his proper right.

Kurangamriga Jataka

In ancient time Bodhisattva was born as a Kurangamriga, when Brahmadata was reigning Varanasi. He lived on fruits in the forest. There was a seven-leaf tree in that forest. Bodhisattva ate fruits of that seven-leaf tree. At that time there was living a hunter near the forest. He followed the foot-print of deers and built a stage on the seven-leaf tree and waited for prey. The deer did not understand it and lost their life by the hunter's arrow. The hunter lived on by selling the deer's meat.



The hunter sitting on the tree, the deer-Bodhisattva is under the seven-leaf tree

One day the hunter was waiting for Bodhisattva sitting on the stage of the seven-leaf tree. That day Bodhisattva thought when he was going to the seven-leaf tree, 'Sometimes the hunters build stage on the tree and lay in ambush. Therefore I should examine if there is any hunter on the seven-leaf tree'. So Bodhisattva was watching from a distance carefully.

The hunter saw that Bodhisattva did not come under the tree. So the hunter picked up the beans from the seven-leaf tree and threw to Bodhisattva. Then Bodhisattva understood that there was a hunter on the tree 'If not, who will throw the beans?'

So Bodhisattva was looking minutely again and again at the tree. At last he saw the hunter through the gap of leaves. Bodhisattva saw the hunter but made up not seen by him and said, 'Oh tree! You have dropped beans of the seven-leaf tree directly from up to down for a long days. But, why do you throw to-day? Why do you not behave with me as my known tree? You do not do as your nature, that's why I shall go under in another tree. After going there I collect my food'.

Bodhisattva saying this attempted to go, at that time the hunter threw an arrow. The arrow did not hit Bodhisattva's body. Then the hunter said, 'Go away, today you have been rescued from my hand.'

Bodhisattva said, "Yes, I have been rescued from your hand, but you will not be rescued from the great hell. You have to suffer from jealousy, greed, hatred, delusion etc. five kinds of torture." Saying this Bodhisattva went away from that place. The hunter also got down from the tree and went to another place.

Moral : There is no harm of intelligence and carefulness.

Kalakarni Jataka

Once upon a time Brahmadatta was the King of Varanasi. Then the Bodhisattva was a famous merchant. The merchant has a friend Kalakarni by name. Kalakarni was his play-mate in his childhood. Once he fell into great distress. Then he wanted help from the Bodhisattva.

Bodhisattva engaged him to look after all his property. From that time Kalakarni had been working as his employee.

After Kalakarni had come to the rich man's house, it was a common thing to hear in the house, 'Stand up Kalakarni, sit down Kalakarni, go Kalakarni.' Then the merchant's friends were displeased and called on him and said, 'Lord merchant it is heard from your house to address Kalakarni, 'Stand up, sit down, eat, etc. This is not good to hear. Please give up his company.' Bodhisattva replied, 'A name only serves to denote a man, and the wise do not measure a man by his name. No body should suspect misfortune after hearing any name. I will never throw over, for his mere name's sake, the friend with whom I had early friendship.'



Robbers at the merchant's house at night

The merchant Bodhisattva had a village which the king gave him to collect tax and have it. One day he went to that village leaving the charge of the house to Kalakarni. Then the thieves thought, 'Now the merchant is not at home. We shall steal everything from his house in this convenient time'.

Thinking it, they surrounded the merchant's house with weapons at that night. But Kalakarni doubted before, 'Tonight the thieves may come.' So he was sitting awaking for them. When he knew that the robbers were assembled around the house, then he scouted out to inform the neighbours, 'Ring the conch, beat the drum.' He ran around the whole house making noise.

The robbers thought to see this, it is not true that the merchant is not at home. There are many awakened people at the home. Perhaps the merchant has returned. So it is impossible to plunder the house.

Then they flinging away the stones, sticks, and other weapons, left the house. Next morning the neighbours understood to see all the discarded weapons lying round the house, the thieves came at the previous night.

They were afraid. Then they discussed, if there had not been an intelligent friend like Kalakarni then the robbers would steal away the wealth of the merchant. The merchant was so lucky to have a faithful man like him.

At that moment the merchant came back from his village and heard the story in details. He said his friends, 'If I would expell such a faithful friend, following your advice then the thieves would steal away all that I had'.

Then he preached a verse to them. He said, 'He is friend, with whom one goes seven steps ahead, he is called a comrade, with whom one lives twelve days, he is like a kinsman, with whom one lives a fortnight or a month, is a real friend with whom relation is best and one lives together. Can I forsake my childhood friend for the sake of mere happiness?'

Bodhisattva advised all saying this.

Moral : A friend in need is a friend indeed.

Exercise

A. Put tick (✓) to the right answer :

1. What is the main teaching of Jataka?
 - a) To build a Vinaya life.
 - b) To build perfect life.
 - c) To build economic life.
 - d) To build noble and ideal life.
2. What influences the Indian Literature most?

a) Sutta Pitaka	b) Jataka
c) Tipitaka	d) Dhammapada
3. Where did Dharmapala Kumar go for education?

a) Taxila	b) Bikramshila
c) Nalanda	d) Mainamati
4. Which step did Atipandit take for solving quarrel?

a) Over-understanding	b) Good understanding
c) Bad-understanding	d) Presence of mind
5. What did Ajivaka do in mind?

a) Pleased	b) Displeased
c) Quiet	d) Angry
6. Why did the hunter wait for hunting on the branches of tree?

a) To hunt deer	b) To hunt tiger
c) To hunt goat	d) To hunt bird

B. Fill in the blanks with appropriate word :

1. The previous _____ of Gautama Buddha is called Jataka.
2. The precept and teaching of the Jatakas are _____.
3. The name Pandit is significant, you are _____.

4. There is no _____ time for good works.
5. The merchant Bodhisattva had a _____ village.
6. A friend in need is a _____ indeed.

C. Match sentences with left and right portion of the following :

Left	Right
1. The precept and teaching of Jataka	1. good and bad planet.
2. Nobody by the consequences of one birth	2. Dharma saves him.
3. You are only Pandit, so you will get one portion,	3. of the seven-leaf tree.
4. The ignorant wait for	4. is universal.
5. He, who practises Dharma	5. I am Atipandit, so I will get two portions.
6. The Bodhisattva ate the fruits	6. can become Buddha.
	7. Falls the influence of Jataka.

D. Answer the following short questions :

1. What is called Jataka?
2. What is the purpose of Jataka study?
3. Whose bone did Dharmapala's teacher bring with?
4. How was identified the hypocrisy of Atipandit?
5. What is the advice of the Nakkhatta Jataka?
6. What advice did Merchant Bodhisattva give to his friends?

E. Answer the following questions :

1. Evaluate the influence and historical value of Jataka.
2. Write the qualities not to die in young age according to Mahadharmapala Jataka.
3. Write the subject-matter of Nakkhatta Jataka.
4. 'None should deceive from getting his due'-explain this statement.
5. How did Kalakarni protect the wealth of the Merchant Bodhisattva? Discuss.
6. Write the Kurangamriga Jataka with moral.



Chapter Nine

Historical Places and Heritage Sites

Gautama Buddha is the founder of Buddhism. Places of pilgrimage, historical places and symbols associated with the Buddha are very sacred and important.

Earlier you have known about places of pilgrimage and great pilgrimage. In this chapter you will know about historical places and symbols.

Historical Buddhist Places and Symbols

Buddhism is a very ancient religion. This religion has been enriched with history, tradition and culture of its own. Specially various places associated with the Buddha, Buddha's disciples, kings and princes and merchants are called historical Buddhist places. Again in all these places the archeological remains which have been found are called symbols. Buddhist tradition and symbols are very glorious.

Heritage and culture are the main roots of a nation. History and heritage bear identity of a nation. Chinese travellers like Fa-hien, Hiuen T-sang and so on have written down about Buddhist tradition, culture and historical account. For that reason Buddhist monasteries were the life-centre for the practice of religion, scripture and culture.

Buddhist Historical Places

Historical places are great wealth of history. Buddhist historical places associated with memory and events of sacred places are glorious. These glories have been left by the Buddha, Buddha's disciples, ancient kings or men. In course of time these glories have been destroyed and some of them have gone underground for different reasons. Later on archeologists and historians have identified these places.

By digging archeologists have discovered these places. As a result of digging many symbols of Buddhist glory have been found. All these

bear the acquaintance of the history, heritage and culture of Buddhism. Buddhist historical places are Savatthi, Vesali, Rajageha, Nalanda, Taxila, Ajanta, Kapilavatthu, Kushinagara, Bodhgaya etc.

Such kinds of historical Buddhist places are there in Bangladesh. For example – Mahastangarh at Bogra, Paharpur at Naogaon, Mainamati at Comilla. Besides, Pandit Vihara at Chattagram, Chakrasala, Mahamuni, Ramkot, Thegarpuni etc. are remarkable. As for Buddhist examples there are Sompur Mahavihara, Salaban Mahavihara, Jagaddal Mahavihara, Halud Vihara, Sitakot Vihara etc. in Bangladesh. Historical places bear testimony of our past glory.

Importance of Historical Places

There is much importance to pay a visit to historical places. If anybody pays a visit to all these places, he comes in contact with the Buddhist signs. He can see the places associated with the memories of the Buddha with his own eyes. Moreover, he is acquainted with geographical knowledge of historical places. As a result he can acquire knowledge regarding Buddhism and Buddhist culture. Besides, mentality of man is expanded and his inquisitiveness towards religion and tradition is developed. Practical knowledge can be achieved by paying a visit to all these places. By this one can gain practical knowledge which he learnt by going through books.

According to Buddhism going on a pilgrimage or paying a visit to historical places is a meritorious deed. By this one can alleviate sorrow, can accumulate merit and can gain happiness in this life and heaven hereafter. For this reason according to his capacity if he gets time and opportunity, he should pay a visit to the places of pilgrimage. Especially, it is very much important for students to pay a visit to the places of historical significance.

In a word anybody can be acquainted with courage, energy and social culture of men in historical places. That is why considering the importance of heritage and culture of the country and to protect that everybody should be up and doing.

Now we shall know about the a few historical places.

Savatthi

Savatthi is situated on the Achiravati river under the district of Gonda in Uttar Pradesh, India. Many people call this city as 'Savastha' or 'Savasta'. Again some think that the name of this place of Savatthi has been named so according to the name of sage 'Savastha'.



Ruins of the city of Savatthi

The present name of Savatthi is Sahet-Mahet. During the time of the Buddha, Savatthi was the most important township of Uttar Pradesh. This was the capital of king Prasenjit of Kosala and excellent centre of trade. A great deal of memories of the life of the Buddha is associated with Savatthi. For this reason this is one of the most important places of pilgrimage of the Buddhists.

2025 In former days there were three famous viharas in Savatthi named Jetavana, Purbarama and Rajakarama. Of them Jetavana Vihara was the

most beautiful. Sudatta was a wealthy merchant of Savatthi. He bought the Jetavana Grove from Prince Jeta at the cost of much gold coins. There he built the Jetavana Vihara and donated it to the Buddha and his disciples. In the history of Buddhism Shresthi Sudatta was known as Anathapindika. He was very favourite household disciple to the Buddha. He chose the Jetavana Garden as a suitable place to build a Vihara for the dwelling of the Buddha and his disciples. This was the garden for amusement of Prince Jeta. When Shresthi Sudatta wanted to buy this, the Prince said that he would sell it if he (Sudatta) could cover the piece of land with gold coins. Accordingly Shresthi Sudatta brought gold coins and covered the land. In this way he bought the piece of land. Afterwards he built there the great Vihara Jetavana.

According to history there were 60 halls and 60 big and small rooms. The gate of the Vihara was built by Prince Jeta. Inside this Vihara there were a few chambers. Buddha spent 19 years at Jetavana. Here was placed the relics of Sariputra and Moudgalyan. Later on Emperor Asoka restored them somewhere.

Maha Upasika Visakha built a Vihara named Purbarama and donated it to the Buddha. Visakha was the beautiful daughter of a wealthy merchant of Sahet. Afterwards Shresthi Migara of the city of Savatthi brought Visakha to his house as daughter-in-law. Visakha was devoted to the Buddha. She was called as Migara-Mata. That is why the Purbarama Vihara was known as Migaramata Vihara. The Vihara was two storied building. The Buddha spent 6 years in Purbarama Vihara. It is known that Visakha built this Purbarama by selling very valuable necklace of gold.

Rajakaram Vihara is the third Vihara of Jetavana. King Prasenjit of Kosala built this Vihara. At the request of Queen Mallika king Prasenjit built here a guest house. Its name was Mallikarama. Here the Buddha delivered his discourses and discussion of the doctrine was carried on.

The Anjana Forest was very near to Savatthi. Buddha's disciple Gabampati dwelt there. Hearing the discourses of the Buddha Theri Sujata attained 'Arhantahood'. Buddha's Aggasavika Utpalvarna also dwelt in Savatthi. Now ruins of ancient Savatthi are found at the places named Sahet and Mahet. Of them ruins of Maheta of Jetavana Vihara spread over the area of almost four hundred acres of land of original Savatthi.

Vesali (Baishali)

Vesali is situated at the Mojaffarpur District of India. Now Vesali is known as Vesara. One can go there from Rajageha and Bodhgaya along the road. During the time of the Buddha Vesali was a developed city. It was a very ancient democratic kingdom. This was the capital of the democratic people of Licchavi. This democratic kingdom was the combination of power of eight nations.



The Chaitya stupa of the city of Vesali

Of the combined power the Licchavis were great in number. For this reason it was called democratic Kingdom of the Licchavis. There were many buildings, Kutagarasalas, gardens for amusements and tanks. Many times the Buddha came to Vesali. Here he spent Barshavasa The Buddha and his disciples accepted the invitation of dancer Ambapali here. Later she took the refuge of the Buddha, Dhamma and Sangha. After listening to the doctrine of the Buddha Ambapali attained Arahantaship. During his stay at Chapala Chatya the Buddha announced the date of Parinibbana. After the Parinibbana of the Buddha the Licchavis brought the share of his sacred relics and built stupas there.

According to the archaeologists the place named 'Rajavisalakagara' is the ruins of the ancient city of Vesali. As a result of digging of it many ancient remains have been found here. Fa-hien and Hieuen-Tsang visited Vesali. Here they could find models of many architecture and ancient arts. There is a pillar along with lion image to the north of Rajavisalakagara not far from the place named Kolau. There is found an Asoka Inscription here. Hieuen-Tsang visited this.

Vesali is the great place of pilgrimage of the Jains. Mahavira, the founder of the Jaina Religion was born here.

Taxila

Taxila is one of the ancient and eminent educational institutions of India. This university existed during the time of the rise of Gautama Buddha. The large Taxila University existed even before the advent of the Buddha period. Taxila is situated adjacent to the railway junction named Saraikala twenty four kilometer away from the city Rawalpindi in Pakistan. This was the capital of the Kingdom of Gandhara. Even now ruins of Taxila is visible lying throughout a vast area. Greek scholars in their books praised a lot of Taxila for its development and glory. Indian Aryans from the very ancient period established here colonies.



Ruins of stupas of Taxila University

Chanakya, diplomat and minister of Mauriyan Emperor Chandragupta was an eminent scholar of this university. Panini, composer of Astadhyai Grammar Rule was one of the famous students of this university. Buddhist monk Dharmarakkha and Matanga were eminent students of Taxila. They went to China in order to preach Buddhism. During the rule of Gupta kings groups of students from China came to this university

Here different fine arts, religion and philosophy, science of medicine, astrology and science were taught to students. Its great eminence has been described in the Mahavagga Text too.

Taxila has been called by the Buddhists as 'Takkasira' or 'Taksila'. From the reading of jataka it is known that in a certain birth the Buddha dedicated his head in this place. It is referred in the Kumbhakara Jataka that Taxila was also the capital of a king named 'Naggaji'.

Emperor Bindusar sent youth Asoka to Taxila in order to put down a revolt. From the book 'Dipavamsa', it is known that a certain Buddhist king Dipankara by name and his 12 successors ruled over Taxila. When the capital was transferred to Purushpur during Kusan King Kaniska, dignity of Taxila gradually declined. At that time princes, rich and aristocrats gave preference to Taxila for learning and education. Jivaka, the doctor of kings learnt Aryurveda for seven years in Taxila University.

It is said that within seven years he finished the subjects of fourteen years. For this reason the University authority gave him highest degree in Ayurveda Shastra. The Hunas in 450 A.D. attacked this city and destroyed it.

Mahasthangarh

Mahasthangarh is situated on the river Karatoa which is lying to the north from the town of Bogura in Bangladesh. Its ancient name is Pundrabardhan. The place is very charming and is full of natural beauties. Once Pundravardhan was the centre for administration of North Bengal. History of Mahasthangarh is very ancient. It was the life centre for the practice of Buddhism and culture during Mauriya, Gupta and Pala period.

Here were established many Buddhist Viharas, Chaityas and Buddhist religious educational institutions. Many instances of the Buddhist period exist in this place.



Mahasthangarh at Bogura

According to the historians and archaeologists ancient Pundravardhan was the Mahasthangarh. This was the largest city of ancient Bengal.

Eminent Chinese traveller Hiuen-Tsang came here. He saw here many Buddhist Viharas and Chaityas. At the end of the city he saw a stupa in which the remains of the body of the Buddha were preserved. Emperor Asoka built stupas here.

In 1808 archaeologist Buchanan Hamilton first gave a description of this place. Sir Cunningham paid a visit to this place in 1879. In 1973-74 the Archeological Department at the time of digging a jungle named Narapatir Dhap discovered Bhasu Vihara. This is a very big Vihara.

From the ruins of Bhasu Vihara ancient coins, different goods, meditative Buddhas, Bodhisattva Avalokiteswaras, Tara, Manjusree, Dharmachakra and images of Buddha's female worshippers have been discovered.

Besides in the outer-part there are symbols like Gobinda Bhita, Monkanir Kunda, Bairagir Bhita etc. The work of the digging of Mahasthan started many years ago. It has not yet been finished. It has been left half done. Mahasthangarh enriched in ancient symbols is on the way to be wasted on account of negligence. Many Buddhist symbols are lying under the ground of this region. If proper archeological investigation is carried on much information regarding the ancient history of this country will be discovered.

Paharpur

It is situated at almost four kilometer away from the Jamalgonj Railway Station under Jaipurhat. It is an eminent historical Buddhist place under Naogaon District. From 8th century A.D. to 12th Century A.D. Kings of Pala dynasty ruled Bangladesh. Pala kings were Buddhists. King Dharmapala at the first period of his reign established here a Buddhist monastery. Its name was Sompur Mahavihara. Ruins of this Buddhist Vihara has been discovered. Sompur (or Ompur) village still bears that ancient name.

There was so such a big Vihara in the southern region of the Himalaya. King Dharmapala's empire was extended to the north of India from Narmada to Ujjyani. Inside his kingdom also this was most excellent monastery. His wife Rannadevi has been described as 'Murtimati Kirti'. Because she was also founder of many monasteries and temples. Centering round Sompur Monastery those monasteries and temples were built. King Dharmapala's generosity and patronage towards Buddhism are the shining example of that. Keeping the Sompur Monastery as a central institution Dharmapala established more fifty Buddhist educational institutions. As a result of the archeological digging remains of the Sompur Monastery were discovered. The institution was surrounded by high and thick walls made of bricks. Inside Sompur Monastery there were 177 apartments. Buddhist monks dwelt there and practised religion and meditation.



Sompur Mahavihara at Paharpur, Naogaon

Adjacent to the vast Vihara there were vessels and well drainage system. The artistic work of the base and the court yard below of Sompur Vihara were very remarkable. Various pictures made of plaques easily attract mind.

Great scholar monk Bodhibhadra and Atish Dipankara dwelt in this monastery. Many books composed by them have been translated into Tibetan Language. Sitting in this monastery Atish Dipankar Srijnana translated into Tibetan Language Bhav Viveka's 'Madhyamkar Ratnadwip'. He became immortal as a result of the propagation of religion in Tibet. Kalyanasree Mitra and Bipulasree Mitra dwelt in this monastery. After the downfall of Pala Dynasty gradually the development of the monastery began to diminish. At a time on account of carelessness and negligence and natural causes it has gone under ground. The United Nations declared Sompur Monastery as a world heritage.

Ramkot

Ramyabhumi Ramu's Ramkot Vihara adjacent to Cox's Bazar is an ancient Buddhist heritage. Once Ramu was famous for Buddhist culture. Ramu's Lamar Para Keyang (Vihara), Sima Vihara are very ancient Buddhist monastery.



Ramkot Monastery of Ramu at Cox's Bazar

Ramkot is surrounded by many small and big hills. Stupas made of bricks, remains of Buddha images, inscriptions, plaques spreading over vast area still are situated on not so high hills. In 1994 Ramkot Jagatjyoti Shisu Sadan has been established by the side of it. In 1930

Jagat Chandra Mahasthavira in Srilanka in a rescued inscription informed about Ramkot Vihara. According to the information found from it investigation and the work of digging were carried and discovered the remains of a great Sangharama and ancient Buddha image. As a result of the sculpture made from sandstone two footprints of the Buddha and a touching ground Buddha image of which hands and feet broken were found.

Chandrajyoti Mahasthavira of Chakariya Harbang was the spirited person for the propagation of Buddhism in Bangladesh. He was the son of Chendi King. At the campaign of the propagation of the doctrine he appeared at the village belonging to Ramu. He built seven Dhammachaitya in Ramu. According to history in the 8th century A.D. during the reign of Dharmapala Chattagram was included into Pala empire for a short period. Rahimi or Rahama was the capital of the region of South-East coast ruled by king Dharmapala or Ramu of broader Chattagram. Ramu is called Ramyabhumi or beautiful land. During the reign of several periods many Buddhist heritage and culture were destroyed. According to researchers and historians the Buddhist Monastery along with big Buddha image with relics was one of the chaityas among 84 thousand made by Emperor Asoka. Every year during Chaitra Sangkranti fair begins at the historical Ramkot. Many travellers and researchers of historians from home and abroad come here to pay a visit to this place of archeological and to see the ancient Buddha image. At present it is famous as an ancient Buddhist image and place of merit.

You can visit to the Buddhist historical places and learn a lot. Buddhist civilization and culture are hidden under the ground throughout Bangladesh. All the places of Paharpur, Mahasthangarh, Mainamati, Uari Vateswar, Chakrasala, Ramkot etc. have turned into the place of pilgrimage for Buddhists as ancient memory. All these inspire the travellers to know the unknown. Historical places are great testimony to our past glory. To know the lost glory of the past it is necessary for us to pay visit to all these historical places. Now Bangladesh government has taken necessary step to restore and to protect this lost glory.

B. Fill in the blanks with appropriate word :

- _____ bears the testimony of history of nation and heritage.
- Historical place is a great _____ of history.
- _____ is created towards religion and heritage.
- Present name of Savatthi is _____.
- Jivaka learnt Ayurveda for _____ years.
- Emperor Asoka built _____.
- Every year sits _____ at Ramkot.

C. Join similar sentences of the left with the right :

Left	Right
1. Heritage and culture are the	1. were Buddhists.
2. During the time of the Buddha Vesali	2. was the centre for administration of North Bengal.
3. In the history of Buddhism merchant Sudatta	3. main roots of a nation.
4. Once Pundravardhan	4. were 177 rooms.
5. Kings of Pala Dynasty	5. was rich city.
6. In Sompur Mahavihara	6. was known as Anathpindika.
	7. was the capital of the kingdom.

D. Answer the following questions in short:

- Write the names of the five eminent historical Buddhist places.
- Mention the names of those who received education at Taxila.
- Give short notes of Jetavana Monastery.
- What was the ancient name of Mahasthangarh? How was the place?
- Tell the names of those scholars who stayed at Sompur Monastery.
- Give short notes of Bhasu Vihara.
- What was the ancient name of Ramu?

E. Answer the following questions :

1. What is Buddhist heritage? Why will you pay a visit to the historical places?
2. Discuss the importance of historical places.
3. Give an account of Taxila University.
4. Give a description of Vesali as a Buddhist historical place.
5. Give short description of Sompur Mahavihara.
6. Give a short description of Mahasthangarh.
7. Give a description of Ramkot Vihara as a historical place.



Chapter Ten

Religious Festivals and Occasions

The Buddhists observe various religious festivals and occasions. Blessings are acquired through religious festivals and occasions. Happiness in life comes in the world through virtue. For this reason, the Buddhists observe various occasions with great regard.

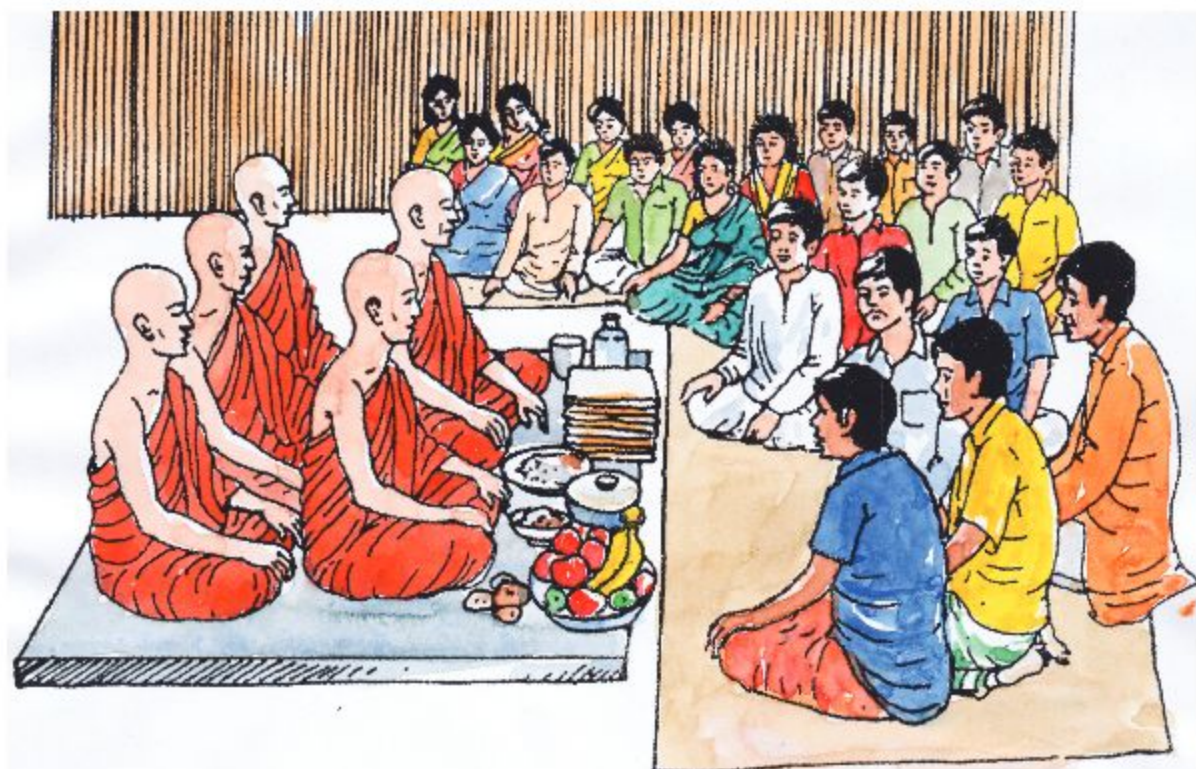
You have known about religious festivals in class Two and class Three. Now you will know about religious customs and occasions. Side by side festivals and religious occasions are prevalent in Buddhism. For example – Sanghadana, Atthaparikkhara Dana, Pabbajja, Upasampada, Pavarana and Kathina Civara Dana etc. Parittana and recitation of Navaratna Sutta and Vuchakra Fair too are included into religious festivals and occasions. Besides Parivasa or Oyaik, birth celebration, funeral ceremony and many other types of customary occasions are observed.

Buddhists are the followers of religion founded by the Buddha. That is why in order to get happiness the Buddhists observe various kinds of religious festivals. By all these good deeds sin is warded off from mind. Merit is earned in mind. By virtue of merit men are able to get salvation from sorrows.

In each monastery various religious occasions take place on the full-moon day. Besides full-moon days religious functions take place in the days of other festivals too. Household Sanghadana, Attaparikkhara dana, Pabbajja ceremony along with many other occasions take place. Many people gather together in Viharas or houses in these festival and occasions. If anybody joins in all these festivals and occasions he meets with the other. As a result one exchanges views with the other. Association of kith and kins takes place. Amity develops among relatives and the members of one's own families. Intimacy grows among own men. If friendship is developed, different kinds of problems can be solved and peace is established in the society. It removes darkness of mind. Mind becomes liberal. Social unity and compactness are established. Therefore each and everybody should join various religious occasions, occasions of worship and customary occasions.

Sanghadana

Among the religious occasions of the Buddhists Sanghadana is one of them. Buddhists perform Sanghadana in any welfare and auspicious work. The Buddha declared the Sangha to be pure recipient of charity. Because they are of refined manners and followers of proper way. That is why any charity given to them bears great result. In case of death of any person Sanghadana is performed with the intention of his future welfare. Besides in case of wedding ceremony, ceremonial rites for the first time of feeding to a new born baby, Pabbajja occasion charity to the Sangha is performed. This type of generosity can be performed any time of the whole year. With the object of Sanghadana at least four monks are to be invited. In this Sanghadana among the monks who is senior in rank gives orally five precepts to the persons assembled at the occasion.



Dayakas and Dayikas along with Monks taking part in Sanghadana

Hymn of the occasion of Sanghadana is, “Imam bhikkham saparikkharam bhikkhu samghassa dema pujema” – by uttering this verse the Bhikkhu offers desana of Sanghadana. In the Sanghadana

ceremony scholar monks explain the significance of Sanghadana along with related doctrine and the result or merit of Sanghadana. Various types of articles are needed in any religious ceremony. In Sanghadana also donors donate different types of articles suitable for the use of monks. In this Sanghadana many people donate eight articles required to the monks.

Pavarana

Among the religious ceremonies and occasions of the Buddhists importance of ritual occasions of the full moon day is great. Among the ceremonies of the full moon day, the full moon day of the month of Ashwin is very significant. The other name of the full moon day of the month of Ashwin is Pavarana Purnima. On this day the Barshavasa for three months of the monks comes to an end. For this reason in this virtuous lunar day monks perform Pavarana through the rules of Vinaya.

The word Pavarana means to prohibit vice. That means Barshavasa is celebrated for three months from the full moon day of the month of Ashar to the full moon day of the month of Ashwin. A monk can commit any kind of crime. That is why in the Pavarana Purnima sitting with folded hands performs the dues of Vinaya for the removal of the crime. That hymn is : I have seen, heard and doubted, if I have done any objectionable task, pardon me.

Household Buddhists also should realize the importance of Pavarana. For the purification of own mind one should realize the significance of Pavarana.

On the day of Pavarana many sorts of merriment continue in the Vihara and houses of lay men. Various items of food are prepared in the house. The monastery is decorated with various colours. Even roads of villages are decorated with various coloured paper and religious flags. That day from the morning the village and the monastery become as if full of resounding. Children of tender age and adults go to the monastery that day. In the morning Sanghadana is performed in the monastery. The worship of the Buddha is performed. Household people take the oath of Five Precepts. Upasakas and upasikas take the oath of eight precepts. Significance of Pavarana is discussed in the evening. Learned monks along with dayakas and dayikas discuss various aspects of Pavarana.

In the evening candles are lighted. Collectively prayers are performed with the object of peace of the country as well as of the world. Later phanus are lighted up the sky. In it children of tender age and grown up, new and old find pleasure. At night religious songs or cultural functions are arranged.

Offering of Kathina Civara

Offering of Kathina Civara (robes) occupies a distinct place among all religious festivals and occasions of the Buddhists. Now this ceremony of Kathina Civara offering has taken the form of national occasion. With a view to observing this ceremony the Buddhists make arrangement of national as well as religious conference. Other religious festivals and occasions can be performed at any time of the year. But offering of Kathina Civara Dana can be performed only once throughout the year. Many religious rites are to be followed in case of performing the festival of offering.



Monks, Dayakas and Dayikas are taking part in the Kathina Civara Offering ceremony

Monks have to take vow of Barshavasa on the full moon day of the month of Ashar. From the full moon of Ashara to before the full moon day of the month of Ashwin is the proper time to continue this vow. This three months are called as Oya or Barshavasa. Monks have to abide by the various rules of Barshavasa.

Kathina Civara can be offered with any usable Civara by the monk. In the Kathina civara ceremony except the monk taking the vow of Barshavasa at least five monks are to be invited. Male and female donors along with civaras and other sorts of articles appear before monks. They take the oath of five precepts from the senior monk. After that they utter three times the hymn “Imam Kathina Civaram bhikkhusamghassa dema pujema kathinam attaritum”. The donors orally uttering this hymn sacrifice the civara to the monks. The monks taking the civara offered go to the Sima and after going through the Kammavaca hand over the civara to the monk completing the Barshavasa.

With a view to performing the Kathina Civara Dana ceremony the monastery is cleaned thoroughly. It is decorated Splendidly. In the morning Sanghadana is performed. In the religious meeting scholar monks explain the significance of Kathina Civara offering which the Buddha declared. Buddhism and Buddhist Philosophy are also discussed in the meeting. Distinguished and scholar monks as well as household persons of the country take part in it.

In this offering ceremony very important persons of different communities, state and societies are invited. At night yatra, drama, kirtan relating to Buddhism are executed. Children, boys of tender age, youths and the old are excited with joy. They remain overwhelmed with pleasure all day long.

To live in the society it is necessary to make the mode of brotherhood among one selves. Peace in the society exists if good relation is moulded oneself. For this bridge of amity among one another should be created. Religious occasions are the only means of bridge of mixing. By this much welfare is done among oneself and the society.

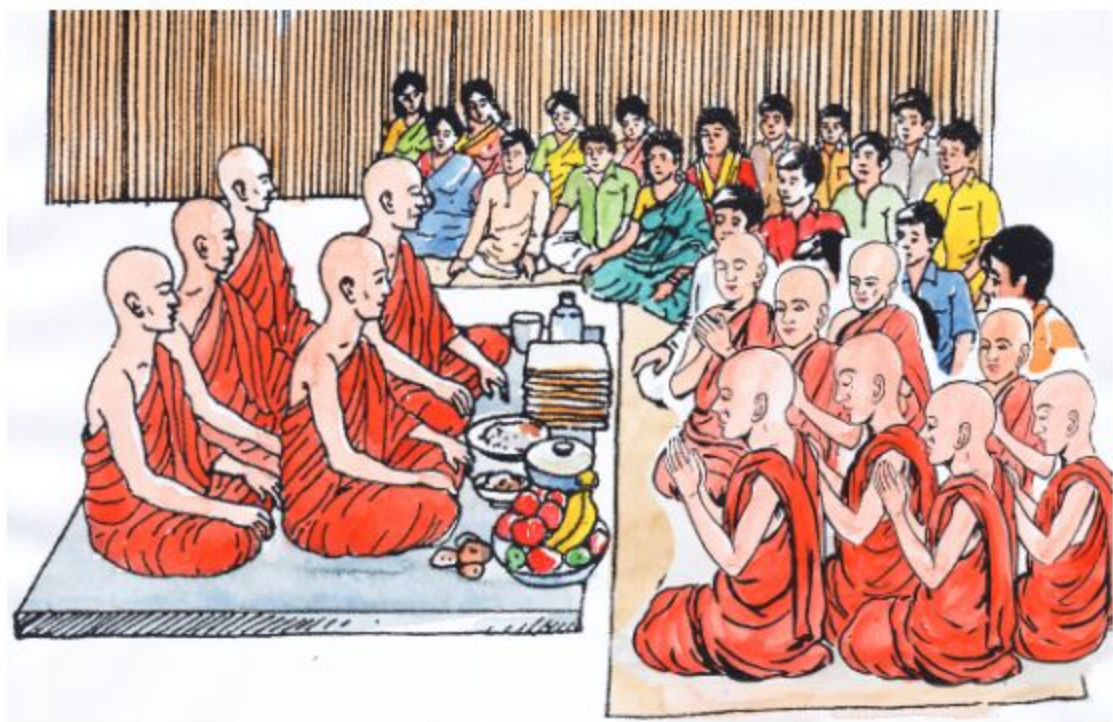
Pabbajja

According to the order of the Buddha household persons must take pabbajja at least once. Those who take pabbajja should be at least a boy

of seven years. Rahul also took sraman hood at the age of seven.

It is necessary to receive the permission of parents if anybody wishes to take initiation of novicehood. Now you will know the rules of taking novicehood. To take the life of sraman first one is to cut off the hair of head. One has to go to the monk of the Vihara taking three robes, bowl, needle and thread, waist band, water strainer, razor etc. For the use of sraman mat, pillow, mosquito net, bedsheet, sandal, handkerchief etc. and articles of worship are donated.

At that time dayakas and dayikas go to the monastery by beating drums, with procession and with the sounds of applauding. The youth who will take initiation at first lighting candles and incense in front of the Buddha image is to salute the three gems. Later after saluting the superior in age is to sit in front of the preceptor monk with three robes and bowl. Later after orally pronouncing hymn by the preceptor he has to take initiation. After becoming a sraman the upasakas and upasikas present at the occasion salute the newly initiated sraman. From then on the newly initiated sraman has to observe ten precepts. Along with this he has to observe 75 rules of Sekhiya.



Taking initiation from monk

From the Pali word Pabbajja comes the Bengali word 'Prabrajya'. The real meaning of the word 'Pabbajja' is to shun vicious deeds. Those who are initiated to Pabbajja cannot perform any sort of sinful deeds by body, word and mind. You have known earlier how a man becomes a samana by taking initiation of pabbajja. Now you will come to know what Upasampada is? Upasampada can be obtained when after becoming a sraman fulfills the education of upasampada. The highest rank of the life of sraman is upasampada. Upasampada is the achievement of monkhood. When a sraman gains upasampada is known as Bhikkhu (Monk). A person below 20 years of age cannot obtain Upasampada. Sima House is necessary for becoming a monk. Monks take 227 rules of precepts and observe them.

You will know the similarity and distinction between Pabbajja and Upasampada.

Pabbajja (Initiation of Novicehood)	Upasampada Ordination
1. Sraman cannot be obtained if seven years is not fulfilled.	1. Upasampada or Monkhood cannot be obtained if an incumbent does not fulfill twenty years of age.
2. A person can become a sraman if he has got common religious education.	2. To accept the life of a monk there are certain rules to know. Without knowing them nobody can become a monk.
3. Any aged therā can be an initiator of a sraman.	3. A person cannot become a monk without the presence of at least ten monks.
4. At any place sraman can be obtained.	4. No man can become a monk without a Bhikkhu sima house.
5. Sraman have to observe 75 sekhiya dhammas along with ten precepts.	5. Monks have to observe 227 rules of precepts.
6. Sramans should take the oath of ten precepts everyday.	6. Monks should confess their crime regularly.
7. Sramans can take any sort of food with own hands.	7. Monks cannot take any sort of food unless it is handed over to their hands.

Exercise

A. Put tick (✓) to the right answer :

- Through which occasion is merit obtained?
a) Religious ceremony b) Social occasion
c) Ceremony of worship d) Marriage ceremony
- By what influence can man get liberation from suffering?
a) By the influence of money b) By the influence of man
c) By the influence of merit d) By the influence of deeds.
- How can the Bhovo-Sagar be crossed?
a) By men-power b) By the power of regard
c) By the power of mind d) By the power of worship
- At least how many monks are to be invited in sanghadana?
a) 4 b) 5
c) 6 d) 7
- Who is to obey ten precepts?
a) Sraman b) Monk
c) Upaska-Upasika d) Children.
- Which offering cannot be held more than once in a Vihar throughout the year?
a) Kathina Civara Dana b) Atthaparikkhara dana
c) Sanghadana d) Pindadana

B. Fill in blanks with appropriate word :

- Buddhists are the followers of the religion founded by _____.
- _____ is one of the religious festivals and occasions.
- Monks are to take _____ on the full moon day of Ashar.
- There are ten precepts and _____ Sekkiya rules for sramans.
- The household Buddhists also should realize the significance of _____.
- Upasampada cannot be attained at the age less than _____ years.

C. Make similar sentences with the right and left side :

Left	Right
1. The Buddhists are the Buddha's	1. it achieved great result.
2. Various religious festivals	2. Kathina Civara ceremony of offering.
3. If Sanghadana is performed	3. followers of the religion.
4. In the same Vihara more than once throughout the year	4. regard is created in mind by occasions.
5. By any one used by monks	5. Kathina civara offering ceremony can be performed.
6. Throughout the day	6. sima house is necessary.
	7. remain absorbed in joy.

D. Answer the following short questions :

1. By what deed is sin warded off from mind?
2. Whom did the Buddha declare as the sacred recipient?
3. In which full moon day do monks confess their crime?
4. What liberation should Monks ask for?
5. What festival cannot be held in the same Vihara more than once throughout the year?
6. What is the meaning of the word 'Pabbajja'?
7. How many Sekhyia rules do the sramans observe?

E. Answer the following questions :

1. Write down the names of those religious ceremonies which the Buddhists celebrate.
2. Describe the good results of religious ceremonies.
3. Describe the rules of the occasion of Sanghadana.
4. Give the charming description of Kathina Civara Dana.
5. What is the meaning of the word 'Pabbajja'? How is Pabbajja to be obtained?
6. Show the difference between Sraman and Upasampada.

Chapter Eleven

Pali Alphabet and the Origin of Language

Man with the help of what expresses the mode of mind is called language. Language is of different kinds owing to geographical causes. For example, Sanskrit, Pali, Bengali, Urdu, Hindi, English etc. Gautam Buddha preached his religion in Pali Language. The discourses preached by him have been written in the Tipitaka and written in Pali language. Therefore, to know Sutta, Vinaya and Abhidhamma of the Tipitaka it is necessary to have knowledge of the meaning of the word Pali and its origin.

The meaning of the Pali word text, row, line, range or class. Pali text always has been used to mean Buddhist religious scripture. So, the language in which Buddha's Message has been preserved is Pali. Along with the propagation of the Buddha's message Buddhist monasteries were established at various places. Jetavana and Purbarama at Savatthi, Venuvana, Nalanda etc. are shining example of that. There is intermingling of various nations in all these monasteries. From different corners of ancient India Brahmins, Kshatriyas, Vaishyas, Sudras accepted the doctrine of the Buddha in all these monasteries and established the community. People speaking various language would assemble and monks would come together in all these monasteries. In these monasteries Pali language originated. The ancient name of Pali is Magadhi. Specially in the collection of the prevalent words in North India Pali language is nourished and expanded. At first Pali was colloquial language and afterwards took the shape of literary language.

Indo-Aryan language has three stages. Those are Ancient Indian Aryan language. Middle-Indian-Aryan language and Modern Indian Aryan language. Pali is included into Middle Indian Aryan language. Its origin was 600 B.C. to 800 A.D. A few assume that from Magadhi or Magadhi Nirutti Pali originated. Again according to some western India or Eastern India is the spot of the origin of Pali language of all regions is associated with Pali language. Once north India was under the empire of Magadha.

During this time Pali language or Magadhi language was the state language of all the regions of North India.

Pali language has many characteristics of its own. Pali is more easy and melodious than Sanskrit. During the Buddha's period this language was the colloquial language. A large number of men from among various nations accepted Buddhism. At first they spoke regional languages of various places of India. Later an easy language intelligible to all was formed. This was Pali. As a result of its harmonization with other languages, this language has become easier for general understanding. Bengali language has a close relation with Pali, this is another feature of this language.

The number of letter of Pali language is forty-one. Of them vowels are eight and consonants are thirty-Three.

Vowels

The letters which are clearly and independently without the help of other letters are uttered are called vowels. In Pali vowels are eight :

A Ā I Ī U Ū E O

Of these A I U - these three are short voiced and Ā Ī Ū E O - these five are long voiced.

Consonants

The letters which are not uttered without the help of vowels are called Consonants. In Pali Consonants are thirty-three.

Ka	Kha	Ga	Gha	Ñ
Ca	Cha	Ja	Jha	Ñ
Ta	Tha	Da	Dha	Ñ
Ta	Tha	Da	Dha	N
Pa	Pha	Ba	Bha	M
Ya	Ra	La	Va	Sa
Ha	L	M		

Ka Kha Ga Gha Ṇ̇ - these five belong to ka vagga
 Ca Cha Ja Jha Ñ̃ - these five belong to Ca vagga
 Ṭa Ṭha Ḍa Ḍha Ṇ̣ - these five belong to Ṭa vagga
 Ta Tha Da Dha N - these five belong to Ta vagga
 Pa Pha Ba Bha M - these five belong to Pa vagga

According to the first letter of the vagga, the naming of the vagga has been done. Consonants are not uttered without the helps of vowels. Of the vaggas the first and the second letters are called voiceless or Unvoiced Sound. Of the vaggas the third, the fourth, the fifth letter and ya, ra, la, va, ha - these are called voiced letters. Ṁ (am̐) - this letter is called Niggahita.

Besides the first, the third and the fifth letters of the vaggas are called Unaspirated letter.

The second and the fourth letters of the vaggas are called Aspirated letters. If for example Unaspirated means slowly uttering and aspirated means uttering.

Again according to the place of uttering they are called throat, palate, skull, tusk.

For example, Ka Kha Ga Gha Ṇ̇ A Ā Ha - at the time of uttering these sound is created in the throat. Like this

Ca Cha Ja Jha Ñ̃ Ha I Ī - kanthavanna (Gutturals)
 N Pha Ba Bha Ma U Ū - ottha vanna (Labials)
 Ṭa Ṭha Ḍa Ḍha Ṇ̣ Ra La - Murdha vanna (Cerebrals)
 Ta Tha Da Dha N La Sa - Danta vanna (Dentals)

At the time of uttering throat, lips, cerebrals, dentals do act.

In Sanskrit and Bengali language the number of vowels are many. But in Pali it is confined to 8 vowels.

Remember that Rhi, lhi, Ai, Au are four letters absent in Pali. Among talabyasa (তালব্য), mudhanyasa (মূধন্য) and dantasa (দন্ত্য) only the use of dantasa is present in Pali, use of (ড়,ঢ়) in Pali only one Ra (র). Besides there is no use of Bengali ref (ঁ), visarga (ঃ), Rhi phala (র্) in Pali.

If you have complete idea, you can easily make Pali words. Pali has much relation with Bangla. Because Bengali language originated from Pali. The language of Charyapada is the first form of Bangla language.

For your advantage a few examples of the same form of Pali and Bengali words are given below :

Pali	Bangla	Pali	Bangla
Añjali	Anjali	Āhara	Ahar
Sañcaya	Sancay	Vuddhi	Vuddhi
Kantak	Kantak	Swagata	Swagata
Panya	Panya	Kuthara	Kuthar
Uttama	Uttam	Kokil	Kokil
Uttara	Uttar	Kalyan	Kalyan

The second chapter Prayer, candle worship and incense worship of chapter third, Ten precepts of the fourth chapter of your present textbook, “Buddhist Religion and Moral Education” has been written in Pali. You will see no where in the Pali passage Rhi, Rhiphala, Lhi, Ai, Au, Ref, Visarga.

Therefore, it is seen that in respect of language Pali has got much characteristics, characteristics relating to the words of Pali can be easily imagined. There is grammatical distinction only in respect of conjugation, declension, determining of tense. Yet it is easier than other languages.

Exercise

A. Put tick (✓) to the right answer :

1. How many stages are there in Indo-Aryan language?

a) Two	b) Three
c) Four	d) Five
2. In which language is Pali included into?
 - a) Mid Indian Aryan language
 - b) Ancient Indian Aryan language
 - c) Modern Indian Aryan language
 - d) Indian Dravidian language
3. Where has been written the message of the doctrine of the Buddha?

a) In the Geeta	b) In the Bible
c) In the Tipitaka	d) In Vedic scripture
4. In which empire was North India included into?

a) Magadh	b) Bihar
c) Punjab	d) Kosala
5. How many vowels are there in Pali?

a) 11	b) 10
c) 8	d) 7
6. Which is the primitive symbol of Bengali language?

a) Prakrit	b) Ardha Magadhi
c) Apabhramsa	d) Charyapad

B. Fill in the blanks with appropriate word :

1. In all these monasteries there is the intermingling of various _____ .
2. That is Pali in which language the message of the Buddha has been _____ .
3. Once north India was included into _____ empire.
4. Pali language _____ in these monasteries.
5. At first Pali was colloquial language, later it took the shape of _____ .
6. The second and the fourth letter are called _____ .

C. From your study of the passage of the chapter choose suitable phrases from right side to match the parts of sentence in left side:

Left	Right
1. The message of the doctrine	1. the relation of Bengali with Pali is much.
2. In all these monasteries various	2. involved inextricably.
3. In this respect from Sanskrit	3. these five are long voiced.
4. The language of all these regions with Pali	4. the number of vowels are much.
5. \bar{A} \bar{I} \bar{U} E O -	5. has been written in the Tipitaka.
6. In Sanskrit and Bengali language	6. intermingling of nations.
	7. no difference in pronunciation.

D. Answer the following short questions :

1. What are the three stratum of Indo-Aryan languages?
2. Write down four names of Buddhist monasteries in ancient India.
3. How many letters are there in Pali language?
4. Which are the letters in the Pali vowels that are not needed?
5. What do you mean by unaspirated?
6. How many letters are there in Pali consonants?

E Answer the following questions :

1. Write about the origin of Pali language.
2. Discuss the characteristics of Pali Alphabets .
3. How many letters are there in Pali Vowels and Consonants? What are they?
4. Show the five divisions of the first twenty-five letters.
5. Make a chart of twelve words of the same form in Pali and Bangla.
6. Give a clear idea about Pali Alphabets.

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A friend in need is a friend indeed.

– Jataka



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