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DHARMA
Intermediate Grades 4, 5, 6
Teaching Guide

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Buddhist Churches of America
1987

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Grades 4, 5, 6

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OBJECTIVES

Grade Level	Focus	Aims and Objectives
Fourth Grade	STUDY OF GAUTAMA BUDDHA Buddhist Observances Activities	Study the life of Gautama Buddha Teach concept of time with a time line How the life of Gautama Buddha relates to our daily lives
Fifth Grade	THE WAYS OF A BUDDHIST Buddhist Observances Activities	Review and continue to study the life of Gautama Buddha Introduce the Four Noble Truths/ The Eightfold Noble Path Train with feeling the Buddhist Way by helping students put into practice what they learn and understand
Sixth Grade	BUDDHIST HERITAGE Buddhist Observances Activities	Study the history and expansion of Buddhism Trace the Mahayana Movement through India, Tibet, China, Korea, Japan, Hawaii, North and South America Study the origin of Buddhist Churches of America How the Buddhist Heritage has contributed and affected your family

INTRODUCTION

The Fourth Grade Teacher's Guide will be a reference for the reader and workbook published and stored at the Buddhist Churches of America headquarters. The Teachers' Guide will be a combination of grades 4, 5, 6, but the workbooks will be separate. The Fourth Grade Workbook and reader are *Long Ago In India*. Please order *Long Ago In India* from the Buddhist Churches of America, Department of Education or Dharma School Materials Coordinator. The workbook for grades five and six will be combined and published under the title Jishin Kyo Ninshin.

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For additional instructions please refer to: Jishin Kyo Ninshin Reference Book; Pre-School Teachers' Guide; Kindergarten Teachers' Guide; Grades 1, 2, 3 Teacher's Guide.

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In Gassho,
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RADE 4

Grade 4

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GRADE 4

Grade Level	Focus	Aims and Objectives
Fourth Grade	STUDY OF GAUTAMA BUDDHA Buddhist Observances Activities	Study the life of Gautama Buddha Teach concept of time with a time line How the life of Gautama Buddha relates to our daily lives

Sakyamuni Buddha

1. Meaning of Sakyamuni Buddha

Sakyamuni Buddha is the name commonly used in speaking of the founder of Buddhism. *Sakyamuni* means, “the Sage of the Sakya Clan.” *Buddha* means, “the Enlightened One.” Buddhists call him by these double appellations of respect to show their reverence.

2. Sakyamuni Buddha’s Ancestors

The history of Indian civilization extends several thousand years before Sakyamuni Buddha was born. His birth in India about 2500 years ago was marked by showers of perfumed rain from heaven and by flowers whirling in the air in joyous welcome.

Sakyamuni Buddha’s ancestors were Aryan stock of Indo-Europeans. About 1300 B.C., the Indo-European peoples, who occupied the Central Asiatic plains, made separate movements to the east and west. Those who moved westward became a part of the European peoples. The Indo-Europeans moving eastward divided once again into two groups on reaching the ancient oriental lands west of China. One group moved to Persia and became known as Iranjians (a phonetic corruption of Aryan). The other group entered India and became a part of the Indian peoples.

This latter group of Aryan tribes lived a nomadic life in the plateau below the Himalaya Mountains which is often called the “roof of the world.” For generations they moved ever southward until they came to the upper reaches of the Indus River (Panjab). When they saw the body of water, they shouted, “The ocean!” This word became the name of the river, Indus, and the name of the country, India.

On finding the banks of the Indus suitable for raising cattle and sheep, and fertile for the cultivation of crops, the Aryans conquered the natives and settled there. The conquered people were used as slave labor in farming and other work, giving rise to the two classes of the conqueror and the conquered. Gradually in time there arose a caste system composed of: (1) *Brahmanas*, the priest class which had acted as the religious leaders of the Aryan tribes during the several hundred years of nomadic wandering till they found their way into India, (2) the *Ksatriyas*, the military class whose function was to protect the social order, (3) the *Vaisyas*, who were the workers like peasants, craftsmen, and traders, and (4) the *Sudras*, who were the conquered people, the non-Aryans. The formulation of the four classes into an organized caste system took place in the Gangetic Period (roughly 1000 B.C.-800 B.C.).

As we have seen, the Aryans who moved into India turned from a nomadic life to an agricultural life. So much so that a ruling family took for its family name the word, *Iksvaku*, meaning “potato king.” King *Iksvaku* had four sons who moved southeastward until they met the Hermit of *Kapila*, who rejoiced at their coming and welcomed the princes. The princes named the castle *Kapilavastu* and ruled the countryside in peace. When King *Iksvaku* heard this, he praised his sons, “They are capable sons.” This is the meaning of *Sakya*, which the princes adopted as their family name. In time the three older princes died and the youngest prince became the first king of the land. The fifth king, *Suddhodana*, was Sakyamuni Buddha’s father.

3. The Birth of Buddha

Sakyamuni Buddha was born to King *Suddhodana* and Queen *Maya*. Queen *Maya* set out for her father’s house for the confinement. While resting on the way in the *Lumbini Garden*, reaching for a beautiful branch of the sal-tree with her right hand, she gave

birth painlessly to the Prince. There was rejoicing throughout the land. Angels showered the Prince with perfume to bathe him; trees showered their blossoms on the Prince. It is said the Prince proclaimed, "In heaven and earth, I alone am worthy." In the *Sukhavati-sutra* it is written as "I am destined to become the Holiest of the Holy." His birth took place on April 8. This day is celebrated traditionally by placing the statue of the Infant Buddha in a flower-decorated miniature temple and by showering perfume on the statue. The custom of using sweet tea instead of perfume began in Japan in the Tokugawa Period (1600-1867).

When Queen Maya returned to Kapilavastu with the Prince in her arms, King Suddhodana rejoiced greatly. After consulting many learned men, the Prince was named Gautama (Highest on earth) Siddhartha (He whose aim is accomplished). The people of the land added Sarva (all things accomplished) and called him Sarvasiddhartha (He who has accomplished all his aims). The name was probably chosen in the hope the Prince would fulfill all his aims without fail in the future.

Hearing of the birth of the Prince, Asita, a hermit living in the Himalayas, came to see the child. He seemed filled with delight on seeing the little Prince, but he began to weep after a while. "If the Prince becomes a monarch, he will unify and rule over all of India; but he will probably become a monk and attain Buddhahood. I grieve because I will not live to hear the Buddha's teaching," he said.

Queen Maya died seven days after giving birth to the infant. Her younger sister, Mahaprajapati, brought up the infant prince as his foster mother.

4. Childhood

When he was eight years old, Siddhartha began the study of the Five Learnings according to the Indian custom. His father chose Visvamitra, a Brahman scholar, as his tutor. The Five Learnings (*Pancavidya*) consisted of language (*sabdavidya*), arts and crafts (*silpakarma-vidya*), medical hygiene (*cikitsa-vidya*), logic (*hetu-vidya*), and religion and philosophy (*adhyatma-vidya*). He also read the Vedas, the basic writings of the Brahman teaching. In this way he developed a character given to self-reflection and deep thinking.

He attended the spring ploughing rites with his father, King Suddhodana, when he was twelve years old. There he saw the worms being turned over from the earth by the plough and how birds swooped down from the sky to devour them instantly. This struck him deeply and made him reflect soberly on the suffering caused by the fight for survival which was taking place everywhere within the kingdom that he one day would rule. Siddhartha's highly reflective nature is illustrated in this story.

As he was expected to command the country's army when he succeeded his father as king, he studied the military arts from Ksantideva and grew into a courageous youth. However, this courage was not reliance on brute force but a courage tempered by wisdom and compassion. Once, as he was tending a dove wounded by an arrow, his cousin, Devadatta, came and adamantly demanded that the dove be turned over to him as he had shot it down. Siddhartha stood his ground and refused to give over the wounded dove. Instead, he remonstrated with his cousin not to kill living creatures for one's pleasure.

5. Siddhartha's Youth

Prince Siddhartha married Princess Yasodhara of Koli, a neighboring kingdom, when he was nineteen years old. The young couple began a happy life in the Palace of Three Seasons provided by them by King Suddhodana. The palace was designed to meet the needs of the three seasons of extreme cold, heat and rain.

However, Prince Siddhartha was not the kind of young man to be content with passing his days in the idle enjoyment of comfort and luxury. As the story of “Going Forth from the Four Gates” tells us, he awakened to the fact that life was a continuous series of suffering. He decided that seeking for a world without suffering was much more significant than becoming king. He spent several years waiting for the proper time to carry out his resolution.

After the birth of Rahula, his son, secure in the knowledge that there was an heir to the kingdom, he carried out his decision to become a seeker of the way.

6. Renunciation and Search

Siddhartha left Kapilavastu on the night of February 7, when he was twenty-nine years old, to try to find freedom from the cycle of birth, old age, sickness and death, which brings suffering to mankind.

In those days there were no formal schools or universities where one could study. Those who wanted to receive instruction sought out scholars living as hermits. Siddhartha traveled from place to place seeking those who could teach him.

He first went to Bhagava and told him the purpose of his search. Bhagava said, “You can ascend to heaven by painful austerities like taking only one meal a day.” Siddhartha asked, “How can self-infliction of bodily pain be the cause of birth in heaven? Even after birth in heaven and the leading of a happier life than human beings, won’t death come again inevitably?” After many discussions with Bhagava, Siddhartha felt that Bhagava could not teach him how to become free from the cycle of birth and death. He went on to seek another teacher.

Shortly afterwards a messenger from his father found him and said, “King Suddhodana wants you to return immediately.” Siddhartha said, “My father and others fear the suffering of age, sickness and death only of this world. Tell them that I have left them for a while to try to find a world where I can be with them forever,” and continued his search.

Siddhartha next studied with Arada Kalama and then he sought out Udraka Ramaputra, but both teachers could not teach him how to bring about the cessation of suffering caused by birth, old age, sickness and death.

Siddhartha was disappointed. If these teachers, who were famous for their great learning, could not help him, who could help him? He decided to stop wandering in search of a teacher. He determined to try to find the answer for himself.

He entered the forest of Prag-bodha Mountain and began a life of inner search by various methods. For six long years, almost forgetting sleep and meals, he underwent severe austerities. Then one day he washed his emaciated body in the Nairanjana River and rested on the banks of the river. Sujata, the daughter of the chief of Uruvilva-grama village, passed by and offered him milk. Siddhartha gratefully accepted the milk. Then strengthened by the food he started for Gaya.

7. Siddhartha’s Enlightenment

Giving up the austerities he had practiced for six long years, Siddhartha seated himself under a large pipala tree in Buddhagaya, determined not to move from his seat until he had found the cause and the way of removal of the cause of human sufferings. Thus he entered into profound meditation. He meditated with utmost concentration day and night on the way of cessation of suffering from the cycle of birth and death. On December

8, the forty-ninth day after beginning meditation, as the morning star shone in the light of dawn, he became awakened to the Universal Truth and perceived the eternal world of the Buddhas.

Since that time this pipala tree has been called the Bodhi-tree or the Tree of Enlightenment.

From the sermons he preached in the forty-five years of his ministry, the substance of the Bodhi he discovered by his enlightenment is as follows:

1. He realized that all living beings are essentially equal—all are Buddhas. The Kegonkyo (Avatamsaka Sutra), says “Strange, oh strange is it that all sentient beings wander in darkness and suffering, not knowing that all beings possess the wisdom of Buddha.”
2. He became aware of the Chain of Causation through the wisdom of Buddhahood. This he gained and formulated into the teaching of the Twelve Nidanas as the process of continuing suffering.

8. Buddha’s First Sermon

Buddha decided to share the Enlightenment he had attained under the Bodhi-tree with all beings so that all could also attain Buddhahood. He sought out two of his teachers, but both the hermit-scholars had died. Then he thought of the Five Bhiksu with whom he had undergone six years of austerities. He went to Mrgadava and preached to the five who became his disciples. Here for the first time the teacher, *Buddha*, his teaching, the *Dharma*, and the brotherhood of those who follow the teaching, the *Sangha*, came together to form the Buddhist Order. The *Buddha*, *Dharma*, *Sangha* came to be called the Three Treasures (Triratna) to show the profound reverence for the three.

The sermon he preached at this time is known as the Sutra of Turning the Wheel of Truth (Dharmacakra-pravartana-sutra), because the Wheel of Truth was first set in motion. We use the Wheel of Truth as a Buddhist symbol. (Many of us wear pins in this design to show that we are Buddhists.)

Fifty-six persons became Buddhists while Buddha stayed at Mrgadava. The first was Yasa, the son of a wealthy man in Varanasi. Yasa began to question the life he was leading and came to the Buddha. After hearing the Buddha’s discourse, he asked to become a disciple. The Buddha ordained him by having him take the vow of the Three Refuges.

Yasa’s parents came looking for him and stayed to listen to the Buddha. They became lay disciples (men - upasaka; women - upasika) by taking the Three Refuges in the Three Treasures. This shows that the Sangha included both ordained monks and lay followers.

9. Rainy Season Retreat

The rainy season began while the Buddha was at the Deer Park. Thereupon the disciples spent a time of seclusion from the outside world, a time devoted to studying the teachings. This period was called Rainy-season Retreat (Varsika). Beginning with his first five disciples, the Buddha had sent each of his disciples to preach the Dharma. However, as the rainy season made traveling and preaching difficult, and as it was also the breeding season for insects which might inadvertently be killed in great numbers by the missionaries as they traveled about, the system of assembling in suitable places and devoting the season to the study of the teachings began.

At the end of the rainy season, which usually lasted ninety days, came the Day of Pravara when all the disciples gathered and each disciple stood up before the assembly to

receive criticism on his manner of living and thinking, and to reflect on and repent on his sins.

The Rainy-season Retreats (Varsika) were continued even after the Buddha's death. After the Buddha's passing, his teachings and disciplines were discussed at the annual retreats by his disciples so that they would be transmitted correctly. The records which were kept at each retreat form the only basis for computing Sakyamuni Buddha's chronology historically because other records of India at the time do not exist.

10. The Bamboo Grove Temple

After the first retreat of the rainy season in the Deer Park, Buddha started out for Rajgrha in Magadha. On the way he met again the three Kasyapa brothers, Urivilva, Gaya, and Nadi, whom he had met earlier when he had first become a monk. After they heard the Buddha preach, the brothers became ordained and followed him to Rajgrha to visit King Bimbisara.

It is said that before attaining enlightenment when the Buddha went from place to place trying to find a good teacher, he stopped at Rajgrha where he met King Bimbisara, who was then still childless. The king offered Siddhartha half his kingdom if Siddhartha would become his adopted son. Siddhartha replied that he had renounced his inheritance not because his native kingdom was small, but because he sought the highest enlightenment, the way of freedom from the cycle of birth and death. King Bimbisara apologized for making such an offer, not knowing Siddhartha's high aspiration. Then the King entreated Siddhartha to visit him after gaining enlightenment to preach in his kingdom. The Buddha now sought to carry out his promise.

When the Buddha arrived in Rajgrha with the three Kasyapa brothers, the people were astonished to learn that these three scholar-leaders of the fire-worship cult, each with a great following of disciples, had become the young Buddha's disciples. King Bimbisara also was greatly moved by the Buddha's sermon and became a lay disciple (Upasaka). His wife, Queen Vaidehi, also became a lay disciple (Upasika).

King Bimbisara built a temple (Vihara) in a cool bamboo grove (Venuvana) as a meeting place where the people in his kingdom, as well as himself, could gather to listen to the Buddha. He presented the temple to the Buddha and his disciples. This meeting place, later called the Bamboo Grove Vihara, was the first Buddhist Temple.

Two Brahman scholars called Sariputra and Maudgalyayana lived at Nalanda near Rajgrha. They had promised to let each other know whenever one discovered a good teaching. One day Sariputra met one of the first Five Disciples called Asvajit and heard about the Buddha. Letting Maudgalyayana know at once, they went to hear the Buddha preach in the Bamboo Grove. They joined the Order and worked together as the Buddha's right and left hand.

About the same time, Mahakasyapa also became a disciple. He was later to be the Chairman of the Council which compiled into sutras the sermons that the Buddha had preached in his forty-five years of ministry.

11. The Return To His Native Land

When the Buddha was about forty years old, his father sent word that he wanted to see the Buddha. Accompanied by his disciples the Buddha returned to Kapila. Needless to say, his father was overjoyed to see the Buddha. What were the feelings of his wife, Princess Yasodhara who had not seen him for eleven years? As the Buddha entered the palace, all his kinsmen came to welcome him, but Princess Yasodhara was not among the

welcoming throng. Warning Sariputra and Maudgalyayana to be prepared for any unexpected outburst that Yasodhara might show, they entered her room. As the Buddha had warned, Yasodhara gave a cry of joy and in her eagerness, stumbled forward to greet him. She knelt before the Buddha and wept as she embraced his feet. ("Embracing the Buddha's Feet" became the most reverent way of paying homage to him. In scenes depicting the Buddha's Nirvana, an old woman is often pictured in this position.)

King Suddhodana told the Buddha how faithful Yasodhara had remained to him during his absence. The Buddha praised her for her kind patience and preached to her of the Dharma. Then he returned to Nyagrodha Park where his disciples awaited him.

The next day his half-brother, Nanda, was to go through the double ceremony of becoming heir apparent and of taking a wife. Buddha came to Nanda's newly built house and handed his begging bowl to Nanda, who took the bowl and filled it with food. Instead of accepting the bowl, Buddha began walking toward Nyagrodha Park. Nanda had no choice but to follow him into the woods. There the Buddha preached to him and urged him to join the Order. Thoughts of Sundara, his bride-to-be, made him reluctant, but he finally decided to become ordained. Later Nanda became one of the Ten Great Disciples of Buddha.

On the morning of the seventh day of his stay, Buddha set out from Nyagrodha Park for Kapilavastu. Princes Yasodhara saw the Buddha approaching from the palace tower. She told her son, Rahula, "The monk who is passing below is your father. Go to him and ask him to give you the Treasure he has."

Rahula hurried to the Buddha and said, "Please give me the Treasure."

The Buddha nodded quietly and took Rahula to Nyagrodha Park. He told Sariputra, "In order to give Rahula the Buddha's Treasure, which is the Dharma, I will admit him to the Order. Give him guidance as if he were your younger brother."

As this was the first ordination of a child, Sariputra asked how the ordination should be conducted. Buddha said, "First cut off his hair and place a yellow robe (kasaya) around him. Have him put his hands together in gassho and repeat three times, 'I take my refuge in the Buddha; I take my refuge in the Dharma; I take my refuge in the Sangha.'"

After preaching to King Suddhodana, Mahaprajapati, Yasodhara, and others on his first visit to his native land since attaining Enlightenment, the Buddha set out on his return journey to Rajagṛha. With him went his disciples, including the newly ordained Rahula (his son) and Nanda (his half-brother). At Anupiya (where the Buddha had parted with his charioteer, Chandaka, and his white horse, Kanthaka at the time of his great renunciation) a group overtook the Buddha and asked to join the order. Among this number were his cousins, such as Anuruddha, Devadatta, Ananda. There was also the barber, Upali.

When the noble young men decided to join the order, they made Upali shave their heads. Then taking off their costly garments and jewels and giving them to Upali they hurried after the Buddha. Seeing the young men renouncing their positions and giving him their jewels without any regrets, made Upali think how wonderful a thing it must be to become a disciple of the Buddha. He decided to enter the Order himself and hurried after the others. Traveling alone, Upali was speedier than the others and he reached the Buddha first. He was ordained before Anuruddha's group. Thus, he, whom they had looked down on as a servant, a member of the Sudra caste, became their senior in the Order to be addressed with respect due to a senior monk.

These noble young kinsmen of Buddha, with the exception of Devadatta, who later was to turn against the Buddha, all became well-known disciples who left their names in

Buddhist history. The Buddha's nobleness and saintliness is attested to by the high regard his own people had for him.

12. Death of King Suddhodana

The Buddha returned to Kapilavastu again when he learned that his father was critically ill. Through the Buddha's guidance the King died peacefully. He was ninety-seven years old at his death. In the funeral procession to the crematory, the Buddha and his half-brother, Nanda, walked before the King's catafalque, with Rahula and Ananda following behind the coffin.

As the people watched the King's body being cremated by scented woods, they fell to weeping. Then the Buddha preached to them, "This world is impermanent and full of suffering. Man's life is like a momentary dream. Listen to the Dharma which teaches you how to become free from the cycle of birth and death."

13. Women In The Order

When Buddha returned to Jetavana-vihara in Sravasti from Kapila, Mahaprajapati, Yasodhara, and their ladies-in-waiting shaved their heads and putting on yellow robes followed him and asked to be taken into the Order. For some reason, Buddha refused. Ananda asked, "Are women unable to attain Enlightenment through the Dharma?"

Buddha answered, "Women, as well as men, who practice the way faithfully are able to attain Enlightenment."

Ananda then said, "If so, Mahaprajapati, who reared you as her own from the seventh day of your birth, should be allowed to join the order."

Buddha said, "If they promise to follow the eight special regulations for bhiksuni (Buddhist nuns), they may be ordained."

Mahaprajapati was overjoyed when Ananda told her what the Buddha said. "I shall keep these eight special regulations with as much care and joy as a young woman who receives a beautiful wedding gown," she said. She became the first bhiksuni. Yasodhara and the others also followed Mahaprajapati into the Order.

Mrgarameta, the wife of a wealthy man in Sravasti rejoiced on hearing that women were admitted to the Order. She offered to give funds for a bhiksuni's vihara. Maudgalyayana was put in charge of the project. A two-story vihara was constructed on a hill a little to the east of Jetavana-vihara. Mahaprajapati, Yasodhara, and the other bhiksuni who lived there were able to study the teachings in a peaceful congenial atmosphere. Buddha came often to preach to them. Rahula was able to visit and help care for his mother whenever she was unwell.

14. The Essentials of The Buddha's Sermons

Malunkya-Putra once asked the Buddha, "Will there be a time when the world will come to an end? Are the body and mind the same or separate entities? I have been your disciple for a long time, but never yet have I heard you talk about these things. I am beginning to think that there is nothing to be gained by being your disciple."

Buddha answered, "Did I promise to teach you these things when you entered the Order?"

Replied Malunkya-Putra, "No, World-Honored One, you did not."

Buddha chastised him, "Then you are wrong to complain about such things." The Buddha went on to tell the following story:

Once a young man shot by a poisoned arrow was lying in great pain. A kind man found him and brought a doctor. The doctor tried to remove the arrow at once. If the young man said, "Wait, Doctor. Who do you think shot the poisoned arrow? Was the bow which was used made of wood or of bamboo? What is the shaft made of? Is the arrow feather of falcon or chicken feather? Is the arrowhead of ivory or iron? Please don't remove the arrow till all these questions have been answered," what would you think of this young man?

Malunkya-Putra answered, "The young man is a fool. He would be dead before all the questions could be answered."

Buddha said, "Your questions reminded me of this story. It is just as foolish as having the young man seek answers to all the questions about the arrow as to ask whether there will be an end of the world, whether body and soul be identical or separate. Asking and seeking answers to questions like these is not the way of a Buddhist seeker of the way. That is not the way to Enlightenment. Rather than approaching life metaphysically, the Dharma teaches how to make an end of human suffering without delay and how to live in true peace of mind right now. Those who have entered the Order should completely understand the cause of suffering as stated in the Four Noble Truths and enter the Eightfold Path that leads to the cessation of suffering." (Majjhima-nikaya, 63)

When Buddha was at Nyagrodha in Kapila, a Sakya clansman called Mahanama came to the Buddha and said, "Being a layman, I do not know how I will die. If I should forget the Nembutsu at the time of death, will I go to hell?"

The Buddha said, "Mahanama, you need not worry. As a tree which leans to the west will fall to the west when it is chopped down, so will one who has taken daily refuge in the Buddha, Dharma, and Sangha, become born naturally in the Land of Bliss whenever he dies." (Samyutta-nikaya 33:11,12)

Sudatta, who built a vihara at Jetavana for the Buddha, had a son whose bride was of surpassing beauty. Her name was Gyokuya. Because of her beauty, she felt that she was an extraordinary person and showed her arrogance by being willful and inconsiderate of her husband and parents-in-law.

Once when the Buddha visited Sudatta, Gyokuya did not even come to the door to welcome the Buddha. Hoping to help her realize her willful pride, illuminating Gyokuya's room with his Light of Compassion, the Buddha caused his image to appear before her. Gyokuya was very startled. She came before the Buddha and paid homage to him. The Buddha said, "Gyokuya, a person who is merely fair of face and figure is only outwardly beautiful and not truly beautiful. The one whose heart is innocent and whose conduct is rightful receives love and respect from others as being truly beautiful person. If having a beautiful face makes one arrogant, that person in the end will suffer unhappiness." The Buddha's words made Gyokuya realize her shortcomings. She became an earnest listener of the Buddha's sermon and upon pledging to observe the Ten Precepts, she later became a lay-disciple (Upasika). (Gyokuya-Sutra)

15. The Buddha's Compassion

Ananda, who had closely served the Buddha from the time the Buddha was fifty-five

years old, said one day, “Exalted One, I have lived by your side for many years, but never have I seen you as wondrously radiant and august as you do today. There must be a reason for this. Won’t you tell us why?”

Buddha said, “Ananda, I am pleased by your observance. The Buddha has infinite Compassion. He has manifested himself in this world to preach the Dharma in order to bring true happiness to all beings. I am happy because my disciples have reached a higher state which will enable them to understand if I should preach to them how the Amida’s compassion came into being.” Then the Buddha proceeded to preach on the Original Vow of Amida Buddha. This sermon has come down to us as the Vow-Sutra (*Daimuryojukyo Larger Sukhavati-vyuha Sutra*).

In the thirty-eight year after the Buddha gained Enlightenment, Devadatta revealed his long secret desire to become the leader of the Order. He said to the Buddha, “Exalted One, let me relieve you of the responsibility of leading the Order, now that you have grown advanced in age and the burden appears to have become too heavy for you.”

The Buddha declined, saying “Devadatta, I have not left the guidance of the Order even unto the charge of Sariputra and Maudgalyayana, who are wise in their practice. How can I entrust the precious Order to someone like yourself, who thinks only in terms of self-interest and self-honor.”

Devadatta then proposed making the rules governing the disciples’ conduct more stringent by adding four new regulations. The proposed additions were:

1. A Bhiksu should dwell in a forest far from cities.
2. A Bhiksu should wear rags picked up from trash dumps and graveyards.
3. A Bhiksu should beg for his food and never accept invitations to meals.
4. A Bhiksu should not eat meat.

Rejecting the proposal, the Buddha said, “The problem of food, clothing and shelter should remain flexible, changing with each person’s environment. It is not good to make over-stringent regulations which may cause people to be excluded from Buddha’s salvation.”

Devadatta’s dissatisfaction was intensified by these incidents. Leaving the Order, he founded a new sect in Gaya, where Prince Ajatasatru built a vihara for him on a hilltop.

To Ajatasatru, he said, “You must kill your father and become the King. I shall kill Sakyamuni and become the new Buddha.” Devadatta made repeated attempts to harm the Buddha, but he died without succeeding in his plans.

When the Buddha heard of Devadatta’s death, he sorrowed deeply. Someone who thought this strange asked him why he was so sorrowful. The Buddha said, “Devadatta is as dear to me as my son Rahula.”

Devadatta instigated Ajatasatru to starve his father (King Bimbisara) to death by imprisoning him. Queen Vaidehi smuggled food concealed on her person into the prison to save the King. When Ajatasatru learned this, he became so enraged, he drew his sword to slay his mother. His ministers stopped him saying, “You are not acting like a king.” Ajatasatru was dissuaded from killing his mother but he put her in prison.

To have the son she had brought up so lovingly turn on her with murderous intent filled Queen Vaidehi with intense grief. She meditated on the Buddha in her heart. The Buddha became aware of this and interrupting the sermon he was preaching, he came straight to Vaidehi in the prison with Ananda and Maudgalyayan. He caused Amida

Buddha's image to appear in order to show that Amida is always by the side of one who meditates on Buddha. He preached to Vaidehi that through Nembutsu even the most sinful person will be reborn in the Buddha's Pure Land. This sermon has been transmitted to us as the Meditation Sutra (*Amitayur Dhyana-Sutra*).

Ajatasatru became King after killing his father, but this did not make him happy. When he thought of the grave crime of patricide he has committed, he was sure that eternal hell awaited him in the next life. He became so fearful that he could not sleep at night. Finally he became very ill.

Jivaka, the physician, came to see him and said, "Only the Buddha can cure you of your illness. You must hasten to seek his help. It is said the Buddha will die very soon. If you do not hurry you will never be cured. You will be lost forever. Let us go to him right away."

Jivaka prevailed on Ajatasatru to go to the Buddha. They rode together in the same carriage to the vihara and heard the Buddha preach. Ajatasatru rejoiced, "It is truly past belief that I have been able to attain the faith that such a sinful patricide like myself can become a Buddha. I shall gladly go to eternal hell, if I can help to spread this noble teaching of the Buddha to everyone."

When five hundred disciples of the Buddha gathered to hold a council to compile his sermons after the Buddha's passing, Ajatasatru built a new vihara to be used as a meeting place. He also provided food, clothing, and shelter to the five hundred disciples during the seven months the conclave lasted as his *dana* (offering). The sutras and vinayas (rules and regulations of the Sangha) compiled at this Council form the basis for the sutras as we know them today.

A few days before the Buddha died, as if he recalled the Pure Land of his earlier sermon, as if he wanted to make sure that his disciples would not forget, he called Sariputra to him and said, "Sariputra, in the distance to the west lies the world of Buddha called the Land of Bliss. The Buddha of that Land is called Amida Buddha. Amida Buddha is forever calling to all beings. This Buddha is called Amida because all who are born in the Land of Buddha are as Amida and have Eternal Life. Therefore all who hear Amida Buddha's Name should aspire to be born in the Pure Land."

This sermon is known as the Amida-Sutra (*Smaller Sukhavativyuha-sutra*).

16. Buddha's Entrance to Nirvana

At the end of the forty-fifth Rainy Season Retreat (Varsika) at Beluva near Vaisali (20 miles to the north of modern Patna on the banks of the Ganges), the Buddha set off on his missionary travels again. With a serene face he looked at Vaisali and said as if to himself, "This will be my last look at Vaisali. I shall probably not come here again." His words startled the disciples. The Buddha said, "This body has become like a worn out wheel now at the age of eighty. In three months I shall be parting from you. You must be diligent in working out your salvation from this world of suffering of the cycle of birth and death."

As the Buddha and his disciples continued the journey, the disciples asked many questions and received illumination from the Buddha. The record of this trip makes up the *Nirvana-sutra*.

On his way to Kusinagara the Buddha rested in a small village called Pava. There a blacksmith named Cunda, rejoicing that the Buddha had come, respectfully invited him to a meal. This was the last time the Buddha partook of a meal.

When the Buddha arrived at a sala grove near Ajitavati, he said, "Ananda, please pre-

pare a couch with its head to the north in the shade of the twin sala trees over there. There I will enter Nirvana. Therefore, those who have doubts and misgivings about the Dharma should inquire freely now.”

Ananda led the Buddha to the couch between the sala trees and asked, “World-honored One, who shall teach us after you are gone?”

The Buddha replied solemnly, “Depend not on a teacher but look to the Dharma. The Dharma I have taught and the silas (precepts) I have set are your Great Teacher.”

Then Ananda asked, “How shall we conduct your last rites?”

The Buddha explained, “Ananda, think only of preserving the Dharma and of spreading it for the sake of all beings. The disposal of my body can be left to those who gather to inter me as the King of Kings.” (Digha-nikaya)

Rahula who had been listening to this exchange began to weep. “Rahula, there is no need for you to sorrow. You have shown proper filial piety to me and I have guided you correctly as a parent. There is no need for sorrow as we shall meet again in Nirvana.” These were the Buddha’s parting words to Rahula.

Then as the full moon of February 15th began to wane, the Buddha said, “O Disciples, if none of you have any questions to ask, may there be peace and quiet. The time to go where there is freedom and calm has come for me.” With these last words the Buddha quietly closed his eyes.

17. The Buddha’s Funeral

Ananda informed the people the Buddha had passed away. King Malla of Kusinagara gave orders to his attendants to remove the Buddha’s body to the Royal Mausoleum at Hokanji where it lay in state on a funeral pyre of perfumed wood. The funeral pyre was lit after Mahakasyapa returned hurriedly from his missionary travels.

When the cremation ceremony was over, King Ajatasatru and other kings requested a share of the relics. The relics were divided into eight parts and eight stupas were erected in each of those countries to enshrine the relics. (In 1935, the King of Thailand gave a part of these relics which had been preserved in Thailand since those days, to the Buddhist Churches of America. The precious relics now rest in a specially built stupa in San Francisco.)

“Languages of Ancient India”

Long ago, India was a land of many differences. There were many kingdoms throughout the country. Each kingdom had very rich people, who took care of the religion or who ruled the land, and the poor people. Because of these differences, India had several languages.

There were two main languages. The *Vedic* was spoken by the rich, educated people while the *Prakrit* was used by the poor.

Sanskrit was one kind of Vedic language. It was used by the learned men and rulers. Since Sanskrit was the language of the educated people, Buddhist monks used it to study the scriptures. Sanskrit was a difficult language. It was not easy to say the words. The grammar was hard to master. In fact, it was so complicated that people sometimes wrote long sentences that filled two or three pages.

Most of the people spoke *Prakrit*. It was used everyday because it was easier to speak than Sanskrit. The grammar was simple to understand. *Pali* was one of many Prakrit languages. It was used by the Sthaviravādin monks.

Today, we often see words that come from Sanskrit (Vedic) and Pāli (Prakrit) languages in Buddhist books. That is why the different spellings often confuse us.



Pali and Sanskrit Words Reference

Pronunciation Key

The vowels are sounded as in the key words:

a = ūp	u = löök	au = ou as in out
ā = fär	ū = tōöl	
i = ĩs	e = āpe	
ī = ēven	o = gō	

A general rule to remember in pronouncing consonants is that they should be sounded out separately when they occur in succession. **The consonants are mostly in English:**

- 'g' as in garden
- 'c' is like 'ch' as in church
- 'j' as in join
- 's' as in sat
- 'ś' is like 'sh' as in shore

The aspirates are pronounced separately as:

- 'kh' in inkhorn (k•h)
- 'th' in hothouse (t•h)
- 'ph' in uphill (p•h)
- 'gh' in loghouse (g•h)
- 'dh' in madhouse (d•h)
- 'bh' in abhor (b•h)
- 'r' as in mother

Sanskrit Practice Words

Bodhisavatta	(bō d•hi sut' tvu)	Māgadha	(mä gu' d•hu)
Buddha	(bööd' d•hu)	Nirvāna	(nĳr vā' nu)
Dharma	(d•hur' mu)	Rājagrha	(rä ju gr•hu)
Gautama	(gou' tu mu)	Śuddhodana	(shööd d•hō du' nu)
Kanthaka	(kun t•hu' ku)	Yaśodhara	(yu shō d•hu' rä)

Teacher Reference

Pali-Sanskrit Equivalents

Pāli	Sanskrit	Pāli	Sanskrit
Ajātasattu	Ajātaśatru	Magadha	----
Ānanda	----*	Mahāpajāpati	Mahāprajāpati
Anāthapindika	Anāthapindada	Mallā	----
		Moggallāna	Maudgalyayana
Bimbisāra	----	Māyā	----
Bodhisatta	Bodhisattva		
Buddha	----	Nerañjarā	Nairañjanā
		Nibbāna	Nirvāna
Devadatta	----	Rāhula	----
Dhamma	Dharma	Rājagaha	Rajagraha
Gayā	----	Sakya	Śakya
Gotama	Gautama	Sakyamuni	Śakyamuni
Jeta	----	Sangha	----
Jetavana Vihāra	----	Sāriputta	Śāriputra
		Sāvattihī	Śrāvastī
Kamma	Karma	Siddhatta	Siddhārtha
Kanthaka	----	Suddhodana	Śuddhodana
Kapilavasthu	Kapilavastu	Sutta	Sūtra
Koli	----		
Kosala	----	Uruvelā	Uruvilva
Kuśinagara	Kuśinagara		
Lumbinī	----	Veluvana	Venuvana
		Vesāli	Vaiśālī
		Yasodharā	Yaśodharā

Refer: The Gospel of Buddha-Glossary of Names and Terms, page 271. *(---- same as in Pāli)

Introduction to Amida Buddha

Who was Gautama, the Buddha?

We girls and boys have been coming to the Dharma school for several years.

All the time that we have been attending Dharma school, our teachers have been telling us about Amida Buddha. When we look at the picture of the Amida Buddha in the shrine, it is Amida Buddha. When we say, "Namu Amida Butsu," we are calling Amida's name.

Why is Amida Buddha so important?

Amida Buddha is very important in our lives because he is the unchanging Buddha who is always with us.

It does make us feel warm inside to know of Amida Buddha doesn't it?

But who told our Sunday school teachers about Amida? Perhaps it was their parents, their sensei, or another Sunday school teacher.

We could go on asking such questions, and find ourselves going way, way back to the first man who told the world about Amida Buddha.

Yes, it seems that you have guessed the answer already. The first man who found out about Amida Buddha and became a Buddha himself was Gautama Buddha.

It is Gautama Buddha's birthday we celebrate on Hanamatsuri. We celebrate his birthday to thank him for teaching us about Amida Buddha.

Gautama Buddha, who was born a prince, lived and grew among people very much in the same way as you or I.

Discussion:

Amida Buddha is all and everywhere, like the air around us. When and whenever Amida Buddha is needed, he is there.

Amida Buddha is like a loving, wise parent to all living things. When we do a kind act or say thank you to our parents, we are also saying thank you to Amida Buddha.

When we follow the teachings of Amida Buddha, we are showing our gratitude to him just as we show our gratitude to our parents by following their wishes.

Because of Amida Buddha's great compassion, we don't have to worry about making mistakes. Through our mistakes we gain wisdom.

1. Who is Amida Buddha? (Combination of all people who have attained Enlightenment.)
2. Is the Amida Buddha a man or a woman? (Both and neither. Amida Buddha is all and everything.)
3. Does Amida Buddha have a body? (no. There is no body because the body is only something we have while on earth. It is not necessary in the Pure Land.)
4. Why do we see Amida as having a body in a statue or picture? (It is a symbol that stands for Amida. Just as our flag stands for the United States. We do not worship the figure, but what it stands for. We bow our heads in respect for the great love and wisdom of Amida.)

Discuss the symbolism of the figure: (Show picture)

1. Notice the gentle expression of the face. It shows compassion (love), wisdom and serenity (peacefulness).
2. The eyes are half open and half closed. They show concern for the outside world and at the same time look within.
3. The right index and thumb forming a circle shows complete peace.
4. The left hand palm upward shows the powerful love of Buddha to bless and save all living things.
5. The slightly leaning form shows that Buddha's love reaches to all living things.
6. The rays of light behind Amida Buddha are 48 in number and stand for his vows (promises) to help everyone. They glow to light the dark world of ignorance and selfishness.

Follow-up activities:

Show differences between Gautama and Amida Buddha.

Take a picture of your temple shrine and discuss the various forms of Amida Buddha.

Help students realize who we are calling when we say "Namu Amida Butsu."

Gautama Buddha & Amida Buddha

Sometimes we become confused about the two Buddhas, Gautama and Amida. It will help us to remember that Gautama was a man who became a Buddha, and like all great men we can read about him in our history books. Amida is much more than a person in history. Amida is the law or principle of Enlightenment. Amida is eternal. Being eternal means that Amida never dies or changes. He is, was, and always will be Great Wisdom, Great Compassion and Great Power.

A very good way to understand Amida is to study the life and personality of Gautama. By studying Gautama's love and wisdom, we are able to know more clearly the true nature of Amida Buddha.

GAUTAMA

- A. Historical Buddha
 1. born and died in this world.
 2. lived as a man in this world.
 3. enlightened in this world.
 4. because he lived as a man, he had human limitations such as illness and physical weakness.
- B. Our greatest teacher who taught us about Amida.

AMIDA

- A. Eternal Buddha
 1. eternal being.
 2. did not live as a man in this world.
 3. perfect being.
 4. no limitation as such.



When we worship Amida Buddha, we are also worshipping Gautama Buddha inclusively. How does Amida Buddha appear in your temple? Does he appear in a picture, or in a statue?

“India Long Ago”

Vocabulary: Discuss the meaning and how the words are used in the text

Gautama	summits	Potala
India	Himalaya	Sakya
raja	Kapilavastu	Koli
banished	Rohini	

Read:

In the olden days India was not under one ruler but was divided into many small states. The rulers of these states were called rajas, or kings.

Now, in the Kingdom of Potala, there lived a King who had five sons. Because of a promise the King made to the Queen, the youngest son was made heir to the throne. The four elder sons were banished.

Accompanied by their sisters and a great number of attendants, the four brothers left their royal homes to seek their fortunes elsewhere. Turning their steps northward, they traveled many weary days until at last they came to a rich and fertile land, where rivers flowed and thick forests grew, and in the far distance the white summits of the Himalayas stood high against the deep blue of the sky.

A holy man named Kapila who lived in the area gave the brothers much wise advice, and in the end persuaded them to build a city. The brothers, in gratitude to the holy man, named the place Kapilavastu (meaning the “soil of Kapila”). The river flowing through the settlement came to be known as Rohini.

Sometime after the building of this city, the King of Potala, inquiring as to what had become of his four sons, was told the story of their adventure. When he heard how they had wandered into a strange land and founded a city of their own, he was filled with wonder at their boldness, and called them daring youths. And from that day, the King’s sons and their descendants after them were known as the Sakyas, which means “The Daring” or “Enterprising.”

The old stories relate that many kings succeeded these adventurous youths, and ruled the land from Kapilavastu. In the course of time a second city named Koli was built on the other side of the river Rohini.

Discussion:

Why did the king banish his sons?

How did the city get its name?

What does “Sakyas” mean?

Activities:

PEOPLE TO REMEMBER

Match the names with the descriptions. Write your choice to the left of the number.

- | | |
|--------------------------|--|
| _____ 1. King of Potala | a. first man who taught us about Amida Buddha |
| _____ 2. Maya | b. Father of Gautama Buddha |
| _____ 3. Amida Buddha | c. father who sent four sons away |
| _____ 4. Sakyas | d. the unchanging Buddha who is always with us |
| _____ 5. Kapila | e. the “daring” |
| _____ 6. Gautama Buddha | f. Queen of Kapilavastu |
| _____ 7. King Suddhodana | g. Holy man who suggested that the sons build a city |

Answer sheet

PEOPLE TO REMEMBER

- | | |
|---|--------------------|
| c | 1. King of Potala |
| f | 2. Maya |
| d | 3. Amida Buddha |
| e | 4. Sakyas |
| g | 5. Kapila |
| a | 6. Gautama Buddha |
| b | 7. King Suddhodana |

Indian Geography

Use the following words to fill in the blanks.

ARABIAN SEA
BAY OF BENGAL
HIMALAYA
INDIA

KAPILAVASTU
KOLI
POTALA
ROHINI

1. Long ago, Gautama Buddha lived in the country of

1 2 3 4 5

2. The four brothers left the kingdom of

6 7 8 9 10 11

3. The name “12 13 14 15 16 17 18 19 20 21 22”
meant “Soil of Kapila.”

4. The princess settled near the _____ Mountains.

23 24 25 26 27 28 29 30

5. The 31 32 33 34 35 36 River flowed through the settlement.

6. The city of 37 38 39 40 was opposite the city of Kapilavastu.

7. The two bodies of water that surround the southern part of India are the
41 42 43 44 45 46 47 48 49 50 and the

51 52 53 54 55 56 57 58 59 60 61

Now use the numbers below the letters to figure out this code.

58 46 25 22 9 25 40 3 30 56 22 21 20 22

Discuss with the students the different places—how does it affect us?

Answer sheet

INDIAN GEOGRAPHY

1. INDIA
2. POTALA
3. KAPILAVASTU
4. HIMALAYA
5. ROHINI
6. KOLI
7. ARABIAN SEA
BAY OF BENGAL

NAMU AMIDA BUTSU

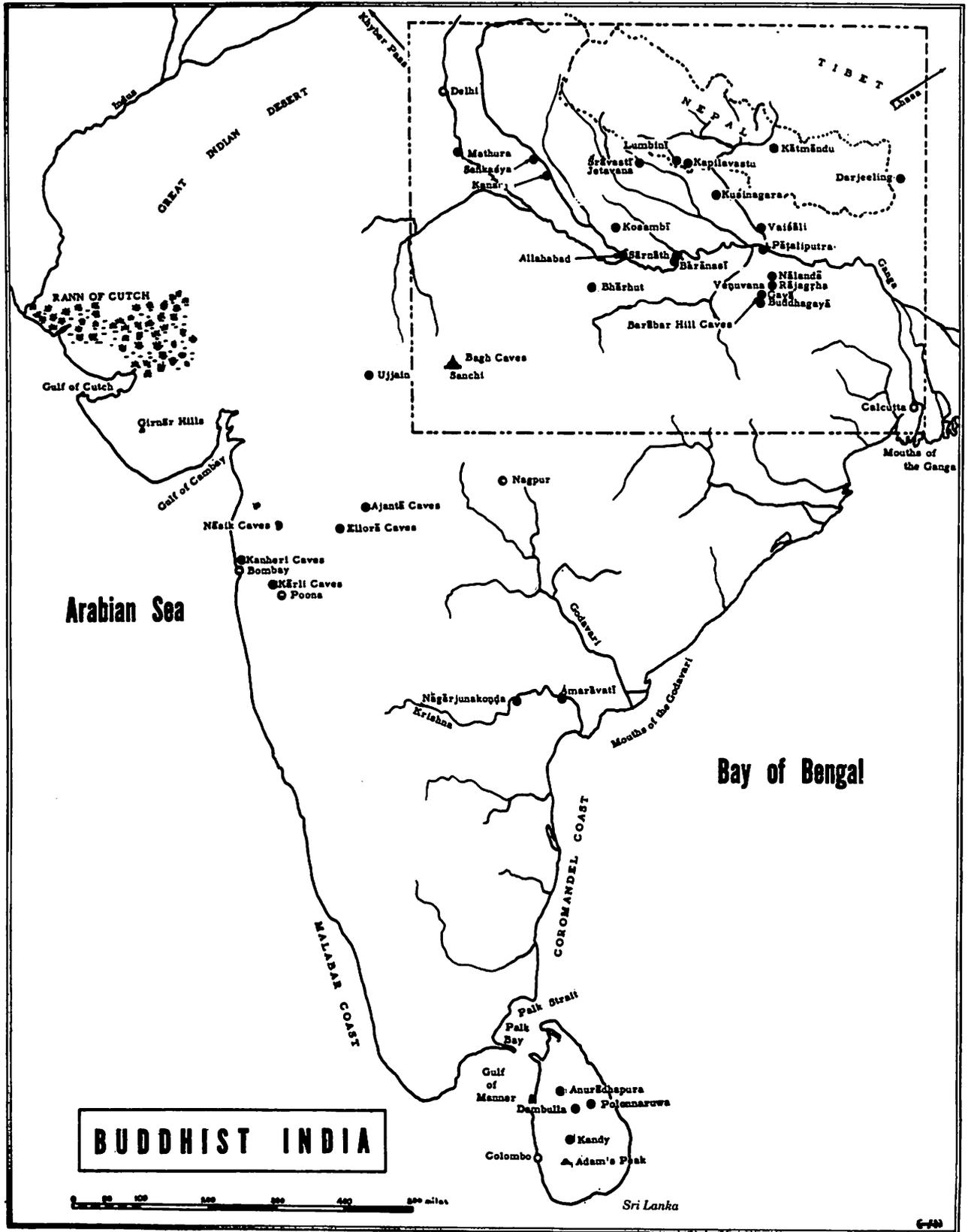
Map

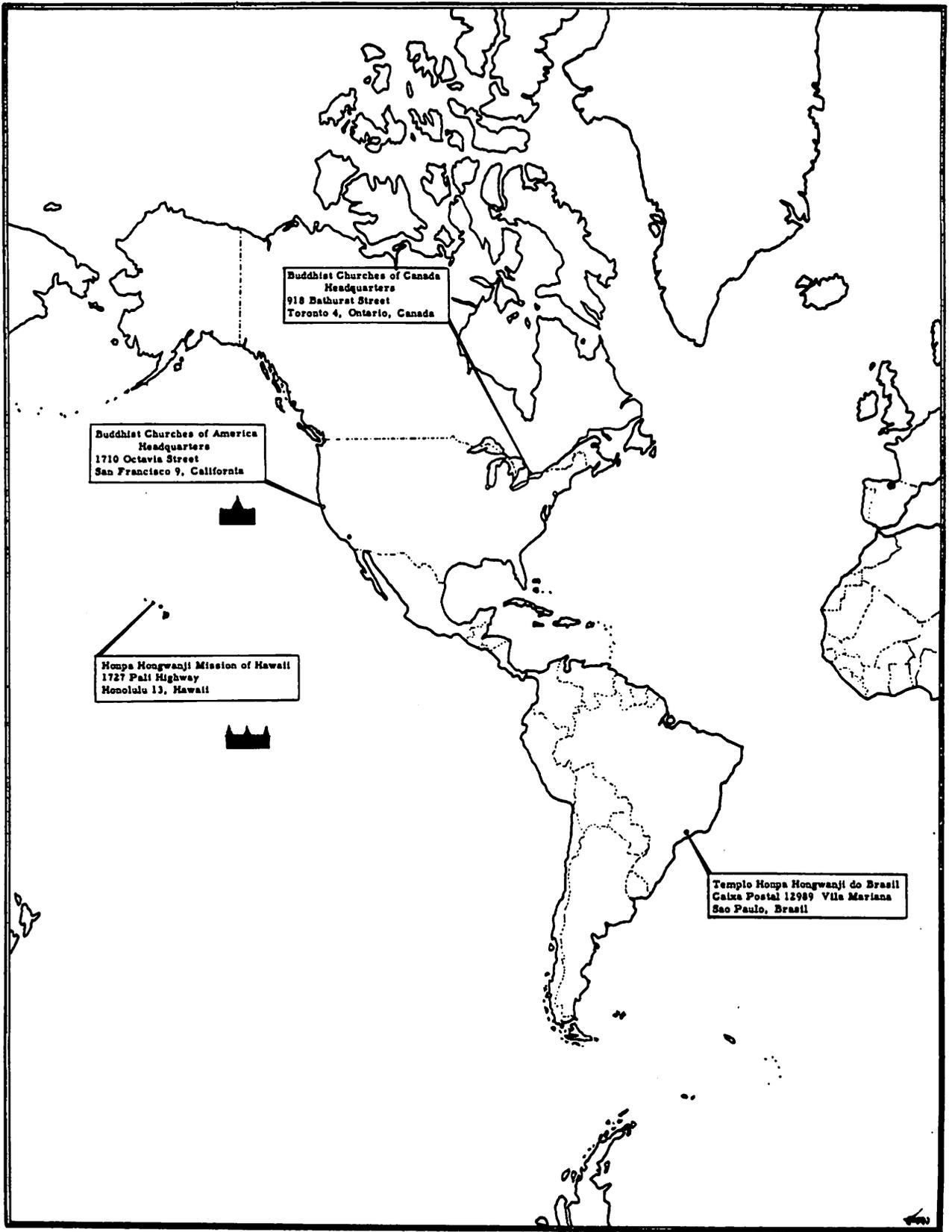
1. Show the map of the Buddhist world and locate India.
2. Using the Buddhist India map, have students outline India to save for a classroom display.
3. Add the physical features to the classroom map of India.

Rivers - Ganges
Rohini

Mountains - Himalaya

Cities - Kapilavastu
Koli





BUDDHIST WORLD

Buddhistische Gemeinschaft
"Jodo Shin-Shu," Berlin

Herr Harry E. Pieper
Berlin - Steglitz 1
Friedrichsruher Str. 18, Postfach 56
Germany

The Second General Conference of
the World Fellowship of Buddhists
Tokyo, Japan. September - 1952

The Fourth General Conference of
the World Fellowship of Buddhists
Kathmandu, Nepal. November - 1956

Nishi Hongwanji
Headquarters
Morikawa-dori, Shimo-kyoku
Kyoto, Japan

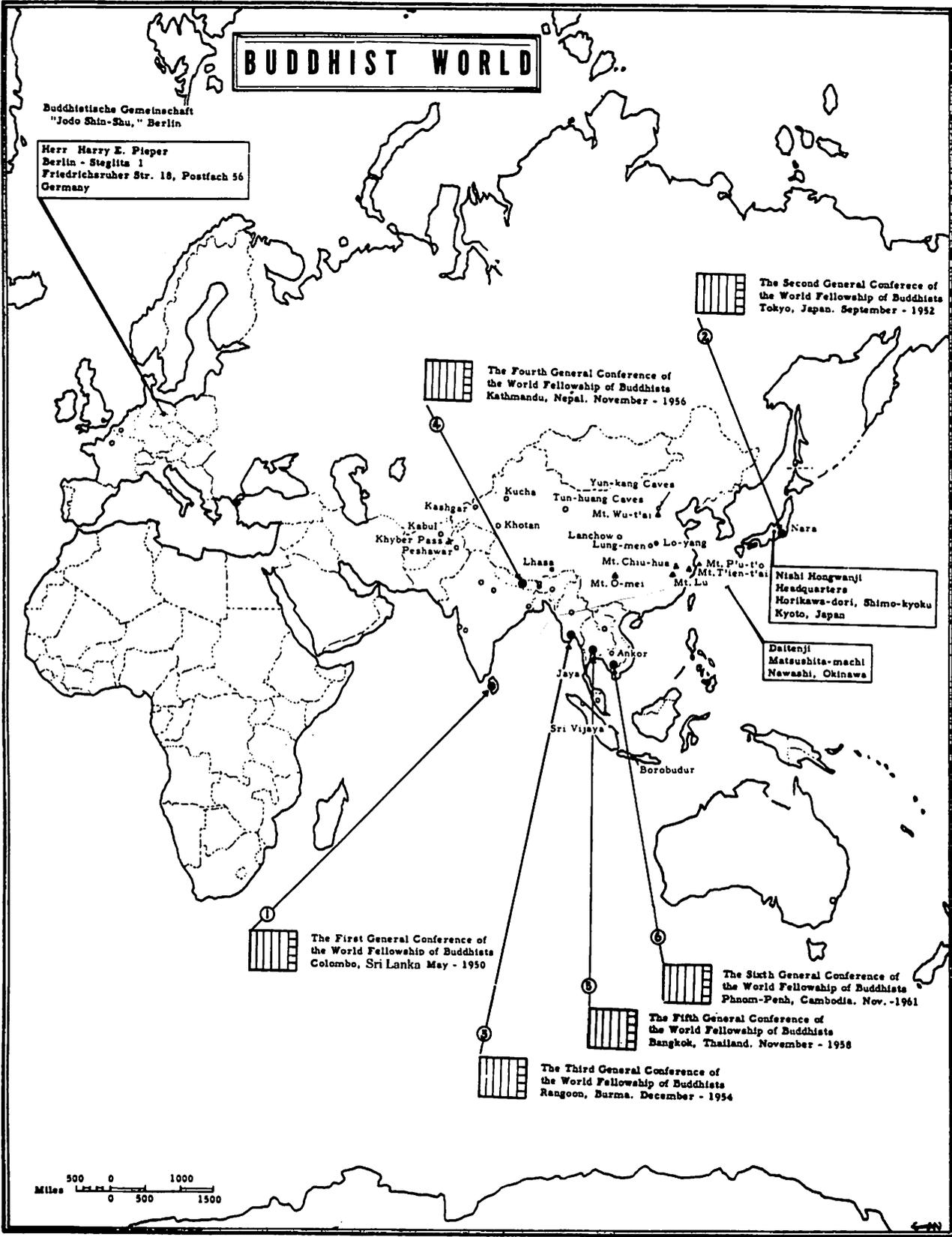
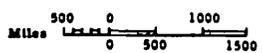
Daitenji
Matsushita-machi
Newashi, Okinawa

The First General Conference of
the World Fellowship of Buddhists
Colombo, Sri Lanka May - 1950

The Sixth General Conference of
the World Fellowship of Buddhists
Phnom-Penh, Cambodia. Nov. - 1961

The Fifth General Conference of
the World Fellowship of Buddhists
Bangkok, Thailand. November - 1958

The Third General Conference of
the World Fellowship of Buddhists
Rangoon, Burma. December - 1954



BCA Founding Day

September 1

The Reverend Shuei Sonoda and the Reverend Kakuryo Nishijima, dispatched by the Nishi Honganji to minister to the Buddhists in America, arrived in San Francisco on September 1, 1899. This day marks the official introduction of Jodo Shin Shu onto the mainland United States. Thus, September 1 has been designated as BCA Founding Day by the Buddhist Churches of America. It is observed with appropriate services and activities.

Make a Buddhist calendar beginning with BCA Day. Have students draw a picture and add special day. Use a large sheet of paper.



BCA
Day

1

Picture

September

Higan

September (Higan E)

It has been a long Buddhist tradition to gather in our temples twice a year during the spring and autumnal equinox to recall the Six Perfections— Giving, Behaviour, Endurance, Endeavor, Meditation and Wisdom— and humbly put them into practice.

Read and discuss the following story by Rev. Arthur Takemoto (stories and lessons for youth).

Back to School - Ohigan Story

After the long summer vacation, some of the children were happy to return to school again. There were others who could not forget the joyful vacation they had had. Some of the children returned as dark as could be. Having spent the summer days in a completely carefree manner, it was hard for many of them to settle down in the classroom. Their eyes wandered out the window, gazing at the playground and the shade trees which reminded them of all the fun they had during vacation.

Every once in a while, the children caught what the teacher said but try as they may, they heard very little.

“Gary! Gary! What are you doing?” the teacher scolded. The children were all surprised and relieved that it was not their name that was being called out.

“Gary, we are back in the classroom, not on the playground. Remember? Let’s pay a little attention to what’s going on in the classroom!”

Gary was the toughest boy in the class. When the children realized it was he, who was being scolded by the teacher, everyone was happy. They were happy because it was usually Gary who beat up the smaller children. It was Gary who made the girls cry.

No one liked Gary and they were afraid of him. They all thought: “It’s good that he is being scolded. Give him the works, teacher. He deserves some punishment.” But, they didn’t dare laugh out loud or show any signs of gladness because if Gary saw them, he would surely beat them up later.

“All right, boys and girls,” said Mr. Jones. “May I have your attention once again. Let’s look at the problem on the board.” The class was in session again.

As Mr. Jones began his lesson again, the attention of the class once again wandered off into dreamland.

“Gary! What’s the matter with you?” shouted Mr. Jones angrily. “I thought I had spoken to you once before. Are you sleepy, Gary? If you are, please put your head down, but don’t bother the other members of the class. Do you hear?”

There was fire in Mr. Jones’ eyes as he looked straight at Gary. Gary looked at Mr. Jones with a blank, hurt look. As he stared into Mr. Jones’ eyes, there were tears forming in Gary’s eyes.

Everyone was silent as they noticed the big tear drops, they said to themselves: “Gary’s crying.”

“Well, Gary!” said Mr. Jones. “What are you going to do. Make up your mind! I can’t spend the whole class time on you.”

Gary continued staring into Mr. Jones’ eyes and said not one word. Neither did he bother to wipe the big tears that formed in his eyes. This was not the usual Gary. The Gary of old would not have cried when he was scolded by the teacher. It was not the first time that Gary was scolded by the teacher. Yet, today, for the first time Gary had tears in his eyes. There was a reason. It wasn’t that Gary was daydreaming of the wonderful times he had had during the summer.

He was thinking of a sad incident that took place during the summer which left a lonely spot in his heart.

When school was over for the summer, he had vowed that he would have a lot of fun for himself during the summer. His mother, however, made him babysit for his younger brother, Donnie.

“Oh, my gosh! And here I thought I was going to have a lot of fun! Babysitting, Phooey!” thought Gary.

As much as he disliked it, Gary pulled little Donnie about wherever he went. Gary was mean to his little brother. At times, Gary would find a playmate of his own age and would leave Donnie alone and Gary would have a great time for himself while his little brother Donnie suffered in the heat.

One day he had left Donnie to struggle for himself as he played with his friends. At the end of the day he went to fetch Donnie to take him home. Somehow, there wasn't much pep in Donnie. He looked pale.

When mother saw Donnie's pale face, she said, “Gary, what's wrong with Donnie? He looks so pale and weak.”

Gary replied angrily, “I don't know what's wrong with Donnie.”

That night Donnie had a terrible fever. They called for a doctor, but the doctor did not come immediately as he was on another call. Donnie was burning with fever. His face was all flushed. His eyes were white and his hands were as cold as ice. Donnie cried out weakly, “I'm cold, Mommie! I'm cold, Mommie!”

Donnie's mother bundled him up with a blanket and held him close. A few moments later, Donnie's eyes closed as if in a deep slumber and the once red face turned white. There was no perspiration on his forehead anymore. Donnie was dead.

“Donnie! Donnie!” cried his mother. “What's the matter, Donnie? Speak to me! My baby! My baby! You were such a good baby, Donnie!”

With each cry, Gary felt a deep pinch in his heart. “Yeah!” he thought “Donnie was a good little brother. If I raised my voice, he would quiet down. He never complained when I left him alone.”

“Why couldn't I have treated him more nicely! Why couldn't I have played with him more. Why did I leave him in the sun as I did!”

The next day was the funeral for Donnie. It was unbearable for Gary. Gary felt very bad inside.

That is why, while the other children were thinking of all the grand times of summer, Gary thought only of his little brother, Donnie.

Mr. Jones was saying, “From now on, you are going to pay more attention to what is going on in class. Do you understand?”

A few moments later the bell rang. School was over for the day.

On the way home, everyone was discussing the scolding Gary had received. They were happy about the whole thing. Gary trailed behind. He bothered no one.

As he came near his home, he faced the opposite direction and ran for the hill, the hill where Donnie was at rest. Gary stood at the small mound. He gathered the autumn flowers that were in bloom and placed them on the grave. He placed his hands together in Gassho and said, “You are not lonely, are you, Donnie?”

Somewhere below he heard the temple bell ringing. He realized it was the beginning of O-higan. He placed his hands together in Gassho again and repeated “Namu Amida Butsu.”

Autumn Higan (Day of Reflection)

During Autumn Higan nature is shedding its old growth. This is a good time to take a look at our own lives. Have we really tried to follow the path laid down for us to walk? We know we are forgiven for our mistakes. But have we gained wisdom from those mistakes? If not it's a good time to think of ways to improve ourselves.

Discuss ways to improve ourselves with class.

Emphasize that mistakes are natural and forgiveness is always there.

Make a list of daily activities. Do your activities reflect that you are a child of Amida? Do you behave like one?

Recite: I shall always...

With Amida's help I can improve myself. Let's make a list of things I can do with His help:

I Shall Always...

1. Be helpful to others. (Charity)
2. Make others happy. (Behavior)
3. Cherish a kind heart. (Patience)
4. Come to Dharma School. (Effort)
5. Keep my mind on the Teachings. (Meditation)
6. Look to the Light of Amida. (Wisdom)

Have children recite the six "I Shalls" and tell them we can call them the Six Perfect Practices (Paramitas). Next to each, the teacher might note the Paramitas.

1. Do "I Shall Always..." puzzle paper.

I Shall Always...

O C O M E T O D H A R M A O O O S
B E H E L P F U L T O S C O N E G
O H K E O T H E R S O C T O S S N
O L E I R M A K E O T H E R S N I
O O C A N I H A P P Y O O O Y O H
O O T O R D S O T K O O L O M D C
O H S O M T T H G I L L O O P N A
O C O S O E O O A F O O O O E I E
O S A H D D U B A D I M A O E M T
O Y A D N U S O T E M O C O K O O

Be Helpful to Others

Make Others Happy

Cherish a Kind Heart

Come To Dharma School

Keep My Mind on Teachings

Look To Light of Amida Buddha

**FIND THE UNDERLINED PHRASES COMPLETING THE TITLE,
"I SHALL ALWAYS..."**

Birth of a Prince

Vocabulary: Discuss the meaning and how each word is used in the text.

rejoiced	marvelous
Lumbini Garden	Siddhartha Gautama
memorable	

Read:

King Suddhodana, the father of Gautama, the Buddha, was a ruler of the Sakya clan. His queen who came from across the River Rohini, was called Maya.

King Suddhodana and Queen Maya, who lived in a beautiful castle, were loved by all the people.

The King and Queen were very happy except for one thing. They did not have any children. They wanted a child very much.

After many years of waiting, the King and the people of Kapila rejoiced to hear that a child was to be born to their fair Queen.

When the Queen dreamed of a great white elephant with six tusks, wise men predicted that the child to be born would be blessed in many wonderful ways.

When spring came along, the garden was buzzing. A happy feeling filled the air. Even the birds sang cheerfully.

It was on that memorable day of April 8th, 566 B.C., that Queen Maya was on her way to the home of her parents. The Queen with all her servants had stopped to rest at Lumbini Garden.

Suddenly, as the Queen plucked a flower from a tree, a little baby boy was born.

Now at last the whole world knew the secret. It had been preparing all winter for the birth of this marvelous baby.

The little baby, born to King Suddhodana and Queen Maya, was named Siddhartha, which meant "every wish fulfilled." His full name was Siddhartha Gautama for Gautama was the family name.

To the King and Queen who could ask for no greater blessing, the birth of their child was a fulfillment of all their fond dreams.

Discussion:

What did the royal couple want most of all?

What did the Queen dream of?

What was the meaning of the dream?

Where was the prince born?

When did this great event take place?

What did "Siddhartha" mean?

Why did the parents choose the name?

Activity:

Use the following words and phrases to fill in the blanks.

April 8th
children
Every wish fulfilled
566
Gautama
Lumbini Garden
Queen Maya
Six
Suddhodana
the wise men

1. King _____ and Queen Maya had wealth but no _____ .
2. "The great white elephant with _____ tusks is a sign that a blessed child will be born," said _____ .
3. The Prince was born in _____ on _____ .
The year was _____ B.C.
4. _____ followed the old Indian custom of returning to her parents before motherhood.
5. "Siddhartha" means _____ .
6. _____ was the family name.

Enrichment:

Draw a picture of Lumbini Garden as you think it may have looked.

Discuss:

Why the words are important. What does it mean to the student.

Answer Sheet**FILL IN THE BLANKS**

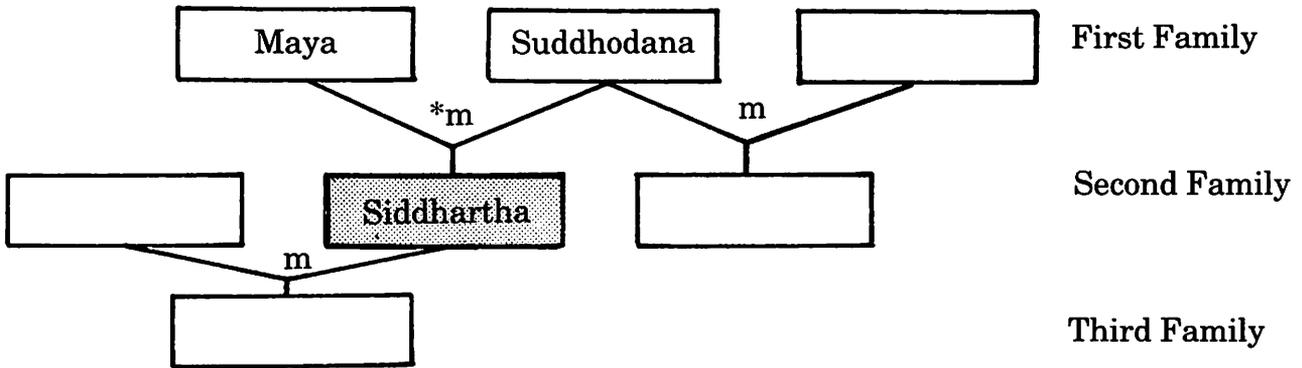
1. Suddhodana; children
2. Six; the wise men
3. Lumbini Garden; April 8th; 566
4. Queen Maya
5. Every wish fulfilled
6. Gautama

Family Tree

Explain who were Prince Siddhartha's father and mother. Make a family tree of Siddhartha's family.

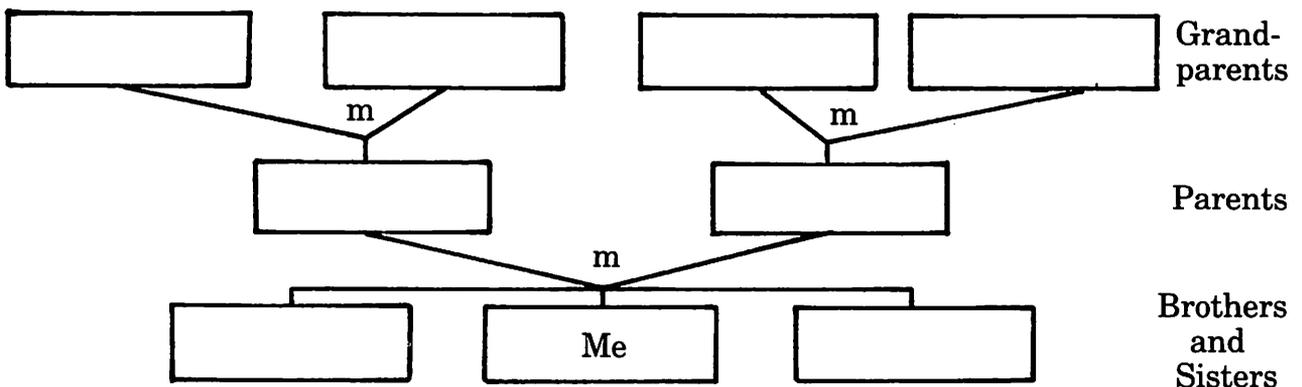
FAMILY TREE

This is a diagram of Prince Siddhartha's family tree.



Put up the family tree in the classroom so that it can be expanded upon later.

YOUR FAMILY TREE



*m—denotes marriage

ANSWER

FAMILY TREE

Maya Suddhodana Prajapati

Siddhartha Nanda

Yosodharc

Rahula

Time Line

Introduction:

- I. The passage of historical time is usually a vague concept to most nine year olds. In order to solidify their understanding of the Buddha's life, it is necessary to first identify their existing concepts of time, that is, the remarkable events occurring to them this year, last year, nine years ago, etc., progressing back over the centuries until the period of the Buddha's life is reached. Concrete, interesting events are used as milestones for searching back into history. Concepts such as "century," B.C., A.D., Gregorian calendar are explored.

Materials:

- II. A piece of string strung midway across the classroom; stapler; colored felt pens; black pens; pencils; strips of white paper, 9"x3"; World Book Encyclopedia; butcher paper 10-15' long, paste, crayola.

Length of time for project:

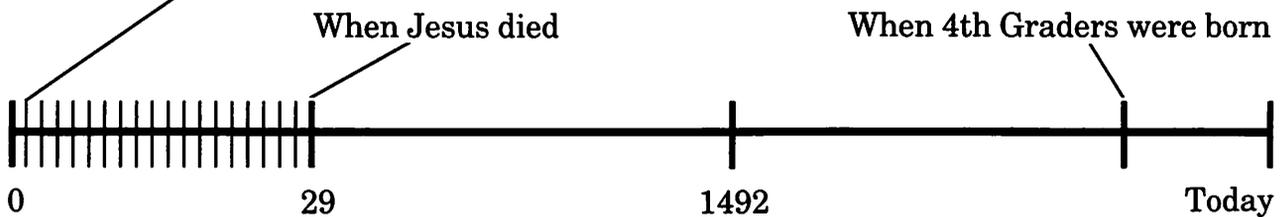
- III. Three to four Dharma school lessons, depending on maturity of students.

Procedure:

- A. Begin with the present events, progress to the immediate past, then further into the past. (use black pen)
 1. Ask children for the date. Write this information on the white strip of paper, 4" from the top, and label "Today." Staple this sheet of paper to the far end of string at the right end of the room.
 2. Ask "What year were you born?" Write _____ was the year _____, _____, _____ were born. If some of the children were born in another year, make another sheet for them in the same manner. Attach these sheets to the left of the previously stapled sheets.
 3. Ask if anyone knows what year the United States of America was founded. Help children to understand the subtraction process of 1976 minus 200 years. Put the 1776 sheet up towards the middle of the string.
 4. Ask the children if they know any important dates, such as when Columbus discovered America. Have them write the information down in a similar manner, and attach to the appropriate place on time line string.
 5. If the children do not know any more dates, give suggestions that appeal to them, such as, "Does anyone know when baseball started?" If a child is interested in baseball, teach him how to look up baseball in the "B" volume of the encyclopedia for the origin date. Similarly, have the children look up other dates of inventions, events, etc. (e.g. radio, t.v., airplane, piano, typewriter, school, paper, newspaper, pencil, book, Abraham Lincoln, basketball, etc.). Teacher acts as a facilitator. The children look up information right in the dharma class, and write out their own sheets. Ideally, each child should staple his own sheet, and have the opportunity to determine where in the timeline chart his sheet belongs. Attempt to have at least one entry for each century.
 - e.g. Nembutsu began in Japan in 767
 - Shinran was born in 1173
 - Buddhism was introduced into China in 334

- B.** Discuss Jesus being the teacher of Christians. Most people who live in this country are Christians, therefore, we use the Gregorian calendar, based on the birth of Christ.
1. State that our calendar begins with the birth of Jesus, which is the year:
 1. Events that happened after Jesus' birthdate are referred to as A.D. or after birth of Jesus (anno Domini — in the year of our Lord). Events that happened before Jesus' birth are referred to as B.C. or Before Christ. Make out sheet of paper for Jesus' birthdate.
 2. Have the children write a with black pen "A.D." on the bottom of each sheet on the time line chart.
 3. Ask the children the date of Gautama Buddha's birth. In the text *Long Ago In India*, 566 B.C. is given for his date of birth. Have a child write up this sheet. Discuss where this sheet should be placed on the time line chart. Since this happened before Christ, put "B.C." on bottom of sheet. Staple this sheet on the left of "year 1" sheet.
 4. Draw a long horizontal line on the butcher paper, and indicate a few events from the time line chart.

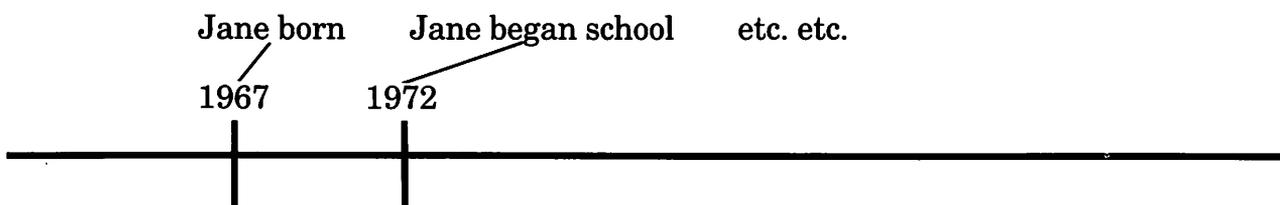
Year 1 when Jesus Christ was born.



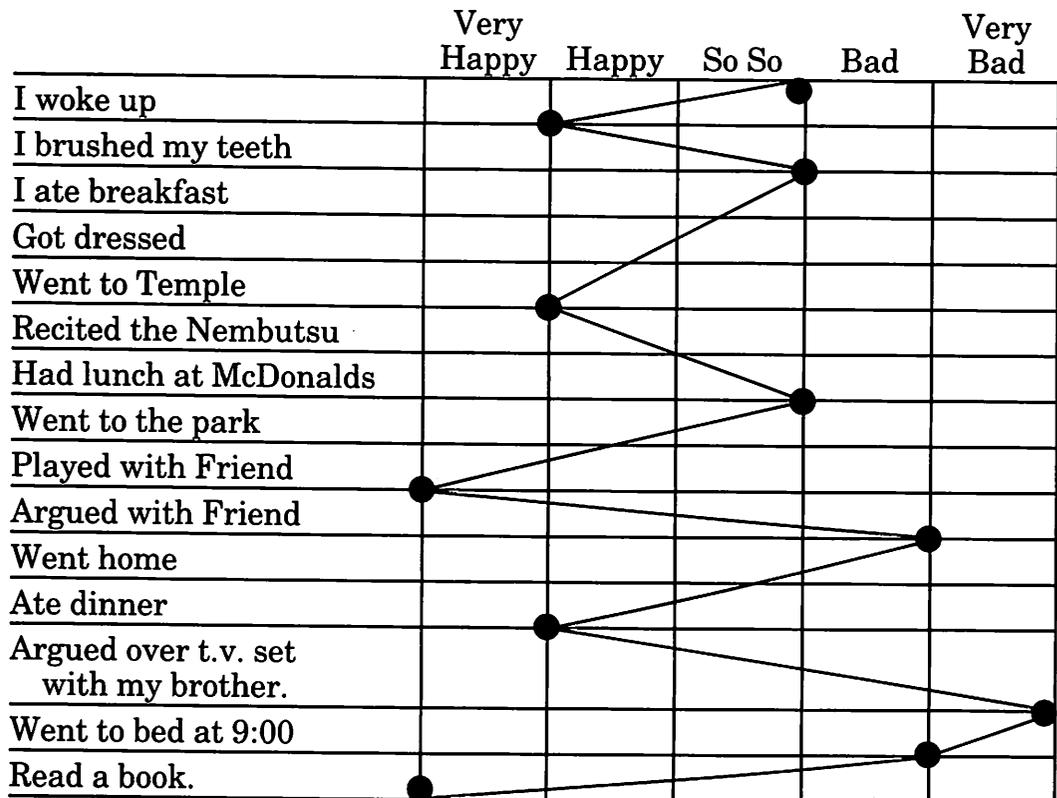
Indicate the year of Jesus' death — by having all of the children count out loud from "year 1" to "year 29" as the teacher makes linear marks on the timeline chart. Write in "29, when Jesus died." Count until 100 and put a marker at 100, while saying "100 years have passed since the birth of Jesus." While passing your finger on the time line, say "another 100 years have passed," and draw in a marker with the number 200. Continue with the year 300, in a similar manner, 400, 500, 600, 700, 800, 900, 1000, 1100, 1200, 1300, 1400, 1500, 1600, 1700, 1800, 1900, and "here we are! (while pointing to today's date)."

5. Teach the Concept of Century: (using same butcher paper)
 - a. Point to the first hundred years from Jesus' birth and say, "Now, these first 100 years from Jesus' birthday are called the 1st century. Shade this area lightly with a crayola, and write in "1st Century." Say, while pointing to the second 100 years, "The Second 100 years are called the 2nd Century." Shade this area lightly with another color, and label 2nd Century. Continue similarly for all centuries. Let the children participate by coloring and writing in the century labels.

- b. Re: the strips of paper strung on the time line string, have a child write in "9th Century" for all the strips of paper indicating 9th century events, use a red felt tip pen). Similarly, another child will use a green felt tip pen for all 8th century strips; another child will use an orange pen for 10th century strips. Thus use a color for each century which is different from the adjacent centuries, and let each child locate his own century, and determine which sheets to write on.
6. Remind children that Gautama Buddha lived before Jesus Christ, so we must count the years before Jesus' birth. Make linear marks on butcher paper, (to the left of the year 1), as all children are encouraged to count out loud the years before Christ, beginning with 1 B.C. When you arrive at 100 years B.C., indicate that with a marker, and write in "100 years B.C." Continue counting 101, 102, 103, etc., till 200 B.C. is marked off, and labeled. Continue until 566 B.C. is marked off, and labeled. Continue until 566 B.C. is reached. Draw a large star above that number, and re-exclaim that glorious day when Gautama Buddha was born!
7. Teach concept of century before Christ, B.C.
Say, "Now, the first hundred years before Christ is called the 1st Century B.C. Shade with a crayola, and label on butcher paper. Continue with the 2nd century in above manner, etc.
Ask the children "In which century was the Gautama Buddha born?" The answer is "6th Century B.C."
- C.** Establish milestones in Gautama Buddha's life, and mark off on the butcher paper chart. Also make out a paper strip for the time line string.
- "How old was Prince Siddhartha when he began studying with his special teacher?" answer — 6 years. On a triangular piece of paper, write "Prince Siddhartha began studying with Viswaritra when he was 6 years old, in ____ B.C."
Ask, "Who knows what year that was?" (ans. 560 B.C.) Help the children count six years from 566 towards the right, therefore, 560 B.C. Place triangle on time line pointing to 560 B.C. (use paste).
 - "How old was the Prince when he married Yasodhara?"
Answer: 16 years old, or 550 B.C. Explain as 1 above.
 - "How old was the Prince when his son Rahula was born?"
Answer: 29 years old, or 537 B.C.
 - "How old was the Prince when he left his family to find the answers to the problems of old age, death, and sickness?" Answer: 29 years old, 537 B.C.
 - "How old was the Prince when he attained enlightenment?" Answer: 35 years old, or 531 B.C.
 - "How old was the Buddha when he died?" Answer: 80 years old, or 486 B.C.
- D.** Have the children make a timeline for their individual lives.
- Timeline for Jane Tanaka:



2. One Day Timeline for Jane Tanaka: Children are asked to list all activities taking place in the course of a day, and are asked to place a dot on the appropriate place on the graph, descriptive of his/her feelings for that particular activity, at that particular time.



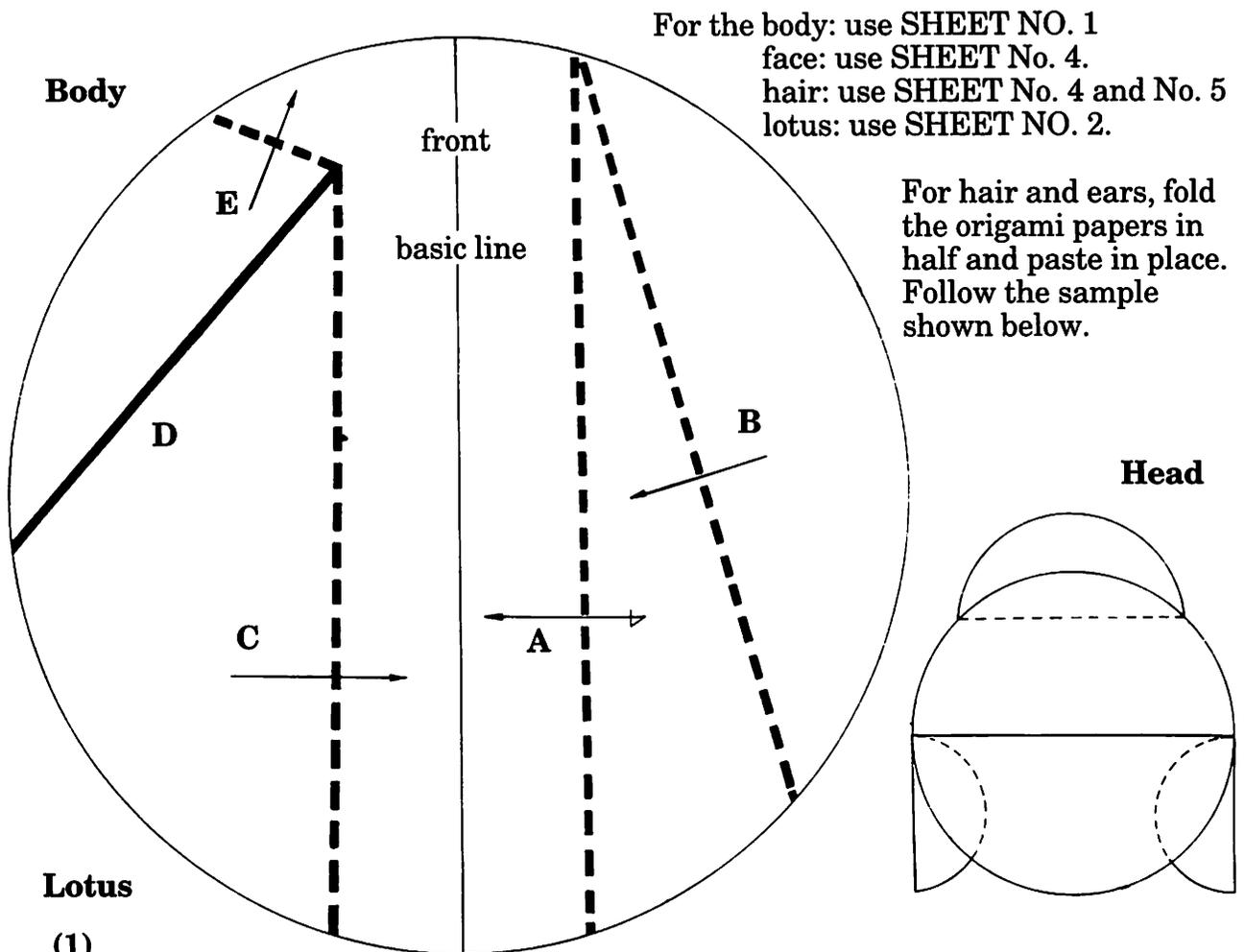
Discuss High and Low points in daily life. Examine more closely the feelings in each activity by playacting the situation. Show what happened; show what could have happened. Include role of O-Nembutsu in particular situations. Note that the O-Nembutsu can be used in happy as well as sad, angry or fearful situations. Stress that the saying of the O-Nembutsu in the situation at that very time the event is occurring helps the child feel better — it is comforting, reassuring, and supportive in adverse circumstances. It helps us. It helps us “shake off” or resolve in a helpful manner our negative thoughts and feelings. And, in positive circumstances, reciting the O-Nembutsu at the very time that the event is occurring helps us to be more appreciative, and thus, we can savour more the situation, as well as be more effective in our interaction with other people involved.

Conclusion:

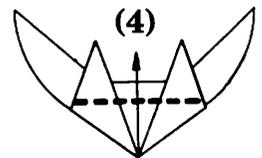
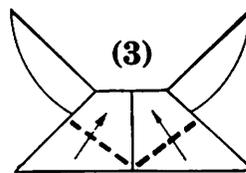
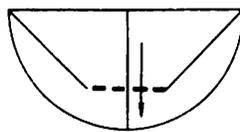
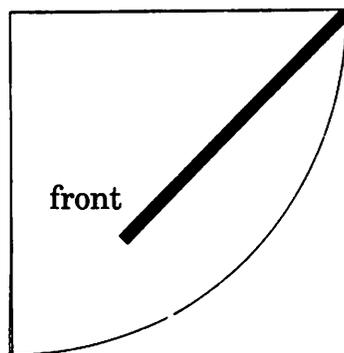
Thus, the concept of time can be a broad and flexible one, which can span over the centuries as when we think about when the Lord Buddha lived, and it can also refer to a short interval — a day in the life of a child. It is hoped that from this unit, the children are able to develop some understanding and appreciation of the enormous path that the O-Nembutsu has taken over the centuries, from the teachings given by Gautama Buddha, through the lips of the many Buddhist teachers of the past, up to the present time. And, it is further hoped that the children become cognizant that this O-Nembutsu that we have today still carries with it the same marvelous, extraordinary power that was experienced by other believers of the past.

Origami Activity

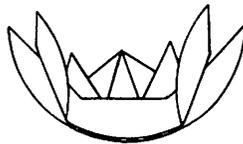
How to make the figure of Buddha



(1) Fold in half, then fold in half again and cut a slit. (2) Open the folded paper.

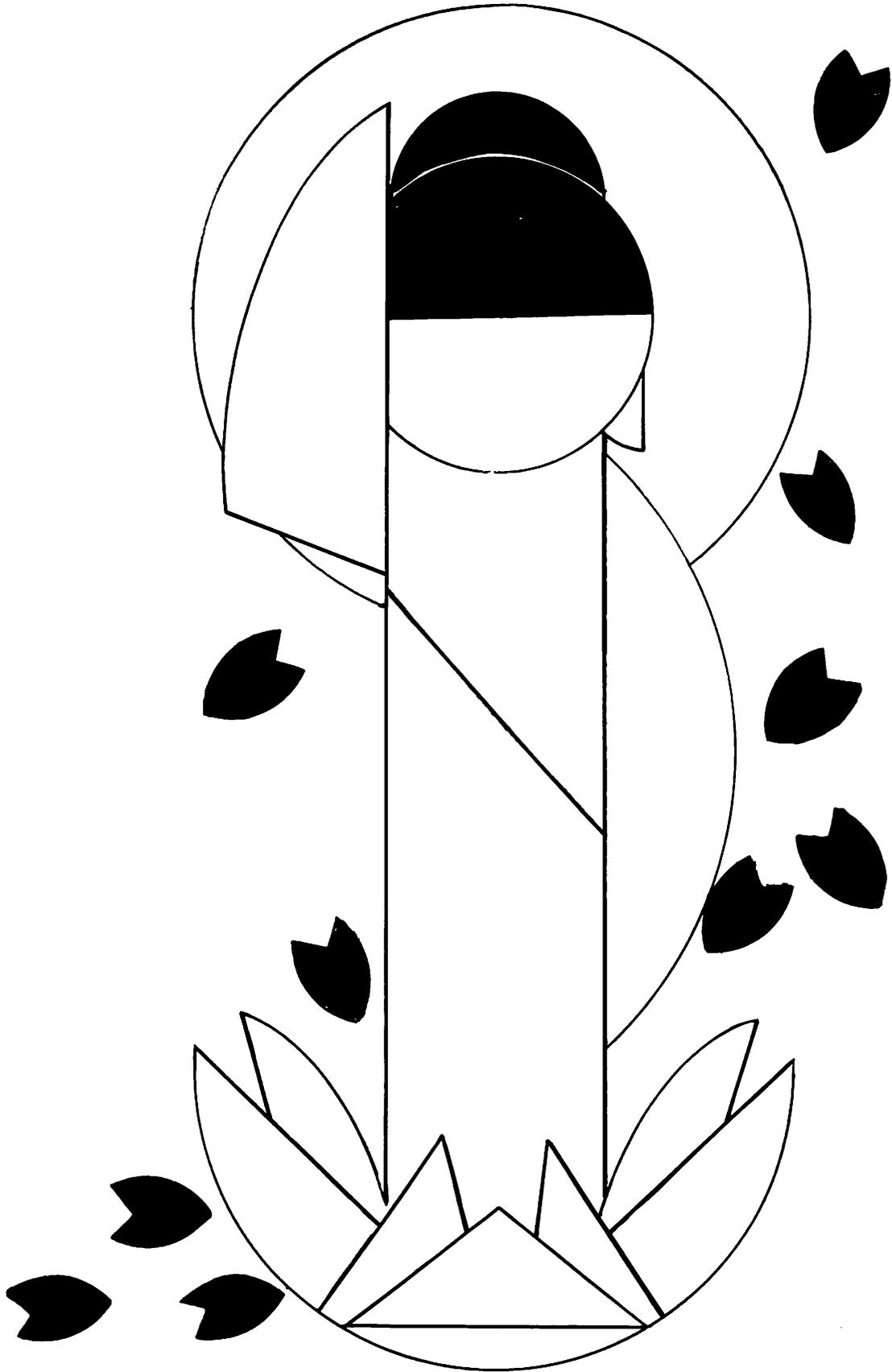


(3) (4) (5) (6) (7)



Birth of Buddha

After some time, the Queen gave birth to a baby. The baby was born as she was about to break a twig from a blooming Asoka tree. Immediately after birth, the baby held its right hand up to heaven and its left hand toward the earth and declared, "Above heaven and below heaven, I alone am the world-honored one."



Asita's Prediction

Vocabulary: Discuss the meaning of the word and how it is used in the text.

Asita
ancient
prediction
warrior
strength
sacred
Prajapati

Read:

“REJOICE O KING AND QUEEN, A MIGHTY SON HAS BEEN BORN TO YOU, said Asita, the Wise Man, to King Suddhodana and Queen Maya. He looked into the sweet face of their baby son, Siddhartha.

“The time is ripe for another Buddha to be born. How happy am I that this one should be born in our ancient land of India...in this very city of Kapilavastu. This tiny baby was born to bring happiness to the world.” Tears of joy filled his eyes for the many, many wonderful things that were to happen. Tears of sadness also filled his eyes to think that because he was so old he would not be able to see these wonderful things happen.

“Another Buddha has been born...another Holy Teacher to help those living now and all those millions of people yet to come, forever and ever.”

The King and Queen were very happy to have such a fine son. The King, forgetting Asita's prediction, began to plan—“I'll make him into a strong, brave warrior. Together, we will grow powerful.” But the gentle Queen had other thoughts in her mind. The Queen held the tiny baby close, whispering soft words heard only by the small one—“No, my son, you will not be a warrior. You will be strong it is true. But your strength will be of a different kind. You will learn of the Holy Ones and their sacred teachings. If you make war, it will be a gentle war against everything that is bad.”

Queen Maya sat close to her child watching and loving him every minute. But the fair Queen, who had not been too well, passed away within seven days after the birth of her baby.

Shortly thereafter, Prajapati, the younger sister of Maya came to the home of Suddhodana and became a real mother to Siddhartha. The little boy grew up happily thinking of Prajapati as his mother.

Discussion:

What did Asita predict?

Why did Asita feel happy? Why did he feel sad?

What kind of a person did the king want the prince to become?

What was queen's wish?

Who took care of Siddhartha after Maya's death?

Activities:

TRUE OR FALSE

Circle "T" if the answer is true or "F" if the answer is false.

- T F 1. Asita could look into the future.
T F 2. The wise man said the prince would bring happiness into the world.
T F 3. Queen Maya wished that her son would become a brave warrior while the king wanted the prince to become a holy man.
T F 4. The mother passed away when the child was five days old.
T F 5. Prajapati was the older sister of Maya.
T F 6. Prajapati raised Siddhartha as her own son.

Discuss each statement.

Answer Sheet

TRUE OR FALSE

1. true
2. true
3. false
4. false
5. false
6. true

1. How are the ways of a warrior different from the ways of a monk? List your ideas.





2. Siddhartha and Shinrah had very similar childhoods.
- a. Both were born into families belonging to the nobility.
 - b. The governments during their childhood were either fighting or unstable.
 - c. Both lost parents at a very early age.
- Do you think that these might have been important in their decisions to become holy men? If so, how? Write a short paragraph to explain this.

FAMILY TREE

Add Prajapati to the classroom family tree.

Siddhartha's Education

Vocabulary: Discuss the meaning of these words:

Viswamitra	prance
whistle	Kanthaka

Read:

Prince Siddhartha was now a growing boy about six years old who liked to run about and play. But when he went to play, his friends had trouble saying his name. They tried and tried but they couldn't say it right. The Prince would laugh and say, "No, that isn't my name...you say it this way...Siddhartha...Siddhartha." And he would say his name carefully many times until they could say it very easily.

Soon it was time for the Prince to go to school. He was not to go to school with the other children. As a Prince, he was to have his own teacher.

King Suddhodana had found a wise and kind teacher named Viswamitra for his son. Siddhartha was very happy for he was eager to learn many things.

Viswamitra asked the boy many questions. Each time the answer came better than before. For awhile the teacher talked to his bright little student. Then he said, "We must not spend all our time inside. I see you are a small boy. We must make you big and strong."

Together they walked through the big hall, out of the place through beautiful gardens and into a sunny field. There, Siddhartha clapped his hands in joy.

As Viswamitra gave a low whistle, out from the shade of a tree pranced a snowy white colt.

For the rest of the afternoon Siddhartha played with the colt. At first, it seemed very shy, but little by little, Siddhartha coaxed the shy little creature until it began to nudge close to his head in friendship.

Kanthaka was the name chosen by Siddhartha for his horse.

Discussion:

What was the name of Siddhartha's new teacher?

What kind of a student was the prince?

The wise man wished to teach the prince about the beauty of nature. Why do you suppose the prince was taught to appreciate nature?

Did the teacher feel that the prince could only learn within the place walls? Why?

What was Viswamitra's surprise?

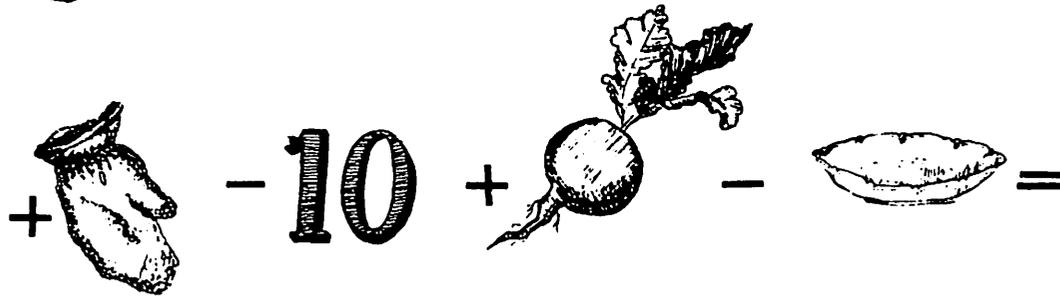
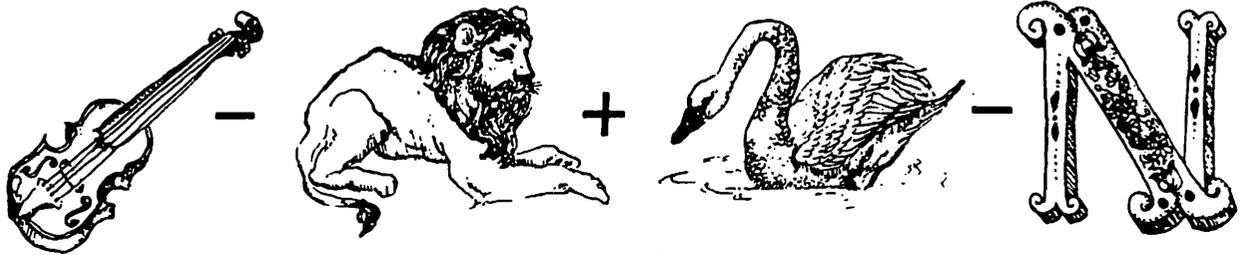
What name did Siddhartha choose?

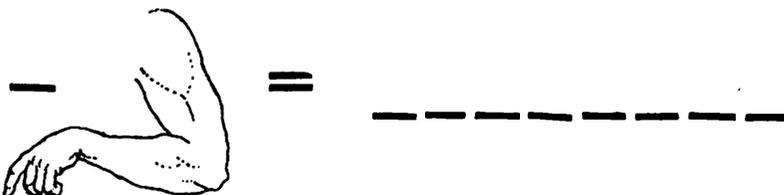
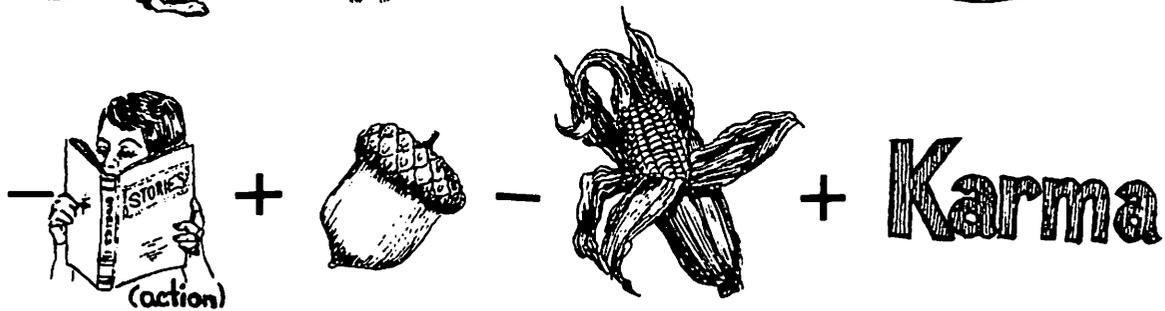
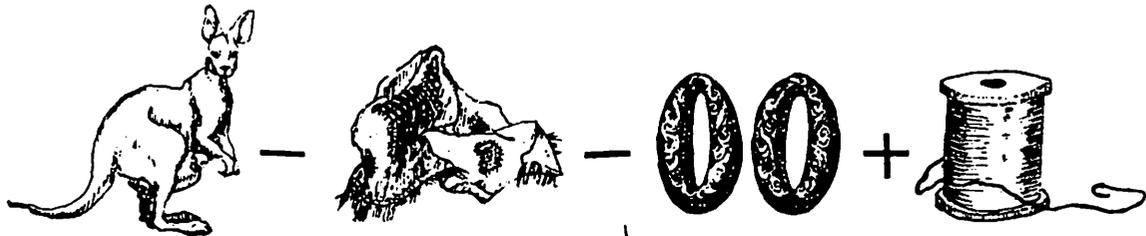
What did the prince do in the mornings? How were the afternoons spent?

Activities:

REBUS PUZZLE

Solve these rebus puzzles by adding and subtracting the letters in the names of the pictures. Follow the order shown by the plus and minus signs. When you have finished, your word should exactly fit the number of dashes provided for the answer.





Answer Sheet

REBUS PUZZLE

violin – lion + swan – n + mitten – ten + radish – dish = VISWAMITRA

Kangaroo – rag – oo + thread – read + acron – corn + karma – arm = KANTHAKA

How Did It Happen?

Number the sentences in the proper order.

_____ Viswamitra planned to teach Siddhartha about nature.

_____ Siddhartha was eager to see the new pet.

_____ Siddhartha thanked his teacher and named his pony Kanthaka.

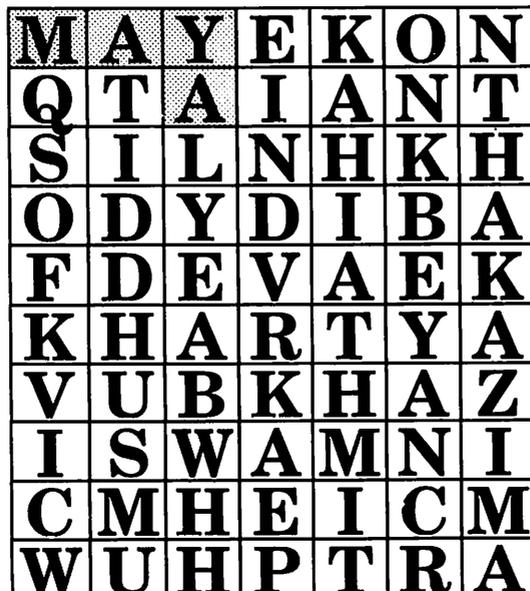
_____ Mornings were spent studying while afternoons were spent riding.

Answer: sentences are in the correct order.

BLOCK STEPPING

Trace the word by moving to the right or downward
Look very carefully and you'll find these words:

1. The name of a queen in Kapilavastu (MAYA)
2. The name of a prince (SIDDHARTHA)
3. The name of a teacher (VISWAMITRA)
4. The name of a horse (KANTHAKA)
5. The name of the country where Buddhism started (INDIA)



TIME LINE

Add Prince Siddhartha studying with Viswamitra. He was 16 years old. Have the children figure out what year.

Answer Sheet

BLOCKSTEPPING

M	A	Y	E	K	O	N
Q	T	A	I	A	N	T
S	I	L	N	H	K	H
O	D	Y	D	I	B	A
F	D	E	V	A	E	K
K	H	A	R	T	Y	A
V	U	B	K	H	A	Z
I	S	W	A	M	N	I
C	M	H	E	I	C	M
W	U	H	P	T	R	A

Compassion

Vocabulary: Discuss the meaning of these words:

Plowing Festival
furrow
heartily
creature
Devadatta
sire

arrangement
terrible
claimed
companion
destroy

Read:

Once, during the Plowing Festival in the spring, Siddhartha went with his father to the fields to watch the farmers at work.

Each year the King cut the first furrow in the fields for the spring planting. Many men and boys were gathered about laughing and visiting while they watched. They gave out loud shouts of joy as the first deep furrow showed in the ground. The farmers took over, and row after row of hardened soil was turned over. Siddhartha had never seen men work in this way before. It was exciting and so much fun. Suddenly he heard sharp cries coming from the sky. Looking up, he saw a big flock of black birds circling about in the air.

“Why are the birds so excited?” Siddhartha asked his father.

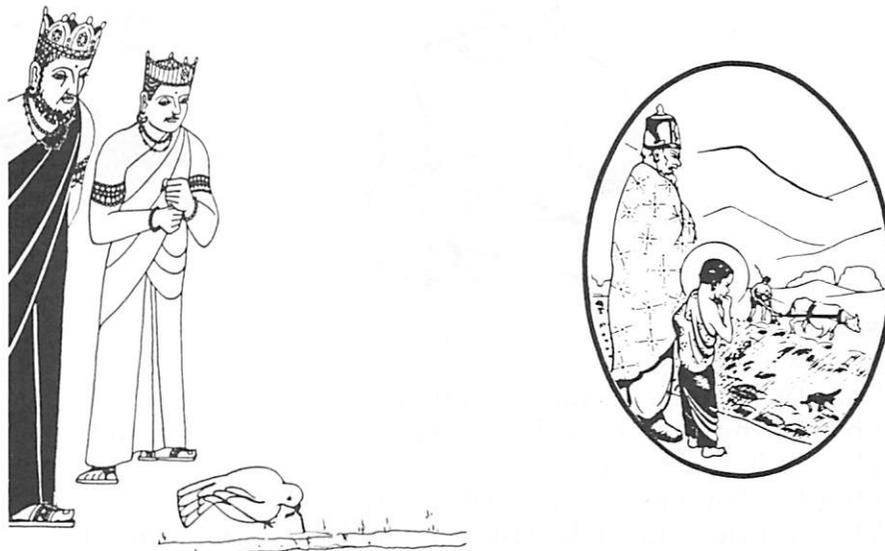
The King laughed heartily. “Wait a few minutes and you will see.”

With shrill cries the birds swooped down and spread out greedily over the plowed fields. Their sharp beaks snapped into the earth, pulling out long, struggling worms and little bugs.

Later he saw the farmers beating and whipping the poor oxen as they pulled heavy plows across the fields. Siddhartha turned from the unhappy sight and sat alone beneath the shade of a large tree.

“Why must one creature hurt another? Why must birds be so cruel to the little worms and bugs? Why must farmers beat their oxen?”

Siddhartha’s mind was filled with many questions.



The King shook his head and said to Prajapati, "What kind of a son do I have? What will happen when he becomes a man? I want my son to become a strong warrior. He should not be too gentle and kindhearted. Please see that he plays with his cousins and friends. He must not be alone too much. His cousin, Devadatta, thinks only of play and shooting arrows. Let Siddhartha practice the game with him."

"That I will Sire," said Prajapati.

Arrangements were made to have Siddhartha play with his Cousin Devadatta.

One day Siddhartha and his cousin, Devadatta, were playing with their bows and arrows. They shot at old trees and stumps and at pieces of wood floating in a lake near by. Whoever shot the arrow the farthest and best won the game.

But Devadatta kept looking for something else. He shot at the bright flowers growing on a tall tree. His arrow tore them to pieces. He laughed loudly and was proud of himself.

Just then Siddhartha and Devadatta heard the cry of a white goose as it flew happily round and round in the air.

Both boys stopped shooting and watched the big bird. It was having so much fun sailing in the breeze. It would go way up high, then float down, down, almost to the top of the big tree. What a wonderful time the bird was having.

Suddenly Devadatta raised his bow and held his arrow tightly. As the lovely goose came close, he let fly the arrow. Siddhartha called out, "No, Devadatta, don't." But it was too late. With a sharp cry the big goose came falling from the sky, turning over and over in the air.

Devadatta sat down and laughed and laughed while Siddhartha felt terrible. Running as fast as he could, Siddhartha went to the bird.

He bent down and carefully pulled out the long sharp arrow.

The bird still lived! Siddhartha was so glad. He picked it up in his arms and hurried toward his home.



Discussion:

What was the special event?

What two things troubled Siddhartha?

Why did the King want his son to play with Devadatta?

Who made the arrangements?

What kind of a person was Devadatta?

What did Devadatta do which made Siddhartha unhappy?

Activities:

MAKING A CHOICE

Underline the correct answer.

1. The first row was plowed by the (prince) (King) (farmers)
2. The Plowing Festival took place in (spring) (summer) (autumn).
3. The birds were excited because (of the good weather) several people were there) (they were looking for insects).
4. The King had Siddhartha play with Devadatta because he wanted his son to (be very gentle) (become a strong warrior) (learn to shoot arrows).
5. (Devadatta) (Siddhartha) (Prajapati) shot the goose with an arrow.

Answer Sheet

MAKING A CHOICE

1. King
2. spring
3. they were looking for insects
4. become a strong warrior
5. Devadatta

Number Puzzle

What did Prince Siddhartha learn?

1 - A	7 - G	12 - L	17 - Q	22 - V
2 - B	8 - H	13 - M	18 - R	23 - W
3 - C	9 - I	14 - N	19 - S	24 - X
4 - D	10 - J	15 - O	20 - T	25 - Y
5 - E	11 - K	16 - P	21 - U	26 - Z
6 - F				

“
 9 23 9 12 12 20 18 25 20 15 2 5
 11 9 14 4 1 14 4 7 5 14 20 12 5
 20 15 5 22 5 18 25 12 9 22 9 14 7
 20 8 9 14 7 .”

Answer Sheet

NUMBER PUZZLE

“I WILL TRY TO BE KIND
 AND GENTLE TO EVERY
 LIVING THING.”

Golden Chain

1. Have a discussion with the students about what the Golden Chain means. Talk about how Siddhartha related to the Golden Chain.
2. Fill in the missing blanks.

I am a _____ in _____ golden chain of _____ that stretches around the _____. I will _____ my link bright and strong.

I will think _____ and _____ to every _____ thing and _____ all who are _____ than myself.

I will think _____ and _____ thoughts, say pure and beautiful _____, and do pure and beautiful _____.

May every _____ in Amida’s _____ of love be _____ and _____, and may we all attain perfect _____.

3. To extend the activity of the golden chain, you can do the following activity.

Chain of Causation

Purpose:

Interdependence describes the way a person, place, or thing depends upon any other person, place, or thing.

Whether eating, sleeping, walking, thinking, you're depending on more than one thing. Even if you walk on air...that's interdependence, too. For every action in your life, you depend on more than just you.

Procedures:

Activity — It's Not Easy To Be A Hermit

- A.
 1. Have the class sit in a circle.
 2. Explain that they are going to discover some of the ways we all depend upon each other.
 3. Each student is to pretend he is his parent in his occupational role. Have everybody share what his occupation is.
- B.
 1. Give a ball of yarn to one student. Have him loop the end of the yarn around a finger and then toss the ball to another person who depends upon him or on whom he depends.
 2. That person next chooses another, holds on to the yarn, and then throw the ball to him. Each must state the occupation of the person to whom he tosses the ball and also why they are independent.
 3. The ball can be tossed to the same person more than once.
- C.
 1. Discuss the complexity of the web you have formed.
 2. Shut down a major industry. Have everybody who is affected drop his yarn.

Notes: Variations

1. Have students play the role of various "feelings," happiness, sadness, anger, compassion, love, etc.
2. Have students represent the different members of a "family," i.e. — Father, Mother, Brother, Sister, and other relatives.
3. Use current topics and your own imagination.

Five Precepts

Introduction:

Man always has a choice — giving life or killing it, stealing or helping everybody, being chaste (faithfulness between wife and husband) or committing adultery, telling lies or truths, becoming intoxicated or sober. Every Buddhist must make an honest attempt to live a life that would not hurt any living beings or oneself. The Five Precepts are to be followed with the utmost regard for life and preservation of the values of life.

Procedure:

Recite The Golden Chain. Discuss what it means. Tell the children the Golden Chain tells you to follow rules or *precepts* so that all living things will be protected.

List the Five Precepts. Ask what they think they mean.

1. I shall be kind to all living things. (Life is precious, it's difficult not to take some life — plants, animals for food, etc. Impress upon them we must be grateful for all living things that make our lives possible).
2. I shall respect other people's property. (Taking material things, thoughts, ideas).
3. I shall be pure and faithful. (Husband and wives faithfulness to each other, abusing love and affection).
4. I shall be honest to myself and my friends and parents. (telling lies).
5. I shall take into my body things that are *not* harmful. (Do not take harmful drugs, alcohol, tobacco because they may damage you — your body, brain leaving you unable to think and see the "right ideas" of life).

Discuss:

We are only humans. We make wrong choices. We break some rules, but that doesn't mean we're all bad and evil. Amida will not punish us, he will still love us even if we break some rules, because we're so grateful, He'll still love us.

The Giving Tree

Share the story of *The Giving Tree* by Shel Silverstein with the students. Relate how Amida Buddha is like the giving tree always showing compassion to all things. We can show our gratitude by being good and kind.

The Giving Tree — Have children write a paragraph on "What they would have done for the Tree." How would they show *compassion* for the Tree?

The Giving Tree

By Shel Silverstein

Once there was a tree....

And she loved a little boy.

And every day the boy would come

and he would gather her leaves

and make them into crowns and play king of the forest.

He would climb up her trunk

and swing from her branches

and eat apples.

And they would play hide-and-go-seek.

And when he was tired, he would sleep in her shade.

And the boy loved the tree....

very much.

and the tree was happy.

But time went by.

And the boy grew older.

And the tree was often alone.

Then one day the boy came to the tree

and the tree said, Come, Boy, come and climb

up my trunk and swing from my branches

and eat apples and play in my shade

and be happy.

"I am too big to climb and play", said the boy.

"I want to buy things and have fun."

I want some money.

Can you give me some money?

"I'm sorry, said the tree, "but I have no money.

I have only leaves and apples.

Take my apples, Boy, and sell them

in the city. Then you will have money

and you will be happy."

And so the boy climbed up the tree and gathered her apples and carried them away. And the tree was happy.

But the boy stayed away for a long time....and the tree was said, and then one day the boy came back and the tree shook with joy and she said, "Come, Boy, climb up my trunk and swing from my branches and be happy."

"I am too big to climb trees," said the boy.

"I want a house to keep me warm," he said.

"I want a wife and I want children, and so

I need a house.

Can you give me a house?"

"I have no house," said the tree.

"The forest is my house, but you may cut off my branches and build a house.

Then you will be happy."

And so the boy cut off her branches
and carried them away to build his house.

And the tree was happy.

But the boy stayed away for a long time.

And when he came back, the tree was so happy
she could hardly speak.

“Come, Boy,” she whispered, “come and play.”

“I am too old and sad to play,” said the boy.

“I want a boat that will take me far away from here.

Can you give me a boat?”

“cut down my trunk and make a boat,” said the tree.

“Then you can sail away....

and be happy.”

And so the boy cut down her trunk

and made a boat and sailed away.

And the tree was happy....

but not really.

And after a long time
the boy came back again.

“I am sorry, Boy,”

said the tree, “but I have nothing
left to give you—

My apples are gone.

“My teeth are too weak for apples,” said the boy.

“My branches are gone,” said the tree.

“You cannot swing on them—”

“I am too old to swing on branches,” said the boy.

“My trunk is gone,” said the tree.

“You cannot climb—”

“I am too tired to climb,” said the boy.

“I am sorry,” sighed the tree.

“I wish that I could give you something....

but I have nothing left. I am just an old stump.

I am sorry....”

“I don’t need very much now,” said the boy,

“just a quiet place to sit and rest. I am very tired.”

“Well,” said the tree, straightening herself up
as much as she could,

“well, an old stump is good for sitting and resting.

Come, Boy, sit down. Sit down and rest.”

And the boy did.

And the tree was happy.

The End

“Siddhartha’s Marriage”

Vocabulary: Discuss the meaning of these words

unselfish	eagerly	contender
suitable	announced	contestant
Yasodhara	intention	archery
suitors	earnest	praise
rival	anxious	elaborate

Read:

As the years went by and Prince Siddhartha grew into manhood, Viswamitra asked to speak to the king.

“Sire,” said Viswamitra, “Your son has grown into a fine young man. I have taught him more than he needs to learn. It has been wonderful for me, a humble teacher, to live and study with Prince Siddhartha. Sometimes I have wondered...which one is the teacher, and which one is the pupil. Siddhartha has a keen mind, and a kind heart. He is strong, but not fierce. He is brave but not bold. Siddhartha can ride as swiftly as the wind but he is gentle with both horses and elephants. With a bow and arrow the young man has no equal. Still he hurts no living creature. He is good to every living thing. I feel I have nothing more to teach him.”

“My work here is done.”

The King sent for Yasodhara’s father and spoke of marriage between the young people.

Yasodhara’s father answered slowly, “My daughter has many suitors. If Prince Siddhartha wishes to marry her, let him prove his skill in many arts against his rivals. For it is the custom in my clan to marry our daughters to those who are skillful and strong, brave and wise.”

This saddened the King who hurried to speak with Siddhartha. But Siddhartha was not worried, “Fear not, Father, I will gladly meet my rivals in their chosen games.”

“Very well,” answered the uncertain King, “let there be a great contest, but see that you are fully prepared.”

Criers were sent near and far throughout the country telling the people of the event. Young nobles eagerly announced their intention of entering the contest. None wanted to miss this chance of showing his skill and strength.

Then, too, all had heard of the young Yasodhara. To win her as a wife was their earnest hope.

On the day of the contest the grounds were filled with anxious nobles and their families. All contenders were skilled in different sports and had spent most of their days in daily practice.

First of all, the nobles were to prove their skill in archery. Then came the riding contest. In both contests Prince Siddhartha did very well.

The crowd went wild! With one voice the other contestants exclaimed, “He is the best. It is too much for us to beat him.”

Tears of happiness came to the eyes of the King.

And Yasodhara’s father said, “My Prince, I have no greater praise for your manly feat

than to say...Yasodhara shall be yours.

King Suddhodana was proud and overjoyed. He ordered a great feast and made elaborate wedding plans. The Palace was changed into a fairyland of fragrant flowers. Temple bells chimed throughout the country from dawn until night. The finest musicians hurried to the city. Famous cooks, known for their delicious dishes, arrived from many parts of the kingdom.

At last the wedding day came and Prince Siddhartha and their fair Yasodhara were married.

In his joy the King had a new palace built for the young couple. Legend tells us that there was a place for each season of the year.

The King did everything he could to provide his son with all the things that would make a young man happy. Anything that was unpleasant or ugly was carefully avoided.

The Prince lived in a world of his own where there was nothing but happiness, beauty, and laughter.

Discussion:

1. Why did Viswamitra feel his job was done?
2. Who was chosen to be his wife?
3. What kind of suitor did Yasodhara's father want?
4. Why was King Suddhodana saddened when a contest was proposed?
5. What types of contests were held?
6. What type of life did the Prince and his new wife lead?

Activities: MAKING A CHOICE

Underline the best answer.

1. The king became worried when a contest was proposed because (he thought the prince was so gentle that he would not be able to win)
(the prince was able to ride horses well but unable to shoot as well)
(the prince would not have enough time to prepare for the contest).
2. The young nobles proved themselves in archery and riding because
(they were simple skills to master)
(they were favorite sports)
(it was important to have a skilled king who could protect his people from warring neighbors).

Why did King Suddhodana provide all that he could to make his son happy?

FAMILY TREE

Add Yasodhara's name to the classroom family tree.

TIME LINE

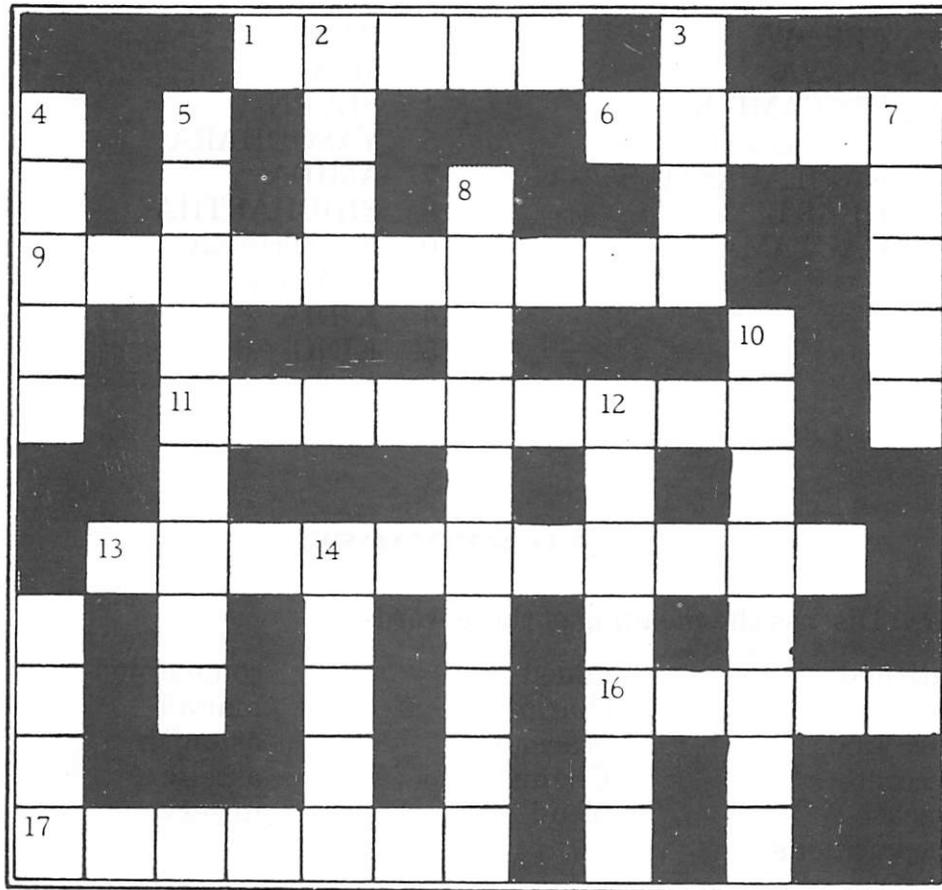
Add the marriage of Siddhartha to Yasodhara. He was 16 years old. (550 B.C.)

Answer Sheet

MAKING A CHOICE

1. He thought the prince was so gentle that he would not be able to win.
2. It was important to have a skilled king who could protect his people from warring neighbors.

Crossword Puzzle



CLUES

ARROW
DEVADATTA
GAUTAMA
HEART
KAPILAVASTU
SAKYA
VISWAMITRA

1. Devadatta shot the bird with a bow and _____.
6. Name of a daring and enterprising clan.
9. What was the name of the Prince's teacher?
11. Name of Siddhartha's cousin.
13. Name of a place that King Suddhodana ruled.
16. To be compassionate is to have a kind _____.
17. What was Siddhartha's family name?

DOWN

AMIDA
INDIA
KANTHAKA
KING
MAYA
RAJA
SEVEN
SIDDHARTHA
TEACHER
YASODHARA

2. A ruler in India was called a _____.
3. What was the Queen's name?
4. The Prince's mother died _____ days after giving birth.
5. The Prince married Princess _____.
7. The unchanging Buddha
8. Name which means "every wish fulfilled"
10. Name of pet that the Prince received
12. Viswamitra was a _____.
14. In what country was the Buddha born?
15. Suddodana wanted his son to be a brave and wise _____ (ruler).

Answer Sheet:

REVIEW — CROSSWORD PUZZLE

- | | |
|-----------------|---------------|
| 1. ARROW | 2. RAJA |
| 2. SAKYA | 3. MAYA |
| 9. VISWAMITRA | 4. SEVEN |
| 11. DEVADATTA | 5. YASODHARA |
| 13. KAPILAVASTU | 7. AMIDA |
| 16. HEART | 8. SIDDHARTHA |
| 17. GAUTAMA | 10. KANTHAKA |
| | 11. TEACHER |
| | 14. INDIA |
| | 15. KING |

Awareness

Vocabulary: Discuss the meaning of these words

satisfied	gilded	compassion
develop	chariot	marvel
surround	graciously	astonish
decorate	Channa	ascetic
diseased	plead	misery
preparations		

Read:

Prince Siddhartha and Yasodhara lived very happily for many years. King Suddhodana was well satisfied with the marriage and felt that now surely his worries were over. No longer need he fear the prediction of Asita that his son would leave home and kingdom to become a holy man.

He began to make plans for Siddhartha to follow in his royal footsteps. The King discussed with his ministers how Siddhartha would become a great king and develop the kingdom into one of power and glory.

However, all was not well with the young Prince. It was not that he was unhappy. Yasodhara was good to him and life all around him was gay and beautiful.

Perhaps that was it! Life was too good. The Prince, who was very alert in mind and spirit, grew tired of the pleasures that surrounded him day after day. There were so many things he wanted to know.

Finally, he asked the King to allow him to visit the city in order to see for himself how the other people lived. The King, unable to refuse his son's request, ordered that the surrounding country be decorated. He demanded that all aged and diseased men be removed from the streets.

Not knowing that preparations had been made for his coming, the Prince with his faithful servant, Channa, went out of the palace gates in a gilded chariot. As he passed through the streets, the people crowded around him and bowed for they all loved him for

his beauty and gentle manners. And Siddhartha looked graciously at his people, and was glad to see them look so happy.

Suddenly, into the middle of the road, just in front of the Prince's chariot, tottered an old man. Siddhartha who had never seen such a pitiful sight, turned to Channa and said, "Why is this man so different from other men?"

Channa replied, "My Prince, this is an old man. He has lived long. We, too, will one day be as old as he."

Siddhartha ordered Channa to drive back to the palace. He was silent and thoughtful as he could not forget the sight of the helpless old man. He felt as though the sun had darkened and all the beauties of the earth had faded away.

The appearance of the old man was like a sign of some kind.

As the days followed there were to be three other signs.

One time the Prince saw a diseased man, and another time, a dead man.

He now knew how the people outside the palace lived. Rich people lived like kings who cared not for the poor. Beggars lined the streets, pleading for pennies. Their children dressed in rags roamed the street hungry and cold. The old, the sick and the poor lived lonely lives as they waited for death.

What hope was there for these people? Siddhartha, who was filled with compassion for all life, felt he had to find some way to help the people.

When finally the fourth sign appeared, Siddhartha knew what he had to do. He met a man quite unlike anyone he had ever seen before. This man wore a robe of dull orange color and his hair and beard were shaved. In his hand he carried a bowl.

The Prince wondered who this man was, for he marveled at the peace and calm of his face. When the man came nearer, Siddhartha asked him who he was.

The stranger replied, "I am a holy man. I have seen the pain and suffering of life. I have left my home and everything that belonged to me to wander alone in the forests and mountains. I am searching for true happiness that is everlasting."

The Prince was astonished to find someone like himself who searched for peace and happiness.

Suddenly all his troubles cleared away. What he must do became plain to him. He thought to himself, "I will do as this man has done; I will give up everything I possess and live the life of an ascetic. So shall I find peace of mind and learn the wisdom which will teach people how to overcome the miseries of this life."

Discussion:

Why was King Suddhodana satisfied?

What kind of plans did he make for the prince?

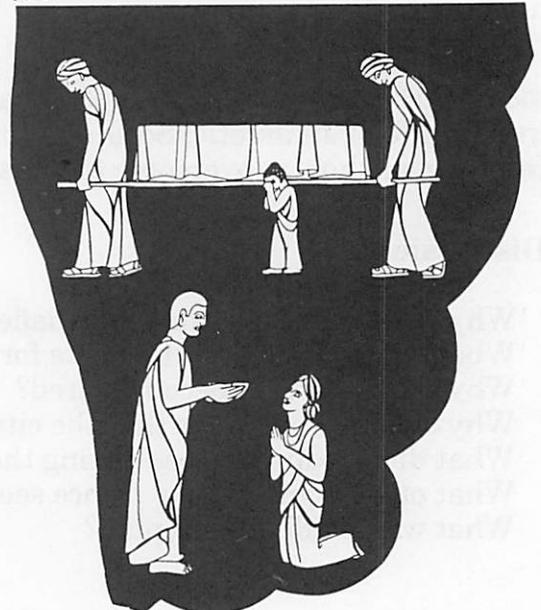
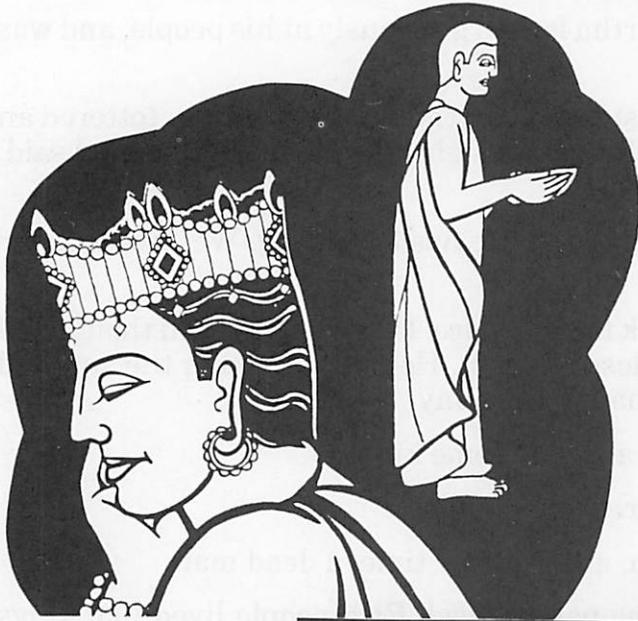
Why did the prince become bored?

Why did the king order that the city be cleaned and decorated?

What did Siddhartha see during the visit?

What other signs did the prince see?

What was Siddhartha's plan?



Activities:

MAKING A CHOICE

Underline the best answer.

1. The King felt that the prediction would not become true because (Asita's predictions were usually inaccurate) (the prince made a solemn promise to become a great ruler) (the prince led a happy life with his new wife).
2. The royal ministers made plans for Siddhartha's future as (a holy man) (a king) (a warrior).
3. The King had the city decorated (without his son knowing it) (because Siddhartha wished to see clean streets and happy people) (to hide the old buildings).
4. The first sight was (a sick man) (an old man) (a holy man) who stumbled in front of the chariot.
5. The second and third sights were (death and sickness) (sickness then old age) (sickness then death).
6. The last sign was (a holy man) (an old man) (a sick man).
7. The prince decided to become (a king) (a monk) (a warrior).

Answer Sheet

MAKING A CHOICE

1. The prince led a happy life with his new wife
2. a king
3. without his son knowing it
4. an old man
5. sickness then death
6. a holy man
7. a monk

Can You Remember?

Fill in the blanks as best as you can.

Channa
death
King Suddhodana

a monk
old age

sickness
Siddhartha

1. _____ thought that his son would not leave home to become a monk.
2. _____ grew tired of his easy life of daily pleasures.
3. _____, a faithful servant, went with the prince to the city.
4. The First sign of suffering the prince saw _____ .
The second sign was _____. Next, he looked at _____.
The prince finally found comfort in the fourth sign which was _____ .

Answer Sheet

CAN YOU REMEMBER?

1. King Suddhodana
2. Siddhartha
3. Channa
4. old age; sickness; death; a monk

WHEN DID IT HAPPEN?

Can you put the following events in the proper order?

- _____ King Suddhodana had the streets cleaned and decorated.
- _____ The prince grew tired of his life of pleasure and wished to see the city.
- _____ The prince saw an old man, a diseased man, then a dead man.
- _____ The King made plans for the prince to rule over the kingdom.
- _____ The prince admired the calmness of the monk's face then decided to become a holy man.

Answer Sheet

WHEN DID IT HAPPEN?

5
1
4
2
3

Leaving the Palace

Vocabulary: Discuss the meaning of the words

determine
accompany
Koli
Anoma

dismount
Rajagrha
Magadha

descend
Bimbisara
conversation

Read:

Messengers came to tell the Prince that the Princess had given birth to a son. As happy as he was over the news, Siddhartha was still determined to go ahead with his plan. Now that he had become a father, it was harder than ever to leave. But late one night, the Prince slipped quietly away riding on his favorite horse, Kanthaka. He was followed closely by Channa who wished to accompany his master.

They rode swiftly into the night going beyond the land of Koli. Here by the banks of the river, Anoma, the Prince stopped his horse and dismounted. Taking off his royal ornaments, he gave them to Channa, and bade him return to Kapilavastu.

Though Channa begged that he might stay with his master and continue to serve him, the Prince would not allow it. "You must go back," he said, "and tell my father and my family what has become of me."

These events happened when the Prince was 29 years old.

From the River, where he had left Channa, Siddhartha wandered from place to place until he came to Rajagrha,* the capital of the kingdom of Magadha.

For the first time in his life, Gautama, as he was called, was all alone without the help of servants or family. He now had no place to call home, and was forced to beg before he could even satisfy his hunger.

Early in the morning, he left his place of rest wearing the yellow robe of a monk and carrying a begging bowl in his hand.

As he walked from door to door, the curious people whispered to each other. "Have you seen him? Have you? He is like a God descended from the sky. But from where does he come? Where does he live?"

The King of Magadha, Bimbisara, seeing the strange monk, was struck by his noble appearance. He told some of his courtiers to follow the monk and see where he lodged.

When King Bimbisara heard where the strange monk was to be found, he went to visit him. So charmed was he by Siddhartha's manner and conversation that he offered to give him wealth, lands, and everything which could make life pleasant for him.

"O King," Siddhartha replied, "I have known riches and jewels and every pleasure. The world's treasures bring no peace and cannot conquer sorrow. I am trying to find the path which leads to the highest wisdom."

"Promise me," said the King, "that when you have found that wisdom you will come and teach it to me." Siddhartha promised the King that he would do so.

Discussion:

Why was it difficult for the Prince to leave his home?

Where did they go?

What responsibility did Siddhartha give his servant, Channa?

How was the life of a monk different from that of a prince?

What was Gautama's promise to King Bimbisara?

Activities:

MAKING A CHOICE

Underline the best answer.

1. The prince's favorite horse was named (Koli) Channa) (Kanthaka).
2. Channa was asked to go back to Kapilavastu because (he wanted to become a monk) (his duty was to show the royal family the jewels and to tell the news) (he wished to comfort the King and his family).
3. The capital of Magadha was (Rajagrha) (Bimbisara) (Anoma).
4. For the first time, the Prince was called (Siddhartha) (Gautama) (Sakyamuni).
5. (Magadha) (Gautama) (Bimbisara) was impressed by the noble appearance of the new monk.
6. Siddhartha made a promise to (accept the riches and pleasures offered by the king) (return to Rajagrha to teach the king the Truth) (visit the palace everyday).

Answer Sheet

MAKING A CHOICE

1. Kanthaka
2. his duty was to show the royal family the jewels and to tell the news
3. Rajagrha
4. Gautama
5. Bimbisara
6. return to Rajagrha to teach the king the Truth

FAMILY TREE

Add Rahula's name to the classroom family tree.

TIME LINE

The Prince leaves home at the age of 29. Have students figure out what year he left home (583 B.C.).

Sharing

Let's see...what do all of us share with one another? Something that is free. Can you name it?

For one thing, all of us share the air we breathe. All kinds and colors of humans, birds, flowers, creatures share the air.

All of us are able to share a beautiful sky, a stormy sky, a sunrise, a sunset, soft rain, thundering rain, and warm sunshine. No matter where we live we get some of these from time to time to share. Then too, we share the brightness of the moon, the twinkling of the stars, and sometimes a wonderful rainbow. These are more important to us than many things we like and want for a few moments or days. When we have such wonders to enjoy isn't it silly to cling to our small toys and possessions so greedily? Wouldn't it be better to share with those who need them?

Finally, all of us are able to share equally in the Love and Compassion of Amida Buddha. The Nembutsu wasn't given for just a few, it was given for all those who live and want to know of Amida Buddha.

**"WE THANK THE BUDDHA FOR SHOWING
US THE WAY TO FREEDOM,
WE WILL TRY TO WALK IN HIS NOBLE PATH
EVERY DAY OF OUR LIVES."**

When We Share

We give freely, with no regrets.

We are happy to be able to help someone by sharing whatever we may have to give.

We are helping someone to feel happier and to know they are not forgotten completely.

We are helping someone to go to bed at night without being very hungry. It DOES happen you know.

Our smiles and kind words with the old and weak we are truly bringing joy into their lives.

We are helping to build a better world.

We need to forget what we gave and not feel proud of our giving.

We are making a real effort to follow the teachings of Buddha. The Buddha who is the most compassionate of all.

Gratitude

Once upon a time lived a woodsman. He went into the woods to gather dead twigs and bundled them for kindling wood. He peddled them in a nearby town. With the earnings he bought food and clothing.

In front of his house there flowed a beautiful stream. He cleaned the rice and the vegetable in the crystal clear water before cooking. He never threw away the left-over food because he could not waste it knowing that countless sacrifices were made to provide food for him. He took the left-over food to the stream and fed it to fish and crabs which dwelled in this beautiful stream. He fed them so frequently that when they heard his foot steps, they came out of their hiding and greeted him.

One day when he was working in the woods, he came across a huge viper. He jumped and ran away, but it chased after him. He ran all the way home and looked for a good hiding place. Fortunately, he found a huge barrel. He turned it over and hid in it, but the viper found him. He wrapped his long body around the barrel and began to crush it with all its might. As the barrel started to crack, the woodcutter began to tremble with fear.

Fishes and crabs came out of their hidings when they heard the unusually disturbed foot steps of their kind friend and found this dreadful scene. They thought that this was the time to save the life of their kind friend. A swarm of crabs came to the shore to help the woodsman. With their sharp claws, the crabs cut the viper to pieces. Thus, they saved the life of the kind woodsman.

We express our gratitude by saying “thank you so much” to anyone who is kind to us. We, the Buddhists, thank the countless persons’ efforts to provide us food by means of gassho before and after meals. When we think that a single grain of rice has given its life to become our food, our hearts are filled with gratitude. When we realize that we are surrounded by Lord Amida-Buddha’s boundless love and compassion, we must thank Him by reciting the Nembutsu.

St. Rennyo, the eighth Abbot of Nishi Hongwanj, said, “Buddhism teaches us the importance of thanksgiving.”

If we are able to lead a life of thankfulness, we may be able to create a much more peaceful world.

Buddhist Dharma Lesson 4th Grade

A BUDDHIST CHILD

A child is like a loose thread in a sweater. Now, no one wants to be like a loose thread in a sweater, does he? Do you know why? Because once we start to pull the thread, it keeps pulling out and pulling out. If we started to pull the loose thread in the sleeve, soon, there wouldn't be any sleeve. If we keep going, in a short time we'd only have a pile of yarn and no sweater at all.

A smart person who finds a loose thread will stop right away and tie a little knot or get someone to mend the place where it is starting to unravel. In this way, the sweater can be worn for a long time.

What has this to do with a little child? Well, when we are very young, there are many things we have to learn. For example, we learn to tie our shoes or to buckle them. Otherwise, we'd be going around all day with loose shoes slipping around on our feet. We have to learn to comb our hair or we'd be going around with hair hanging in our faces. We have to learn to use a knife and fork and chopsticks or we'll be spilling food all over the table.

In the same way, a Buddhist child has to learn the best way to think, speak and act, so as to live nicely and kindly among all kinds of other children and adults. A Buddhist child LISTENS CAREFULLY AT SUNDAY SCHOOL.

A BUDDHIST CHILD IS THANKFUL

What is the very best way to prove that our Buddhist children are thankful, as we say?

We don't expect a Buddhist child to talk about it, it's just something he has in his heart. You know the wonderful feeling at school, when you get a paper back and it has a mark on it from teacher reading 100% or A? You know the wonderful feeling when it's cold and windy and rainy outside and you just watch it from INSIDE? Or when you see your little pet racing to meet you when you get home from school? Or the warm feeling you feel when you look up to the altar of Amida Buddha? Or when you go someplace special with the family and have a fine time? These are ways of feeling thankful and happy.

Oh, but there is another step...it is expressing (proving) our warm feeling of being thankful. The Buddhist Reader told of many ways to be thankful, so for this lesson, I'll just tell you ONE.

IT'S TO BE A SMALL BODHISATTVA. A Bodhisattva. That is one who really likes others. One who cares for others. There are hundreds of small ways to care for others.

A BUDDHIST CHILD...

Is thankful to parents, friends, Senseis and all.

Is thankful to Amida Buddha.

Comes to Dharma School every Sunday, unless ill.

Is friendly to all children.

Is helpful, at school, at home, at play, at church.

Smiles.

Is kind and gentle.

Takes care of his pets and never destroys his toys thru carelessness.

Loves the beautiful in nature.

Looks about to see the sky, the trees, the other living things.

Knows there is a time to play, a time to work, a time to study and a time to remember Amida Buddha (The time to remember Amida Buddha is ALWAYS).

Learn all he can about the Buddhist Teachings.

Is reverent.

Vocabulary: Discuss the meaning of these words.

southerly
Uruvilva
solitude
disciplers
torment

Nairanjana
Sujata
resolve
continuous

ancient
Bodhi
enlightenment
Sakyamuni

Read:

In his search for true happiness, Siddhartha studies with the wise men for awhile. Unsatisfied with the teachings of these men, he decided to leave Rajagrha. He travelled in a southerly direction until he came to the great forest of Uruvilva. Here, not far from the present temple of Buddha Gaya, he settled himself for a life of solitude and meditation.

Together with him were five other monks who were so struck by his great goodness and holiness that they attached themselves to him as disciples. They served him as their master because they felt sure that one day he would find perfect wisdom.

But as yet Gautama saw not the truth, though he sought it by every means in his power. For six long years he continued to put his body through all kinds of torment. His poor body was greatly weakened, thin and tortured.

Would he ever be able to find the Truth with his body in such a poor condition? Surely some change would have to be made.

At last he decided to bathe in the clear warm waters of the River Nairanjana. Later, Siddhartha sat in the warm sunshine and rested. As he thought to himself, he knew that instead of torturing himself, he must eat normally and find new strength.

From Sujata, a maiden from the neighboring village, he accepted a bowl of rice milk. Once again his mind became clear and determined.

Rajaghra = Rajagriha

The five men who had been with Gautama left him, for they believed that holiness could not be found by one who ate food like ordinary men. One of them said, "Gautama seeks a more pleasant life. He has failed."

But this was not true. As the day passed¹ into evening, Gautama walked until he found shelter beneath the boughs of a lovely old tree.¹

Sitting down, he placed his hands together in his lap and folded his feet crosslegged beneath him. He resolved never to leave the spot until he reached enlightenment.

After continuous struggle all through the night Gautama found the answers that he had been seeking. he became a Buddha...a Perfect One.² He was 35 years old and the memorable day was December 8th. Now, he knew how he could help the people.

Days went by and as the Buddha sat beneath the shade of the ancient tree his heart was full of peace and joy. And because he was a Buddha, great rainbow colors came from his body and spread for miles around.³

-
- 1) It was this tree that became famous as the Bodhi Tree—or Tree of Enlightenment.
 - 2) Forever thereafter, Prince Siddhartha was called Gautama Buddha, Sakyamuni Buddha or The Blessed One. (Sakamuni means the "Sage of the Sakyas").
 - 3) The colors used in the Buddhist flag of today originates from this source.

Discussion:

Why did Siddhartha leave Rajagrha?

Why did the five monks become disciples of Gautama?

Why did Gautama abandon the ways of the monks?

Who helped Gautama? How did she help him? Did this help him to think clearly?

Why did the five monks leave Gautama?

When did he attain enlightenment?

How long did he struggle to find the Truth?

Activities:

TRUE OR FALSE

Circle "T" if the answer is true or "F" if the answer is false.

- | | | |
|---|---|---|
| T | F | 1. After Siddhartha left home, he continued to live a life of pleasure. |
| T | F | 2. For nine years, Gautama went through various hardships. |
| T | F | 3. Siddhartha bathed in Nairanjana Ocean. |
| T | F | 4. The followers of Siddhartha left him because they felt that he did not live the way a monk should. |
| T | F | 5. Siddhartha sat under the Oak tree until he found the answers he had been seeking. |
| T | F | 6. On December 8th Siddhartha became enlightened at the age of thirty-five. |
| T | F | 7. Another name for Gautama Buddha is the Perfect One. |
| T | F | 8. Siddhartha became enlightened at Gaya. |

Discuss each of the statements as to why True or False.

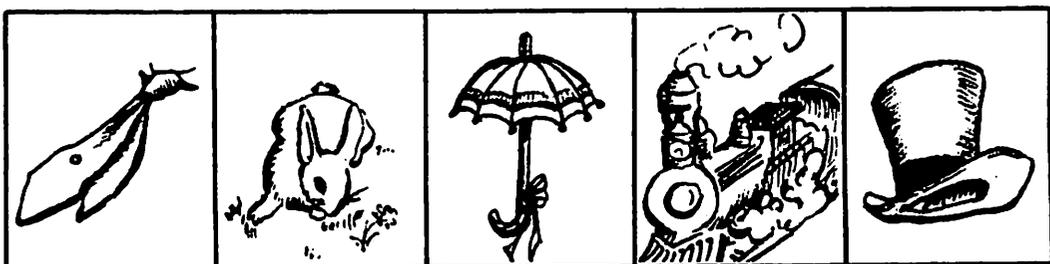
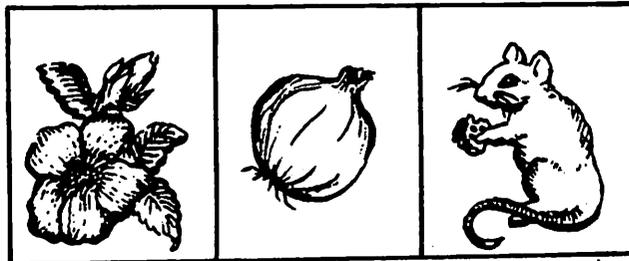
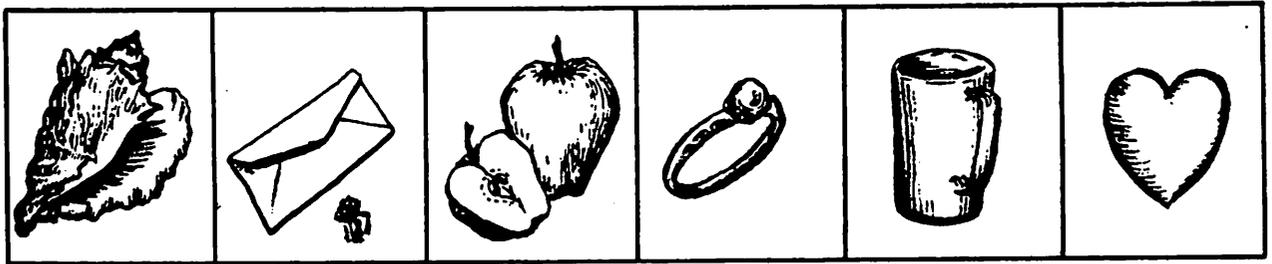
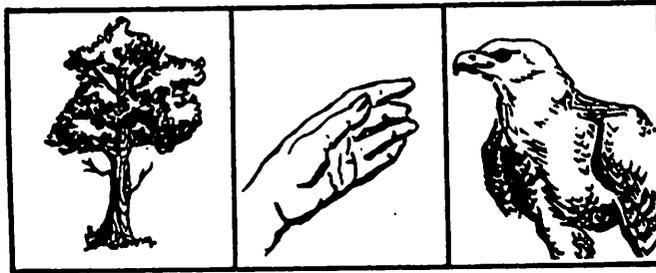
Answers

TRUE OR FALSE

1. false
2. false
3. false
4. true
5. false
6. true
7. true
8. true

Title Puzzle

As you have noticed, the title for the lesson is missing. Take the first letter of the objects and use them to make the title.



Answer

TITLE PUZZLE

Tree, hand, Eagle
Shell, envelope, Apple, ring, Cup, Heart
Flower, Onion, Rat
Tie, Rabbit, Umbrella, Train, Hat

THE SEARCH FOR TRUTH

Hidden Word

Find the word that fits the blank spaces. The letters in the blocks spell the hidden word.

___ _ _ _ _ _ _

Maiden who offered a bowl of rice milk

___ _ _ _ _ _ _ _ _ _ _ _ _ _

A river in which Siddhartha refreshed himself

___ _ _ _ _ _ _ _ _ _ _ _ _

A forest where Siddhartha first meditated

___ _ _ _ _ _ _ _ _ _

Another name for Gautama Buddha (two words)

___ _ _ _ _ _ _ _ _ _ _ _ _

Tree of enlightenment (two words)

What did Gautama seek?

Answers

HIDDEN WORD

Sujata
Nairanjana
Uruvilva
Perfect One
Bodhi Tree
Truth

Similarities

Cross out the word or phrase which does not match the others.

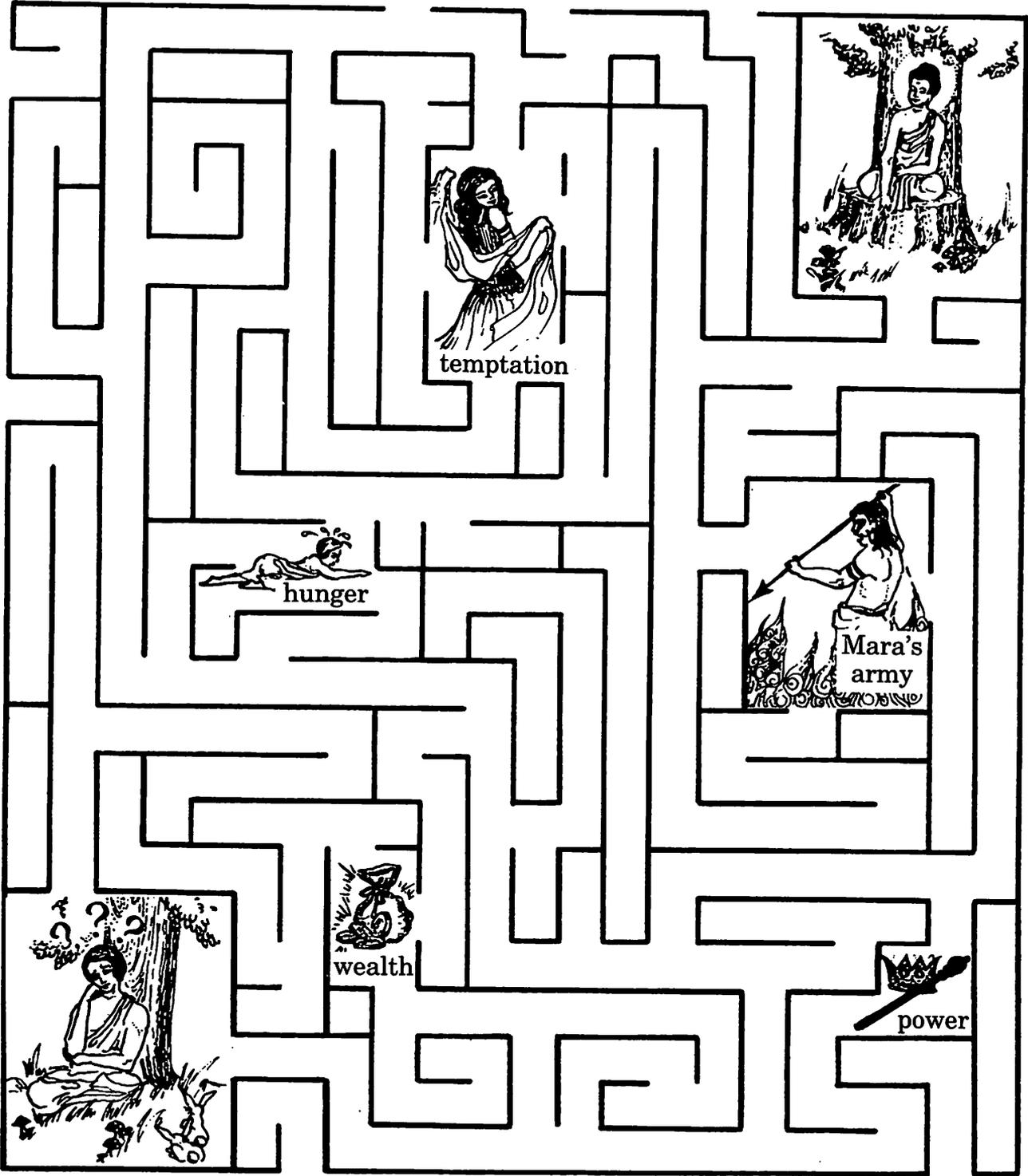
- | | | | |
|-------------------|-----------------------|---------------|-----------------|
| 1. Monk | holy man | disciple | prince |
| 2. Bodhi Tree | Tree of Enlightenment | Oak Tree | |
| 3. Suffering | Enlightenment | Nirvana | |
| 4. Dharma | Teachings | Superstitions | Truth |
| 5. Gautama Buddha | Sakyamuni Buddha | Amida Buddha | The Blessed One |

Answer Sheet

SIMILARITIES

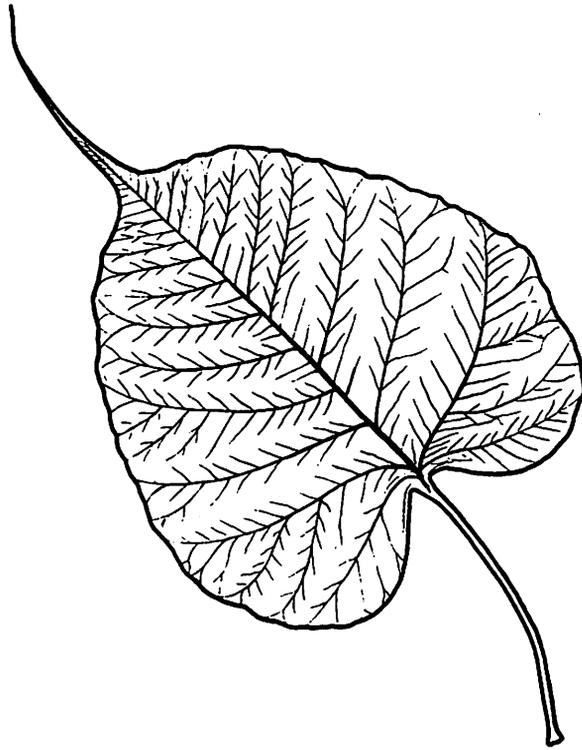
1. prince
2. Oak tree
3. suffering
4. superstitions
5. Amida Buddha

Help Siddhartha along the path toward Enlightenment. Avoid all obstacles along the way.



Bodhi Tree

Using paper bags, twist them and put them together to form the shape of the tree. Follow the directions for the Bodhi leaf and add to the tree.

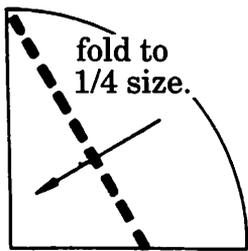
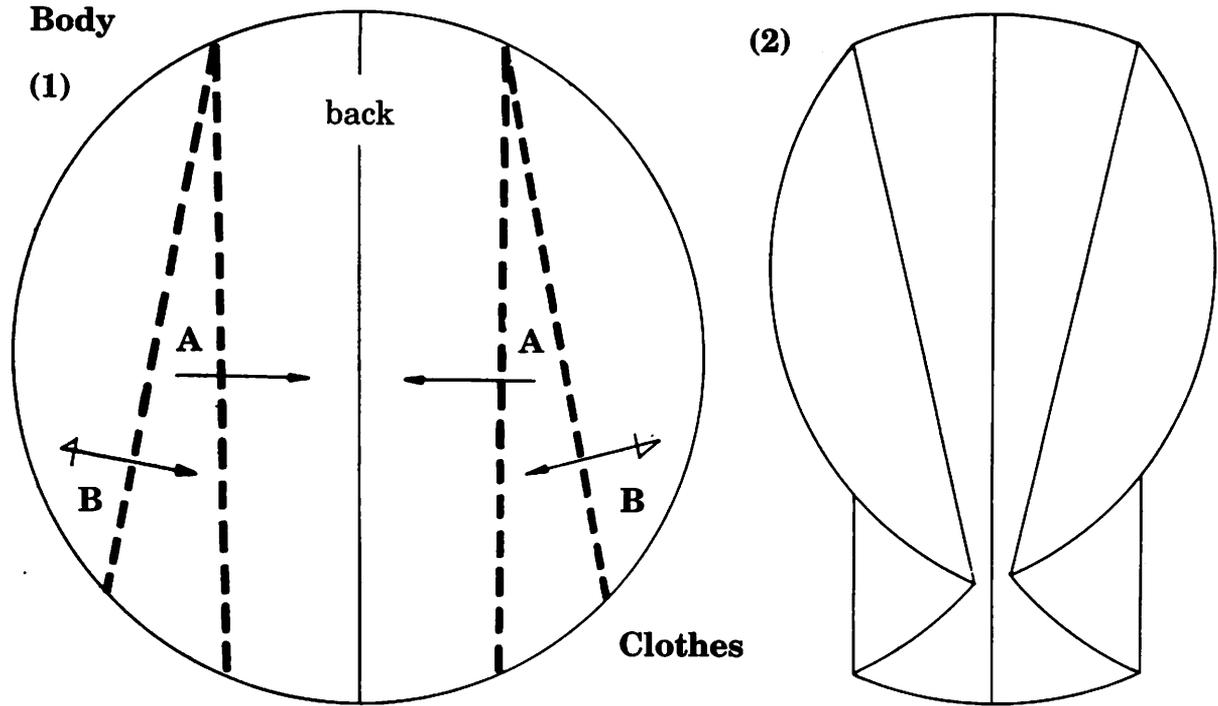


Bodhi Leaf

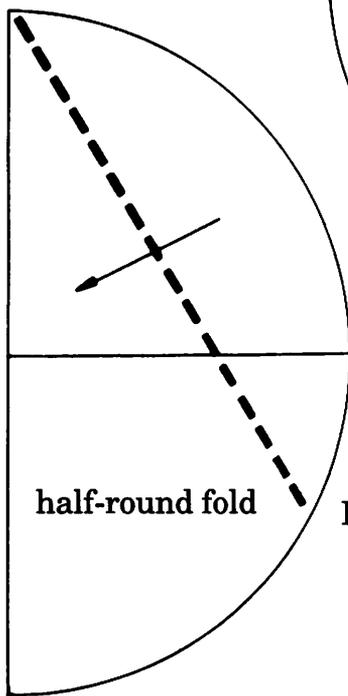
INSTRUCTIONS

1. Mix four parts white glue to one part water.
2. Apply thin coat of glue over the picture of leaf.
3. Place light green tissue paper over it.
4. Wait until it dries and cut out the leaf.
5. Mount on construction paper.
6. Cutout and mount the name plate.

How to make the figure of Buddha



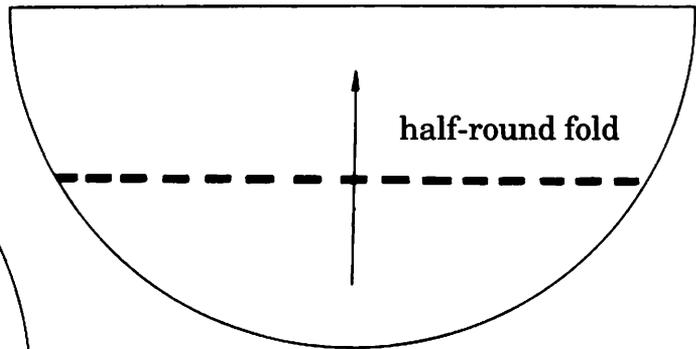
Left hand



Right hand

Fold to 1/4 size.

half-round fold



For Buddha's face: use circle No. 4.
 hair: use circles No. 4 and No. 5.
 ears: use circle No. 6.
 body: use circle No. 2.
 clothes: use circle No. 2.
 hands: use circle No. 3

Buddha's Enlightenment

The Prince overcame all temptations. When the morning star began to twinkle, he found Enlightenment. He became a Buddha.



Discussion:

- Why did Gautama Buddha hesitate in going to the people first?
- How was the Buddha's teaching different from the older beliefs?
- What was it that the Buddha wanted the people to do?
- Who was chosen to be the first audience?
- Where did the Buddha find them?
- What is Dharma?
- What is Sangha?
- What are the Five Precepts?
- Why are they important?

Activities:

CAN YOU REMEMBER?

1. List the Three Treasures.

2. What are the Five Precepts?

Answer Sheet

CAN YOU REMEMBER?

1. Buddha
Dharma
Sangha
2. I shall not harm any living thing.
I shall not take what does not belong to me.
I shall not do anything impure.
I shall not tell falsehoods.
I shall not take harmful foods or drinks.

WHERE IS THE ERROR?

There are two correct answers for each of the questions. Cross out the wrong answer. The first is done for you.

1. The Buddha did not go to the people right away because:
 - he thought that the people would not accept his teachings readily.
 - his teachings differed greatly from the teachings of the older religion.
 - the people lived far away.
2. The Buddha wanted the people to:
 - correct themselves.
 - believe that their sufferings were caused by the gods.
 - look within themselves for the reasons for their sufferings.
3. The first sermon took place in:
 - the city of Benares.
 - a beautiful forest.
 - Deer Park.
4. The first Sangha was made up of:
 - five men from the Uruvilva Forest.
 - five merchants from Benares.
 - five monks.
5. The Five Precepts:
 - helped the disciples to live a pure life.
 - were a set of rules.
 - were forced upon the followers of the Buddha.

Answer Sheet

WHERE IS THE ERROR?

1. the people lived far away
2. believe that their sufferings were caused by the gods.
3. the city of Benares
4. five merchants from Benares
5. were forced upon the followers of the Buddha

just for fun.....SPEED TEST

Have someone watch the second hand of the clock for you. See how quickly you can find all of the Three Treasures. You should be able to find twenty-one of them.

BABBLE	BUDDHA	SIMPLE	DHARMA	FLUTTER
DHARMA	REPORT	DHARMA	BUDDING	SANDRA
DIVIDE	SINGER	PLEASE	SANKA	DISCARD
BUDDY	DEARER	BUDDHA	FOLLOW	SANGHA
DIARY	SANGHA	DRINK	SANGHA	DECLARE
POSTAL	BITTER	SAYING	BUDDHA	BAKERS
BUTTER	DHARMA	BUTTER	BOTTLE	DRYERS
SIGHTED	DRESSER	BUDDHA	DANCER	SANGHA
BUDDHA	DRAPES	DREAMS	BABBLE	SANGHA
SINGER	SANKA	BUDDING	DHARMA	SANDAL
DHARMA	SANDER	DRAPES	SANSKRIT	SANDRA
SAMPLE	BUDDHA	DECLARE	DANGER	DAIRY
SANDY	SANGHA	DIARY	BUDDHA	BUTTON
SANGHA	BUDDY	BUTTER	DEARER	DHARMA

How long did it take?

_____ seconds
(number)

The First Sermon

Vocabulary: Discuss the meaning of these words

hesitate
superstitions
sacrifices
elaborate
misunderstanding

Benares
Dharma
Sangha
recite

precepts
commands
Brotherhood
Kesa

Read:

After Gautama was enlightened, he did not go immediately to the people.

He hesitated because he wondered if the people would accept his teachings.

The people only knew of charms, superstitions and sacrifices. Most people believed that their sufferings were caused by gods who were angry with them. Elaborate ceremonies were held to please the gods.

Compared with these ancient beliefs and customs, the Buddha's teachings were so different. He found that sacrifices and ceremonies were not necessary. Angry gods did not cause people to suffer. People brought on sufferings by themselves through their own selfish desires and misunderstandings. The Buddha's way of teaching was to help people to understand and accept life as it is. To desire more and more from life than is possible is bound to cause suffering. The Buddha wanted people to look within themselves for the reasons for their sufferings. He wanted the people to correct themselves.

"Would they do this?" he wondered.

In the end, he said to himself, "What good is my enlightenment if I keep it only for myself? My enlightenment is to help a suffering world."

The Buddha wanted to go first to his teachers to tell them about the truth he had found. But he learned that they were dead.

He thought of the five men who were with him in the forest of Uruviva. He decided that they should be the first ones to hear his teachings.

Learning that the five men were living somewhere near the city of Benares, the Buddha went from village to village in search of them.

In a beautiful forest known as the Deer Park, about six miles to the north from the city of Benares, he found his former disciples.

When the five men saw their former master coming, they agreed among themselves to pay little attention to him. As far as they were concerned, their master had failed.

But they all changed their minds completely when the Buddha began to speak.

With the preaching of his first sermon, Gautama (Buddha) made his teaching (Dharma) known to others. He had set the wheel of truth into motion.

The five men who listened to him became his first disciples (Sangha.)

Thus, the Three Treasures (Buddha, Dharma, Sangha) was formed over 2,500 years ago from this small group of people who were gathered at the Deer Park.

The five men who accepted the Buddha and his teaching recited the Three Treasures and became his faithful followers.

Each one solemnly repeated:

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

Even to this day, the Three Treasures is recited by all faithful Buddhists.

Assignment Chart Ideas

These charts can be designed and made by parents and children working together. Some families change the chart design regularly throughout the year.

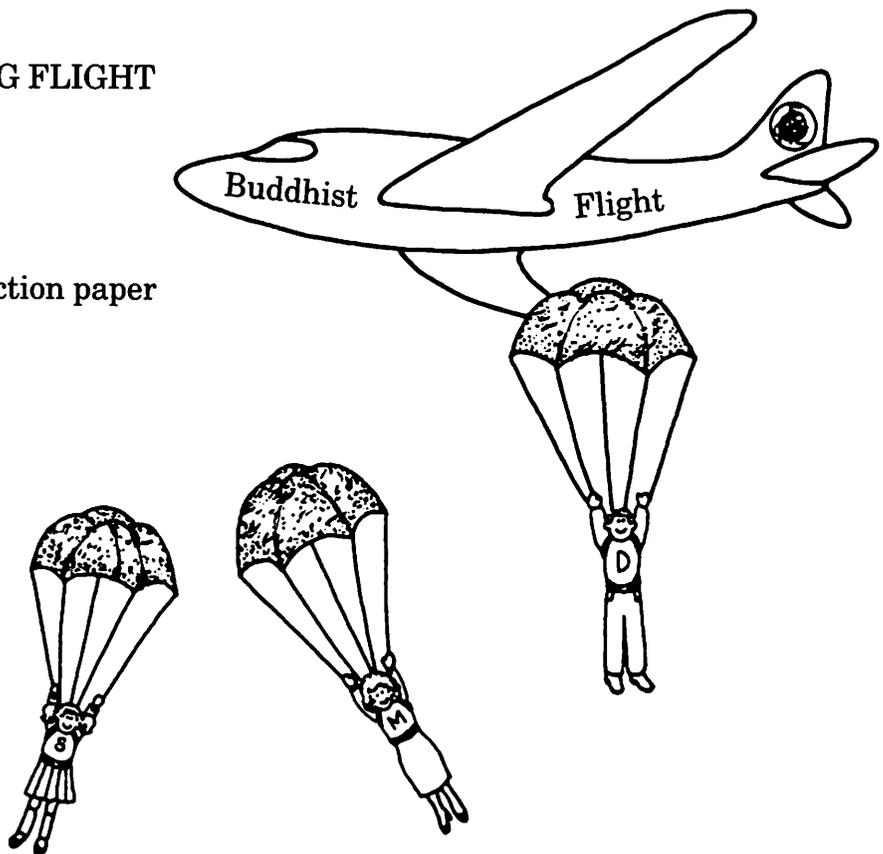
FAMILY HOME EVENING FLIGHT

Materials:

Felt
Posterboard or construction paper
yarn or colored string
Plastic eyes (optional)
marking pens
Tape, snaps, or Velcro

Assignments:

Gassho:
Itadakimasu
Gochisosama
Offerings:
Chores
Studies



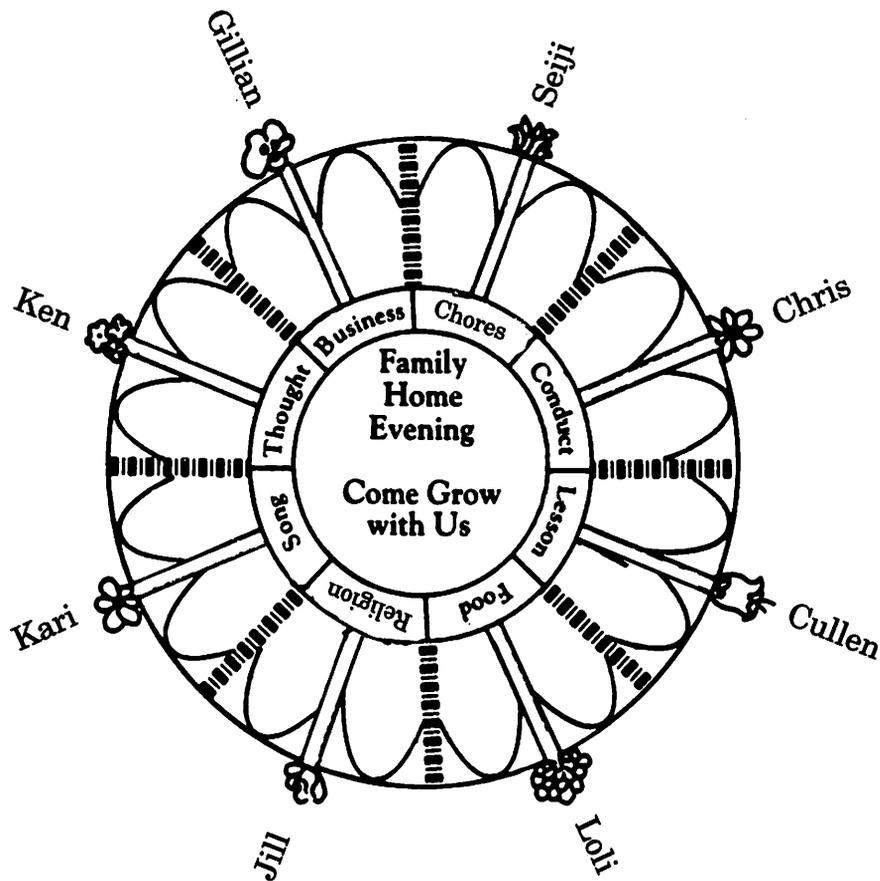
Instructions:

The plane, parachutes, and people are made of felt. Posterboard or construction paper could also be used. Use yarn or colored string for the hair on the people and for the parachute strings. Label the parachutes with the various assignments for the activity. The people can be transferred from one parachute (assignment) to another. Attach the people with double-stick tape, snap or Velcro.

COME GROW WITH US

Materials:

Straw basket or mat
Ribbon
Popsicle sticks
Felt
Marking pen



Instructions:

Make felt flowers and glue to the ends of Popsicle sticks. Write a family member's name on each stick. Weave ribbon through the basket or mat. In the center glue a circle of felt and write in your own title, or "Come grow with us!" Around the center of the circle write in the activity assignments. If you want to make the chart a little nicer, embroider your title.

The Growing Brotherhood

Vocabulary: Discuss the meaning of these words:

swiftly
perform
caste system
according
terms

beneficial
attachment
ignorant
equally
Dhammapada

summon
reverently
Sariputra
Maudgalyayana
expression

Read:

While the Buddha stayed at the Deer Park, the news about him and his teachings spread swiftly among the people. Many came who were eager to hear of the joy and the ending of human sorrow.

After three months, when there were about sixty disciples he said, "We have a great duty to perform—let us part company, and each take a different way so that no two shall go in the same direction.* — preach the doctrine to all men and declare the truths which I have made known to you."

The followers of the Buddha set forth in all directions to help spread the teachings.

Gautama Buddha, himself, left the Deer Park to travel from place to place giving comfort and happiness to all who heard him.

*Later, when there were more followers, they traveled about the country together with other disciples.

In the days of Gautama Buddha, India had a system of dividing people into different classes. This system was known as the caste system. According to the caste system, there were four classes of people.

1. nobles
2. warriors
3. common citizens
4. slaves

People belonged to a certain class according to their births. The hope of bettering themselves was lost to all those who belonged to the lower classes.

Gautama Buddha whose love extended to everyone, did not consider people in terms of the caste system. He said, "I do not call a man noble, because of his caste, but by his deeds, good beneficial, I call him noble. I do not call a man noble because of his background or his parents, but the poor who is free from all attachment, I call him noble."*

What is of importance is the act, and not the actor; the deed, and not the doer.

People of all classes came to hear the Buddha speak. The rich and poor, wise and ignorant, old and young, men and women all mingled together and were equally blessed.

Day by day the followers of the way of truth increased. At times, large groups of people all at once became disciples of the Buddha. This happened when leaders of other beliefs together with their own disciples became the Buddha's followers.

* Dhammapada

From the Deer Park near Benares, the Buddha and his disciples made their way from village to village to the city of Rajagrha.

Nearly seven years had passed since the first time he had been in Rajagrha. He remembered how he had made a promise* to King Bimbisara. He had told the King that if he ever found the truth he was seeking, he would return and teach it to him. He had come to fulfill his promise to the king.

King Bimbisara, who was summoned by a messenger went to the palm grove where the Buddha and his disciples were staying. He bowed reverently at the feet of the Buddha and listened to the words of truth. Accepting the words of the Buddha with joy, the king received the Three Treasures and became a follower of the Buddha.

The people of Rajagrha were greatly excited. Their king had become converted to the new religion.

Who would be next they all wondered.

In Rajagrha at that time, there were two friends by the name of Sariputra and Maudgalyayana. They were chief followers of another religion. These two friends had promised each other that if either of them came to know of a higher truth, he would immediately tell the other.

One day Sariputra happened to see a disciple of the Buddha who was begging for his food. Sariputra was struck by the calm and beautiful expression on the face of this disciple. He asked the young boy about his religion and about his master. The young boy told what he knew to Sariputra with deep sincerity and joy that Sariputra wanted to hear more.

Sariputra went in search of Maudgalyayana. Together the two friends went to the Buddha to hear his teachings.

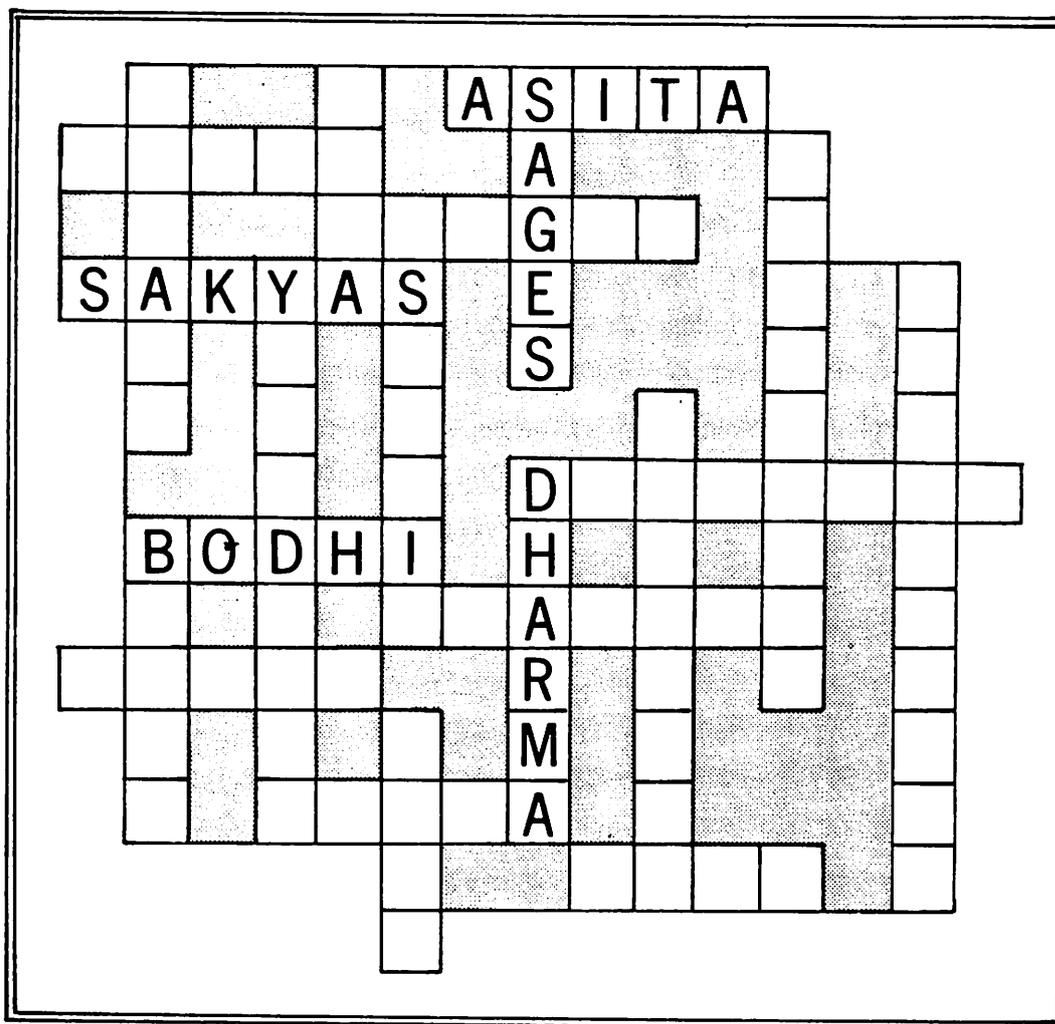
They joined the brotherhood of monks and soon became the Buddha's truest disciples.

Discussion:

1. Did the people accept the Buddha's teachings?
2. How many followers did he have after three months?
3. What duty did the Buddha bestow upon his disciples?
4. What is the caste system?
5. What did Gautama Buddha think of the caste system?
6. Why did the Buddha have followers from all different walks of life?
7. Why did the Buddha go to Rajagrha?
8. King Bimbisara decided to follow the teachings of the Buddha. What was the importance of the king accepting the Buddha's teachings?
9. Why was Sariputra impressed by the Buddha's disciple?
10. Who joined the Brotherhood with Sariputra?

Activities:

CROSSWORD PUZZLE



This is a different kind of crossword puzzle. To complete it, count the number of blocks then find a word with the same number of letters. When horizontal and vertical words overlap, the letter should also match. The first five words are given as starters.

4-letters
KESA
KIND
SEEK

5-letters
AMIDA
(ASITA)
BIRTH
(BODHI)
GREAT
HORSE
(SAGES)

6-letters
(DHARMA)
POTALA
(SAKYAS)
SANGHA

7-letters
ASCETRIC
CHARIOT

8-letters
DEER PARK
MEDITATE

9-letters
PRAJAPATI
YASODHARA

10-letters
NAIRANJANA

A BUDDHIST CODE FOR LIVING

The symbols will help you to figure out an important teaching for everyone to remember.

A	B	C	D	E	F	G	H	I
								
J	K	L	M	N	O	P	Q	R
								
S	T	U	V	W	X	Y	Z	
								









Answer Sheet

A BUDDHIST CODE FOR LIVING

“A man is noble because of his actions, not his background.”

Discussion:

What was the importance of King Bimbisara's acceptance of Buddhism? (There is more than one answer)

_____ He showed that even powerful and wealthy kings could find meaning in the Buddha's teachings.

_____ King Bimbisara could order all of the people in his kingdom to join the Brotherhood.

_____ He showed that his background was unimportant. He proved that the caste system did not make any person greater than another and that Buddhism could be accepted by all classes.

_____ He could share his wealth with the Sangha.

_____ He wished to set an example for everyone else to follow.

Why was it a breakthrough when Sariputra and Maudgalyayana, the two important leaders of another religion, joined the Buddhist Brotherhood?

FOR YOUR MEMORY BANK:

Use a mirror to read this message.

Wake up!
There is no time to lose.
Follow the Dharma.
The follower of the Dharma
is happy now and forever.

—Dhammapada: The World

Activity:**FOOD MOSAIC****Materials:**

During the year collect baby food jars and fill these jars with different type of kitchen foods (dry) such as:

- coffee
- green tea
- sugar
- rice
- mustard seed
- soy bean flour
- white and black sesame
- etc.

It would be a good idea to have a set of bottles for each group of about 2 or 3 children.

Glue

Letter head six heavy poster paper (white)

Directions:

On the poster paper draw a picture depicting some particular time of Siddharta's life. Put on glue, covering only a small portion at a time, for the glue dries quickly. Put on the required colored food. Continue until the whole picture is completed.

Let dry.

Since the foods sometime fall off, it might be a good idea to cover the picture with Saran Wrap.

Activity:

BODHI DAY (diorama)

Materials:

Cardboard box fitted with sand

Bare tree branch or picture of same

Green construction paper

Scotch Tape

Scissor

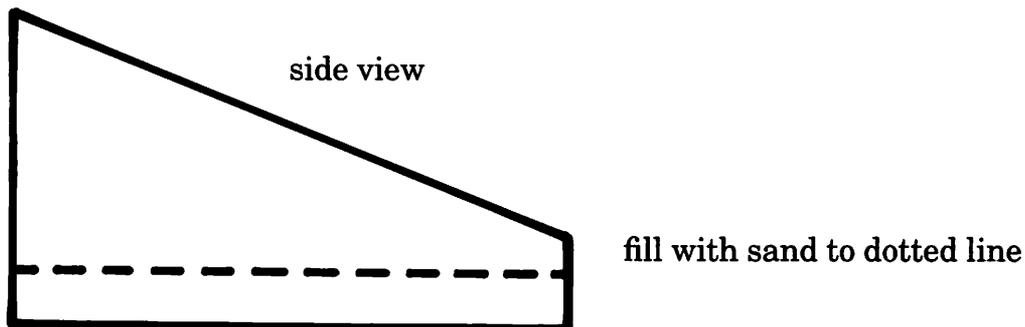
Picture of Lord Buddha

Approx. 14 x 22 Blue heavy construction paper.

Animal and bird cut outs.

Procedure:

Cut cardboard grocery box as shown below.



Paste blue paper on the inside of the box for the sky effect.

Place tree branch or picture of tree on left side in the sand.

Have students cut out the leaves for the tree and tape on to the tree.

Either have students draw animals and birds or use cut outs. Paste birds on Blue paper and stand animals in sand.

Place picture of Lord Buddha under the tree.

Activity:**MURALS****Materials:**

- A large piece of brown wrapping paper, about 1 yard square.
- Colored chalk.
- Pictures which the children may follow.

Directions:

- Divide the children into groups of 3 or 4 children.
- Tape the large squares of paper on the wall.
- With chalk let the children draw on the paper. Pictures depicting any part of the life of Siddhartha.

(The difficulty is obtaining pictures from which the children can follow).

Return to Kapilavastu

Vocabulary: Discuss the meaning of these words:

bidding	privilege	condition
Brotherhood	portion	harmony
Udayin	doubt	devoted
masses	Nanda	simplicity
grove	Ananda	companion
custom	Upali	

Read:

As the Buddha's followers increased, the news of his greatness spread for miles around.

In Kapilavastu, many miles away from Rajagrha, King Suddhodana heard that his son had become a Buddha. Seven years had gone by since he had last seen his son. The King longed to see him again.

To his messengers he said, "Go to my son. Tell the Buddha that the King, his father, wishes to see him. Bring him with you when you return."

When the first messenger did not return, King Suddhodana sent other men to do his bidding. Many messengers were sent before the Buddha received the message. Each man who had been sent by the King had become believers of the Buddha's teaching and had joined the Brotherhood. After hearing the Buddha speak, none remembered the King's message.

It was a man by the name of Udayin* who finally delivered the King's message to the Buddha. Like the other messengers he, too, had become converted, but he remembered his promise to the King.

As the days grew warmer and the road became fit for traveling, the Buddha accompanied by his disciples set forth for Kapilavastu.

*Udayin had grown up with Prince Siddhartha and knew him well.

Since the Buddha and his disciples traveled on foot, it took about two months before they reached Kapilavastu.

The city was made lovely with masses of flowers and flags. Outside the city gate in a shady grove, the people of Kapilavastu had shelters made ready for the Buddha and his disciples. King Suddhodana and other members of the royal family had come to the city gate to welcome the Buddha.

When the King saw his son as a perfect Buddha, he bowed down before him. But the next morning when the Buddha roamed the city begging for his food, the King was angered.

“Why do you shame your family by begging?” he exclaimed.

The Buddha explained that this was a custom followed by him and his disciples. Giving up all the pleasures of life, they wandered from place to place in order to spread the good teachings to the people. They ate to keep themselves well and strong. But they did not eat more than necessary. They only ate once a day before noon, eating whatever was given to them by the people. It was also their way not to complain if only a little or nothing was given.*

The King’s heart was softened as he listened to the words spoken by the Buddha.

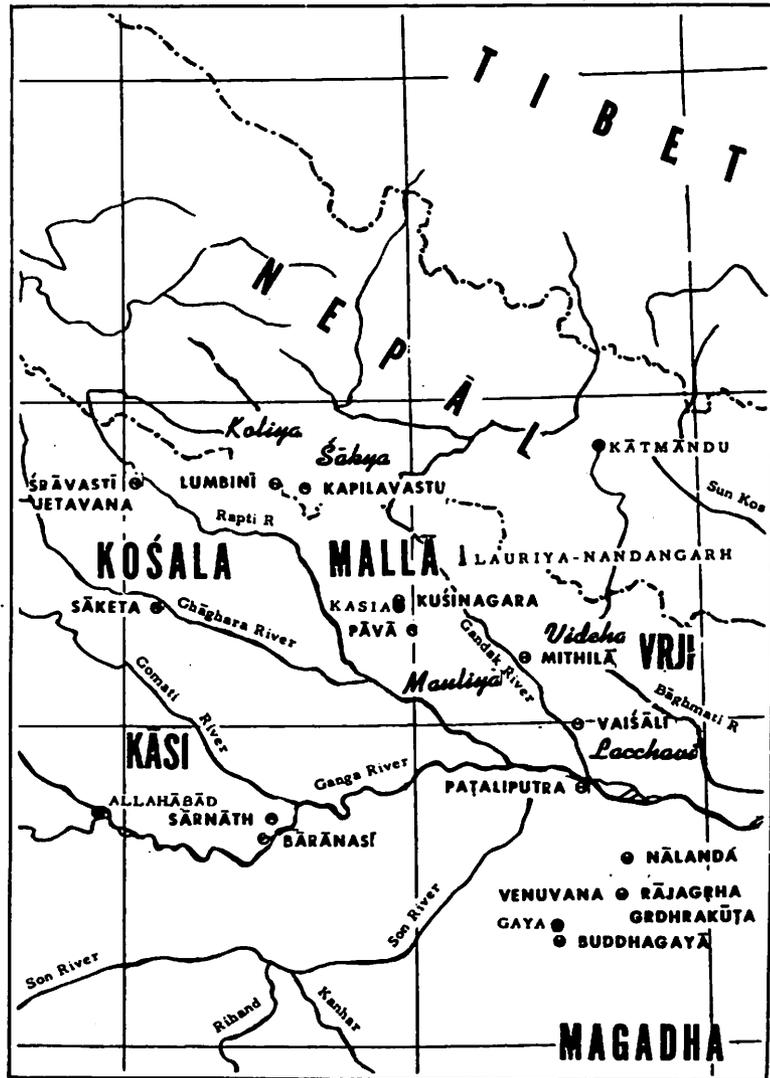
*The people in Buddhist countries love and honor the monks and consider it a privilege to supply them with food even the very poorest put by a small portion of rice or a little fruit in readiness for the monk’s daily visit.

In the evening the Buddha gave the teachings to the people of Kapilavastu. King Suddhodana, Queen Prajapati and Princess Yasodhara also came to hear the Blessed One speak. As they listened to him speak, their fears and doubts were cast away. In the heart of the princess, bitterness slowly melted away as she found peace in the teachings of the Buddha.

The people of Kapilavastu accepted the teachings and rejoiced in their new joy. Members of the royal family, too, praised the Buddha. Nanda, the half-brother of the Buddha, gave up his royal state to become a monk. Cousins of the Buddha, Ananda and Devadatta, and their barber named Upali also decided to join the Brotherhood.

Now, in the Brotherhood, the monks were considered elders in the order they entered. It so happened that Upali had joined shortly before the members of the royal family. Upali, the slave, was now an elder of his former masters. Since this condition was hard to accept by some members of the Sangha, the Buddha explained, “Those who enter the Sangha first should lead those who enter later. Those who consider themselves noble because of their royal birth are like people who consider themselves good because of their fine clothes. It is wrong to think Upali as only a slave because he was born in the lowest class. All classes of people live together in harmony.

So saying, the Buddha received the new group and welcomed them all. Among the new group of men who entered, Ananda was especially devoted to the Buddha. With simplicity and goodness, Ananda served his master in many ways and took care of the Buddha’s personal needs. As time went on, he became the Buddha’s closest companion.



Discussion:

- How many years had passed before King Suddhodana saw his son again?
- Why weren't the king's messages delivered?
- Who finally delivered the message?
- How long did it take the Buddha to reach Kapilavastu?
- Why was the king pleased? Why was he angered?
- What custom did the monks follow?
- What other members of the family also joined the Sangha?
- What was Upali's problem?
- Who was Ananda?

Activities:

HOW DID THE KING FEEL?

The Buddha returned to Kapilavastu after many years to meet his father. How did King Suddhodana feel during the following circumstances?

- | | |
|--|---------------------------|
| _____ 1. King Suddhodana had not seen his son for seven years. | a. respected his son |
| _____ 2. The king saw his son as a Perfect Buddha. | b. felt peaceful and calm |
| _____ 3. The king did not understand why the Buddha begged for food. | c. longed for his son |
| _____ 4. King Suddhodana heard the Buddha's teachings. | d. angered |

Answer Sheet

HOW DID THE KING FEEL?

- 1 - c
- 2 - a
- 3 - d
- 4 - b

WHO AM I?

This is a difficult puzzle because Indian names are strange to us. Look through Chapter 37 for clues to help unscramble the letters. The first one is done for you.

YAMA

MAYA

DADASHODUN

DANNA

IDUNAY

PATIJARAP

AILUP

AHOSARADY

NADANA

Answer Sheet

WHO AM I?

Maya
Suddhodana
Nanda
Udayin

Prajapati
Upali
Yasodhara
Ananda

Activity:

POTATO AND CARROT CUTS — can be used to make Bodhi Day or Hanamatsuri cards.

Materials:

Potato or carrots cut into 2 inch lengths.

Knife.

Poster paints.

Paper toweling (to put on paints to make a paint pad).

Jar caps or flat bottomed saucer in which to put the paper toweling.

Paper for cards. (Ordinary letter head paper folded in four).

Directions:

Use the potato to make a figure of the baby Buddha. First draw the picture then cut away the outside portion, leaving the figure raised.

Carrots can be used to make flowers.

Potatoes can also be used to make a Bodhi leaf, or the trunk and branches of a tree.

Pour the desired colored poster paint on the paper toweling and let it soak through.

Now you are ready to stamp your cuts into any design that is desired.

Let's Create a Picture File

Introduction:

You will need pictures for many of the activities in this book. Gathering these pictures can be a fun family activity in itself. Collect magazines for this purpose from home or friends prior to doing the activity.

Materials:

- Old magazines
- File folders or dividers
- Scissors
- Construction paper
- Pellon
- Glue and tape
- Envelopes

Instructions:

Gather the children around and tell them that they are all going to collect some pictures for activities. Tell them to look for pictures of things like Word of Wisdom, food and drinks, things that are good to do, animals, people, prophets, temples, homes, reverence, or special time and places, and to cut the pictures out.

Glue or tape the pictures on construction paper or something sturdier.

While cutting or gluing, talk about the pictures.

After the pictures have been glued and are dry, you may cut some of them into large pieces to form puzzles. Provide a large envelope for each puzzle and label it.

Help the children group, label, and file the pictures and puzzles.

The Family Accepts the Dharma

Vocabulary: Discuss the meaning of these words:

Rahula
inheritance
Order
adore
attention
meditating

luxury
Nirvana
admission
strengthen
earnest
Sisterhood

Read:

As young as he was, Rahula also joined the Brotherhood and wore the yellow robe of the monk.

Rahula was just a baby when his father left home to search for the Truth. When his mother told him that his father had returned to Kapilavastu, Rahula wanted to see him very much.

Yasodhara dressed her son in his finest robe and said, "Today you shall see your father. For seven long years we have waited for this day to come. Go now and see him. Ask him for your inheritance."

Rahula did as he was told. He followed his father everywhere and asked him repeatedly for the inheritance. Finally, the two arrived at the grove where the Buddha was staying. There, the Buddha spoke to Sariputra, "My son asks me for wealth and treasures which I do not possess. Even if I had treasures to offer him, they will not bring him true happiness. As his inheritance, I will give him the treasures of my teachings."

The Buddha asked his son, "Would you like to be admitted to the Brotherhood to seek the Truth and the greatest happiness known to man?"

Rahula answered eagerly, "Yes, I do" and entered the Order to be trained as a monk.

Rahula was the youngest person belonging to the Sangha. He was adored by many persons and given so much attention that he soon became very spoiled. He did not always follow the rules of the Brotherhood. He ate whenever he pleased and was noisy when he should be quietly meditating. He enjoyed fooling the other disciples by telling lies.

One day the Buddha went to Rahula's room. Rahula was very happy to see his father and offered him a pan of water to wash his feet. After his feet were clean, the Buddha pointed to the water in the pan and asked, "Is that water fit to drink?"

The child replied, "No."

The Buddha said, "People who tell lies are like this water. They have made their minds unclean."

After the water was thrown out, the Buddha asked Rahula, "Is the pan now fit for holding water to drink?"

"No," said Rahula, "it is not. The pan is unclean from the water that was in it."

The Buddha spoke again, "No matter how wonderful the Buddha's teaching, no mat-

ter if you wear the yellow robe of the monk, if you have become unclean through telling lies, you are not fit to do any noble work.”

Rahula looked down ashamed as the Buddha continued to speak. “And if this pan should break no one would care, for it is unclean and not fit for any high purpose. The same is true for people who do not speak the truth and do not live noble lives. When they die, nobody feels the loss.”

It is said that as Rahula grew into a man, he learned the teaching and became a wise disciple.’

The Ten Great Disciples of the Buddha

1. Sariputra
2. Maudgalyayana
3. Mahakasyapa
4. Anuruddha
5. Subhuti
6. Purna
7. Katyayana
8. Upali
9. Rahula
10. Ananda

Although many members of the royal family gladly gave up their life of ease and luxury to follow the way of the Buddha, it took time for King Suddhodana to appreciate the truth that his son had found. It was hard for him to understand the Buddha’s teaching. But as the days passed, the King realized the noble truth of his son’s teaching. The King never became a monk, but he became a firm believer and follower of the Buddha’s teaching.

Several years after his son’s first visit to Kapilavastu, King Suddhodana called his son once more. Being very old, he knew he was dying. When the Buddha came with former members of the King’s family, King Suddhodana was overjoyed. Surrounded by his loving family he passed away quietly to enter the pathway of peace (Nirvana).

After the King’s death, Queen Prajapati and Princess Yasodhara followed by other women of the Sakya clan asked the Buddha to allow them to join the Buddhist Order as nuns.

They had asked once before when the Buddha had first visited Kapilavastu. At that time they had been refused admission. The Buddha had told them that it was not necessary to give up their home and family to become a disciple of the Buddha. He said that the Buddha’s teaching could be followed anywhere.

But now that the King had passed away, these women felt that they had no cause to remain in Kapilavastu. Instead, they wished to serve the Buddha and help in womanly ways to strengthen the Sangha.

Hearing the earnest pleadings of the women, the Buddha finally yielded. The Buddhist Sisterhood was founded in this manner by Queen Prajapati.

Discussion:

Who was Rahula?

What did Rahula seek from the Buddha?

What did the Buddha offer his son instead?

What was Rahula's problem?

How did Gautama Buddha wisely point out Rahula's faults?

What kind of a person was King Suddhodana?

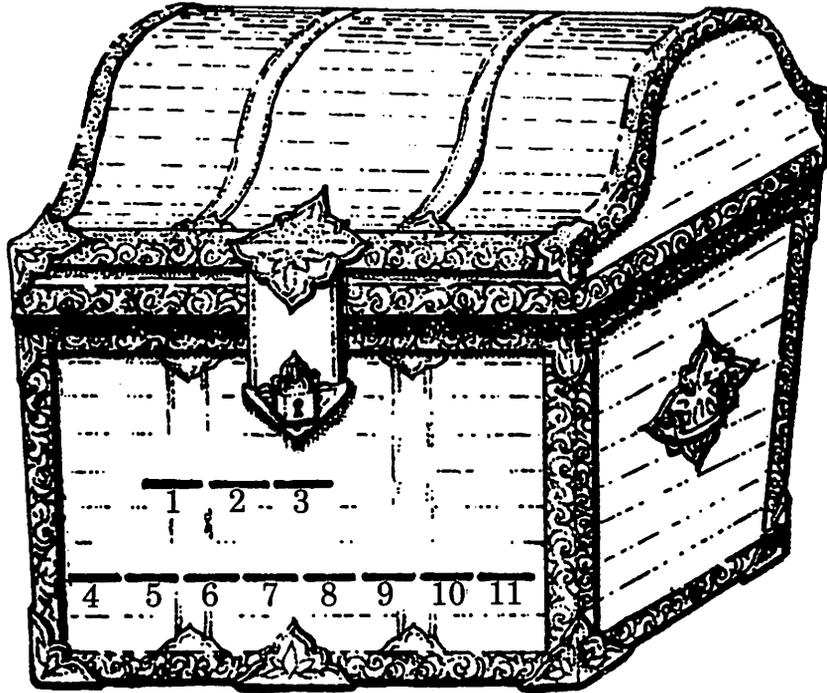
Why did the Buddha first discourage a Buddhist Sisterhood?

Who started the Buddhist Sisterhood?

Activities:

TREASURE CHEST

Write the letters described on the lines in the treasure chest. You will discover the greatest of all treasures which was given to us by the Buddha. The clue words will help you solve the puzzle.



DISCIPLES
HARMONY
INHERITANCE
KAPILAVASTU

NIRVANA
RAHULA
SAKYA
SANGHA

SEVEN
SUDDHODANA
YASODHARA

1. First letter in a word that means peaceful or calm.
2. First letter in a word which tells us why Rahula was sent to the Buddha.
3. First letter of the name of the clan from which the Buddha came.
4. Tenth letter of the name of King Suddhodana's kingdom.
5. The letter which appears twice in the number of years the Buddha had been away from home.
6. The letter which appears three times in the name of Prince Siddhartha's wife.
7. The fourth letter in a word which means monks.
8. The third letter in the name of the Buddha's son.
9. The second letter in a word for enlightenment.
10. Ninth letter in the name of a king who eventually became a strong believer of the Buddha's Teachings.
11. Fourth letter in another name for Brotherhood.

Answer Sheet TREASURE CHEST

- | | |
|--------------------------|--------------------------|
| 1 - H <u>Harmony</u> | 6 - A <u>Yasodhara</u> |
| 2 - I <u>Inheritance</u> | 7 - C <u>Disciples</u> |
| 3 - S <u>Śakya</u> | 8 - H <u>Rahula</u> |
| 4 - T <u>Kāpilavastu</u> | 9 - I <u>Nirvana</u> |
| 5 - E <u>Seven</u> | 10 - N <u>Suddhodana</u> |
| | 11 - G <u>Sangha</u> |

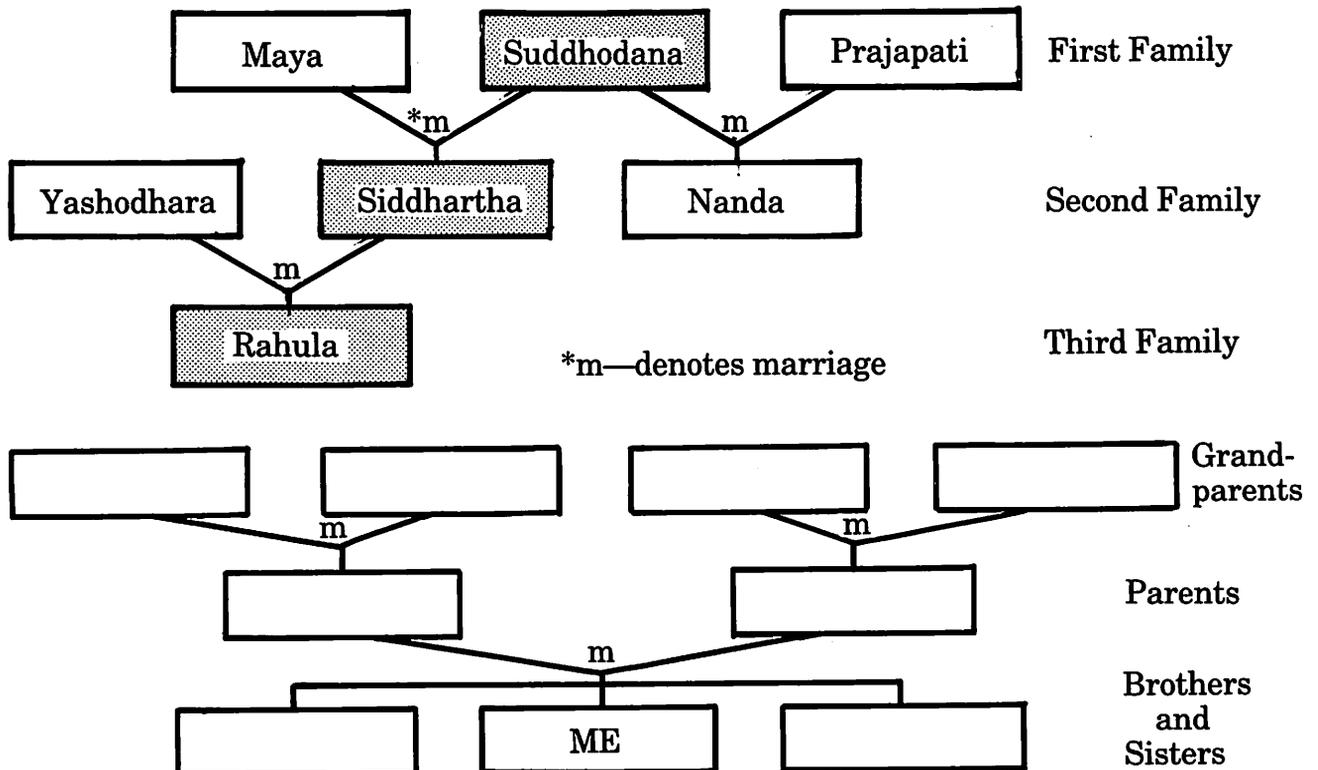
WHO AM I?

Match the names of the people with the descriptions. Write the letter in the black next to the name.

- | | |
|-------------------------|--|
| _____ 1. Yasodhara | a. Youngest monk in the Brotherhood |
| _____ 2. the Buddha | b. Send her son to ask for his inheritance |
| _____ 3. Rahula | c. Gradually became a strong believer |
| _____ 4. King Suddodana | d. Founder the Buddhist Sisterhood |
| _____ 5. Prajapati | e. Could not offer wealth but only his Teachings |

FAMILY TREE

This is a diagram of Prince Siddhartha's family tree.



Answer Sheet

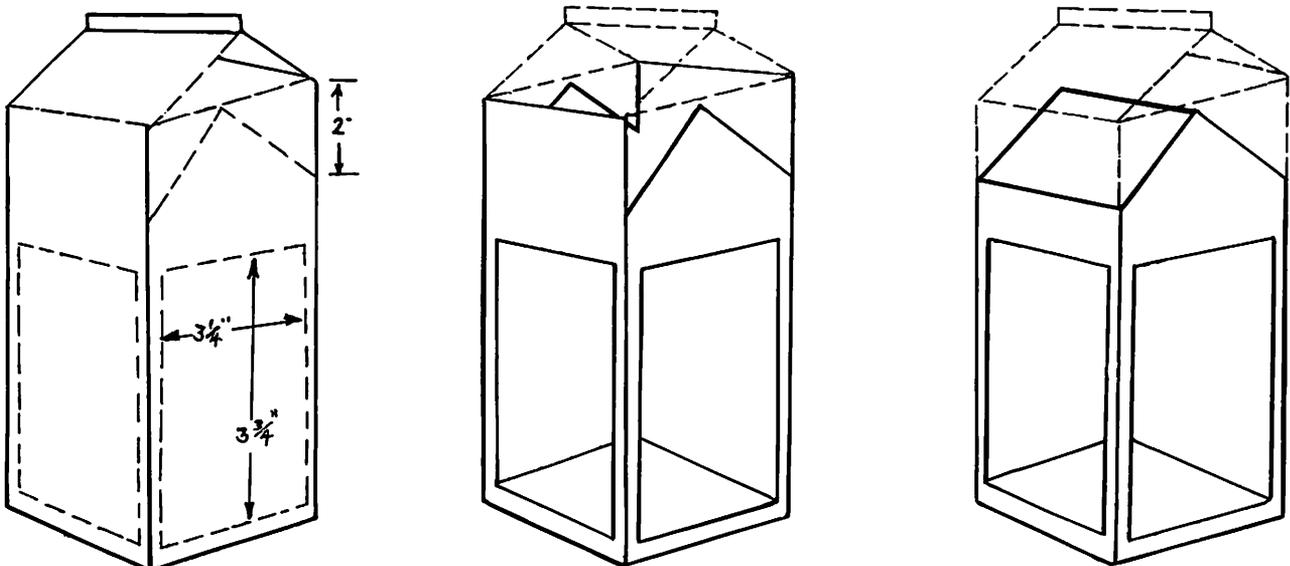
WHO AM I?

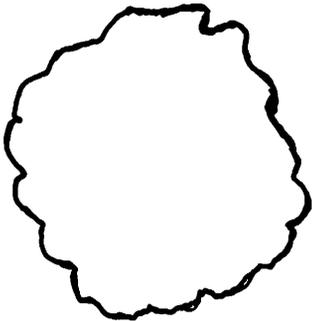
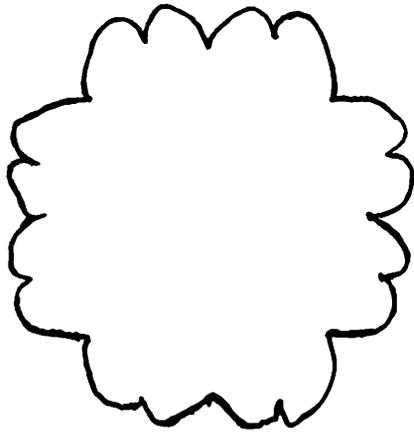
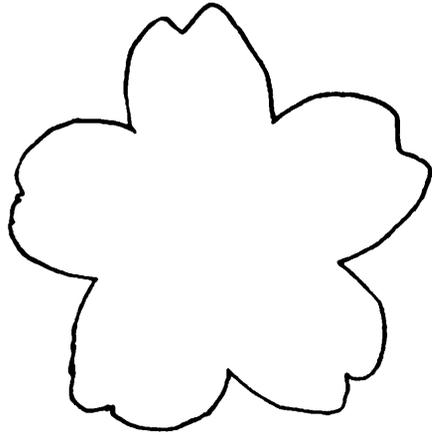
- 1 - b
- 2 - e
- 3 - a
- 4 - c
- 5 - d

Hanamido

Procedure:

1. Cut out milk carton according to specification (see graph)
2. Tape the top of the milk carton to build a roof
3. Make a platform for the Buddha by cutting the bottom of another milk carton and place it into the base of the “Hanamido” milk carton. Before combining the two parts, cut a slot about 1½ inches wide.
4. Spray the base and inside of the roof of the “Hanamido”
5. Wrap each of the four posts with tissue paper
6. To cover all the outer parts of the “Hanamido” milk carton —
 - a. use smaller flowers at the base of the “Hanamido” milk carton
 - b. use larger flowers for the top and edges of the “Hanamido” milk carton / combine the smaller flowers with the larger ones to make layers
7. Place the Buddha onto the base of the “Hanamido” milk carton
 - a. Make the Buddha by following the Shrink Art method using the pattern provided with this workshop.

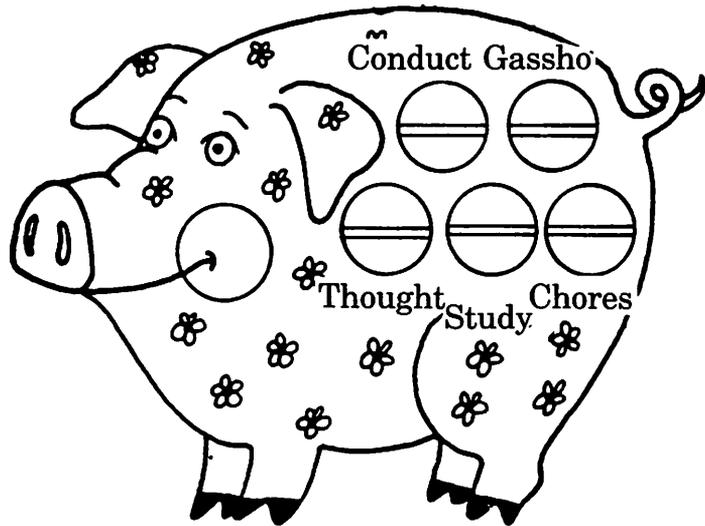




A Savings Program

Materials:

Posterboard
Large plastic eyes (optional)
Felt
Pennies



Instructions:

Make the pig out of posterboard. Color in eyes, or glue on large plastic eyes. Cut slot in the posterboard pig. Label each slot with an activity assignment. Insert the pennies into the slots to make assignments.

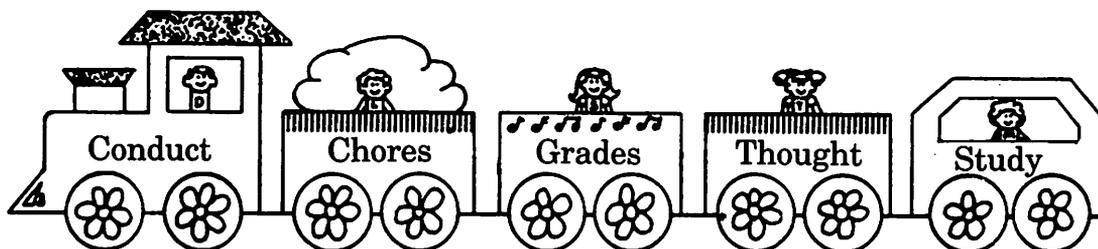
The Express

Materials:

Posterboard, felt, or construction paper (in an assortment of colors)
Marking pen
Popsicle sticks

Instructions:

Glue a drawing of each family member's head to one end of a Popsicle stick. Adjust the length of the sticks to the height of the train cars. Make the train cars of posterboard, felt, or construction paper. Label each car with an activity assignment. Glue the cars down to a larger piece of board, or sew them on. Leave the bottom of the car windows or tops of the cars open so that the Popsicle sticks may be inserted.



The Viharas

Vocabulary: Discuss the meaning of these words.

Venuvana
vihara
Anathapindada
Sravasti
suitable
bullocks

Prince Jeta
astonish
Jetavana

Read:

Shortly after the Buddha was enlightened, he was presented a bamboo grove called Venuvana by King Bimbisara of Rajagrha. A dwelling place, or a vihara as it was called, was also constructed at Venuvana.

It was to the Venuvana vihara that the Buddha and his disciples returned after their visit to Kapilavastu. While staying here, a rich merchant by the name of Anathapindada came to Rajagrha. Hearing the Buddha speak, Anathapindada became a follower immediately. Like King Bimbisara, he, too, wished to present the Brotherhood with a place to stay.

Returning home to Sravasti, he looked for a suitable place. At last after several days, he came upon a beautiful grove which he thought was most ideal for the Buddha and his disciples. But, alas, the land was not his to give because it belonged to another. The owner was Prince Jeta who refused to sell the land to Anathapindada.

The rich merchant did not give up his plan until one day the prince said, "Very well, I will give you the garden if you pay me the amount of gold needed to cover the whole area."

Anathapindada was overjoyed. He had the money brought in carts pulled by bullocks. His men laid the coins, side by side, over the whole garden.

Prince Jeta was astonished, not so much by the large amount of money but by the unselfishness and devotion of Anathapindada. The prince only accepted half the gold saying, "Yours is the land; but mine are the trees. I will give the trees as my share of this offering to the Buddha."

The garden was named Jetavana and became famous in Buddhist history.



The gift of Dhamma excels all gifts;
The sweetness of Dhamma exceeds
all sweets, —
Dhammapada No. 354

Discussion:

What is the name of the vihara which was given to Sangha by King Bimbisara?

What did Annapindada wish to do?

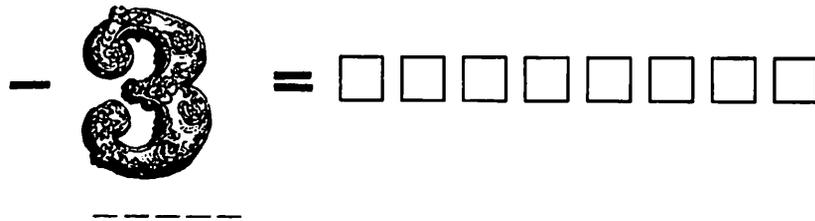
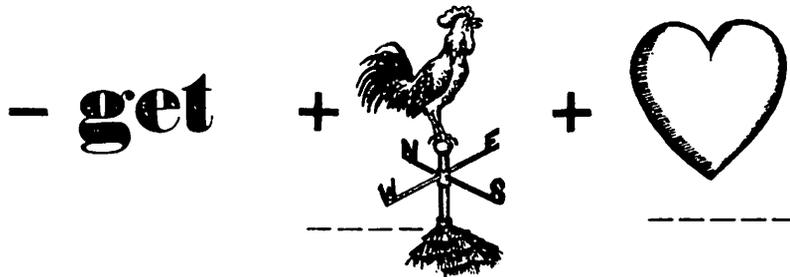
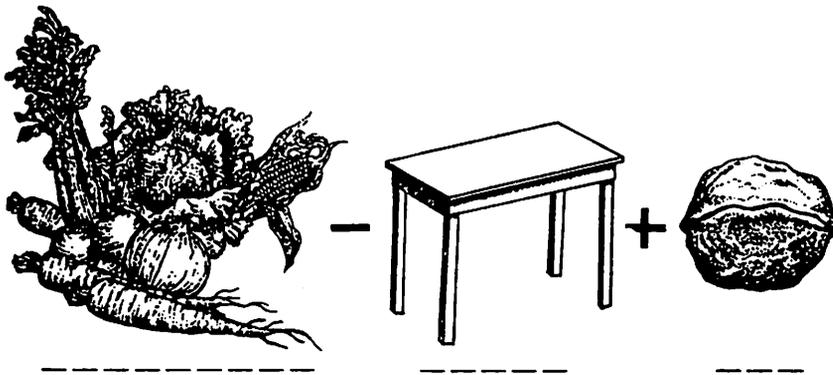
What was the merchant's problem?

What did prince Jeta finally decide?

Activities:

REBUS PUZZLE

Solve this rebus puzzle by adding and subtracting the letters in the names of the objects pictured below. Follow the order shown by the plus and minus signs. When you have finished, your words should fit the number of squares provided for the answer.



Answer Sheet

REBUS PUZZLE

(VEGETABLE) - (table) + (nut) - GET
+ (vane) + (heart) - (three) =
VENUVANA

Underline the best answer.

1. (King Bimbisara) (Rajagrha) (Anathapindada) donated the land which became Venuvana Vihara.
2. Venuvana Vihara was located in (Kapilavastu) (Rajagrha) (Sravasti).
3. (Anathapindada) (The Buddha) (Prince Jeta) was a rich merchant who also wished to give the Brotherhood a place to stay.
4. The merchant had difficulties because (he could not find a suitable place) (he did not have enough gold to buy the land) (Prince Jeta refused to sell the land).
5. It was finally decided that Anathapindada would donate (the trees) (the land) (the gold).
6. Prince Jeta would give the Brotherhood (the trees) (the land) (gold).
7. The grove which was given to the Brotherhood by Anathapindada and Prince Jeta was called (Venuvana Vihara) (Sravasti) (Jetavana Vihara).

Answer Sheet

MAKING A CHOICE

- 1 - King Bimbisara
- 2 - Rajagrha
- 3 - Anathapindada
- 4 - Prince Jeta refused to sell the land
- 5 - the land
- 6 - the trees
- 7 - Jetavana Vihara

MAP READING

Underline the best answer.

1. The Jetavana Vihara was found in the city of (Sravasti) (Kapilavastu) (Rajagrha).
2. The Venuvana Vihara was found in the kingdom of (Malla) (Magadha) (Kosala).
3. The Jetavana Vihara was located in the kingdom of (Malla) (Magadha) (Kosala).
4. The Venuvana Vihara was close to the city of (Sravasti) (Rajagrha) (Kapilavastu).
5. 1¼ inches represent 100 miles. The approximate distance between Jetavana Vihara and Venuvana Vihara was (about 10 miles) (about 250 miles) (about 1000 miles)

Answer Sheet

MAP READING

- 1 - Sravasti
- 2 - Magadha
- 3 - Kosala
- 4 - Rajagrha
- 5 - about 250 miles

Viharas

Viharas were places where followers gathered to learn the Dharma. These retreat centers were monasteries or temples surrounded by a garden.

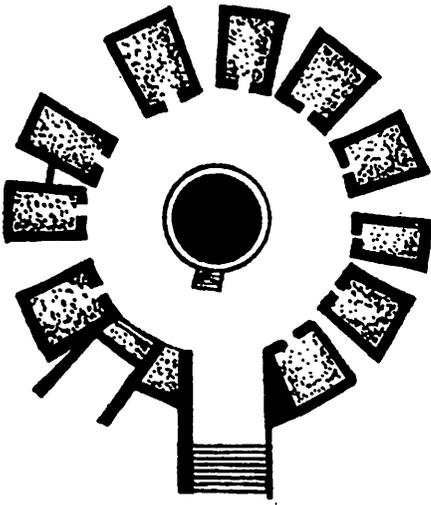
At first, viharas were quickly built huts. The huts provided the monks with a place to rest during the monsoon or rainy season in India. These make-shift shelters were made of wood and thatched roofs. They were so simple that six huts could be built in a single day. At the end of the rainy season, the monks left their viharas to travel and spread the Buddha's teachings. The retreat centers eventually fell into ruins because of neglect.

As the years passed, many changes took place. Monks stopped wandering about the country. Instead, they settled down in viharas. They lived with other followers to study the Teachings together. The single hut became a group of dwellings to give shelter to the growing number of monks staying there. Many huts were built closely together. Soon, they appeared as long rows of rooms. As the Sangha grew larger, rows of monks' cells surrounded a central garden where a large meeting hall was built.

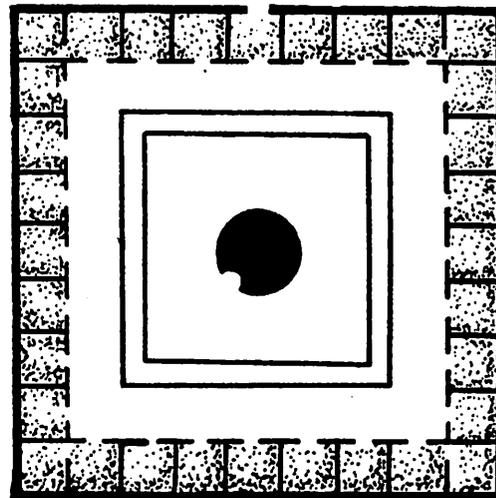
Viharas were usually given to the Sangha by men of wealth.

Its donors would also look after the property by building a monastery upon it and making repairs whenever necessary. The buildings were no longer made of wood and thatch. They were built of strong and lasting materials such as stone.

Thus, the viharas had changed over the years. The solitary shelters to protect monks from the poor weather grew into huge buildings where several monks could study the Buddha's teachings.



Bird's eye view of monastery at Taxila, Gandhāra: stupa surrounded by cells



Bird's eye view of monastery at Jamālgarhī, Gandhāra: stupa surrounded by cells

Many people also went to the viharas to hear the Buddha-Dharma.

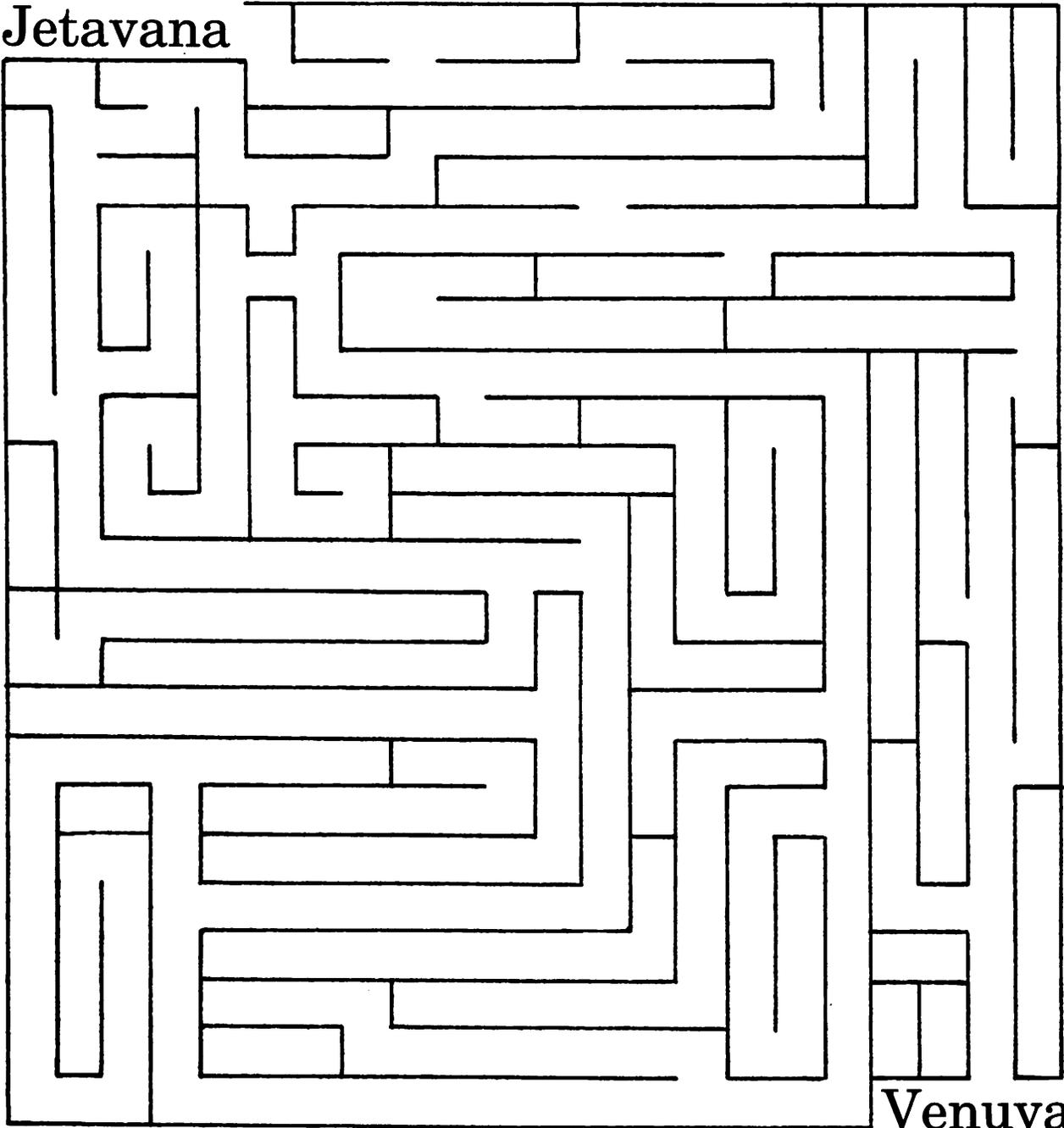
The Buddha and his followers often traveled between Venuvana Vihara in the south and Jetavana Vihara in the north. It was no wonder that these gardens eventually became important centers of learning.

Did you see the following relationships?

VIHARA	KINGDOM	CITY	DONATED BY
VENUVANA	Magadha	Rajagrha	King Bimbisara
JETVANA	Kosala	Sravasti	Antapidada Prince Jeta

Help the Buddha and his followers find the path from Jetavana Vihara to Venuvana Vihara.

Jetavana



Venuvana



Compassion

There is another word for the word **love**. It is the kind of love a mother has toward her children. It is deep and caring. This kind of love is sometimes called **Compassion**. A child never asks his mother to love him and yet she cannot help but love him. Her love is pure and strong and when the time comes, she would be prepared to give up her life to save her child's.

Like a mother, our Amida Buddha loves us from the bottom of his heart. He said, "When you feel sad, I shall be sad; when you are happy, I am happy. Although we cannot see Him, He is always with us, guiding us to be good boys and girls. His love is so great that he will not forget any of us even for a single moment. This is the all-embracing Compassion of Amida Buddha.

Procedure:

Give Introduction.

Tell story, A Mother's Love — Sacrifice

Or, story, "The Giving Tree" by Silverstein (Choose a child to read to class or read together.)

Discuss with children that this is the deep compassion that a parent (or the tree personified) has for a loved one. They are willing to give up of themselves for the sake of their loved ones. How can we show we like them and care about them? (Be grateful, kind and good.) Just as we show our gratitude to Amida for loving us, we can be kind and good.

Make children thoroughly familiar with the image in the church and home shrine. Show the image (as was done in the preceding lesson).

Amida is standing, leaning, showing his compassion reaches **all living things**.

A Mother's Love — Sacrifice

Many of us who have both of our parents are indeed fortunate. Since we are so close to our mothers and fathers, it is easy for us to forget the many sacrifices they make for us. The story you are about to hear is a true story that took place not so many years ago. This is about a young mother and her little girl who lived in a small town in Australia. They lived all alone in their small house, for the father of the little girl had died some time ago.

Margie, the little girl had only her mother in this world and so, you can see she loved her very dearly.

One evening Margie's mother had to do some shopping. It was getting rather late, so she decided to put Margie to bed and go shopping by herself. She rarely left Margie alone by herself, but this time she felt that she must, for it was much too late for Margie to be out. Besides, she had no one to leave Margie with at this time of night.

Margie was given a bath and put to bed, after telling her a little story. When she was sound asleep, the mother tiptoed out of the room and hurried down to the market.

In her rush to leave the house, she had forgotten to turn out the lamp. Since they lived in a small village, their house were lit with kerosene. No soon had she left the house, the

house cat, perhaps running across the table after a mouse or something, knocked the lamp over. If some one were home, they would have picked it up right away and everything would have been fine. Since there was no one there to realise the danger of the accident, the kerosene soon spread all over the table cloth and in a moment's time, it was ablaze. As the table cloth burned, it fell in pieces on the floor and set the rug on fire. Within a few minutes the whole room was burning fiercely.

A neighbor, passing the house, saw the smoke pouring from the window, sounded the alarm, and called loudly into the house. Since the baby was asleep, and mother was at the market, no one answered the warning.

Soon other people came to see the fire, some bringing water in buckets and throwing it through the windows and upon the fire. By this time, the fire had gotten a very strong hold, and the friends who had gathered realized how useless it was to keep throwing water by the buckets. Even the hose and pumps from the fire truck seemed to be of no use. Smoke was now pouring out of every window and it looked like the whole house would burn down in a matter of minutes.

Suddenly a frightening cry was heard and a woman was seen pushing through the crowd of people.

"My baby!" My baby!" she cried. "She's upstairs in the front room asleep in her crib. Please save her! Please save her!"

Then the brave little mother started to dash into the house, but the fireman ran forward to stop her. "It's no use now," they said. "No one could live a moment in those flames."

"Let me go! Let me go!" cried the frantic mother. With superhuman strength she threw the man aside and without a single thought of her own safety, she plunged through the smoke into the raging fire and dashed up the half-burned stairs, into the room where her precious little child lay sleeping.

The fireman was right. It would be impossible for anyone to live in such smoke and flames. The mother had reached her baby.

When the fire was over, they found the mother all right, huddled on the floor. Her back was all charred from the fire. When one of the fireman tried to lift the mother's body, he found Margie, all bundled up in her mother's arm. As the fireman felt the child, they realised that the child was still breathing, but faintly. The fireman rushed the child down and gave her artificial respiration and first aid.

Margie was saved, saved because Margie's mother had given her life to her only child.

This is the heart of a mother, and a father, giving up of themselves for the sake of their loved ones. For this reason, perhaps we should all try to show them how much we like them by being kind and good to them.

Parables

Vocabulary: Discuss the meaning of these words.

Kisagotami
distract
medicine
mustard
experience
elder
district

customary
Visakha
furnish
disappointment
ramble
scurry
memorize

Panthaka
constantly
stress
Anuruddha
Ullumbana
Maudgalyayana
agony

Many people came to the Jetavana vihara to gain wisdom from the Buddha's teaching. On one occasion, a young mother by the name of Kisagotami came weeping to the Buddha. The cause of her sorrow was the death of her baby.

The baby died so suddenly that Kisagotami could not believe that her son was gone. The poor, distracted woman truly believed that there was something that could make her child live again. A disciple of the Buddha who had seen and talked with her had brought her before the Blessed One.

Kisagotami bowed low to the Buddha and asked him for medicine to bring back life to her child.

The Buddha answered, "Bring me a handful of mustard seed. You must remember, though, that the mustard seed must come from a house where there had been no death."

Full of hope in her heart, Kisagotami went in search of the mustard seed. She thought happily to herself, "Soon...soon her baby would be alive in her arms again."

But as she went from house to house, the truth became clear to her.

The people were willing to give her some mustard seed. Only, Kisagotami could not accept, for each family she visited had, at one time or another, experienced the loss of a dear one.

Returning to the Jetavana vihara, she said to the Buddha, "There is none who has not known the sorrow of death. My suffering is shared by all."

Many came to join the Buddhist Order. Day by day the number increased.

But it must be remembered that the followers of the Buddha's teaching were not limited only to those who joined the Order. There were many who could not join, for one reason or another. These people vowed to follow the Buddha's teachings at home.*

For those who left their homes to join the Brotherhood, there was no set age limit. Young and old alike were able to join.

There was once a very young boy who had traveled a long distance to find the Blessed One. After making the boy welcome, the Buddha said, "Your brother disciples will gladly tell you of our rules and show you what to do."

Eagerly the boy sought out an elder brother. "What do I do now? How shall I get my daily food? Where shall I sleep at night?"

Smiling, the older one said, "Have no fear lad, for while we are in this district, food and shelter are provided for us. Nearby lives the kindly Anathapindada who gives us

shelter and the good woman Visakha,** who furnishes our daily food. Go to the door of Visakha in the morning for your food and go to the door of Anathapindada in the evening for a place to sleep.”

*Today in many Buddhist countries of Asia, it is customary for Buddhist to join the Brotherhood at one time or another during their lives.

**One of the most famous women in buddhist history.

Read the story of Visakha, *The Gospel of Buddha*, pages 94 - 98.

Early the next morning even before the Master and his disciples were awake, the young disciple arose. Taking his brand new begging bowl in hand, he hurried to the home of Visakha. He stood waiting and waiting, by the door. But no one came to give him food.

“This is a fine way to treat a new disciple,” he thought to himself. With a sharp knock at the sleeping household he left noisily. Straightway, he went to the home of Anathapindada to arrange for his place to sleep, But here, too, all was silent.

“So this is the way I get treated, after leaving my own good home and bed.” Angry, the young boy, walked away slowly. Full of disappointment, he rambled here and there. Suddenly, he realized that people were stirring about, children running and shouting and the sun already sending down waves of heat. A very empty feeling in his middle sent him scurrying back to the door of Visakha...just in time to see the servants putting away the last bowl. Everything was gone.

This time, a black anger traveled from his face to his heart. With great strides he stormed back to the place where the disciples were staying.

“You cheaters...you...you pigs. So I would have no worries about food? You tricked me...” After saying these words and many more, the young disciple left the Brotherhood.

He went about the city telling everyone, “Anathapindada did not find shelter for me. Visakha waited until I left her door and then passed out the food.”

When the gossip reached the ears of the Buddha, he found the young disciple and said, “Because you went too early and then too late to find food and lodging, you are blaming two kind people. It is wrong to go about speaking ill of anyone. Even in ages past, holy men have never grown angry when they received no food, nor did they go about speaking ill of those who did not help them. Please forget ill thoughts, and try hard to learn the pure teaching.”

Just as there was great difference in the ages of the Buddha’s disciples, there was also much difference in the learning ability of the disciples. Among the members of the Brotherhood were men of great learning. On the other hand, there were those who could not memorize any of the Buddha’s teaching.

To each and all the Buddha found ways to show the truth in the way it was most understandable.

Among the Buddha’s disciples there was a man named Panthaka who found learning very difficult. Nevertheless, he was able to understand the teaching. His understanding of the teaching came about in this way.

Panthaka’s joy in life was found in serving his master. Knowing this, the Buddha asked Panthaka for his help in keeping the place clean.

Day after day, Panthaka picked up his broom and swept the entire area.

As the days went by, a remarkable thing happened. Panthaka understood why the Buddha had suggested this work for him. Unlike the others who learned simply by listening, Panthaka needed something more to help him understand. Keeping the place clean made him realize that just as constant sweeping is necessary to keep a place clean, he must constantly strive to keep his thoughts, speech, and actions clean to keep himself pure.

Panthaka learned a basic truth that was constantly stressed by the Buddha in his teaching. The following story shows how much the Buddha stressed the importance of keeping thoughts, speech and actions as pure as possible at all times.

Among the Buddha's disciples was one named Anuruddha. One day he wanted to do some mending on his robe. But he could not see very well and could not thread the needle. He asked, "Will someone thread this needle for me?" The Buddha was the first to do his bidding.

When Anuruddha learned that the Buddha had threaded his needle, he was so surprised. He asked his master, "Must you still do good deeds even after you become a Buddha?"

The Buddha answered, "There is none as earnest as the Buddha in doing good, noble deeds. Do not commit evil even though the evil deeds be as tiny as a needle point. At the same time seek and do even the smallest good deed—so small that it can easily pass through the eye of a needle."

During the rainy season, which lasted for about three months, the Blessed One and his followers remained in one place. For the Buddha's disciples, this was a time for quiet meditation and religious training.

As for the people in India the rainy season was a welcome and necessary change after a long period of hot, dry weather. On the other hand, day after day of continual rain made the people restless. They looked forward to sunny days. For this season July 15th which marked the end of the rainy season was a very special day. The celebration of the Ullumbana was held.

But during this time when everyone was happy, Maudgalyayana was in grief. Through deep meditation he had seen his dead mother suffering in the hell of hungry demons. As hungry as she was, she could not eat. All food that touched her lips burst into flames. Seeing his mother in agony, Maudgalyayana tried to help, but was unable to do anything. He quickly went to the Buddha and told him everything.

With great understanding, the Buddha listened to Maudgalyayana. then the Buddha said, "There is a way to help your mother. Give of yourself freely, purely, selflessly and your mother shall be saved."

The celebration of the Ullumbana was to be held in a few days. Maudgalyayana prepared a huge feast for the members of the Brotherhood. His act of selfless giving brought happiness to others and to himself.

In his happiness, he saw that his mother was saved. Overjoyed, Maudgalyayana began to dance and the others who were there joined him with gladness.

Discussion:

- Why was Kisagotami unhappy?
- What did the mother ask the Buddha to do?
- Why did the Buddha ask her to fetch some mustard seed?
- What advice did the older monk give the young boy?
- Why was the boy disappointed?
- How did the boy solve his problem? Do you think that it was right?
- What lesson did the boy learn in the end?
- What kind of a person was Panthaka?
- What was Panthaka's lesson?
- How did the Buddha teach Panthaka?
- What was Anuruddha's difficulty?
- What did he learn?
- Why did the Indians celebrate the Ullumbana?
- Why was Maudgalyayana unhappy?
- How did he save his mother?

Activities:

WHO AM I?

Match the names with the descriptions. Write the letter in the blank next to the number.

- | | |
|------------------------|---|
| _____ 1. Kisagotami | a. kindly woman who gave food to the monks |
| _____ 2. Panthaka | b. wished to bring her child back to life. |
| _____ 3. Anathapindada | c. unhappy because his mother was suffering |
| _____ 4. Visakha | d. learned through his actions and work |
| _____ 5. Anuruddha | e. provided the monks with shelter |
| _____ 6. Maudgalyayana | f. could not thread the needle |

Answer Sheet

WHO AM I?

- 1 - b
- 2 - d
- 3 - e
- 4 - a
- 5 - f
- 6 - c

WHAT DID I LEARN?

Underline the best answer.

1. Kisagotami learned that: (many families grew mustard seeds in their yards) (her child was not really dead) (everyone knew the sorrow of death).
2. The young boy learned that: (it was wrong to blame and speak ill of others) (there was no food or shelter in the city for the monks) (it was difficult to be a monk).
3. Panthaka learned that: (memorizing was difficult) (sweeping the yard was an easy job) (he must always keep his thoughts, speech and actions clean to keep himself pure).
4. Anuruddha learned that: (blind men could not thread needles) (everyone should carry out good deeds, however small) (he should always ask for help).
5. Maudgalyayana learned that: (it was important to be unselfish) (he could dance every well) (it was best to spend the rainy season meditating and learning).

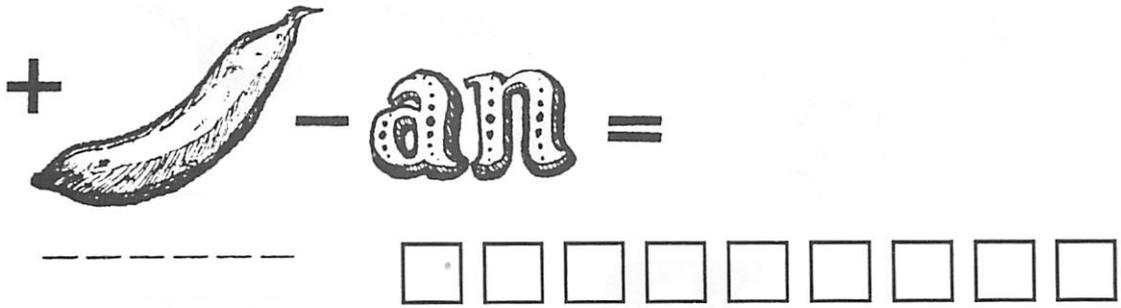
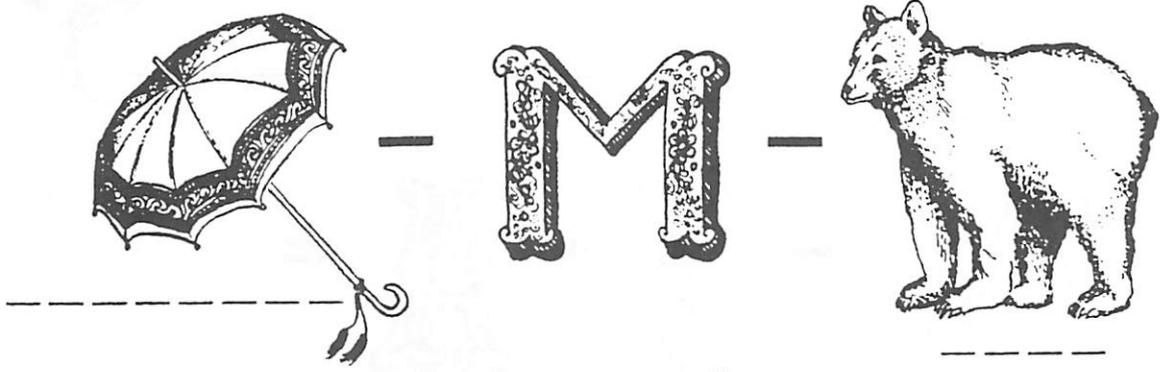
Answer Sheet

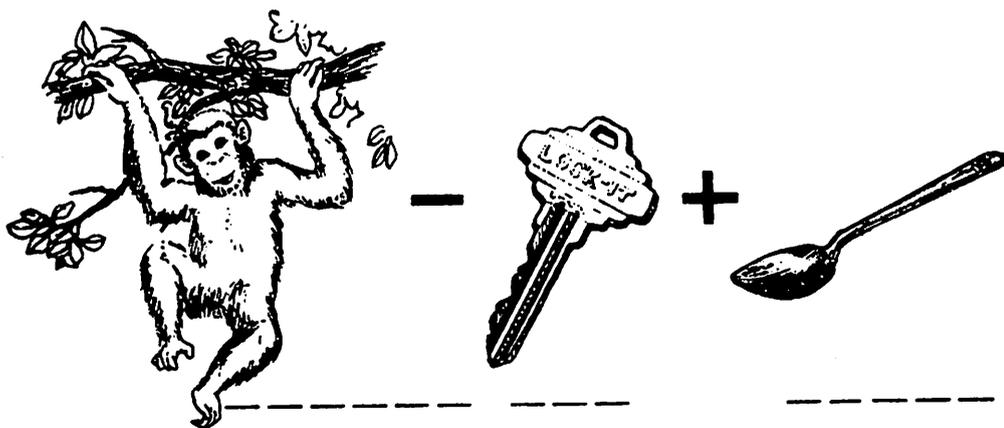
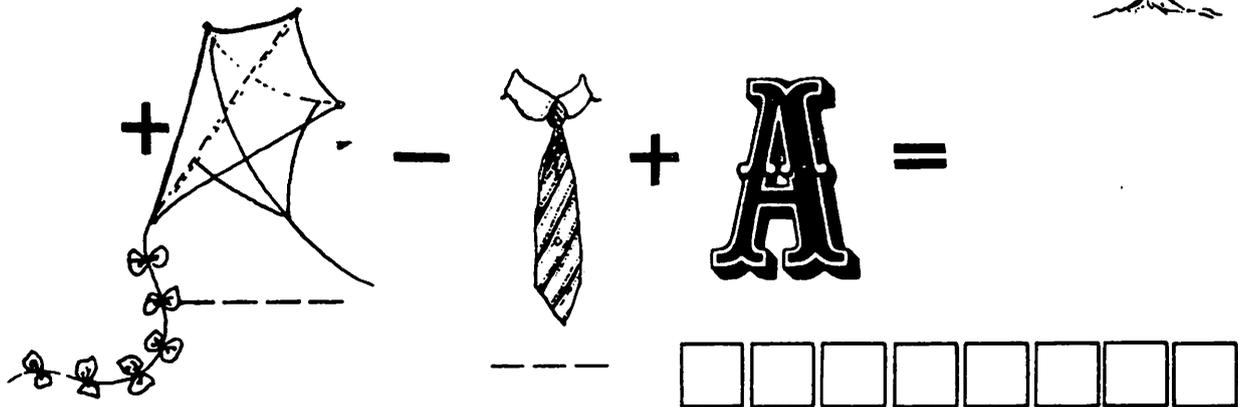
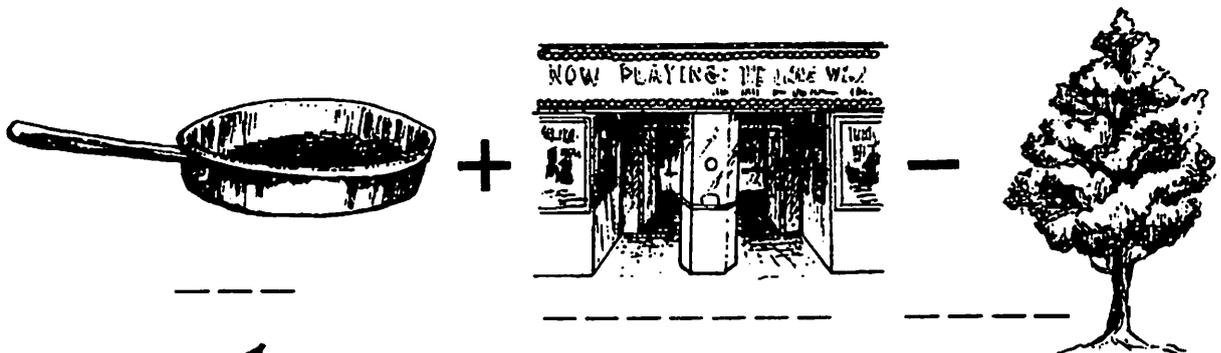
WHAT DID I LEARN?

- 1 - everyone knew the sorrow of death
- 2 - it was wrong to blame and speak ill of others
- 3 - he must always keep his thoughts, speech and actions clean to keep himself pure
- 4 - everyone should carry out good deeds, however small
- 5 - it was important to be unselfish

REBUS PUZZLE

Solve this rebus puzzle by adding and subtracting the letters in the names of the objects pictured below. Follow the order shown by the plus and minus signs. When you have finished, your word should fit the number of squares provided for the answer.





- P = [] [] [] [] [] [] [] []

Answer Sheet

REBUS PUZZLE

(umbrella) – M – (bear) + (drum)
+ (ink) – (drink) + (banana) – AN =
ULLUMBANA

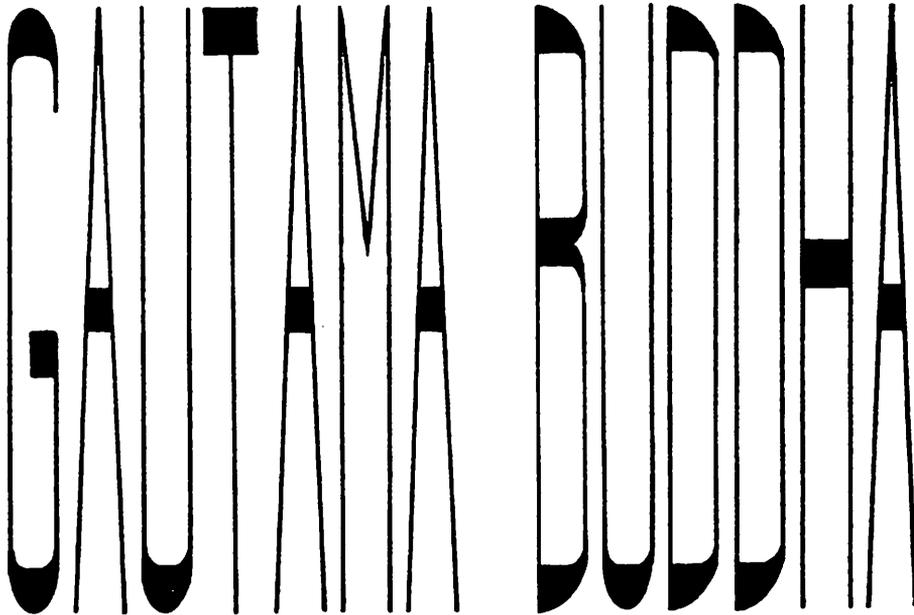
(monkey) – (key) + (spoon) – P =
MONSOON

(pan) + (theater) – (tree) + (kite)
– (tie) + A = PANTHAKA

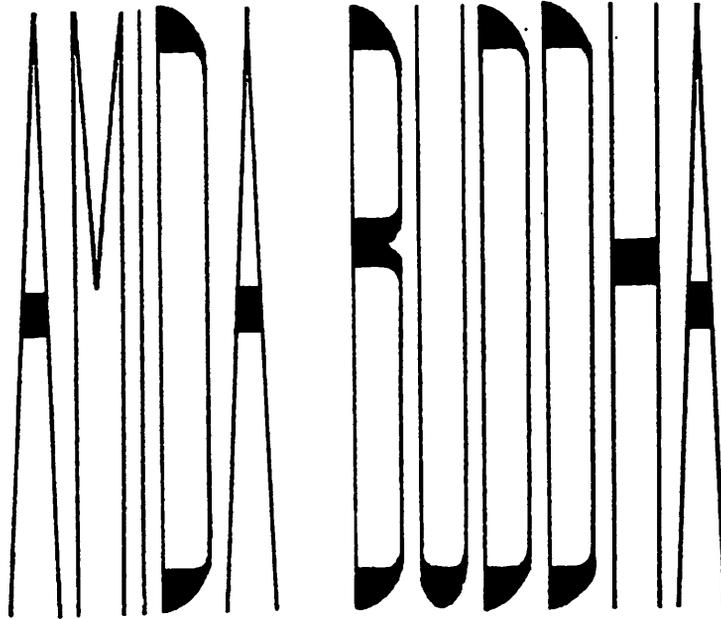
STRETCHIES

Two important names are hidden. Read the brief descriptions.
Then hold the page at eye level to read the answer.

He lived in India 2,500 years ago. He was very much like you and me. he had the same feelings we experience...happiness, sadness, contentment, and sorrow. He was born a prince but chose to live as a Holy man rather than to rule the kingdom of Kapilavastu. This historical Buddha told us about Amida Buddha. He was also known as Sakyamuni Buddha because he came from the Sakya clan.



We cannot see him with our eyes, nor can we hear him with our ears. But, we can feel his presence with our hearts. He gives us a warm, comfortable feeling deep inside because we know that he loves us. He also teaches us the meaning of love and compassion for others.



CROSSWORD PUZZLE

ACROSS

ANATHAPINDADA
BIMBISARA
CLAN
DISCIPLES
GOLD
HARMONY
JETA
KISAGOTAMI
NEEDLE
ONCE
PANTHAKA
TREES

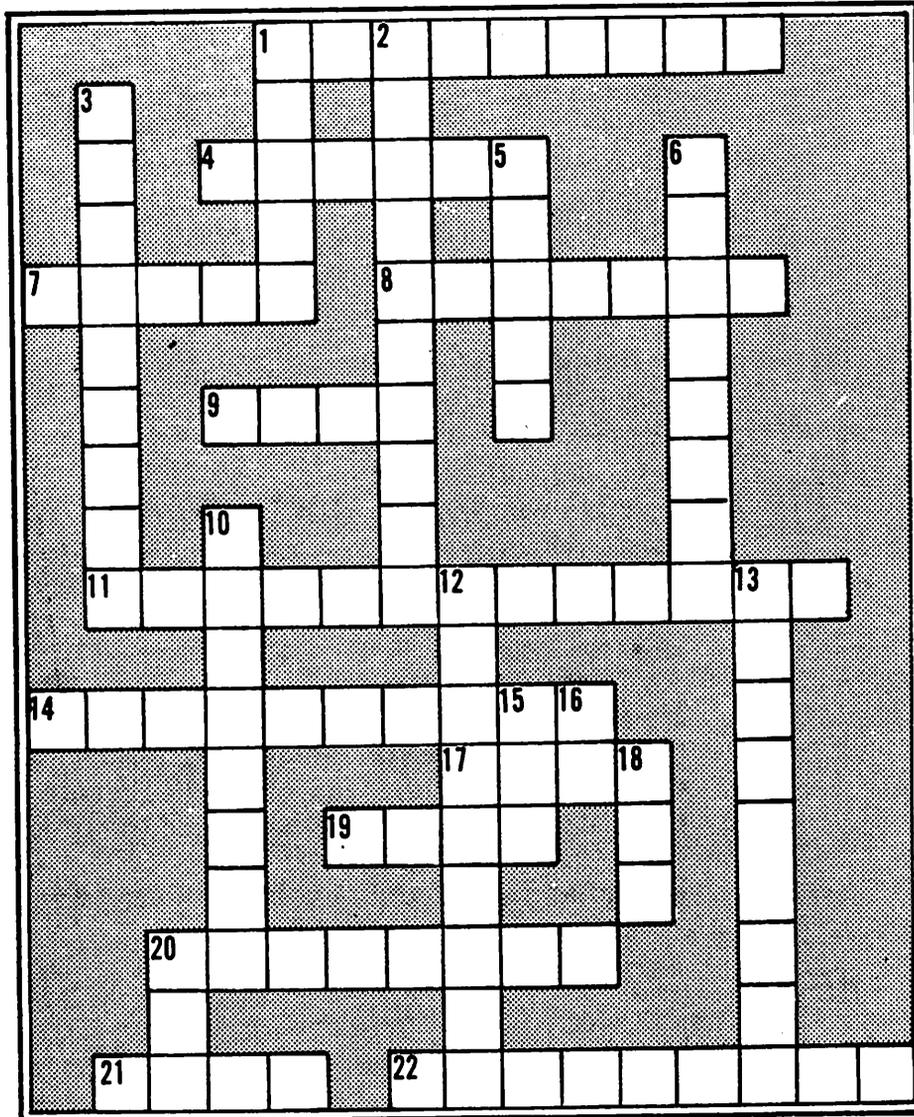
1. Another word for followers.
4. Buddha helped a monk to thread this.
7. Prince Jeta donated these to the Buddhist Brotherhood.
8. The Buddha said, "All classes of people should live together in _____ or peace."
9. In order to buy the grove, Anathapindada covered the land with _____ coins.
11. Rich merchant who gave the monks a vihara and shelter.
14. Woman who looked for a special kind of mustard seed.
17. Prince _____ was not willing to sell his land.
19. King Suddhodana ruled over the Sakya _____ or group
20. Followers who learned well through his actions.
22. The Buddha visited this king of Magadha.

DOWN

ALL
ANURUDDHA
DEEDS
DEVADATTA
EARLY
IT
MEN
PAN
PRAJAPATI
RAJAGRHA
SUDDHODANA
VENUVANA

1. The Buddha said that a man is not noble because of his background but because of his _____ .
2. King who sent several messages to the Buddha which were never delivered.
3. Disciple who learned that it was important to do good deeds, however small.
5. A young disciple did not get food or shelter because he was too _____ , then too late.
6. A vihara in Rajagrha.
10. Name of King Bimbisara's kingdom.
12. Queen who started the Buddhist Sisterhood.
13. Cousin of the Buddha who joined the Sangha.
15. Several _____ (plural of man) joined the Brotherhood.
16. Pronoun: He, she, ____ .
18. Kisagotami soon found that her suffering was shared by _ (everyone).
20. The Buddha washed Rahula's feet in it.

CROSSWORD PUZZLE



Answer Sheet

CROSSWORD PUZZLE

ACROSS

- 1 - Disciples
- 4 - Needle
- 7 - Trees
- 8 - Harmony
- 9 - Gold
- 11 - Anathapindada
- 14 - Kisagotami
- 17 - Jeta
- 19 - Clan
- 20 - Panthaka
- 21 - Once
- 22 - Bimbisara

DOWN

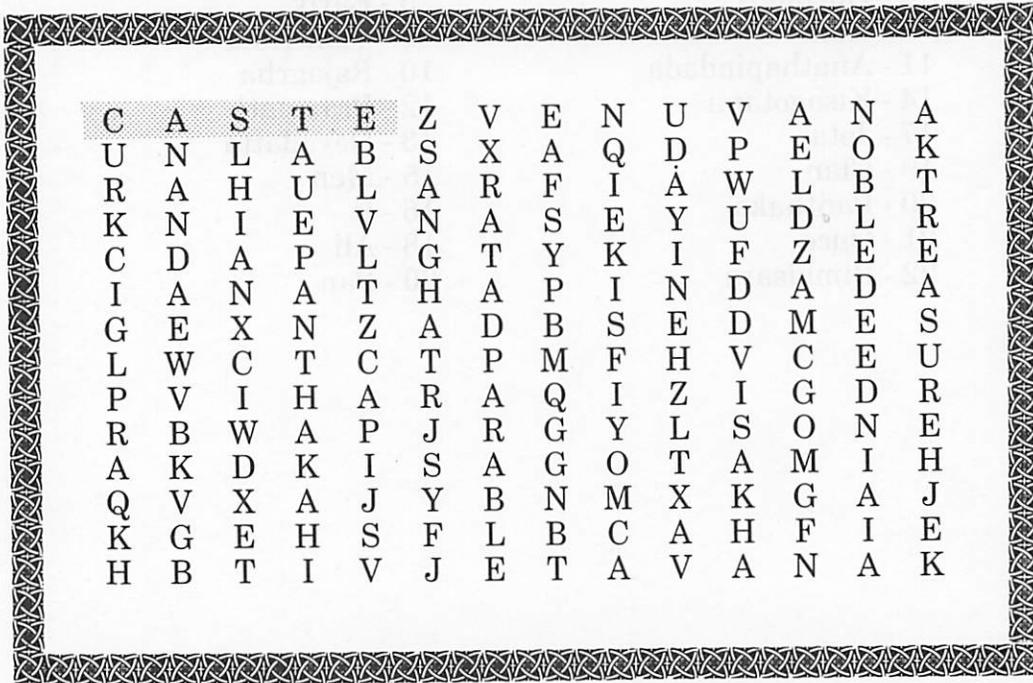
- 1 - Deeds
- 2 - suddhodana
- 3 - Anuruddha
- 5 - Early
- 6 - Venuvana
- 10 - Rajagrha
- 12 - Prajapati
- 13 - Devadatta
- 15 - Men
- 16 - It
- 18 - All
- 20 - Pan

Are you a good word detective? Try the next puzzle and see. Find the following words in the diagram below.

ANANDA
ANATHAPINDADA
CASTE
JETAVANA
KISAGOTAMI

NOBLE DEED
PANTHAKA
PARABLE
RAHULA
SANGHA

TREASURE
VENUVANA
UDAYIN
VIHARA
VISAKHA



Answer Sheet

WORD DETECTIVE

C	A	S	T	E	Z	V	E	N	U	V	A	N	A
U	N	L	A	B	S	X	A	Q	D	P	E	O	K
R	A	H	U	L	A	R	F	I	A	W	L	B	T
K	N	I	E	V	N	A	S	E	Y	U	D	L	R
C	D	A	P	L	G	T	Y	K	I	F	Z	E	E
I	A	N	A	T	H	A	P	I	N	D	A	D	A
G	E	X	N	Z	A	D	B	S	E	D	M	E	S
L	W	C	T	C	T	P	M	F	H	V	C	E	S
P	V	I	H	A	R	A	Q	I	Z	I	G	D	R
R	B	W	A	P	J	R	G	Y	L	S	O	N	E
A	K	D	K	I	S	A	G	O	T	A	M	I	H
Q	V	X	A	J	Y	B	N	M	X	K	G	A	J
K	G	E	H	S	F	L	B	C	A	H	F	I	E
H	B	T	I	V	J	E	T	A	V	A	N	A	K

Discord

Vocabulary: Discuss the meaning of these words.

jealous
popularity
silence
tongue
disharmony

restore
seriously
threaten
Prince Ajatasatru
imprison

position
influence
attempt
torture
salvation

Read:

During good weather Gautama Buddha and his followers spent most of their time wandering from place to place. Most of their journey took place between Venuvana vi-hara and Jetavanta vihara. Since the journey from Rajagrha took many days, many rest houses were built along the way. Going from one place to the next they spread the teaching of Truth.

As the people's love for him grew and grew, there were a few among them who were jealous of the Blessed One's, popularity. They spread all kinds of false stories about him and his followers.

When asked by his disciples as to what they should do about the matter, Gautama Buddha answered, "Pay no attention to them, and remember one thing. Hatred cannot be silenced by hate but by love and truth."

The disciples obeyed their master. Soon by their right conduct and goodness, they silenced the evil tongues of their enemies.

Disharmony did not occur only between the people and the Brotherhood. At times there was disharmony even among the disciples. But in his quiet way, the Buddha was always able to restore peace. There was a time, however, when the Buddha and the Brotherhood was seriously threatened by one of its members.

Devadatta, who became a disciple of the Buddha, expected to gain honor and high rank because he was a cousin of the Buddha. When he found that he did not receive special favors, he became very angry. As time passed his anger grew into hatred, and he began to think of ways to gain power over the Buddha. He plotted with his friend, Prince Ajatasatru, who was the son of King Bimbisara.

"Imprison your father and become the king. Then with your help, I will have enough power to become the new Buddha," said Devadatta.

Prince Ajatasatru listened to the advice of Devadatta and did as he was told. He imprisoned his father and quickly became the ruler of the kingdom.

How great must have been the sorrow of King Bimbisara to find himself placed in such a position by his own son. Everyday the queen did all she could to help until she, too, was imprisoned for giving aid.

When King Bimbisara died Ajatasatru was so influenced by Devadatta that the news of his father's death did not affect him in any way. In fact, he and Devadatta began to plan their next move to bring harm to the Buddha. But every attempt to do so failed.

Little by little, Ajatasatru began to see the evil that he had done. He freed his mother from prison. Still, he was tortured by the thought of his own evil. When he could no longer stand it, he went before the Buddha to seek peace.

The Buddha received Ajatasatru kindly and taught him the right way of salvation.

Ajatasatru was so deeply touched by the Buddha's words that he decided to lead a good life according to the Buddha's teaching. Like his father, King Bimbisara, he became a helper of all good causes.

As for Devadatta, he continued to seek ways to become the leader in place of the Buddha. But he died without succeeding in his plans.

When the Buddha heard of Devadatta's death, he sorrowed deeply. Some one who thought this strange asked him why he should be so sad. The Buddha replied, "Devadatta is as dear to me as my son Rahula."

Discussion:

Why did some of the people spread falsehoods about the Buddha and his followers?

What was Gautama Buddha's reply?

Why did Devadatta show signs of jealousy?

What plot did he have in mind?

Why did Prince Ajatasatru change his mind?

How did the Buddha react to Devadatta's death?

Activities:

ACROSTIC PUZZLE

In both chapters, the Buddha saw greed, anger, and igrorance. Jealousy was shown when a few people spread false rumors. Devadatta’s deeds were wrong because of his jealousy. But the Buddha knew how to overcome the hatred shown.

Solve this puzzle to find the Buddha’s way of overcoming the ill-will of others. Here are clues to help you:

AJATASATRU
BIMBISARA
BROTHERHOOD
DEVADATTA
DHARMA

DISCIPLES
KINGDOM
LOVE
PEACE
VIHARA

- _____□_____ learned from the Buddha that
- their goodness helped them to overcome their enemies
- _____□_____ —another name for the Sangha
- _____□_____ —Buddhist truth
- _____ —another word for harmony
- _____□_____ —plotted to gain power through evil deeds
- _____□_____ —imprisoned his father; later felt sorry for his evil act
- _____□_____ —put into prison by his own son
- _____□_____ —gathering place for Buddhists
- _____□_____ —“Hatred cannot be silenced by hate but by _____ and truth.”
- _____□_____ —the prince took this away from his poor father

Answer Sheet

ACROSTIC PUZZLE

COMPASSION

Disciples
Brotherhood
Darma
Peace
Devadatta
Ajatasatru
Bimbisara
Vihara
Love
Kingdom

Seeing Things Clearly

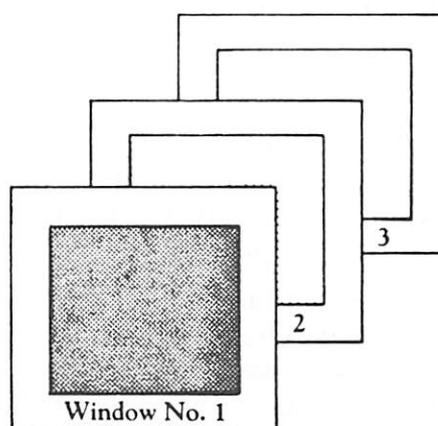
Introduction:

A group of children witnessed an accident, but one child had seen part of it, one just the end of it, and two others the entire episode. Each told his story differently, placing the blame as he saw it. The opinions and conclusions were so varied it seemed the children were relating different incidents. The activity is designed to help the children learn to relate only what they know to be true.

This activity may also be used to teach older children to avoid gossip.

Materials:

Heavy paper, manila folders, construction paper, cardboard, 3x5 or 4x6 unlined cards
Aluminum foil
Waxed paper
Clear plastic wrap
Tape
Tape recorder, if available



Instructions:

Prior to the activity, prepare frames of heavy paper, cardboard, or 3x5 or 4x6 cards, as illustrated. Three window frames are needed for each child. Onto the back of the first set of frames tape a piece of aluminum foil; onto the second, tape a piece of waxed paper, and onto a third, tape a piece of transparent plastic wrap. (The children's names may be written on the frames so they can be saved and used for other activities in this book.)

On a day previous to the activity have two children act out the following situation (or one of your own choice): Two children are playing with an object. They both want it, pull, and one falls, gets hurt, and begins crying.

Have one or more of your children *see* the episode. Have another child nearby who *hears* the commotion but does not *see* all of it. A fourth child is *told* by one of the children what happened. All come to one of the parents and report the event. Have the children listen to each others' stories and compare. If possible, tape the stories so a comparison can be made.

Dialogue:

The teacher selects a dialogue and discusses it with the children. Give each child a frame: #1 aluminum, #2 Waxed paper, #3 plastic wrap.

If you have seen *all* of something and someone asks what happened, you tell the truth just as our Heavenly Father has asked. He told us not to bear false witness. This means not to tell little or big lies or only part of the truth. Let's try to open our eyes and see things as clearly as we can and tell only the things we know to be true.

A Good Listener

Materials:

Blindfolds for everyone

Dialogue:

Very often when we should be listening we are thinking of other things. If the television is on and mother or father is talking to you, will you be listening to the television or to your parents?

Has your Dharma teacher ever asked you a question and you were thinking of something else at the time? Did you know what your teacher asked? It is important to learn to listen. Many grown-ups have never learned to listen, and sometimes they get into a lot of trouble because of it.

Activity:

Everyone is blindfolded except one person. Everyone sits in his seat. The object is to find the person who is not blindfolded. That person will carry a ticking clock. When I tell you to begin, stand and find the clock. Remember if you talk you will not hear the person. First one to find the person with the clock is the best listener.

It's hard to listen and not see, isn't it? If nothing else is distracting us, like the television or a noise, we can listen better. We must learn to trust others we listen to. We will be told many things as we grow up. If we are talking all the time, we won't be able to listen. Mothers and fathers try to teach their children what is right, but if the children will not listen they may make a wrong decision and get hurt. If we don't listen—just the right way—we might often tell others the wrong rules or the wrong story. Let's see how well we listen and tell.

Vocabulary: Discuss the meaning of these words:

memorable
calmly
Vaisali
Kusinagra
grieve

undying
eternity
tenderness
special
Nirvana

Read:

As the story has been told so far, many memorable events took place in the life of Gautama Buddha. Some events were happy. Some were sad. Yet, the Blessed One took each happening calmly with great understanding of the truth he taught. From day to day he lived for the sake of others. In no time at all, forty-five years went by since his enlightenment, and he was eighty years old.

Despite his age, he still traveled until he became ill at Vaisali on the way from Rajgrha to Sravasti. He continued his journey, however, from Vaisali until he and his disciples reached Kusinagara. There at Kusinagara, he rested in the shade of two large sala trees. Even as he lay there, he continued to preach to his disciples until the last moment.

Then the Buddha noticed that Ananda was overcome with sorrow, he said, "Do not grieve, Ananda. It must always be thus. The time of parting with those we live must come sooner or later. It is the nature of everything that is born into the world that it must also die. How could it be otherwise?"

As time drew near his passing into Nirvana, the Buddha left these undying words for all eternity. "After my death Truth shall be your teacher. Follow Truth and you will be true to me."

Thus passed the greatest of the world's teachers and kindest of men.

Conclusion:

Everyday, we walk through many doors. In the morning, we walk out of our bedroom door into the bathroom, out of it and in through the kitchen doorway, where Mother is making breakfast. After awhile we say goodbye to Mother and we are soon walking through our schoolroom doorway. All day long we are busy hurrying from one doorway to another.

When Prince Siddhartha gained Enlightenment, he walked through a very special door. We say that he walked through the doorway of ETERNAL PEACE AND HAPPINESS.

These events did not take place suddenly for Prince Siddhartha. As a young boy his heart was full of tenderness. Without ever giving up he kept trying to find a way of happiness for all. When he walked through the special door and found true happiness, he kept the door open for us.

By entering this door, we too, will be able to see life in the right way and follow in the Buddha's Path.

Let us take refuge in the Three Treasures:

I TAKE REFUGE IN THE BUDDHA
I TAKE REFUGE IN THE DHARMA
I TAKE REFUGE IN THE SANGHA

Discussion:

How old was the Buddha when he passed away?

How many years did he spend teaching the Dharma?

Where did he pass away?

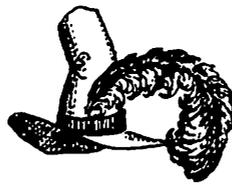
Why did he tell Ananda not to grieve?

What were his final words?

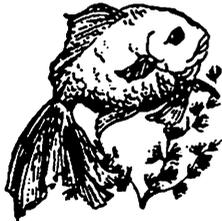
PICTURE TITLE

As you have noticed, the title for this lesson is missing. The initial letters of the objects pictured below will spell the missing title.



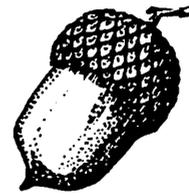


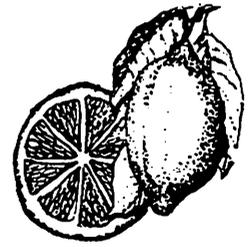


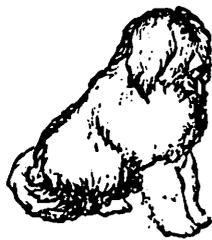






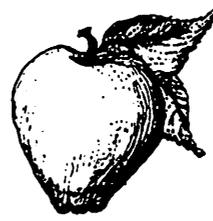


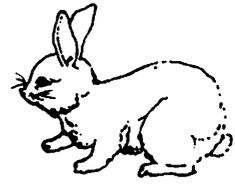


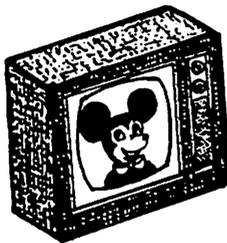


















Answer Sheet

PICTURE TITLE

Tent, Hat, Elephant

Fish, Ice cream, Newspaper, Acorn, Lemon

Dog, Elf, Pumpkin, Apple, Rabbit

United States, Rose, Eagle

THE FINAL DEPARTURE

Activities:

REMEMBER?

Use the following words to fill in the blanks.

Anada

die

eighty

forty-five

Kusinagra

Vaisali

1. The Buddha taught for _____ years.
2. He was _____ years old when he passed away.
3. Gautama Buddha became ill at _____ and finally rested at _____ .
4. _____ grieved over this master's fate.
5. The Buddha comforted his disciples by saying that everything that is born into the world must also _____ .

Answer Sheet

REMEMBER?

- 1 - forty-five
- 2 - eighty
- 3 - Vaisali, Kusinagara
- 4 - Ananda
- 5 - die

DO YOU REMEMBER THESE NAMES?

Names, names, names!

Throughout the textbook, you have come across many strange Indian names. Do you think that you are able to recognize them again?

Underline the names of people with a blue crayon. Use a red crayon under the names of places and yellow under the names of events.

Kapilavastu
Kisagotami
Jetavana
Hanamatsuri
Devadatta
Rajagrha
Ullumbana
Nairanjan
Maya
Panthaka
Siddhartha
Yasodhara

Suddhodana
Anthapindada
Bimbisara
Venuvana Vihara
Benares
Rahula
Prajapati
Maudgalyayana
Ajatasatru
Monsoon
Ananda

Answer Sheet

ENRICHMENT REVIEW

DO YOU REMEMBER THESE NAMES?

PEOPLE

Kisagotami
Devadatta
Maya
Panthaka
Siddhartha
Yasodhara
Suddhodana
Anthapindada
Bimbisara
Rahula
Prajapati
Rahula
Prajapati
Maudgalyayana
Ajatasatru
Ananda

PLACES

Kapilavastu
Jetavana
Rajagrha
Nairanjana
Venuvana Vihara
Benares

EVENTS

Hanamatsuri
Ullumbana
Monsoon

OVERALL REVIEW
WHAT IS THE SECRET?

Use these words to fill in the blank. Choose the best word to discover the secret message. Put the first letter of each word in the block.

Amida Buddha	Hanamatsuri	Panthaka
Ananda	Horse	Prajapati
Anathapindada	illness	Rahula
Asita	Imprisoned them	Rajas
Bimbisara	Impure	Sakyas
Channa	India	Sangha
Deer park	Lumbini Garden	Suddhodana
Devadatta	Maudgalayayana	Sujata
Dharma	Nairanjana	Thirty-five
Elephant	Nanda	Trees
Elightenment	Old age	Truth
Eternal	One	Upali
Fulfilled	Order	Viswamitra
Gautama Buddha	Organ	

- Thirty-five — age at which Prince Siddhartha attained enlightenment
- _____ — Gautama Buddha’s birthday
- _____ — The Bodhi Tree is also called the Tree of _____
- _____ — one of the Three Treasures (Brotherhood)
- _____ — slow to learn, learned by cleaning the grounds
- _____ — son of Gautama Buddha
- _____ — “I shall not do anything _____” (from Five Precepts)
- _____ — For six years, Siddhartha searched for this
- _____ — Gautama Buddha was also called “The Blessed _____” and “The Enlightened _____”
- _____ — Siddhartha means “Every wish _____”
- _____ — King of Rajagrha who became a Buddhist
- _____ — disciple who was a barber and a slave
- _____ — one of Three Treasures (the Law)
- _____ — place where the First sermon was given, 6 miles from Benares

- _____ — Kanthaka was this type of animal.
- _____ — The unchanging Buddha who is always with us
- _____ — second sign seen by Siddhartha and Channa
- _____ — woman who gave milk to the starving Gautama
- _____ — first man who found out about Amida Buddha
- _____ — Long ago, Indian kingdoms were ruled by these kings
- _____ — Queen Maya had a dream of this great white animal
- _____ — looked into the future, predicted the Prince would bring happiness into the world
- _____ — Prince Jeta gave these plants to the Brotherhood
- _____ — faithful servant of Prince Siddhartha, drove chariot through the city
- _____ gathas played on this musical instrument
- _____ — monk who freed mother from suffering by unselfishness (obon)
- _____ — Younger sister of Queen Maya, married King Suddhodana
- _____ — disciple, closest companion of the Buddha
- _____ — father of Prince Siddhartha
- _____ — clan name meaning “Daring” and “Enterprising”
- _____ — what son did to king Bimisara and his mother
- _____ — first ‘sign’ seen by Siddhartha and Channa in the city
- _____ — half brother of the Buddha
- _____ — rich merchant who bought land with gold for the monks
- _____ — Siddhartha cleansed himself in this river before becoming enlightened
- _____ — cousin of Prince Siddhartha who shot the goose
- _____ — Siddhartha was born in this place
- _____ — a group of monks, Brotherhood

_____ — wise teacher of the Prince

_____ — forever

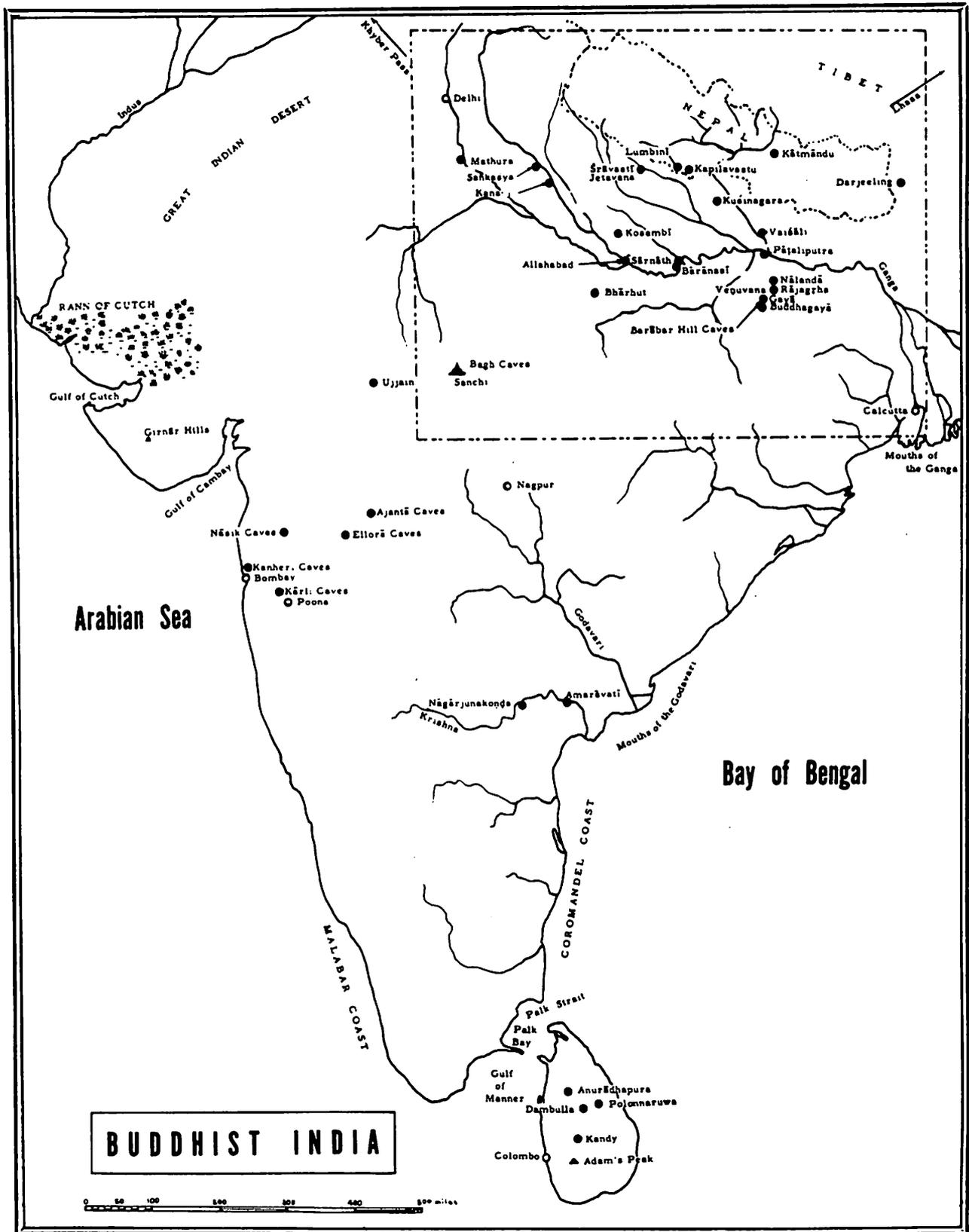
Answer Sheet

ENRICHMENT — OVERALL REVIEW WHAT IS THE SECRET?

Thirty-five
Hanamatsuri
Enlightenment
Sangha
Panthaka
India
Rahula
Impure
Truth
One
Fulfilled
Bimbisara
Upali
Dharma
Deer Park
Horse
Amida Buddha
Illness
Sujata

Gautama Buddha
Rajas
Elephant
Asita
Trees
Channa
Organ
Maudgalyayana
Prajapati
Ananda
Suddhodana
Sakyas
Imprisoned them
Old age
Nanda
Anathapindada
Nairanjana River
Devadatta
Lumbini Garden
Order
Viswamitra
Eternal

THE SPIRIT OF BUDDHA IS GREAT COMPASSION AND LOVE



Codes And Communication

Introduction:

In our modern society communication is taken for granted. Some of our everyday activities are a process of communication, but we do not think of them as such. This unit should bring out the various means of communication, their importance in this modern world in which we are now living, and an understanding of their use and complete potential. The concept of codes is added for purposes of creativity and motivation.

Motivation:

By students and teacher

Ask the students what communication means to them and develop into class discussion.

By what various means can we relay or tell a message to a particular person or to a group of people?

Create a code to communicate what groups they want to be on and areas they want to cover.

Develop their own alphabet.

Content:

Areas to be covered

The various types of media used in communication.

History of communication — beginning with the means of communication used by pre-historic man up to the methods used today. Study lives of Marconi, Edison, etc.

Projected methods of communication in 2000 A.D.

The critical thinking required in creating a code.

Compare two or three civilizations from the standpoint of their communication systems. Can civilizations be “ranked” in their progressive development by the kinds and varieties of communication systems used?

Culminating Unit:

Use all of the known means of communicating (including code) to report on findings of various study groups within class. This could include everything from picture writing to modern dance.

Conclusion:

Write your reports in the alphabet or code you created.

Buddhist Words

Unit Outline:

Using Buddhist words we have learned, have the children write words on paper. Give examples of some interesting origins of words you are using, the class might find this interesting and want to know about others. Each child should decide to take six or eight words and look up the story of their origin and tell the rest of the class about each one.

Objectives:

- To increase appreciation of our Buddhist language and its complex development.
- To establish a brief acquaintance with Buddhist history.
- To obtain a brief acquaintance with Buddhist words.
- To relate the study to the use of the dictionary.
- To give opportunities to make reports to the class and use reference materials in doing research.
- To give meaning to spelling and other word study.
- To learn how to complete a research project.

Activities:

- Consult research references.
- Present findings to the class in the form of a report or a game:
 - Tell the story of the origin of a word and have the class guess the word. Do charades with new and interesting words.
- Classify words according to their origin.
- Create new words.
- See who prefixes and suffixes are added to root words to change meanings; i.e. like, dislike, unlike.
- Study words used in particular Buddhist concept.

Possible Outgrowths of this Unit:

1. A study of the different meanings of words in our language today:
 - Buddhist words in the dictionary
2. A study of Buddhist History.

Evaluation:

Do children understand different words in the stories?

Roads of the Past, Present, and Future

There are few places where there isn't a new road, expressway, or super-highway under construction. An introduction may come from a newspaper or magazine story, an advertisement (concrete or asphalt), or as the result of a child or teacher's sharing of a recent trip. After this introduction, the group will be eager (with a few well-placed teacher questions) to study the fascinating history and development of roads, how they began and how they have changed.

Motivation:

Discussion—teacher directed. A game using trails could be the opening. What are roads? Why do we have roads? Could we get along without them?

Buddhism in the U.S.

Where did it begin?

More People and Roads:

What happened as more and more people came to America? Did they all live in one town? As they began to spread out, how did they travel?

Where did new Temples open?

Name of Temples:

Where are they located?

Tomorrow's Roads:

This is an area of creative, imaginative, and critical thinking.
How can we open more Temples?

Conclusion:

In plaster, create a city of the future with a highway system, and have a road engineer come in to view and criticize it.

自信教人信



JISHIN
KYO

NINSHIN

GRADE 5

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5th Grade

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BUDDHIST CHURCHES OF AMERICA DHARMA SCHOOL

Grade Level	Focus	Aims And Objectives
FIFTH GRADE	<p>THE WAYS OF A BUDDHIST</p> <p>Buddhist Observances Activities</p>	<p>Review and continue to study the life of Gautama Buddha Introduce the Four Noble Truths/The Eightfold Noble Path</p> <p>Train with feeling the Buddhist Way by helping students put into practice what they learn and understand.</p> <p>Me Unit.</p>

The Ways of a Buddhist

Goals:

Train the student in the Buddhist way by helping him/her put into practice what he/she learns and understands.

Help students become aware of their feelings, interdependence and identity as an individual, member of a group (family, class, club, temple, etc.), a minority race, or culture society, and part of our environment.

Review and continue to study the life of Gautama Buddha.

Introduce the teachings of the Buddha: The Four Noble Truths and The Eightfold Noble Path.

Introduce the teachings of the Buddha. Emphasis is placed on the meaning, importance and internalization (on a personal level of the Four Noble Truths and the Eightfold Noble Path).

Lesson Plan Format:

Topic

Background information—for teachers and/or students

Procedure—activity options

General Background Material For Grade Five

The Basic Teaching Of Buddha

In the days of Gautama Buddha, the written word was rare. The disciples had to depend on their memories to remember the Buddha's Teachings.

Perhaps it was for this reason that the Buddha made use of symbols to help the disciples remember the Teaching. Rather than ask the disciples to remember long explanations, he summed up his teaching into a set number of basic points.

Thus, there is in Buddhism the teaching known as:

1. The Four Characteristics of Life
2. The Four Noble Truths
3. The Eightfold Noble Path

Four Characteristics of Life

Very simply, the Buddha explained life as it really is by using the following terms:

1. Anitya 2. Anatman 3. Duhkha 4. Nirvana

The diagram below explains more in detail what the Buddha meant when he used the four terms mentioned above.

1. ANITYA (impermanence). Life is constantly changing.
2. ANATMAN (no permanent substance). Changes take place because nothing has a permanent substance.
3. DUHKHA (suffering). We suffer, when we desire things to be permanent.
4. NIRVANA (true peace). True peace is found by acceptance and understanding that change is part of life itself.

The Four Noble Truths

The Truth of our personal life (just as it is) and the Truth that it need not remain just as it is, was explained by the Buddha in the following manner.

The Four Noble Truths

1. Truth of Suffering. Misery is common to all.
2. Truth of the Cause of Suffering. Misery is caused by ourselves. Through ignorance, we do not see things in their true light. We desire things that are impossible.
3. Truth of the Ending of Suffering. Misery can be brought to an end. Perfect Peace in our life can be found through Enlightenment.
4. Truth of the Path to the Ending of Suffering. Enlightenment can be found by following a Path.

Gautama Buddha's Greatest Teaching

To offer people the relief from their suffering, Gautama Buddha taught in many ways. But always, he found his greatest teaching in the teaching concerning the Eternal Buddha.

The face of the Blessed One became radiant with joy as he spoke of Amida Buddha. It was Ananda who first noticed the radiant facial expression of his master when he began speaking of Amida Buddha at Vulture's Peak. At that time, Anada asked for the reason, and Gautama Buddha had replied:

O Ananda, the true purpose that I came into this world is to tell the people about Amida Buddha.

Over and over again, he told the people of Amida Buddha and his Forty-eight Vows. He told them of the most important vow, the 18th vow, which reads as follows:

Upon my attainment of Buddhahood, if the sentient beings in the ten quarters,* who have sincerity of heart, hold faith, and wish to be born in my land, repeating my name, perhaps up to ten times, would not be born therein, then may I not obtain the Great Enlightenment.

He told the people, "Have faith in my teaching of the Eternal Buddha. Trust completely in the teaching that is so easy to follow. Recite the Holy name of Amida, "Namu Amida Butsu" and the great compassion and wisdom of Amida will never cast you away. It may be hard to understand, and you may not be aware of this, but you are, indeed, already saved. The Bodhisattva Dharmakara accomplished your salvation when he became Amida Buddha thereby fulfilling his vows."

When the poor Queen Vaidehi found herself imprisoned by her own son, Gautama Buddha came accompanied by Ananda and Maudgalyayana and told her about Amida Buddha and the Pure Land. In speaking to her, the Blessed One made it clear that Amida Buddha is always with anyone who recites his Name—even in the dark corners within the prison walls.

When Gautama Buddha was about to pass away, he spoke of the Eternal Buddha.

The true Buddha is not a human body: it is Enlightenment. A human body must vanish, but the wisdom of Enlightenment will exist forever in the truths of the Dharma, and in the practice of the Dharma.

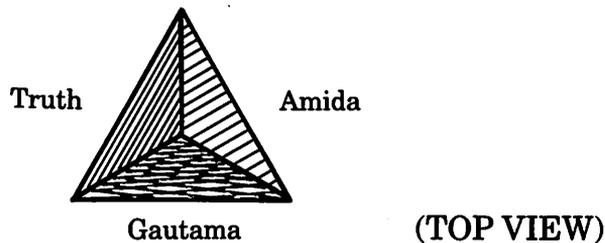
He who sees my body only, is not the one who truly sees me. He who accepts my teachings, is the one who truly sees me. After my death, Truth shall be your teacher. Follow the Truth and you will be true to me.

Three Bodies of Buddha (Trikaya)

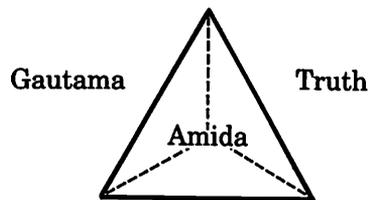
1. Cut 4 triangular pieces of cardboard, with equal sides 4 inches long.
2. Label 3 of them thus. Use the blank piece for a base.



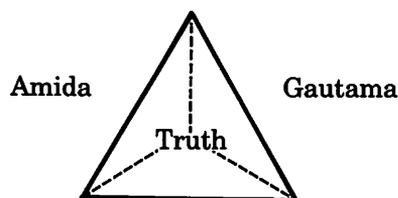
3. Make a three sided pyramid by sticking the 3 pieces together with scotch tape.
4. Face the 'Gautama' side towards you.



When we study the Teaching of Gautama, the Buddha, we find that his main purpose in coming out into the world, was to teach the Wisdom and Compassion of Amida. (Turn the pyramid clockwise until the 'Amida' side appears.)



5. Gautama, was an earthly Buddha, who was subject to birth and death. Although he was disappeared from our midst, his Wisdom and Compassion remains with us in the Wisdom and Compassion of Amida. Amida is Tathagata (Tatha-agata), One who comes from the Truth. (Turn the pyramid clockwise and the 'Truth' side appears.)



6. The Three Bodies are one — for instance when we speak of Gautama, we are speaking of the historical Buddha. When we speak of Truth, it is the fundamental Buddhahood and Enlightenment—beyond space and time and without characteristics.

A Buddhist Creed

Our religion teaches that truth and virtue must be realized through spiritual evolution. They cannot be acquired by merely assenting to creeds or believing doctrines. The following doctrines which are widely held among Buddhists are offered merely as helpful signposts set up by those who have traveled the Way before us.

1. We think that universes originate, develop, change and perish through operation of natural and inherent causes, and that this series of cycles has neither beginning nor end.
2. We think that man is not a mixture of physical form and everlasting spiritual substance, but a complex of processes which lasts as long as it functions, just as fire lives only while its fuel lasts.
3. We think that at death the vital forces cohere and after an interval, precipitate again into a biological birth.
4. We think that the unenlightened life is suffering, transitory, and empty, and we heartily desire to be free from it.
5. We think that sin is thought, speech, and action which springs from wrong views and evil passions and which obstructs compassion and insight.
6. We think that evil deeds are to be avoided and good deeds are to be done, not through fear or punishment or through desire for reward, but rather through understanding and compassion, and through unselfish devotion to virtue.
7. We think that the object of living is not the pursuit of wealth and pleasure, but the increase of virtue and wisdom.
8. We think that when the clouds of passion and ignorance are dispelled, the sun of insight will illuminate this world, and will reveal that its true nature is Buddhahood.
9. We think that Buddhahood is perfect wisdom, perfect compassion, perfect power of accomplishing good, the underlying ground of all existing things, and the seed of enlightenment which lie within all living beings.

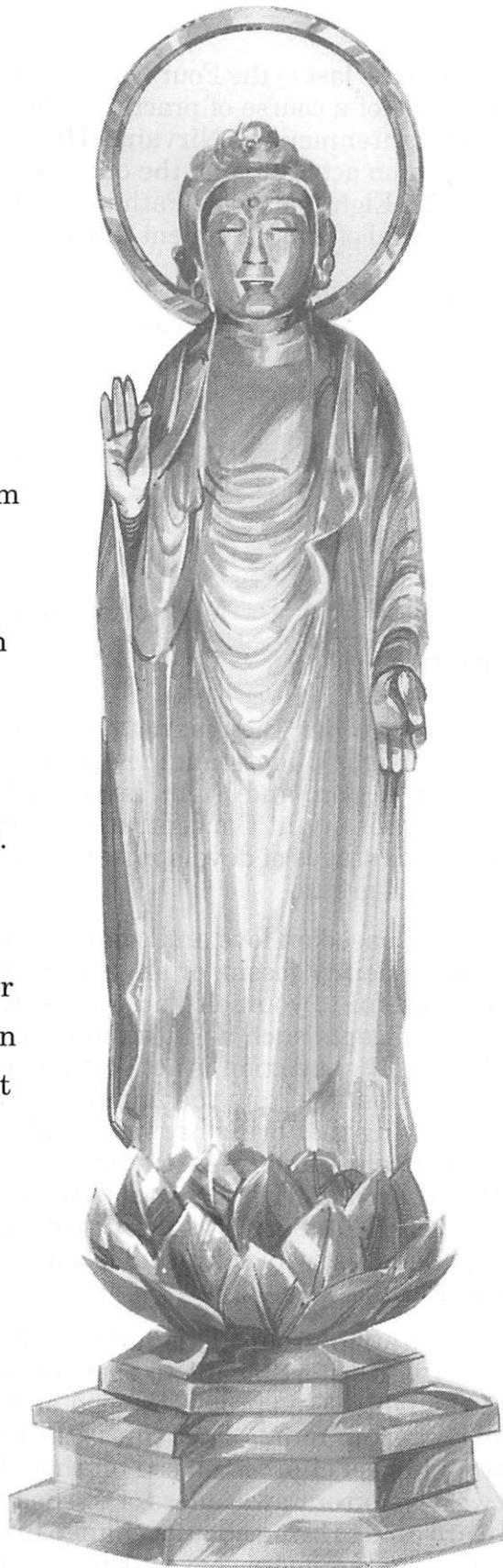


The Creed

We rely upon Amida Buddha with our whole heart for Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our powerless selves.

We believe that the assurance of our Rebirth through Amida Buddha comes at the very moment we put our faith in Amida Buddha; and we call the Name, *Namu-Amida-utsu*, in gratitude and appreciation for Amida's compassion.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe this profound teaching; and we do now endeavor to follow, throughout our lives, the Way laid down for us.



I affirm my faith in
Amida's Infinite Wisdom
and Compassion.
Reciting his Sacred
Name, I shall live with
strength and joy.

I shall look up to
Amida's Guiding Light.
As I reflect upon my
imperfect self.
I live with gratitude for
His Perfect Compassion
which surrounds me at
all times.

I shall follow Amida's
Teachings. I shall under-
stand the Right Path and
resolve to spread the
true Teachings.

I rejoice in Amida's
Wisdom and Compassion.
I shall respect the help of
my fellow men and work
for the good of my
community.

Eightfold Noble Path

The Eightfold Noble Path is the last of the Four Noble Truths. The Buddha used the Eightfold Noble Path as the outline of a course of practice to bring about the cessation of suffering and to bring about enlightenment — Nirvana. The Eightfold Noble Path is a practical path to follow. It is based on actuality and the question, “Does this action lead to mental peace and tranquility?” The Eightfold Noble Path is a course of conduct and mental training that leads to the specific goal of enlightenment. It consists of:

Right Understanding	Wisdom Group
Right Thought	
Right Speech	
Right Action	Virtue Group
Right Livelihood	
Right Effort	
Right Mindfulness	Meditation Group
Right Concentration	

All of these must be practiced together, they cannot be separated. But for discussion, they can be considered in groups. Right Understanding and Right Thought form the wisdom group; Right Speech, Right Action, and Right Livelihood form the virtue group; Right Effort, Right Mindfulness, and Right Concentration form the meditation group. These three groups can be taken as stages of development, each forming a firm basis for the next, beginning with the virtue group.

The virtue group extols action based on love and compassion. Right Speech consists of abstaining from any falsehood, lying, gossip, or any speech that brings disharmony. Right Speech is speech that is useful to yourself and others. Right Action includes all that is covered within the five precepts such as abstaining from killing or stealing or from harmful sensual indulgence. Right Action is action that ceases from harming others and concentrates on pure actions free from the impurities of selfishness. Right Livelihood is avoidance of ways of living that bring harm and suffering to others. It means to live by a profession that is blameless and free from harm to oneself or to anyone else and to live by a profession that is productive and useful to society in general. All of these three factors of Right Speech, Right Action, and Right Livelihood are affirmations of doing good and of living in the Buddhist way of life and is a necessary basis for the other factors in the Eightfold Noble Path.

The second stage is the meditation group. This includes Right Effort, Right Mindfulness, Right Concentration. Right Effort means to exert effort to prevent the arising of harmful or unwholesome thoughts. This promotes good and wholesome thoughts. It concentrates on what is going on in our minds since this is the basis of our actions. Right actions will follow right thoughts, so effort is placed on thought. With Right Mindfulness, we pay attention and we develop our awareness of the body and the mind. It is with constant awareness that we are able to bring about a change in ourselves. Only thus can we avoid that which is harmful and promote that which is good. Through the development of Right Effort and Right Mindfulness, we learn to live in the present, to deal with

what is happening, and to understand what we ourselves are really like. Right Concentration develops a steady and unshakable mind. It is a concentration that is undisturbed by sense objects. With Right Concentration a person masters his mind, and it is with the mastery of the mind that true wisdom is cultivated.

No we come to the third stage, that of the wisdom group. With Right Thoughts we have thoughts that are free from ego-centeredness. They are thoughts that are harmless and nonviolent and have love towards all. With Right Understanding we develop an understanding of life as it really is. We live in reality without the distortions of self-centeredness. We develop a clear realization of the meaning of such teachings as the Four Noble Truths. With Right Understanding we have an unshakable mind that is free from any clouding of understanding caused by wants and desires. At this point we are able to see reality and live in it.

For the Jodo Shinshu follower there are two special things to be noted about the Eightfold Noble Path. First it is a practical regime of action and mental cultivation that is applicable to our daily lives. It is designed to help us cultivate wholesome actions, feelings, and thoughts so that our lives will be better and healthier, increasing in wisdom and compassion. Secondly, we see that though it is a practical path and that we can progress along it, to reach its culmination is not an easy thing to do. We see how hard the path is to follow. Though we try our best, we can never put in enough effort. This is especially evident with the meditation group. We realize that to get beyond self, we need the path of the Nembutsu. Right understanding, free from self, comes to us from the Buddha. We attain enlightenment using his efforts, virtues, and understanding. In Shinshu we should exert as much effort as we can to follow the Eightfold Noble Path as the Buddha laid it out for us but for its completion and fulfillment we rely upon the Vow Power of Amida Buddha.

Interdependence

Background Materials:

1. Interdependence within the family
2. Interdependence with Nature
3. Interdependence in Nature
4. Four changes

Procedure:

Activity Options A-F

Interdependence Within The Family

Our Family Lives In Oneness Because We Are All Interdependent.

I. There are many types of interdependent relationships in the home.

A. Economic relationships in the family

1. obtaining an income
 - a. Parents go out to earn money to provide food, clothing, and shelter.
 - b. Older brothers and sisters often go out to supplement the income (earn money to get further education upon graduating from high school, help to support the family in some instances, pocket money, etc.).
 - c. Grandparents who live with the family sometimes find employment if they are able to.
2. Other members of the family help to ease the load of those who earn the family income.
 - a. Grandparents may care for the children and the home while parents are working.
 - b. Young children assume responsibilities which they can handle (i.e. cleaning up their bedroom and work areas).
 - c. The responsibilities grow with the child. The responsibility of older children become complex and greater. As they mature, they are able to do the work their parents carried out (i.e. caring for the lawn, cooking, baby-sitting).

B. Educational relationships

1. The main purpose of education is to help the child adjust to society and become independent when they reach adulthood.
 - a. Everyone is concerned about the academic education of the child in the public school, trade school, university.
 - b. The child also receives technical education which has to do with practical or mechanical learning. Most of the education at home takes place on this practical level. The child learns to fix his bed, proper grooming habits, store things properly, safety at home, etc.
 - c. Social education. The child learns behavior patterns which are acceptable to others.
2. The family often learns together.

C. Recreation or having fun together

1. Physical activities (i.e. playing football or baseball, having relays, playing with dolls, craftwork, visiting people and places.)
2. Discussions — sharing amusing incidents and experiences, jokes, stories, personal anecdotes, etc. with family
3. Audio-visual — watch television together, read books and magazines, listen to stereo or radio, look at family photographs, etc.

D. Moral and Spiritual relationships

1. At the simplest level, parents teach youngsters values and behavior patterns of the society.
2. Parents also teach children to appreciate people and objects around them. In the same way, children may open the eyes of their parents to something which they have not noticed before.
3. Spiritual satisfaction gotten through praying together at the family shrine or going to the temple together.

II. Interdependence results in harmony and oneness within the family.

A. Everyone is interdependent in many ways.

B. The family functions as one.

1. When there is opposition to the interdependent relationships, suffering and unhappiness are caused.
2. Our actions will affect others as others will affect us.

Interdependency With Nature

We Live In Oneness Because Our Interdependent Relationships Make Our World A Small One.

I. We are interdependent with nature

A. Our dependency on nature

Everything that we use in daily living can be traced to nature. Our home, clothing, food, appliances, recreational facilities, etc. come from our natural resources.

All things (plants, animals, objects we use in our daily lives) eventually stem from one or more of the following:

- a. mineral resources (land, soil)
- b. water resources and power
- c. sun and its energy
- d. air

1. Domestic

- a. The home and its furnishings are built of materials from nature.
 - 1) wood for the walls, floors, furniture comes from the forest.
 - 2) cement and tiles are made from clay or soil
 - 3) appliances are the result of iron ore that has been converted to steel
 - 4) etc.
- b. The food on our table comes from the farms where the plants receive nutrition from the soil, water, air, and sunlight.
- c. Water for drinking and cleaning is piped into the homes.
- d. Electric power and gas fuel are produced by nature.

2. Agricultural

- a. Produce from the farms and orchards (i.e. vegetables, fruits, grains) are dependent on nature. A large yield is the result of rich soil, water, sunlight, and fresh air.
- b. Domesticated animals live on grains, fodder, etc., given to them by the rancher or farmer.
- c. Modern equipment, which enables farmers to accomplish a lot more within a shorter period of time, comes from iron ore.

3. Industrial

- a. Raw materials for industries come directly or indirectly from nature.
- b. Industrial wastes affect the air and water systems as well as the land.
- c. Location of industries depend on the accessibility of the raw materials and the convenience of transporting the by-products to the consumer.

4. Recreational

- a. Sports such as swimming, boating, fishing, hiking, skiing, etc., depend on the natural environment.
- b. Camping and picnic outings provide rest and relaxation.
- c. Many take vacation trips to see our natural resources and sites.

5. Institutional

a. Schools

- 1) Equipment, books, and various educational materials come from trees (paper), oil (plastics), iron (steel), etc.
- 2) Classes often observe natural phenomena to see science in action. They study the influence of nature on mankind and history (social studies). Children also learn to apply their observations of nature to other areas such as music, art, etc.

- b. Hospitals
 - 1) Equipment, drugs, etc. are indirectly from nature.
 - 2) Fresh air and peace can provide rest.
- c. Churches
 - 1) The church and its facilities come from nature.
 - 2) We often find inspiration in nature.

B. Nature is dependent on man

- 1. Man's intervention with nature
 - a. Although man is just one of the million-odd species of animals that inhabit the earth, he has set himself apart from the rest.
 - b. Because of his high level of intelligence, man has learned that he is able to manipulate nature and intervene with the natural cycles and forces.
 - 1) He is able to control the growth of plants through irrigation, seeding the sky to create rain, shelter plants from the cold with hot houses, introduce a different type of vegetation to new surroundings, breed new varieties of plants and animals, etc.
 - 2) He has affected the animal population by claiming the land on which they lived. As the population of man increases, the other species are endangered and their numbers will decline.
- 2. Man has ignored the consequences of his intervention.
 - a. Man has the responsibility of sharing this planet with other species rather than overwhelming them.
 - b. By setting himself apart from the other species, he has ignored this responsibility.
 - c. As a result, his actions have affected mankind as well as plants and other animals.
- 3. Nature is gravely affected by the population problem presented by man.
- 4. If man continues to abuse nature, the natural resources will run out and he will not be able to receive the benefits provided by the environment. i.e. the basic four (land, water, sun, air) as well as plants and animals.

II. Interdependence creates harmony and oneness.

A. Man and nature are interdependent.

B. In the same manner, we are all interdependent.

- 1. No one is able to live without other people and things.
- 2. We are all one.
- 3. Where there is opposition to the interdependent relationship, suffering and unhappiness is caused.
- 4. Our actions will affect others as others will affect us.

Interdependence In Nature

We Live In Oneness Because Our Interdependent Relationships Make Our World A Small One.

- I. No plant, animal, or microorganism lives entirely alone for each affects other organisms and is in turn affected by them. This interdependency among all living things results in ecology.
 - A. The world is a single home in which plants and animals depend on each other.
 1. The word “ecology” comes from the Greek words “Oikos” (home) and “logy” (study).
 2. Ecology is the study of a special home which only nature alone can provide.
 - B. The food chain is an important example of interdependency.
 1. The food chain involves the transfer of energy in the form of food. Sun energy is passed on through different living things.
 - a. Producers—plants take energy from the sun and inorganic materials such as carbon dioxide, water, minerals, and air.
 - b. Primary consumers (such as fungi, microorganisms, herbivores) eat the green plants or their stored foods to get energy.
 - c. Meat eaters (such as carnivores and parasites) get their source of energy from plant-eating or other meat-eating animals.
 - d. The energy is passed on to decomposers (such as bacteria and mold). Decomposers break down the animal and plant tissues to the original state of inorganic substances. After the inorganic materials have been returned to the earth, the cycle is ready to begin again.
 2. Whenever living things live closely together and are interdependent, a group called a community is formed.
 - a. The community consists of many different types of living things in a given area.
 - e.g. A pond community may consists of birds, ducks, dragon flies, frogs, mosquitos, foxes, algae, plankton, grass, cattails, weeds, etc.
 - b. When all living things live together harmoniously, there is a balance in nature.
 - 1) The food chain is precarious and is easily disrupted.
 - 2) When a portion of the food cycle is distrubed, there is hunger to more than one type of living organism in the community.
 - 3) example of balance of nature:

In the 1930’s, a mold attacked a submerged plant called the eelgrass along the Atlantic Coast. As a result, both food and shelter for many animals became scarce. Many of the small fishes, snails, shellfish, starfish, and worms were nearly wiped out because the animals and plants which they relied on as a source of food diminished. As the eelgrass disappeared, the homes and protective coverings of these small animals became scarce. The brant goose no longer breded along the coast line. Soon, erosion of the shore line occurred. All of this happened because of the over abundance of the mold which destroyed the eelgrass.

C. Pollution is an example of an upset in the balance of nature.

1. caused by an “unfavorable alternation” in the balance of nature.
 - a. Nature works to maintain the natural cycle but when the chain is over-powered and the balance cannot be kept, pollution occurs. The delicate balance is destroyed when there is too much of one living organism.
 - b. Pollution is caused by the by-products of man’s actions — they are the residues of things which he has made, used, or thrown away.
 - c. Man alters nature so markedly that there is too much of one thing and not enough of another. Because the by-products which he created cannot be adapted or absorbed easily into his natural community, other living things die off or have an exceptionally high growth rate.
 - d. example of pollution:

The Great Lakes takes care of all the water needs of 1/8 of all the people living in North America. Yet, this important water system has been abused by man. People have used the lakes as a place for throwing away waste from the industries and the homes. Gradually, nature could not keep up with the huge amount of wastes dumped into its system. Water became stagnant and promoted the growth of algae and plankton. Eutrophication or the lack of oxygen in the water was caused by the dead algae which absorbed the valuable oxygen from the water. As a result, the Great Lakes became unfit for fish and other aquatic animals. The balance of nature was destroyed by man’s own neglect.
2. Pollution will continue to increase with higher living standards and population.
 - a. modern ways of living results in resources taken out of place. That is, too much of one resource concentrated in one system where it is unnatural and cannot be assimilated, and not enough of the same resource in another environment.
 - b. When a resource does not belong in a community, the living things there are affected by it.
 - c. Because all living things are interdependent, pollution usually sets off a chain reaction affecting an entire community.

II. We are all an inherent part of a community.

A. Just as all living things in an ecological system that are interdependent from a community...we too live in a community.

1. Our “community” is formed by groups of people in the home, church, peer group, school, everywhere.
2. We depend on each other for material, physical, and spiritual needs.
3. A vast number of people and natural forces act together to create harmony in a community.

B. We live in a world of Oneness.

1. Our actions will affect others as others will affect us.
2. As we become aware of the interdependence of our existence, we come to know a deeper meaning of life — a world of Oneness.

Four Changes

I. POPULATION

THE CONDITION

Position:

Man is but a part of the fabric of life — dependent on the whole fabric for his very existence. As the most highly developed tool-using animal, he must recognize that the unknown evolutionary destinies of other life forms are to be respected, and act as gentle steward of the earth's community of being.

Situation:

There are now too many human beings, and the problem is growing rapidly worse. It is potentially disastrous not only for the human race but for most other life forms.

Goal:

The goal would be half of the present world population, or less.

ACTION

Social/political:

First, a massive effort to convince the governments and leaders of the world that the problem is severe. And that all talk about raising food-production — well intentioned as it is — simply puts off the only real solution: reduce population. Demand immediate participation by all countries in programs to legalize abortion, encourage vasectomies and sterilization (provided by free clinics) — free insertion of intrauterine loops — try to correct traditional cultural attitudes that tend to force women into childbearing—remove income tax deductions for more than two children above a specified income level, and scale it so that lower income families are forced to be careful too—or pay families to limit their number. Take a vigorous stand against the policy of the right-wing in the Catholic hierarchy and any other institutions that exercise an irresponsible social force in regard to this question; oppose and correct simple-minded boosterism that equates population growth with continuing prosperity. Work ceaselessly to have all political questions be seen in the light of this prime problem.

The community:

Explore other social structures and marriage forms, such as group marriage and polyandrous marriage, which provide family life but may produce less children. Share the pleasure of raising children widely, so that all need not directly reproduce to enter into this basic human experience. We must hope that no one woman would give birth to more than one child, during this period of crisis. Adopt children. Let reverence for life and reverence for the feminine mean also a reverence for other species, and future human lives, most of which are threatened.

Our own heads:

“I am a child of all life, and all living beings are my brothers and sisters, my children and grandchildren. And there is a child within me waiting to be brought to birth, the baby of a new and wiser self.” Love, love-making, a man and woman together, seen as the vehicle of mutual realization, where the creation of new selves and a new world of being is as important as reproducing our kind.

II: POLLUTION

THE CONDITION

Position:

Pollution is of two types. One sort results from an excess of some fairly ordinary substance—smoke, or solid waste—which cannot be absorbed or transmuted rapidly enough to offset its introduction into the environment, thus causing changes the great cycle is not prepared for. (All organisms have wastes and by-products, and these are indeed part of the total biosphere: energy is passed along the line and refracted in various ways, “the rainbow body.” This is cycling, not pollution.) The other sort is powerful modern chemicals and poisons, products of recent technology, which the biosphere is totally unprepared for. Such as DDT and similar chlorinated hydrocarbons—nuclear testing fallout and nuclear waste—poison gas, germ and virus storage and leakage by the military; and chemicals which are put into food, whose long-range effects on human beings have not been properly tested.

Situation:

The human race in the last century has allowed its production and scattering of wastes, by-products, and various chemicals to become excessive. Pollution is directly harming life on the planet: which is to say, ruining the environment for humanity itself. We are fouling our air and water, and living in noise and filth that no “animal” would tolerate, while advertising and politicians try to tell us “we’ve never had it so good.” The dependence of the modern governments on this kind of untruth leads to shameful mind-pollution: mass media and most school education.

Goal:

Clean air, clean, clear-running rivers, the presence of Pelican and Osprey and Gray Whale in our lives; salmon and trout in our streams; un-muddied language and good dreams.

ACTION

Social/political:

Effective International legislation banning DDT and related poisons — with no fooling around. The collusion of certain scientists with the pesticide industry and agri-business in trying to block this legislation must be brought out in the open. Strong penalties for water and air pollution by industries — “Pollution is somebody’s profit.” Phase out the internal combustion engine and fossil fuel use in general — more research into non-polluting energy sources; solar energy; the tides. No more kidding the public about atomic waste disposal: it’s impossible to do it safely, and nuclear-power generated electricity cannot be seriously planned for as it stands now. Stop all germ and chemical warfare research and experimentation; work toward a hopefully safe disposal of the present staggering and stupid stockpiles of H-Bombs, cobalt gunk, germ and poison tanks and cans. Laws and sanctions against wasteful use of paper etc. which adds to the solid waste of cities — develop methods of recycling solid urban waste. Recycling should be the basic principle behind all waste-disposal thinking. Thus, all bottles should be reusable; old cans should make more cans; old newspapers back into newsprint again. Stronger controls and research on chemicals in foods. A shift toward a more varied and sensitive type of agriculture (more small scale and subsistence farming) would eliminate much of the call for blanket use of pesticides.

The community:

DDT and such: don't use them. Air pollution: use less cars. Cars pollute the air, and one or two people riding lonely in a huge car is an insult to intelligence and the Earth. Share rides, legalize hitch-hiking, and build hitch-hiker waiting stations along the highways. Also — a step toward the new world — walk more; look for the best routes through beautiful countryside for long-distance walking trips: San Francisco to Los Angeles down the Coast Range, for example. Learn how to use your own manure as fertilizer if you're in the country — as the far East has done for centuries. There's a way, and it's safe. Solid waste: boycott bulky wasteful Sunday papers which use up trees. It's all just advertising anyway, which is artificially inducing more mindless consumption. Refuse paper bags at the store. Organize Park and Street clean-up festivals. Don't work in any way for or with an industry which pollutes, and don't be drafted into the military. Don't waste. (A monk and an old master were once walking in the mountains. They noticed a little hut upstream. The monk said, "A wise hermit must live there." The master said, "That's no wise hermit, you see that lettuce leaf floating down the stream, he's a Waster." Just then an old man came running down the hill with his beard flying and caught the floating lettuce leaf.) Carry your own jug to the winery and have it filled from the barrel.

Our own heads:

Part of the trouble with talking about DDT is that the use of it is not just a practical device, it's almost an establishment religion. There is something in western culture that wants to totally wipe out creepy-crawlies, and feels repugnance for toadstools and snakes. This is fear of one's own deepest natural inner-self wilderness areas, and the answer is, relax. Relax around bugs, snakes, and your own hairy dreams. Again, farmers can and should share their crop with a certain percentage of buglife as "paying their dues." Thoreau says "How then can the harvest fail? Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds? It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labor with every day, relinquish all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also." In the realm of thought, inner experience, consciousness, as in the outward realm of interconnection, there is a difference between balanced cycle, and the excess which cannot be handled. When the balance is right, the mind recycles from highest illuminations to the stillness of dreamless sleep; the alchemical "transmutation."

III. CONSUMPTION

THE CONDITION

Position:

Everything that lives eats food, and is food in turn. This complicated animal, man, rests on a vast and delicate pyramid of energy-transformations. To grossly use more than you need to destroy, is biologically unsound. Most of the production and consumption of modern societies is not necessary or conducive to spiritual and cultural growth, let alone survival; and is behind much greed and envy, age-old causes of social and international discord.

Situation:

Man's careless use of "resources" and his total dependence on certain substances such as fossil fuels, (which are being exhausted, slowly but certainly) are having harmful effects on all the other members of the life-network. The complexity of modern technology

renders whole populations vulnerable to the deadly consequences of the loss of any one key resource. Instead of independence we have over-dependence on life-giving substances such as water, which we squander. Many species of animals and birds have become extinct in the service of fashion fads — or fertilizer — or industrial oil — the soil is being used up; in fact mankind has become a locust-like blight on the planet that will leave a bare cupboard for its own children — all the while in a kind of Addict's Dream of affluence, comfort, eternal progress — using the great achievements of science to produce software and swill.

Goal:

Balance, harmony, humility, growth which is a mutual growth with Redwood and Quail (would you want your child to grow up without ever hearing a wild bird?) — to be a good member of the great community of living creatures. True affluence is not *needing* anything.

ACTION

Social/political:

It must be demonstrated ceaselessly that a continually “growing economy” is no longer healthy, but a Cancer. And that the criminal waste which is allowed in the name of competition — especially that ultimate in wasteful needless competition, hot wars and cold wars with “communism” (or “capitalism”) — must be halted totally with ferocious energy and decision. Economics must be seen as a small sub-branch of Ecology, and production/distribution/consumption handled by companies or unions with the same elegance and sparseness one sees in nature. Soil banks; open space; phase out logging in most areas. “Lightweight dome and honeycomb structures in line with the architectural principles of nature.” “We shouldn't use wood for housing because trees are too important.” Protection for all predators and varmints, “Support your right to arm bears.” Damn the International Whaling Commission which is selling out the last of our precious, wise whales! Absolutely no further development of roads and concessions in National Parks and Wilderness Areas; build auto campgrounds in the least desirable areas. Plan consumer boycotts in response to dishonest and unnecessary products. Radical Co-ops. Politically, blast both “Communist” and “Capitalist” myths of progress, and all crude notions of conquering or controlling nature.

The community:

Sharing and creating. The inherent aptness of communal life — where large tools are owned jointly and used efficiently. The power of renunciation: If enough Americans refused to buy a new car for one given year it would permanently alter the American economy. Recycling clothes and equipment. Support handicrafts — gardening, home skills, midwifery, herbs — all the things that can make us independent, beautiful and whole. Learn to break the habit of unnecessary possessions — a monkey on everybody's back — but avoid a self-abnegating anti-joyous self-righteousness. Simplicity is light, carefree, neat, and loving — not a self-punishing ascetic trip. (The great Chinese poet Tu Fu said “The ideas of a poet should be noble and simple.”) Don't shoot a deer if you don't know how to use all the meat and preserve that which you can't eat, to tan the hide and use the leather — use it all, with gratitude, right down to the sinew and hooves. Simplicity and mindfulness in diet is a starting point for many people.

Our own heads:

It is hard to even begin to gauge how much a complication of possessions, the notions of “my and mine,” stand between us and a true, clear, liberated way of seeing the world. To live lightly on the earth, to be aware and alive, to be free of egotism, to be in contact with plants and animals, starts with simple concrete acts. The inner principle is the in-

sight that we are inter-dependent energy-fields of great potential wisdom and compassion — expressed in each person as a superb mind, a handsome and complex body, and the almost magical capacity of language. To these potentials and capacities, “owning things” can add nothing of authenticity. “Clad in the sky, with the earth for a pillow.”

IV. TRANSFORMATION

THE CONDITION

Position:

Everyone is the result of four forces — the conditions of this known-universe (matter/energy forms, and ceaseless change); the biology of his species; his individual genetic heritage; and the culture he’s born into. Within this web of forces there are certain spaces and loops which allow total freedom and illumination. The gradual exploration of some of these spaces is “evolution” and, for human cultures, what “history” could be. We have it within our deepest powers not only to change our “selves” but to change our culture. If a man is to remain on earth he must transform the five-millenia long urbanizing civilization tradition into a new ecologically-sensitive harmony-oriented wild-minded scientific/spiritual culture. “Wildness is the state of complete awareness. That’s why we need it.”

Situation:

Civilization, which has made us so successful a species, has overshot itself and now threatens us with its inertia. There is some evidence that civilized life isn’t good for the human gene pool. To achieve the Changes we must change the very foundations of our society and our minds.

Goal:

Nothing short of total transformation will do much good. What we envision is a planet on which the human population lives harmoniously and dynamically by employing a sophisticated and unobtrusive technology in a world environment which is “left natural.” Specific points in this vision:

- A healthy and spare population of all races, much less in number than today.
- Cultural and individual pluralism, unified by a type of world tribal council. Division by natural and cultural boundaries rather than arbitrary political boundaries.
- A technology of communication, education, and quiet transportation, land-use being sensitive to the properties of each region. Allowing, thus, the Bison to return to much of the high plains. Careful but intensive agriculture in the great alluvial valleys; deserts left wild for those who would trot in them. Computer technicians who run the plant part of the year and walk along with the Elk in their migrations during the rest.
- A basic cultural outlook and social organization that inhibits power and property-seeking while encouraging exploration and challenge in things like music, meditation, mathematics, mountaineering, magic, and all other ways of authentic being-in-the-world. Women totally free and equal. A new kind of family — responsible, but more festive and relaxed — is implicit.

ACTION

Social/political:

It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushmen, American Indians, Polynesians, Anarchists, Alchemists...the list is long. All primitive cultures, all communal and ashram movements. Since it doesn't seem practical or even desirable to think that direct bloody force will achieve much, it would be best to consider this a continuing "revolution of consciousness" which will be won not by guns but by seizing the key images, myths, archetypes, eschatologies, and ecstasies so that life won't seem worth living unless one's on the transforming energy's side. By taking over "science and technology" and releasing its real possibilities and powers in the service of this planet — which, after all, produced us and it.

Our community:

New schools, new classes, walking in the woods and cleaning up the streets. Find psychological techniques for creating an awareness of "self" which includes the social and natural environment. "Consideration of what specific language forms — symbolic systems — and social institutions constitute obstacles to ecological awareness." Without falling into a facile interpretation of McLuhan, we can hope to use the media. Let no one be ignorant of the facts of biology and related disciplines; bring up our children as part of the wild-life. Some communities can establish themselves in backwater rural areas and flourish — others maintain themselves in urban centers, and the two types work together — a two-way flow of experience, people, money, and home-grown vegetables. Ultimately cities will exist only as joyous tribal gatherings and fairs, to dissolve after a few weeks. Investigating new life-styles is our work, as is the exploration of Ways to explore our inner realms — with the known dangers of crashing that go with such. We should work with political-minded people where it helps, hoping to enlarge their vision, and with people of all varieties of politics or thought at whatever point they become aware of environmental urgencies. Master the archaic and the primitive as models of basic nature-related cultures — as well as the most imaginative extensions of science — and build a community where these two vectors cross.

Our own heads:

Is where it starts. Knowing that we are the first human beings in history to have all of man's culture and previous experience available to our study, and being free enough of the weight traditional cultures to seek out a larger identity. — The first members of a civilized society since the early Neolithic to wish to look clearly into the eyes of the wild and see our self-hood, our family, there. We have these advantages to set off the obvious disadvantages of being as screwed up as we are — which gives us a fair chance to penetrate some of the riddles of ourselves and the universe, and to go beyond the idea of "man's survival" or "the survival of the biosphere" and to draw our strength from the realization that at the heart of things is some kind of serene and ecstatic process which is actually beyond qualities and certainly beyond birth-and-death. "No need to survive!" "In the fires that destroy the universe at the end of the kalpa, what survives?" — "The iron tree blooms in the void!"

Knowing that nothing need be done, is where we begin to move from.

Option A

Ask students to complete each question below:

If I were a super human being I would...

- a. accept...
- b. give up...
- c. respect...
- d. understand...
- e. continue...
- f. forget...
- g. change...
- h. stop...
- i. fight...
- j. remember...
- k. value...
- l. create...

Students may find some of these difficult to answer — you may wish to allow them to skip answers.

Ask students to prioritize these answers.

Discuss their answers, reasoning.

As a group or individually identify which answers rely on other individuals, other groups of people, nature, our environment etc.

Discuss your answers.

Option B: Family Tree

Discuss and clarify what a family tree is

Ask students to collect information and compose a family tree

e.g.:—pictures and labels

—trees with branches, leaves and fruit

stick figures

Teacher, student or group may wish to do other kinds of family trees

eg. Dharma School “Family” — each class in it and people

BCA “Family” — district, regional, etc.

feelings tree — emotions, reactions, actions and words that describe emotions, etc.

environmental family tree — food chain

— water, soil, plants, and animals, etc.

Ask students to share their results

Option C: Wishing

Have the class prepare a bulletin board or large poster entitled “Wishes from the — class.”

Ask each student to write 3 wishes

— one wish is to be personal — for himself/herself.

— one wish can be for his/her family, temple or community.

— one wish is to be for mankind — and/or the universe.

Have each student illustrate each of his/her wishes — drawing and/or cut out pictures and captions.

Display the poster in the temple

Share how the poster made them feel and how it made others feel?

Option D

Introduction:

Put up a picture. Draw the children's attention to the picture. Discuss the significance of the words.

Procedure:

"How would you complete the picture?"

Listen to the children's ideas and list them on the board. After a while, channel the ideas to descriptions of moments of happiness with the family. Adjectives help to make the thoughts vivid.

e.g. Happiness is...

- ...helping mother set the dinner table when she is busy.
- ...greeting my father with a big smile at the end of a long day at work.
- ...picking marigolds from Oji-chan's garden and placing them on the obutsudan.
- ...playing football until we're out of breath.
- ...listening to the rustling trees and passing cars.
- ...watching baby learn to eat apple sauce with her tiny spoon.

Conclusion:

Summarize the different types of activities the family does together. Stress interdependence among the family members. You may wish to categorize the children's responses into groups:

- working together
- learning together
- having fun together
- etc.

Discuss importance of interdependency. Conclude the lesson by listening to the children think of ways they could contribute to family togetherness.

Activities:

Write a group story on interdependence.

Make a simple paper chain with the names of everyone in the family who are interdependent.

Ask: "What would happen if the routine in your home were changed?"

Discuss the types of changes that would occur if the parents, grandparents, sisters, or brothers went on a vacation.

Draw pictures showing interdependence in the family. Make a class scrapbook.

Make a list of ways the children help the family. Discuss the roles of the older brothers and sisters and how the students will eventually assume the same responsibilities.

Option E

Introduction:

Place a huge picture of an empty house with a boy and girl on the board.

Some possible questions to ask are:

“Do you like this house?”

“Would you care to live in a big empty house like this one? Why?”

“Would you call it a home?”

Procedure:

Discuss ways in which the students would make the house a “home.” What are some of the things they would get to furnish the house? Have the class think of items that are domestic (appliances, furniture), agricultural (food, decorative plants and flowers), recreational (t.v., bicycle, skis, games), institutional (books), etc.

Fill a chart or use cut-out pictures to help you.

Object for the house	What is it made of?

Categorize the things which make up a home. Have the class guess the source of the furnishings.

Briefly discuss the effect man might have on nature if he is not careful.

Conclusion:

Summarize the lesson by describing the concepts of interdependence and oneness.

Ask the students to think of ways to show their families the importance of interdependence.

Activities:

Find pictures in magazines showing the ways in which we are interdependent with nature.

Write fiction stories. Have the students describe occurrences at home or on the farm if one of the four major factors (air, water, sun, or earth) became scarce. Have them write about the interdependent relationships.

Option F

Outdoor Excursion

Purpose

To look for interdependent relationships in nature.

Procedure:

Select a small environmental community where most of the living things in the food chain are present. If possible, visit the area beforehand to get an idea of the different kinds of interdependent relationships there. A preview will also help you to anticipate problems and prepare you for research.

Prepare the students so that they will know the purpose of the field trip. Discuss ecology and interdependence in nature. Encourage students to borrow books and to read materials on the balance of nature and ecology. Have them find books that identify insects, animals and plants to use as reference sources during the field trip.

Make concrete plans with the students.

Obtain parent permission slips.

Encourage the parents to participate. They may find the excursion an interesting one.

Arrange transportation ahead of time; ask the parents to support your efforts.

Ask the students to bring tools such as small shovels and weeders, pails, bottles to collect specimens, etc.

Sample questions to ask on the hike:

“Where do plants get their energy?”

“How are plants important in the cycle?”

“Can you find the food producers?”

“What kinds of primary consumers can you find in this ecological community?”

“What happens to the primary consumers?”

“How is this animal dependent on another animal or plant?”

Etc.

Summarize the finding at the end of the trip. Make a diagram chart if you wish.

Identity & Interdependency Unit

Objectives:

- 1) help students become aware of their identity and interdependence
 - as an individual and member of a family, group, society and universe
 - as a human being with feelings, emotions, positive and negative attributes and desires
- 2) help students relate the basic teachings of Buddhism to their own identity and interdependence, e.g. Karma, readings from the Dhammapada.

Who Am I? — identify oneself and others in the group

Procedure:

- 1) Have students complete one of the following autobiographical activities:
 - Option A: copy and complete the questionnaire #3; then share or post
 - Option B: Time line “Who am I?”
(Note:) 1. Teacher will have to revise the assignment to fit the needs and limitations of their class.
2. Section 3 may have to be done with the help of the minister or a church leader.
3. Section 4 you will probably need some background materials on the life of the Buddha.
4. Section 3 and 4 can be done as a class.
- 2) Have students complete one of the following activities to help them “feel good” about themselves
 - Option A:** 1. Ask each student to list things he/she is good at — brag, list things he/she is/has been successful at (awards, achievements)
2. Share these things with each other, share how they feel about their successes, accomplishments, positive things
3. Then ask each student to answer each of these questions (written or orally)
List special things you’ve done for your parents or a friend.
List any special thing you’ve done at school you proud of.
List things you are proud of other than what has been mentioned (e.g. my dad, my job delivering papers).
Tell about a time you tried or worked particularly hard at something.
Tell about something you do for our environment or ecology, our temple.
Your neighborhood or community.
Students and teacher may wish to add more questions.
Option B. Personal flag: discuss what flags are used for and tell.
Using construction paper, felt pens, fabric crayons etc. Have each student make a personal flag.
See ideas in Option C — collage of self
Share flags and their meanings
Share with other grades and students

Option C. Collage of self: Each student make a picture collage that shares things about himself/herself use pictures from magazines, newspapers, photographs, symbols, team or club emblems, words, religious symbols, drawings, labels. . . accept anything.

Post finished pictures.

Students should be encouraged to use pictures or words that express feelings, emotions and things they feel strongly about.

Students should be encouraged to talk about what they include.

Option D. Commercial for oneself:

Discuss what commercials do, their power needs etc.

Ask each student to prepare a commercial advertisement (poster, TV commercial, radio commercial, newspaper advertisement, brochure) about himself/herself. You may wish to present the idea to the class the week before so they'll be ready.

Present the commercials — (invite parents and sensei) to attend.

Accept any media. Encourage students to include things that share emotions, feelings, things they feel strongly about.

QUESTIONNAIRE — WHO AM I?

Name _____

Birthday _____ Age in Years _____

Address _____ Phone Number _____

- List ten words that describe you best.
- List ten words that describe people in your family.
- How do you spend your time after school and on weekends?
- I get turned on by.
- What is your favorite pasttime? What is your least?
- Who is your best friend? What do you share in common?
- What is it about you that makes friends like you?
- What does friendship mean to you?
- List three things you want to become.
(1.) _____ (2.) _____ (3.) _____

- The one thing I want to accomplish is _____
 - The thing you like best about yourself _____
 - What would you change about yourself if you could? _____
 - What do you do when you're unhappy? _____
 - What kinds of things make you unhappy? _____
 - I feel important when _____
 - At school I am _____
 - I get unhappy when _____
 - The thing I am most concerned about is _____
 - I feel sad when _____
 - When I'm sad I _____
 - I appreciate _____
 - I am learning to _____
 - I need help to _____
- (Add other questions if you wish)

Who Am I?

In an attempt to get a visual picture of oneself, a time-line will help. A chronological chart will also do. In any event, the following areas should be considered.

Section One

The people involved. Pictures of grandparents, parents, and so forth should be collected. Other information such as date of birth, place of birth, what prefecture, occupation and so forth will also help.

Section Two

Social Setting. Study or collect material dealing with the historical setting in which the people involved lived within. Also, find out the historical events in which they participated. What influenced their lives. List the good things, the bad times, and so forth.

Section Three

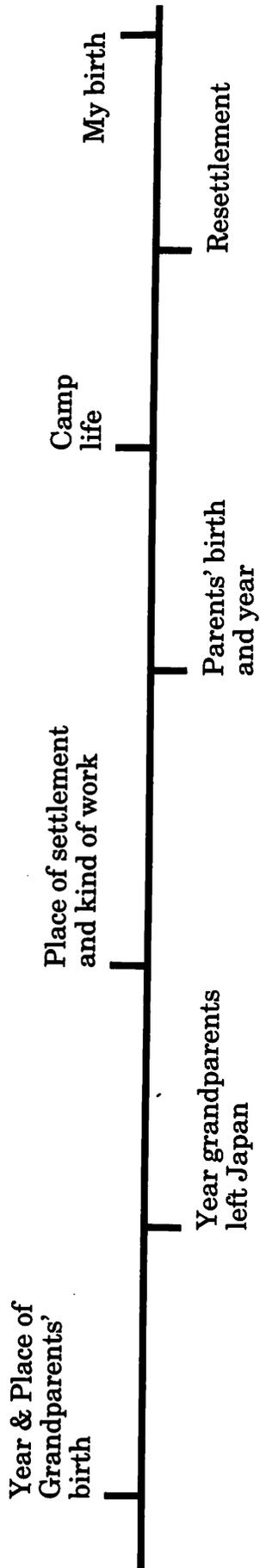
Religious Setting. Find out what the family religious tradition has been. Try to find out what the temple meant to the family and what influence it had.

This entire section should study the lives of people in the past, as far back as it can go, Issei, Nisei, and bring it up to the present.

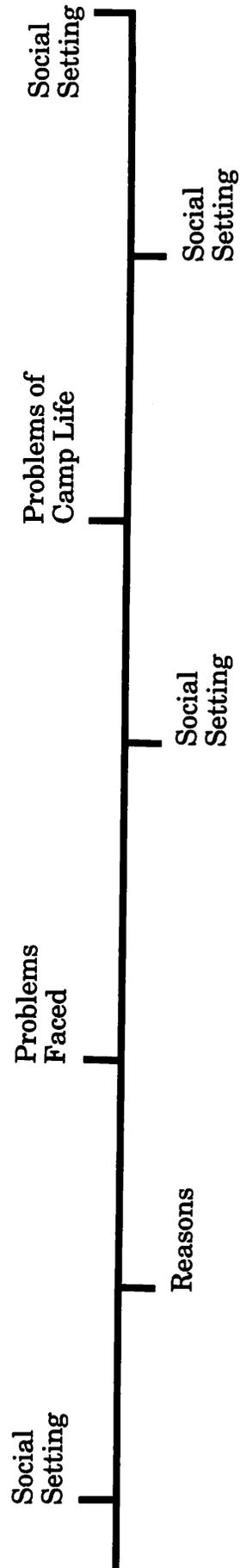
Section Four

Total Religious Tradition: A total Buddhist tradition chart should be made to get some idea as to how long personal Buddhist tradition really is. (See the examples on the following two pages. Note: The whole process need not be done in this manner.)

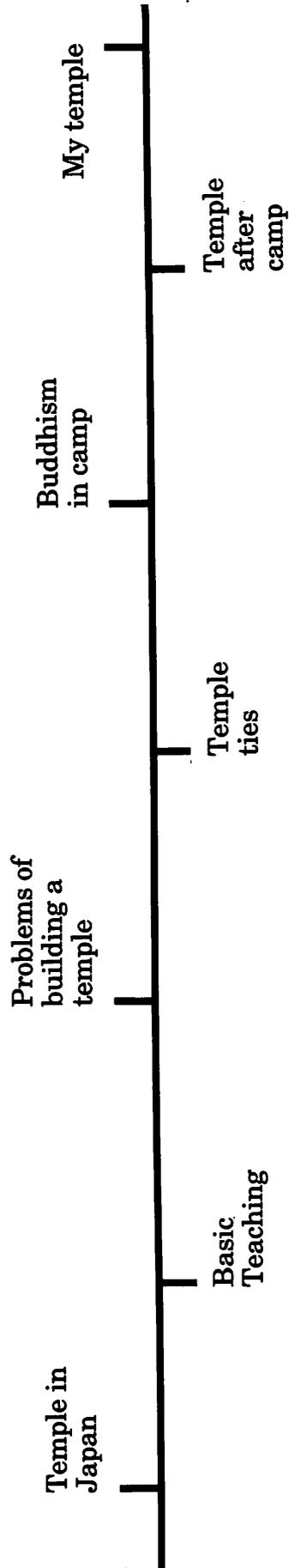
**Time-Line
Section I**



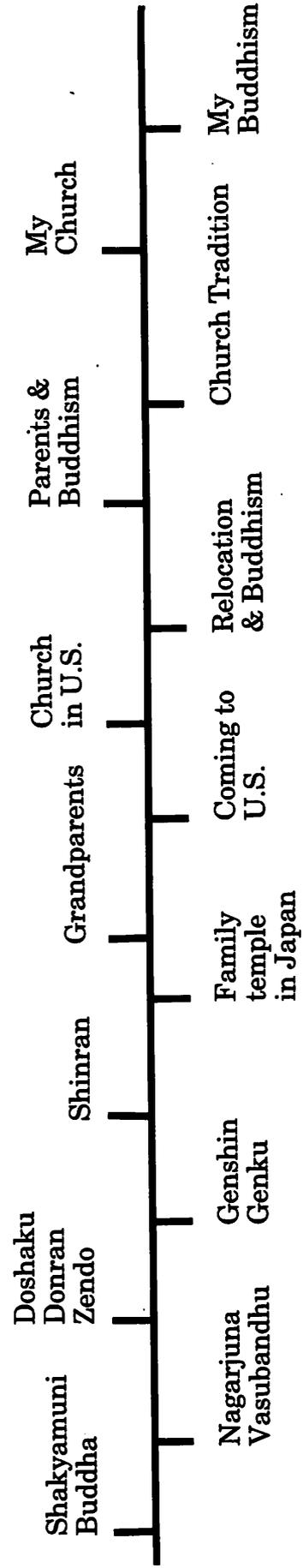
Section II



Section III



Section IV



The Four Noble Truths

Truth or Satya means absolute and unchanging Truth. To those who do not understand the Truth of the basic Principles, “All is Impermanence” and “All is Non-Ego” of the four characteristics and who are deluded and unenlightened will feel that everything is suffering.

The Four Noble Truths is the teaching which illumines and clarifies the truth of suffering and thereby, leads to the peace of Nirvana.

In the *Majjhima-Nikaya*, Sakyamuni Buddha explains thus: “The true and right Dharma is the Four Noble Truths. All Buddhas of the future also shall discourse on this. Bhikshu Sariputra is wise. I shall outline the Four Noble Truths to him. And for the benefit of others Sariputra will make further explanations and elucidate on this matter.” Thus Sariputra explains the Four Noble Truths.

Truth of Suffering (Dukkha-satya): Sariputra said, “O Brethrens, Buddha appeared in this world for our benefit. And for others, he taught and showed widely the Four Noble Truths. This is the Truth of Suffering, the Cause of Suffering, the Cessation of Suffering and Path to the Cessation of Suffering. O Brethren, what is the Truth of Suffering? They are the suffering of birth, old age, illness, death, parting from beloved ones, meeting those one dislikes, unsatisfied desires, suffering caused by the five skandhas.” Thus suffering is explained.

Needless to say, birth, old age, sickness and death are suffering of human existence. Furthermore, there are added the sufferings of parting from those we love, living with those we loathe, the inability to possess things which one craves, suffering resulting from the five skandhas (form, feeling, ideation, motivation and perception). In other words, it is made clear and specific that aside from the sufferings of human existence, there are the sufferings which are conditioned upon the possession of the mind and body.

Cause of Suffering (Samudaya-satya): Sariputra said, “O Friends, what is the truth of Cause of Suffering? Within the six senses of eyes, ears, nose, tongue, body and mind, there are desires, defilements and attachments.” Thus, he explained the causes of Suffering.

Samudaya is the source which causes all that is suffering in life. Suffering does not mean the opposite of happiness. Rather, it denotes that we are unable to accept in a natural way all that is. In all matters, man desires more and more like having an insatiable craving for water when thirsty. This desire is known as defilement because it causes misery and annoyance to the human body and mind. Therefore, the source of the Cause of Suffering lies in this defilement.

Cessation of Suffering (Nirodha-satya): Sariputra explained the Cessation of Suffering as, “O Friends, what is the truth of the Cessation of Suffering? If one transcends and is liberated from desires, defilements and attachments and severs, annihilates and abandons cravings, this is Cessation of Suffering.”

Cessation does not mean the cessation of body and mind. It is the annihilation of defilements and the disappearance of ignorance just as one blows out a fire. When sufferings have ceased, this is the state of Enlightenment. This life of peace is the realization of the truth of the Cessation of Suffering.

Path to Cessation of Suffering (Marga-satya): Sariputra continues, “O Friends, what is the Path of the Cessation of Suffering? It is the Eight-Fold Noble Path of Right View, Right Thought, Right Speech, Right Conduct, Right Livelihood, Right Endeavor, Right Mindfulness and Right Concentration.” Thus, he explained the Path. It is a path which transforms the ordinary unenlightened existence of “All is Suffering” to a life of the enlightened, freed from defilements. This is the truth of the Path. The Eight-Fold Noble Path is the way of treading this path.

Four Noble Truths

A Lotus

A lotus, rooted in the mud,
Comes to full growth in the water,
Rises to the surface and stands
unspotted by the water.

Introduction:

There will be times I will be happy. There will be times I will be unhappy. All living things experience happiness and unhappiness, suffering and sorrow. Even a baby knows unhappiness. If the baby is hungry or thirsty it cries. That is its way of expressing unhappiness. When children play games they soon find out there are no games that do not have some disappointments. When we are sick, that is suffering and sorrow. When someone or a pet close to us dies, we experience unhappiness (suffering). When we don't get what we want, we suffer with unhappiness. There are many ways we experience unhappiness.

Why is there this unhappiness? The Buddha said there is a reason or cause of this unhappiness. It is because we are ignorant that we don't understand. We ask for things that aren't in our power to change. We aren't satisfied with what we have, we always want more or better things. It is our own ignorance and selfishness which cause our unhappiness.

Is there a way I can end this unhappiness? Buddha taught that unhappiness can be brought to an end. It is to follow the Path of Righteousness (Eight-Fold Path).

It is a way to live our lives in peace and harmony, every day. We all know a road or pathway is meant to be used for travelling and a path that cannot be used is of little value. It is called the Path of Righteousness or the Eight-Fold Noble Path because we must remember eight guideposts as we travel on this road of life everyday. Amida Buddha gives us direction to a happier life and the promise of complete happiness.

Activity:

Recite: A Lotus

Discussion: Meaning

We have our roots in the mud of ignorance. Let us try to grow with a clean, pure mind out of ignorance, searching for the light of Amida.

Read:

"The Little Girl Who Learned to be Thankful."

Discussion:

Why was Yoko always unhappy?

Have children relate their own stories.

Four Noble Truths

Objective:

To become aware of our sufferings (unhappiness): to use the mirror of Buddha to help us become better boys and girls.

· THE LITTLE GIRL WHO LEARNED TO BE THANKFUL

Yoko was a little girl. She was a very sweet girl. But she had one fault. She was never pleased with anything her mother gave her.

When her mother gave her a new dress, she did not like the color. When her mother gave her five cents to buy candies with, she wanted ten cents. One day when the leaves began to fall on the streets, her mother said, "Fall is here, Yoko, so I have bought you a coat for the fall." Her mother brought out the coat from the closet. It was a beautiful red coat, soft and warm for the first winds of autumn. When Yoko saw the red coat, she said, "Momma, I don't want a red coat. I want a blue coat." When her mother asked her to try it on she did put it on but she grumbled and grumbled.

Her kind mother, without saying anything, went to her room and brought back a picture. It was a picture of a girl who lived in a far-off land, about the same age as Yoko. When Yoko saw the picture her eyes became big and round. Then she began to cry. It was a picture of a girl who was dressed in rags. She had no coat. Her dress was dirty and torn in so many places. She had such a sad face. The winds were blowing the leaves about her feet and she seemed so cold.

Her mother spoke softly, "This is a real picture. In this world there are many such girls. If this girl was to be given your red coat she would be so pleased. She would not grumble like you."

After Yoko saw that picture she never again grumbled about her clothing. She hugged her red coat and was so thankful she was able to keep so warm.

Then one day her mother took her to a huge building. It was much bigger than her school. She looked up at the tall building and asked her mother, "Where are we going today, Momma?" Her mother replied, "You will soon find out."

When she went into the building, she saw a large room. And there were so many people seated in front of a table. Then her mother pointed to a corner. When Yoko looked she could only say, "Oh!" She saw hundreds and hundreds of little coats just like the one she got from her mother, hanging there.

All these ladies were working so hard to make more coats like hers. Her mother told her, "See, many, many people work so hard to make you a coat so that you can be warm."

Yoko then understood why her mother brought her here. She thought of her shoes and how many people worked to make them for her. She thought of her stockings, dress, books, pencils, ice cream and everything she could think of. Many, many people worked hard so that she could have these comforts.

Never again did Yoko complain or grumble. She was thankful for everything. She put her hands together in gassho and expressed her gratitude to Amida Buddha.

The Four Noble Truths

The Truth of our personal life (just as it is) and the Truth that it need not remain just as it is, was explained by the Buddha in the following manner.

- | | |
|--|---|
| (1) Truth of Suffering | Misery is common to all. |
| (2) Truth of the Cause of Suffering | Misery is caused by ourselves. Through ignorance, we do not see things in their true light. We desire things that are impossible. |
| (3) Truth of the Ending of Suffering | Misery can be brought to an end. Perfect peace in our life can be found through enlightenment. |
| (4) Truth of the Path to the ending of Suffering | Enlightenment can be found by following a Path. |

“THE STORY OF THE FOUR WISE MEN”

When Lord Buddha was visiting the city called Rajagaha in India, the people came from far and near to pay homage to Him. Among these people was a storyteller who told this story.

Once upon a time there were four Wise Men who found out that they had only seven more days to live.

Now, in those days, the people believed that a Death Demon came from the dark skies and carried people away from the earth. That is exactly what these Four Wise Men thought. But these Wise Men were very clever, so they decided to trick the Death Demon by running away. First they reported their decision to their King. They explained that they were going into hiding because the Death Demon was coming for them in seven days. They promised to return to the King’s palace on the eighth day.

The first Wise Man said, “My friends, I have decided to hide in the best hiding place on earth. I am going into the deep and dark ocean for the next seven days. Good luck to you,” and off he went toward the sea.

The next Wise Man said, “Nobody would look for me inside of a mountain, so I am going to bury myself in the tallest mountain.” So, carrying a shovel on his shoulder, he started off for the mountains.

Now, the third Wise Man looked up into the skies and said, “Surely the Death Demon will *never* find me in one of those clouds.” So saying good-bye to the last Wise Man, he jumped into the fluffy clouds.

The last Wise Man said to himself, “If I hide myself in the city’s crowds, the Death Demon will get all mixed up and he will never catch me.” So, the last of the four Wise Men disappeared in the city’s busy streets.

The days passed by and finally the seventh day ended. As the sun came up on the eighth day, a crowd of people gathered around the King’s palace to wait for the return of the four Wise Men. The King paced the floor of his palace anxiously looking out of his huge windows. But alas, he could see no sign of the four Wise Men.

At noon, a messenger came rushing into the palace, and bowing low said, "Your Majesty, one of the Wise Men was found in the city...dead!" Before long, a messenger came in from the mountain, and one from the ocean, and both reported the same tragic news. And finally, a body was seen falling from the sky. Everyone was stunned.

The King could not understand the unhappy outcome. He sat on his throne and thought quietly about the four Wise Men who had come to visit him only eight days before. He could not believe that they had died. They were such clever Wise Men, he was sure they would not have to die.

Since the King and all his people could not understand the whole business, they decided that the Death Demon must be the strongest and the biggest power on earth.

When the storyteller finished this story, his head drooped and he looked very sad. After a long pause, he said, "I have come to tell the Buddha this story because I know he can help us. Here in this city everyone is very sad because we do not have any good teaching to make life happy. We are just like the people in the story who were afraid of dying. We worry so much about the Death Demon catching us that we cannot live a good and happy life. I have heard that there is new hope for all mankind in the Teaching of the Lord Buddha, so I have come to ask Him to help us."

Lord Buddha had been listening quietly to the story of the four Wise Men, but now he addressed the storyteller and his friends, saying "Thank you for telling me the story. What you say is very true. There are many people who are afraid of death...so afraid that they forget to live a good life. To live a good life, we must first have Right Understanding. We must first see that there are four things in life that we all must go through at some time. They are: birth, sickness, old age, and death. These four things will happen to all human beings, no matter how rich or poor, or how intelligent or foolish. When we understand this, we will no longer be afraid of them. The four Wise Men in your story did not understand this. They thought that they could run away from Death. They spent the last seven days of their lives in hiding and in fear, when they should have been living a good life instead."

"When you understand that there are sufferings of birth, old age, sickness, and death, you will also understand that you must live as good a life as possible while there is still the chance. And to live a good life, we must learn and practice the Teachings. Even if you have heard only the smallest part of the Teachings, you should put it into your daily life and this will be a good beginning." And the Buddha went on to speak on the Teachings. The storyteller and the crowd listened eagerly as Lord Buddha explained the way to live a good and happy life.

When Lord Buddha finished speaking, the storyteller cried because he was so happy. He thanked Lord Buddha for teaching him and then said, "Now I will not spend my days just worrying about death. I know now that I must live a good and useful life by teaching and following the Teachings which you have just given me."

No matter how well we listen to the Teachings, if we do not put them into practice we cannot become good. We must try to practice them one by one, a little at a time. Let us try to do the good things taught by our Lord Buddha.

When we know Amida is with us, we feel happy and secure. Though people grow old like our parents and grandparents, and there is pain and fever of sickness and death, we will pass through the sufferings with Amida with wisdom and compassion.

Eightfold Noble Path and Dharmacakra

Background materials:

The Dharmacakra Wheel also known as the Wheel of Enlightenment, Wheel of Truth, Wheel of Law, Wheel of Life or Dharma Wheel. It is called Dharmacakra in Sanskrit and Dhammacakka in Pali. The eight spokes of the wheel represent the Noble Eightfold Path. In the Dharmacakra Wheel each spoke is interrelated and of equal length and importance. Their equal length symbolizes justice. The tire around the wheel represents the all-embracing Wisdom of buddhahood. The hub teaches us modesty and thoughtfulness. The axle is the unchanging Truth upon which the wheel turns.

In India, in order not to destroy Buddha's footprints from the places he traveled, the people have placed carved stone footprints with this Wheel in the middle. Today in the national cemetery for the war dead, the Buddhist Wheel is used as the grave marker for the Buddhists.

Just as each spoke is interrelated and of equal length and importance the eight points contained in the Eightfold Noble Path are difficult to separate. Right Speech and Right Conduct are results of Right View and Right Thought. However, without Right Effort and Right View the other points would not be possible.

Make sure the students understand the following points:

The Eightfold Noble Path by itself is a moral code which helps us in the personal practice of Buddhism.

We do not practice the Eightfold Path because we wish to gain some kind of a reward. The Buddha does not command us to follow the Eightfold Path. We should practice the Eightfold Path because we feel an inward need to improve ourselves.

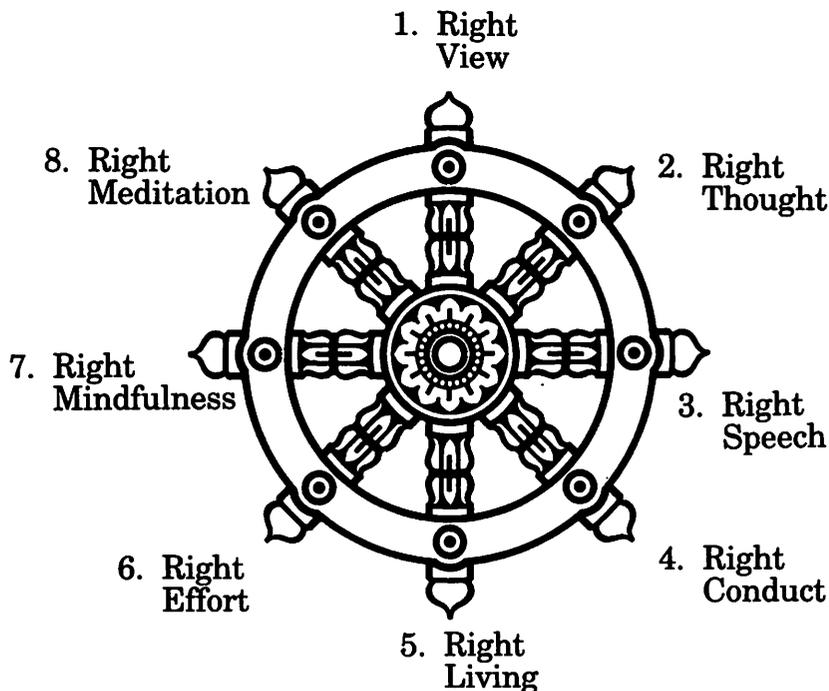
Procedure:

1. Provide each student with a copy of the Eightfold Noble Path and Dharmacakra.
2. Share background materials.
3. Make a large class Dharmacakra (e.g. blackboard, game board) and/or each student make individual Dharmacakra (instructions following.)
4. Activities:
 - Option One — Mosaic Dharma Wheel (instructions following)
 - Option Two — oral or written quiz
 - Option Three — Game — Using a card — label each spoke — turn cards face down, each student selects a spoke and gives examples of their particular spoke.
 - Option Four — Collage — Each student cuts magazine pictures out that represent the Eightfold Path ideas. Glue pictures onto the wheel. (Students can identify [guess] each others pictures with the concept.) Label each spoke.
 - Option Five — Shrink art Dharmacakra (instructions following).

The Eightfold Noble Path

- 1. Right Views**
I shall always search for the Truth.
- 2. Right Thoughts**
I shall always have pure thoughts.
- 3. Right Speech**
I shall always speak kindly and truthfully.
- 4. Right Conduct**
I shall always act like a good child of Buddha.
- 5. Right Living**
I shall always live honestly.
- 6. Right Effort**
I shall always try hard to follow the teaching of the Buddha.
- 7. Right Mindfulness**
I shall always think of the teaching of the Buddha.
- 8. Right Meditation**
I shall always recite the Nembutsu.

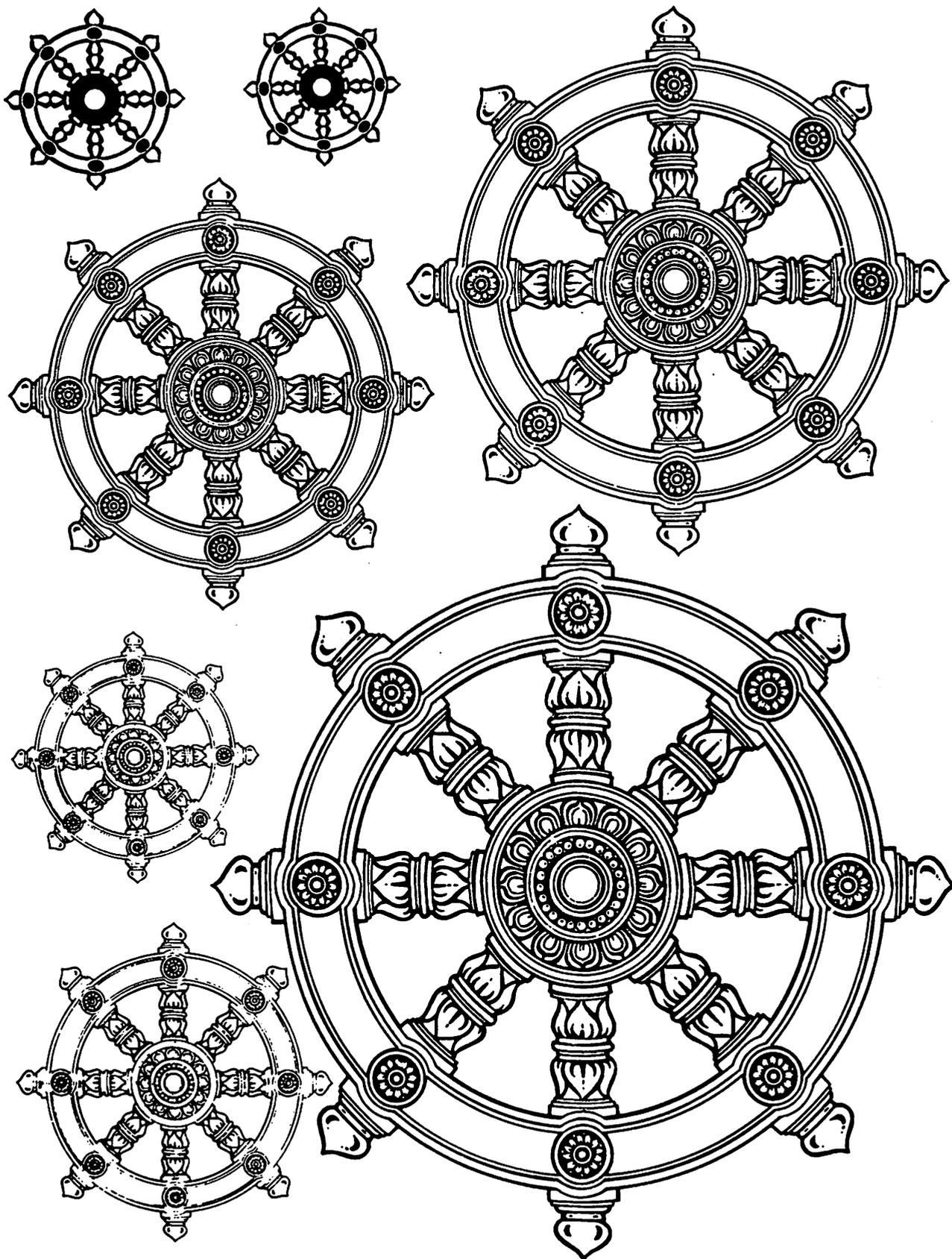
The Eightfold Noble Path is often represented by the Dharma Wheel



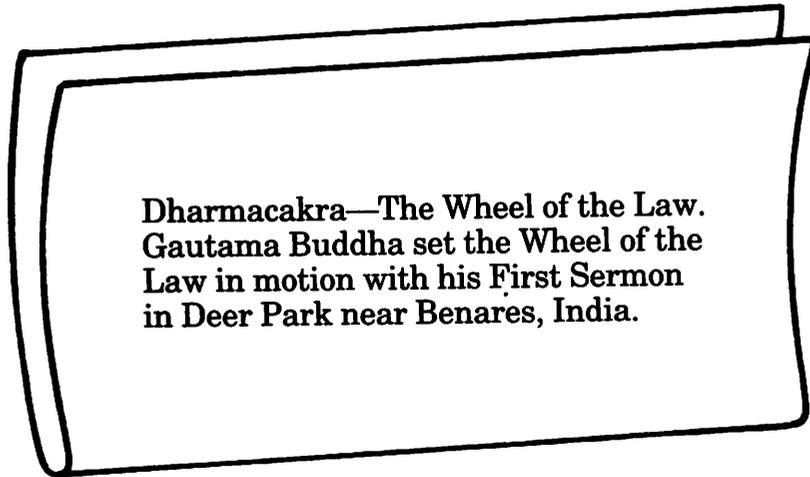
The wheel symbolizes the Buddha's teaching. A wheel, as you know, has to do with motion. A wheel travels from one place to another. In using the wheel as a Buddhist symbol, it is meant that the truth of the Buddha's teaching should continually roll along helping to brighten the lives of the people.

DHARMAKAKRA

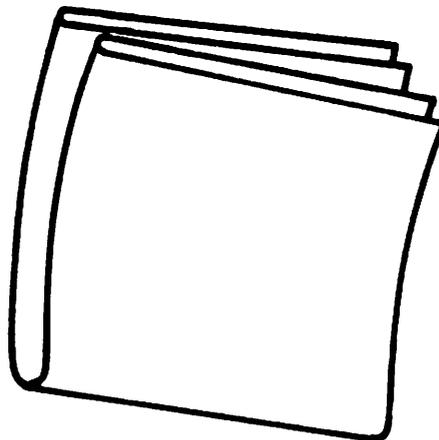
Dharmacakra—The Wheel of the Law. Sakyamuni Buddha set the Wheel of the Law in motion with his First Sermon in Deer Park near Benares, India.



Dharmacakra

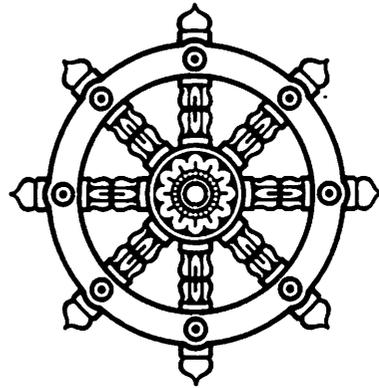
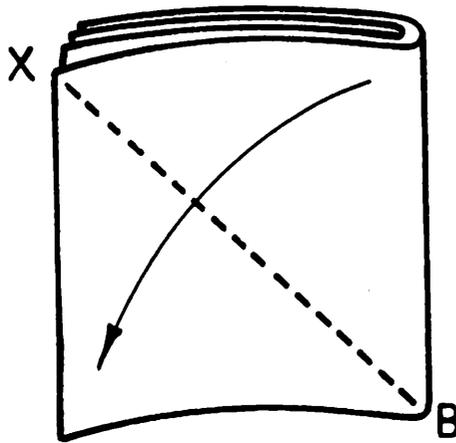


1. Fold square origami paper in half with color inside and keep 'fold' on bottom.

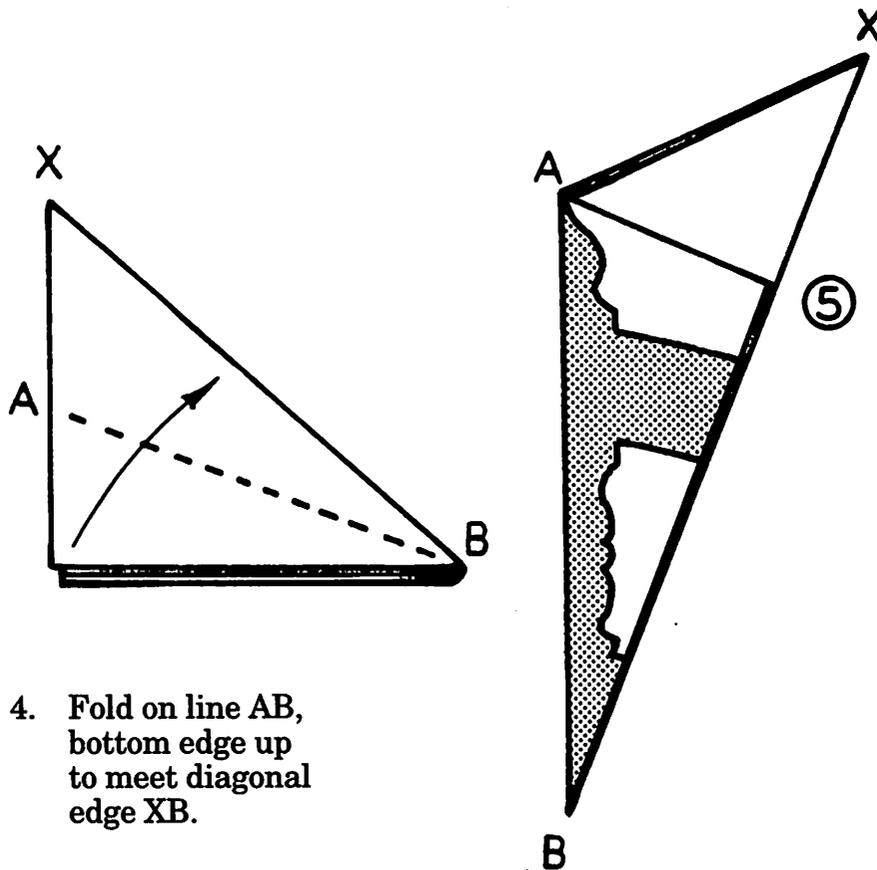


2. Fold again in half from right to left.

NOTE: Pattern at right is actual size for paper $5 \frac{3}{4}$ inches square



3. Fold diagonally from right top corner down to left bottom corner.



4. Fold on line AB, bottom edge up to meet diagonal edge XB.

Mosaic Dharma Wheel

Materials:

colored gravel
plywood - 13"x13"
cord or rope (not too thick) about six feet
glue
outline of Dharma Wheel cut out of construction paper.

Procedure:

Trace the Dharma Wheel on the smooth surface of a plywood board.

After tracing, use a cord or thin rope to outline the edge of the wheel. This enhances the design while giving it a definite shape. Apply a little glue and pressure to adhere the cord to the board. Wait a few minutes then continue until the entire wheel is done.

Allow the contour design to dry. You are now ready to fill in the other parts. Apply glue to the areas that will have the same color (ONE COLOR at a time). Sprinkle gravel generously, making sure it is completely covered. Press down and let stand for about ten minutes. Shake off excess gravel. Fill in other colors in the same manner.

This project will take approximately one month. Since many stores do not carry colored gravel, it is advised that you purchase an abundant supply ahead of time. When completed, this mosaic will make a beautiful wall hanging for your room or an excellent gift.

Option Five

Shrink Art:

Materials:

Shrink Art (clear or “o-pake”)
(One package contains three sheets, enough to make 18)
Permanent marking pens

Instructions:

Cut each sheet 5 3/8" x 5 3/8"

Opake:

Place the piece of plastic over pattern and trace with black permanent marking pen.
If design is to be two-sided, turn plastic over on white paper and re-trace all design lines.

Color design as desired, either on one or both sides.

Cut out using scissors on outer edge.

If you wish to use it for hanging, punch a hole approximately 1/4" from edge on top and at least 1/4" in diameter. This 1/4" hole will shrink up quite small after baking.

Preheat oven to 350 degree-400 degree. Place design on a teflon cookie sheet or onto a piece of kitchen aluminum foil.

See instructions on your Shrink Art package for curling, etc.

Your plaque is now ready for hanging. A thin gold cord can be used.

Clear:

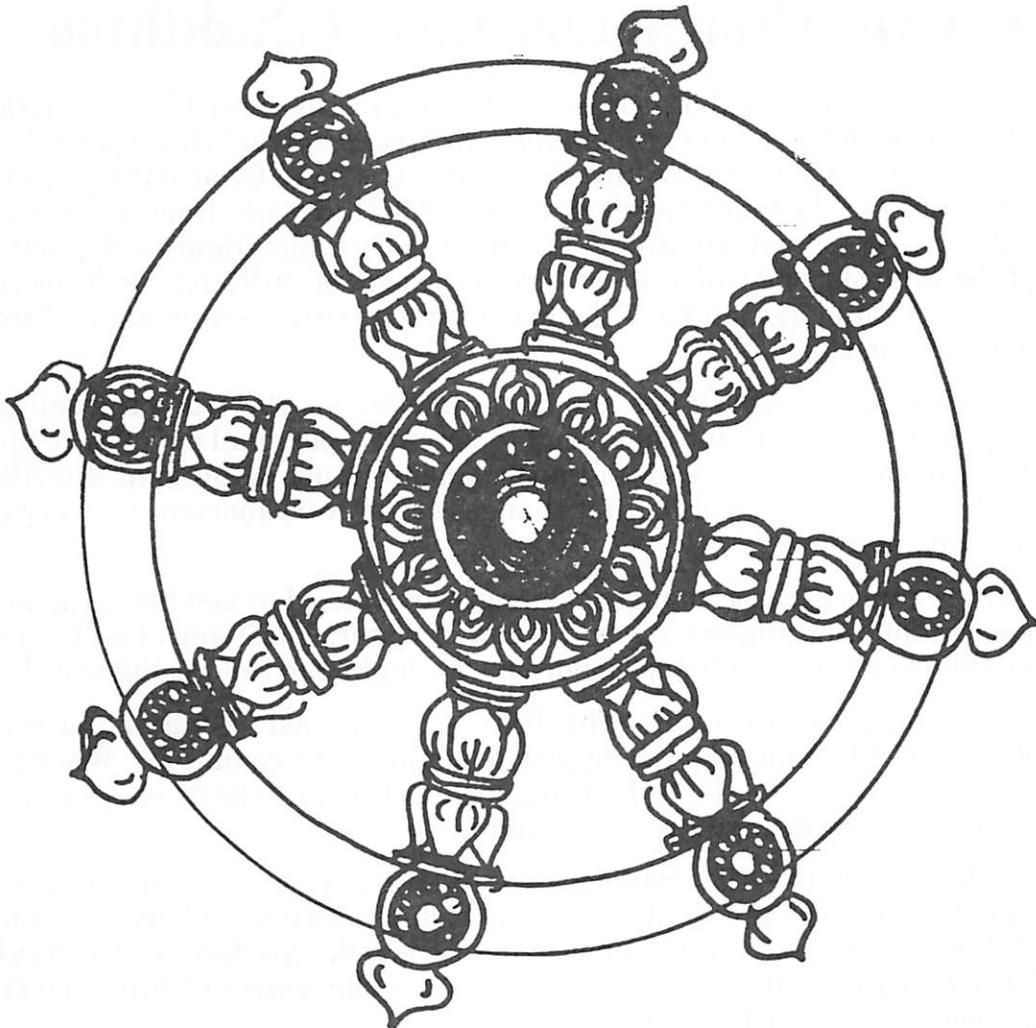
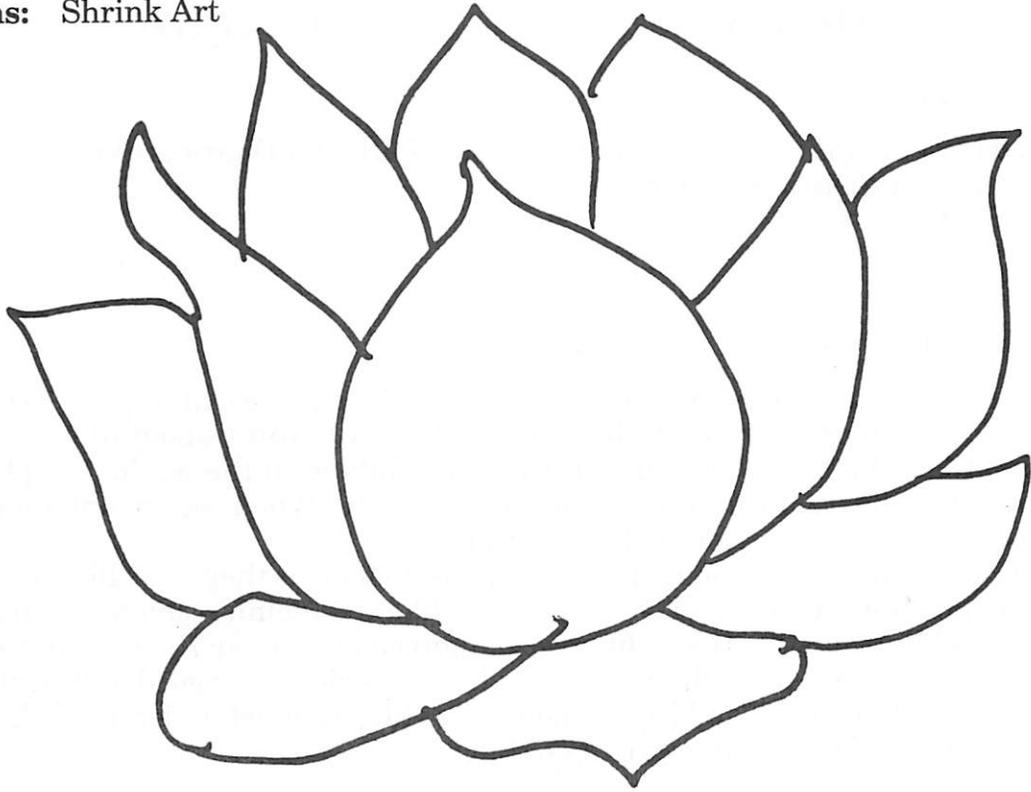
Place the piece of plastic over pattern and trace with the black permanent marking pen. Turn it over and color as desired.

Cut outer edge with scissors.

Punch hole same as opake instructions.

Same baking method.

Patterns: Shrink Art



Right View and Right Thought

Background Materials:

Review background materials in “Eightfold Noble Path and Dharmacakra” lesson
The Four Characteristics of Buddhism
Right Thought

Procedure:

Share aloud with class:

Right View means right understanding. In school we learn the right way to do spelling and arithmetic. At Dharma School we learn the right way to think about life.

By having “Right View” of life man can live peacefully with the world, the place in which he lives and the people and things he shares it with. When we are unhappy, it is because of wrong view—we are out of focus with reality.

The Buddha taught that the thoughts in our minds, hidden as they are, affect our character more deeply than we realize. THOUGHTS are like steel reinforcements used inside of a concrete building. Just as the right steel reinforcements make the building strong and firm, right thoughts, although invisible, makes one’s character good and strong.

In order to have Right View and Right Thoughts of life, we must understand the Four Noble Truths and the Four Characteristics of Life.

The Four Characteristics of Buddhism

The essence of the Universal Truth is manifested in the Four Characteristics of Buddhism. The following is found in the *Anguttara-Nikaya* sutra: “Thus spoke the Bhagavat. ‘Death can be overcome by understanding the four Characteristics of the Dharma.’ And what are the four? They are namely: All Things are Impermanent; All is Suffering; All is Non-Ego; and Nirvana is Tranquility. By understanding the four characteristics of the Dharma, one will be freed from the causes of suffering, birth, age, decay and death. Thus, the understanding of the four characteristics is necessary in order to overcome sufferings in this life.”

The first characteristic—All Things are Impermanent—is the truth that all things must undergo change. In order for Buddhism to become a personal experience and not mere statement of theories, this view of impermanence must be brought directly into one’s own life through the realization that changes occur every moment in every movement of every state of living.

And what is the cause of these changes? Changes are caused by conditions acting and reacting on each other and continuing as the flow of water. The Twelffold Dependent Origination explains the interacting of conditions as applied to the human world.

The *Samyutta-Nikaya* sutra states: “This body is not created by oneself nor is it created by another, but it is formed by the aggregate of numerous conditions. When proper conditions for causation cease, the body disintegrates. It is like the development of the seed depending on the great earth, water, heat and air.

The second characteristic—All is Suffering—is the truth which explains that, because everything must undergo change and because an ordinary being is likely to become attached to conditions and resist these changes, there arises dissatisfaction. To an enlightened mind, the truth that all is impermanent reveals the source of suffering for the ordinary man who is blind with craving.

All is Suffering is a basic truth of mankind and remains a principle problem to be dealt with. Therefore, Sakyamuni designated "The Truth of Suffering" as the first of the Four Noble Truths.

The third characteristic—All is Non-Ego—is the truth which explains that there is no entity called self (atman) which is an absolute, unchanging ego that rules over one's actions. This denial is the truth of non-ego.

Non-Ego in Buddhism does not mean that one does not exist. It merely states that there is no separate and permanent ego which continues to oversee and control the ever-fluctuating body and mind through births and deaths. By the same token, it may be said that it denies the idea of creator of the Universe who governs all things.

This is explained in the *Nikaya* as follows: "Form, feeling, ideation, motivation, and perception are all subject to change; therefore, they are impermanent. That which is impermanent is suffering and that which is suffering is relative and not absolute."

This is a denial of the life view expounded by Brahmanism, a religion existing before the time of Buddhism. Brahmanism holds that God, Brahman, created the universe and its inhabitants. This philosophical system existed in India when the Indian culture was centered in the Indus River civilization.

The *Digha-Nikaya* states: "This Lord Brahman is the great Brahman. He is the supreme Brahman. His omnipotence is unsurpassed. He sees all, rules over all. As the all-powerful Lord of the world, He is the Creator of all, He is Lord of all manifestations, He is the supreme life-giver, the Lord who governs all and the Father of all born and unborn." That the world is controlled and governed by the Brahman, the Universal Creator, is an idea of Vedic origin. The pantheism of the Upanishads emerged from the idea that the Brahman resides in all things in the universe. These thoughts prevailed during the height of the Ganges civilization in Indian culture.

Prior to this, Brahman was considered to be outside the universe while pervading all things within the universe. This Brahman was designated as a Great Soul (Atman). Consequently, it was believed that the soul in each being was a part of the Great Soul. There was founded the idea of the soul residing in each individual or thing and from this it followed that the body may change but the soul within does not. Brahmanism is a religion based on this relationship of Brahman—Atman.

The Buddhist truth of Non-Ego denies this Brahman idea. If possessed a soul which is similar to the universal Atman and if this Atman governed my mind and body, then it should be able to prevent my aging afflictions, sicknesses and death. However, the fact is that there is old age, sickness, death, and changes despite my wishes to the contrary. Therefore the truth of "All is Non-Ego" states that there is no permanent and absolute ruling ego (atman). However, it is the nature of human beings to be self-centered and to live with the possessive idea of an "I." In Buddhism, the "I" is explained as nothing but a combination of various elements. This is noted in the principles of the Five Skandhas (pancha-skandhas).

The fourth characteristic—Nirvana is Tranquility—is also expressed as permanence, bliss, great self and purity. Permanence in this sense is that True Permanence which transcends the duality of permanence and impermanence. Bliss is that Bliss which transcends the duality of bliss and suffering. Self is that great Self which transcends the duality of self and non-self. Purity in this sense is that True Purity which transcends the duality of purity and impurity.

What is the meaning of the above explanation and how does it have bearing upon our lives? When one realizes Non-Ego and attains true Tranquility, defilements are extinguished—defilements which cause sufferings due to attachment to the resistance of the truth of Impermanence. This Tranquility of existence is explained in the *Majjhima-Nikaya* sutra as: “To liberate oneself from attachments and from the cause of life and death. To attain tranquility and gain bliss. To attain Nirvana in this life. To overcome all hatred and fears. To transcend all sufferings.” This state of Tranquility is called Enlightenment (Nirvana) in Buddhism. The way to attain this state is called the Eightfold Noble Path.

Right Thought

“All that we are is the result of what we have thought and it is founded on our thoughts.”

Dhammapada

A man is just what he thinks, his character is the sum total of all his thoughts.

As the plant springs from and cannot be without the seed, so every act of a man springs from the hidden seeds of thought, and it cannot have appeared without them. Act is the blossoming of thought, and joy and suffering are its fruits; so man lives in the sweet and bitter fruit of his own making.

A man’s mind is like a garden which may be wisely cultivated or allowed to run wild; but whether cultivated or left alone, it must and will somehow bear its products. If there are no useful seeds put into it, then a great deal of useless weed-seeds will fall in it and will continue to produce their kind.

Just as the gardener cultivates his ground, keeping it from weeds and growing the flowers and fruits which he desires, so may a man tend the garden of his mind, weeding out all the wrong, useless and impure thoughts and cultivate toward perfection the flowers and fruits of right, useful and pure thoughts. By pursuing this path, a man, sooner or later discovers that he is the master-gardener of his mind and the manager of his life.

Good thoughts bear good fruit, bad thoughts bad fruit.

A man will find that as he changes his thoughts towards things and other people, things and other people will change towards him. All that a man gains or fails to gain is the direct result of his own thoughts. . . A man can only rise, conquer and gain by lifting up his thoughts. He remains weak and useless and miserable by refusing to lift up his thoughts.

The thoughtless, the ignorant and the lazy, seeing only the surface effects of things and not the things themselves, talk of luck and fortune, and of chance. Seeing a man grow rich, they say, “How lucky he is!” They do not see the trials and failures and struggles which these men may have met in order to gain their goals; they have no knowledge of the sacrifices they have made, of the many efforts they have put forth, of the faith they have had that they might overcome the difficulties. They do not know the darkness and the heartaches; they only see the joy and light and call it “luck”; do not see the hard and long journey, but only see the pleasant goal and call it “good luck”; do not understand the path, but only see the results and call it “luck.”

In all of human life there are efforts and there are results, and the strength of effort is the measure of the result. “Gifts,” powers, material, intelligence, and spiritual possessions are the fruits of effort; they are thought completed, visions realized.

“All that we are is the result of what we have thought. The mind is everything. What we think, we become.” Buddha.

Option One:

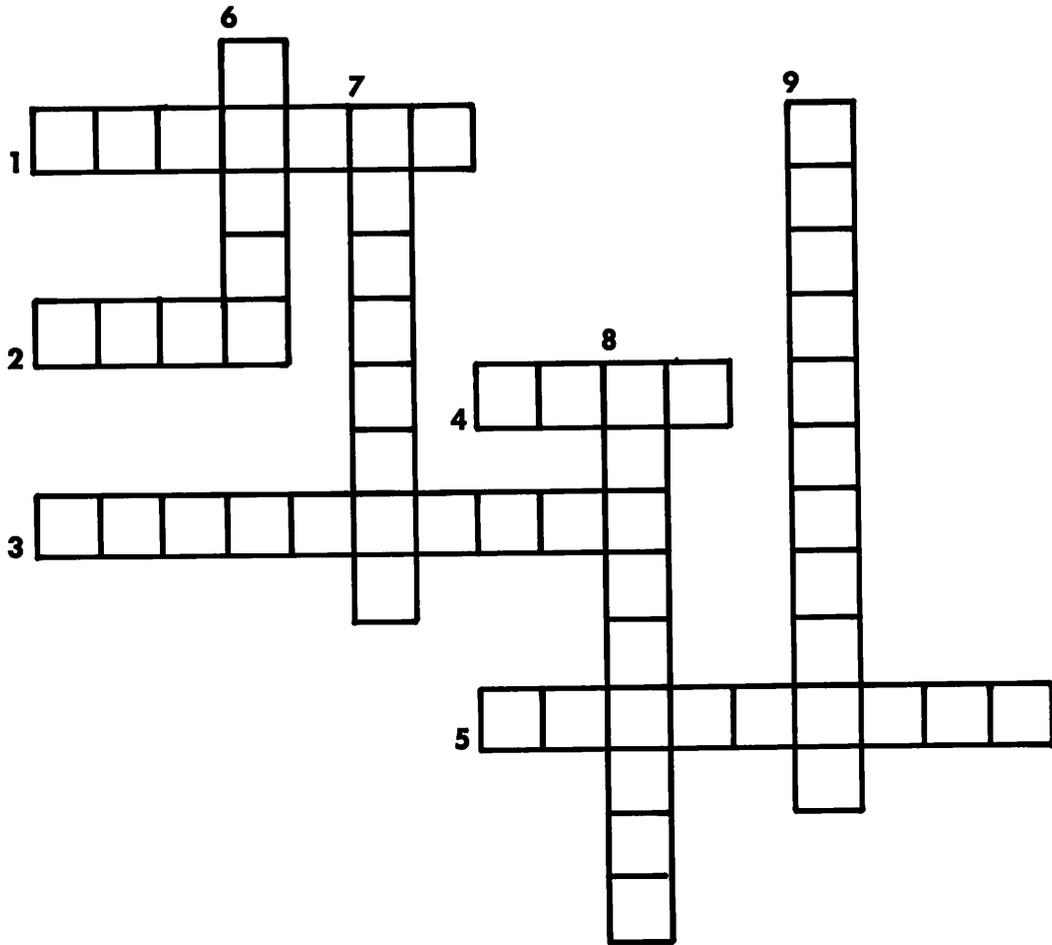
- A. Teacher or students collect large pictures from magazines (shows action or activity).
- B. Have each student jot down what he/she thinks is happening in the picture.
- C. Compare answers. Discuss ‘Who was right, who was wrong; Is there a right; Is there a wrong? Why?’

Option Two:

- A. Students each complete the crossword puzzle (copy attached).
- B. Discuss and review results

Option Three: “Trust Walk”

- A. Instruct students to pair up with a classmate. Then blindfold one person in pair.
- B. Each couple will go on a trust walk (set a time limit: 5-10 mins.) the person without the blindfold will be the guide. Neither participant should talk (at all) to each other or to anyone else. Guides should be encouraged to take their partners away from familiar areas in and around the temple.
- C. Partners switch places and repeat.
- D. Regroup the class—share experiences, feelings, compare what people experienced visiting the same areas.



ACROSS:

1. The opposite of cheating is _____ .
2. Hatred is overcome by _____ .
3. "All that we are is the result of what we have thought. The mind is _____ . What we think, we become." Buddha
4. Right understanding means right _____ .
5. The Four Noble Truths is a teaching which clarifies the truth of _____ .

DOWN:

6. The opposite of conflict and war is _____ .
7. _____ affect our character even though we often hide them.
8. _____ Path = right view, thoughts, speech, conduct, living, effort, mindfulness and meditation.
9. Dharma Wheel = _____ .

Answers:

1. honesty
2. love
3. everything
4. view
5. suffering

6. peace
7. Thoughts
8. Eightfold
9. Dharmacakra

Right Speech

Procedure:

1) Share background materials

2) Activity

- a. brainstorm (as a class) and list words that make you feel good.
express gratitude
express kindness, thoughtfulness

e.g. thank you	you're welcome
arigato	excuse me
please	nembutsu
may I	

- b. brainstorm and list actions that express joy, kindness, compassion, gratitude

e.g. smile	letter
handshake	nembutsu
	gift

- c. word lists can be incorporated into a discussion, word puzzle or game
- d. ask students to share a time when they gave someone a compliment or did something to show joy or gratitude

3) Activity Options:

Option One

- a. Using the cartoon tell the story of "The Boy Who Cried Wolf" or read the story "Was it a lie?" (Cartoon and story attached.)
- b. Have students share their feelings about the story.

Right Speech

Could you possibly remember all the words you have spoken today? Do you think they were all gentle and kind? Or were they blurted out without thinking or caring how they sounded to the ears of those about us?

It isn't always those who speak the loudest or the most, or who are the smartest who are best liked. If we played a record over and over again, we would very soon become tired of it.

What we think shows on our face. Those persons with kindly smiles and friendly eyes have kindly thoughts too.

The Buddha said, "...It is easy to slip into shamelessness, to be pert and bold like a crow, to hurt others and then forget it..."

The face of every boy and girl is beautiful if their thoughts and words are gentle and kind. It does not matter if your nose isn't shaped just exactly right, or if your teeth aren't like shining pearls, for truly you are beautiful or ugly depends upon your thoughts and words.

You are a little shrine. Deep within you is a part of Amida Buddha. Keep your little shrine lovely. Your thoughts are the flowers and words are the incense you offer.

"As a flower that is lovely, beautiful and scent-laden, even so fruitful is the well-spoken word of one who practices it."



A-2

What Is a Lie?

Jessie came to the party wearing a most odd looking dress. She said to Helen: "Do you like my new dress? Don't you think it's pretty?"

Helen didn't know what to say. The dress looked awful to her. But only last Sunday, Sensei had been talking about telling the truth. Sensei had told to all the troubles caused by lies and how a bad habit can easily get started.

Helen had promised herself to speak only the truth at all times.

But now if Helen told the truth, she would have to say her dress was really ugly. Then Jessie would be very hurt. To say the dress was pretty would be nothing less than a terrible lie.

To tell a lie that causes trouble to another is wrong. To tell a lie about ourselves is also wrong. It is all too easy to start telling "little white lies" and then get the habit of gossiping and doing great harm to others.

But there are times when we must find a way not to hurt the feelings of another. How unkind it would be for Helen to say, "Your dress is the ugliest thing I ever saw in all my life!" How much kinder it is to think carefully and then say, "Oh, I see you have a new dress. You must be very happy."

WHAT WOULD YOU SAY?

Words after they are said can never be retracted.

Option Two:

- a.) Read the story of "Tissa"
- b.) have students read the story and discuss it.
- c.) Discuss the words at the end of the story:

Examples: List words that are like those listed
(honey...sweet, cute, pretty, kind, caring...)

- 2) Illustrate one idea in the list... and list other words that express the same idea.
Example: draw a picture of a treasure chest include words like: rich, gold, precious, priceless, heritage

Option Three:

- a.) Read "Right Speech" or "Right Speech - Honesty" (copy attached).
- b.) Share their feelings about the story.

Tissa

Tissa was a very young disciple of the Buddha. He was probably only twelve years of age. Tissa was having all kinds of troubles getting used to being a disciple. One day, feeling very unhappy with everything, he went and sat beside the Buddha and burst into tears.

“What is it, Tissa? Why do you sit beside me, woeful, dejected and shedding a flood of tears?” said the Buddha.

Thereupon, Tissa told a long story of how the other young disciples were making fun of him, teasing and tormenting and mocking. Tissa used some mighty hard words describing the meanness of those teasing him.

The Buddha listened until Tissa had finished and then he asked the young man how it happened that he had such a sharp tongue and yet he could not stand the sharp tongues of others.

The Buddha further said, “One who speaks with a tongue like yours should also endure the tongue of others. Be not angry Tissa...keep your heart strong and unwavering...be kind-hearted.”

And then the Buddha told Tissa of a man who came and poured out a great string of unkind words even to the Buddha.

“Son, if a man does not want to accept a gift offered to him, to whom does the gift belong?”

The man answered, “The gift belongs to him who offered it.”

“My son,” said the Buddha, “You have railed me, but I decline to accept your abuse of others. Therefore, your abuse still belongs to you. It will bring misery to you, for misery always comes to the evil-doer.”

* * *

Some words are like:

A babbling brook?
A sword?
Vinegar?
Sandpaper?
Water faucet...running hot and cold?
The compassionate Buddha?
Honey?
Fresh snow?
A treasure chest?
The Sun?

Right Speech — Honesty

All of you have at one time or another come up here to offer incense, haven't you? As I watch you from up here, you are very good in doing the incense offering, the Oshoko. Why do you put that thing in the smoke?

When we offer incense, it means we want to chase everything unclean away. In our hearts and in this room, in this air, we want to chase everything that is unclean. Then we say to ourselves, "I have cleaned my heart, I have cleared the air, and now, I am ready to listen to the stories about Lord Buddha." That is why we offer incense.

This morning I would like to talk to you about being careful as to what we say, what we say to other people, not tell lies. When Lord Buddha was telling this to the little children, he told this story:

Long ago, there was a blind man, a man who could not see. His eyes were closed but he knew a lot of things. And so he was working at the palace. The King hired him and used him as his advisor because this blind man knew many, many things. But, this blind man had one big fault. He used to brag. He bragged all the time, and whenever he talked to the King, he would start bragging. He would say, "When I was a little boy, I used to live in a big house with a hundred rooms," although, really, he came from a poor family and lived in a small house. He used to say, "When I was a young man, I was so strong, one time in war, I had a long sword. I went to fight in battles and I cut off the neck of two thousand soldiers." And he also said: "I had a white horse, real strong white horse, and I used to ride on that horse and run through the battlefields and all the enemies used to run."

Then the King said: "Oh, do you know how to ride a horse?"

The blind man said, "Of course, I do. I was the greatest horseman. I used to ride that horse, swing my sword across the battlefield and everyone would run away."

The King said: "You can ride a horse? Any kind of a horse?"

The blind man replied: "Of course, I can ride any kind of a horse."

The King then said, "We have a real wild horse. You ride it."

The blind man said, "Sure, I'll ride it."

The King then ordered his guards to ready the wild horse so the blind man could ride it. Then the King said to the blind man, "The wild horse is ready. Get on."

All the while, the blind man was thinking, "I shouldn't have bragged, I shouldn't have told a lie. What am I going to do? I cannot ride a horse. Besides, I'm blind and I don't know which way I'll be going. What shall I do?"

The King ordered, "Get on. You said you could ride it. Let's see you ride this horse."

The King's guard held the blind man's hand and tried to put him on the horse. But, the blind man said, "Oh, I've got a stomach ache. Oh, King, I've got a stomach ache. I can't get on."

The King then said, "You promised."

The blind man, now frantic replied, "Oh, I've got a headache, a headache. I can't ride the horse."

The King said, "All right, then we will wait until your headache goes away."

The blind man then came up with another excuse, "Oh, my toes hurt, my toes hurt."

But, this time, the guards forced the blind man onto the horse. The blind man was pushed on the horse but he got on backwards for he could not see. So the guards had to make him sit the right way. Then, they said, "Here's the rope, hang on!"

This was the first time he had gotten on a horse, and all along, he thought, "I shouldn't have bragged. I shouldn't have told a lie." But it was too late.

The horse started to walk, then he started to trot, then he started to run all over the courtyard. He went back and forth and all around, and the blind man was bouncing up

and down because he did not know how to ride, almost falling, but he hung on for his dear life. He grabbed the neck of the horse because he was afraid he was going to fall off. The horse kept going, going, and everytime the horse came around, the guards would use a whip and the horse would jump up and run again. Well, the horse was running and soon he became tired, went to a tree nearby.

Option Four:

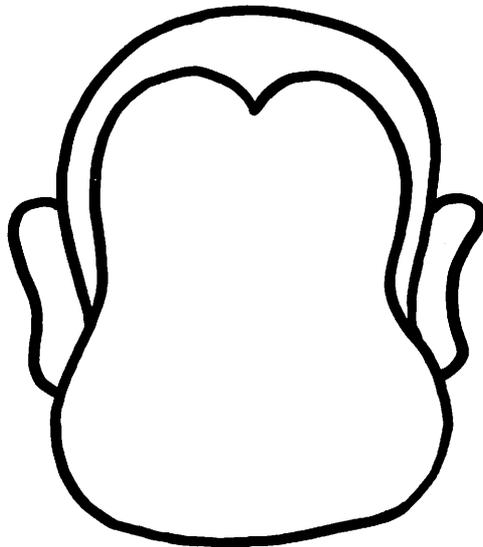
- a.) Share the story (teacher might try to bring in statues, carvings, pictures of the 3 monkeys) (story attached.)
- b.) Provide each student with a picture of the three monkeys (sample attached).

Have each student complete the picture depicting

Hear no evil

Speak no evil

See no evil



The Three Monkeys

In Japan, at the famous Nikko Shrine, there is a wood carving that adorns the building. This wood carving shows three monkeys. The first monkey on the left has his hands covering his ears. The monkey in the middle has his hands over his mouth. The monkey on the right has his hands over his eyes. As you probably know, the Three Monkeys have a special meaning...

Hear no evil,
Speak no evil,
See no evil.

Hear No Evil

Sometimes we can't help but hear something evil. But there are many times when we can refuse to listen to. There are so many happy wonderful things to listen to. Why should we spend our time listening to bad things? When we listen to bad talk we are encouraging someone to do wrong, to have wrong thoughts. When we listen to bad words, it's just like putting dark muddy old clothes on ourselves. Our thoughts grow dark and muddy and we feel ashamed. In a kindly way, we should always refuse to listen to bad talk. Be quick, **CHANGE THE SUBJECT...TALK ABOUT SOMETHING ELSE.** If this doesn't work, then walk away from the one who is soiling his mind by talking of bad things.

Speak No Evil

Gossip is evil. We gossip when we talk unkindly about another. Haven't you seen a group of children buzzing away about another child? When a story is told it never stays the same. Each time it is told, it grows and grows. If you want to test this...start a game. One child softly whispers something to the child next to him. He whispers it to another, each one keeps on whispering what he heard to another child. When the last child has heard the sentence, he tells it out loud. You will be surprised to hear what the last one heard. Try it. Speak only that which is good and true.

See No Evil

Pictures, comic books, T.V. programs are not good for us if they teach fighting, cheating, killing, and other things of evil. These things often teach us to do wrong. There are many beautiful and interesting pictures and stories to see and read every day. People who look at good and lovely things have a kind and nice look in their eyes.

Right Conduct and Right Livelihood

Background Materials:

RIGHT CONDUCT

Right View is followed by Right Thought; after Right Thought comes Right Speech and Right Conduct.

To say a kind word is easier than to be kind; to suggest a good idea is easier than to work out the suggestion; to tell a brave story is much easier than to act bravely. No matter how excellent our ideas may be or how great we may speak, if we do not practise them, they do not mean very much.

It is easy, indeed, to criticize other people's behavior, forgetting all about our own behavior. However, if someone else should ask us "How about yourself?" we are often tongue-tied for an answer. We, the followers of this Buddha, should first see what we ourselves are thinking, we say; and what we do before we judge or criticize another. A well known proverb says "Learn by the follies of others."

Before a farmer gathers his harvest, he must first plow the ground, sow the seed, irrigate and remove the weeds as they come up from the ground in the springtime. So, too, the speaker of enlightenment must conduct himself faithfully by following the right path which our Lord Buddha taught. If he does this, he will surely see the weeds of worldly desires gradually disappear, he will see the plant of right knowledge growing steadily, and in due time, he will receive the harvest of enlightenment.

RIGHT LIVELIHOOD

The logical effect of right conduct is right living. No aspirant for a higher life can be without an occupation. Every one should take upon himself some duties that will exercise his abilities, and make himself useful to his fellowmen. But the occupation followed should not bring harm or danger to any living being. All legitimate trades are equally honorable and there are no distinctions such as high and low trades, but distinctions are made only by the behavior of the people who follow the trades.

Therefore, in order to lead a right livelihood people should follow the five precepts of good behavior:—not to harm sentient life, not to steal, to live a pure and restrained life, not to lie or deceive, and not to use intoxicants. People should awaken an earnest undisturbed faith in Buddha's teachings and as long as they do this, they will realize in their minds a quiet and undisturbed happiness that will shine out to all their surroundings and be reflected back to them. This mind of faith is pure and gentle, always patient and enduring, never argues, never causes suffering to others.

One day Sakyamuni Buddha was asked by King Prasenajit: "What is the best way of ruling a country?" The Blessed One taught the king: "Do not build your happiness upon others' suffering; build your happiness upon others' happiness." This is the Golden Rule of Right Livelihood.

Activity:

Option One, Two, Three, Four, Five.

Option 1:

a.) Read aloud this story:

RIGHT ACTION (Helpfulness) HO-BEN (Expediency)

Lafcadio Hearn is one of the most respected persons and writers on things of Japan. Because he fell in love with Japan, he became a citizen of Japan. He had written many books on Japan and had also written many short stories of the Orient.

Once he wrote of a Chinese rice farmer who had his farm on a hilltop. One day while standing on the hilltop and looking down into the ocean below him, he saw the ocean swiftly withdraw after an earthquake. This meant that a great tidal wave was to follow very shortly. He immediately realized that his neighbors working their fields below will surely be swept away. "How could I warn them from here? Even if I should shout at them, they would not hear me."

b.) Ask each student what he/she would do? Share answers out loud.

c.) Read end of story:

Then a thought came to him. The farmer set fire to his own fields and ran towards the temple grounds and furiously rang the temple bell.

His neighbors, seeing the farm on fire, rushed to the hilltop. As they reached the hilltop, they saw the great waves sweeping the fields they had just left and thus, the lives of all the farmers who lived below were saved.

d.) Discuss: the farmers actions:

was the farmer telling a lie, did he stop to think about what he did?

The Neighbors:

How do you think the neighbors felt when they realized what the farmer had done?

What do you think the neighbors might do next?

What would you do if you were a neighbor?

Option 2:

a.) Invite an adult member of your Sangha to your class to be interviewed about his livelihood.

b.) Before the interview takes place have the students (individually or group):

1) List ways how they think his occupation would benefit mankind. (The student, his family, community, church, city, nation, environment etc).

2) List reason why they think this person chose this profession.

c.) Have guest give a description of his/her job, and explain reasons why he/she chose it.

d.) Allow students to ask questions.

e.) Compare and discuss students' answers with guest's answers.

Option 3:

- a.) Have each student list 10 things he/she did right in the past two days.
i.e. brush your teeth,
complete homework/chores,
eat all your food at dinner.
- b.) Combine all of the students' lists (list on blackboard or list on separate sheets of construction paper).
- c.) Brain storm — (individually or as a group), and list the reasons why, causes, and effects of each action.

Option 4:

- a.) Give true/false quiz.
- b.) Discuss answers.
- c.) This is a good time to review proper conduct or temple, service, hundo etc.

RIGHT CONDUCT

True or False

1. I can tell lies and do bad deeds all through the week because I go to church on Sunday. _____
2. I believe in the teachings of the Buddha so my actions must show it. _____
3. I promised to brush my teeth every night, but since I am so tired tonight I shall go to bed without brushing them. _____
4. A cat can't talk so it is all right if I am mean to it. _____
5. Words speak louder than actions. _____
6. One day, a mother asked her child to watch the cake for the flies might alight on it. The child responded and watched the cake become black with flies. The child was correct in acting so. _____

Option 5:

a.) Read story aloud:

RIGHT LIVELIHOOD

In New York, there was a famous cobbler who started from the bottom. He had very little money. He opened a little shoe shop. For the size of his shop he was doing quite well.

One year later, another man opened a shop next to his. This man inherited quite a fortune from his rich uncle and so, he opened a big store which appeared far more attractive than the poor man's.

There was nothing for the poor cobbler to do but accept the condition as it was. He thought: "Little will the customer know of the number of stitches that go into making a shoe, but certainly, the customer will know of the wear and lasting comfort. It is easy to cheat the customer of good wear and comfort, but rather, it is better for me to take the loss in time and quantity by giving my customers a better fit and greater comfort in the shoe they buy from me."

As the years went by, the customers were pleased with the shoes and continually returned, for no matter how great the obstacles, he was able to give service to his customers.

If each one of us would do his best and not be defeated by what others do, or be swayed by another's action, how much better will we be able to do our own work.

b.) Ask students to answer each question below.

1. Identify one career field you think you would like to pursue.
2. List all the reasons you want to explore this career.
3. How do you think this occupation would benefit others?

c.) Each student should present (orally) his/her idea to the class — (Class may wish to invite parents in to hear the presentations).

Right Effort

Background Materials:

RIGHT EFFORT

It is only by putting forth effort that one acquires enlightenment. Right Effort, the sixth stage of the Noble Eightfold Path, is the core of the Path. Without properly directed effort the others cannot be attained.

The purpose of Right Effort is to cultivate a highly developed will power which enables one to prevent bad qualities from arising in his mind, to put away bad qualities that may arise, to produce goodness not previously existing and to increase the goodness which already exists by fixed attention and application.

We need a strong will in order to live virtuously, abstaining from evil temptations and pitfalls which surround us day and night no matter where we are. We need a strong will in order to practice what we think is right and what we think is good.

By Right Effort we must train our minds to form good habits so that we may be able to behave ourselves at will. Of course, it will be hard and will require a great deal of effort at the beginning but we should keep up our effort daily until it becomes a natural thing to do what we think is good without any effort.

Procedure:

1. Read aloud to introduce topic:

RIGHT EFFORT

None of the points of the Noble Path has any real meaning if it is not accompanied by RIGHT EFFORT. Even the finest car is useless if there is no gas in the tank. The gas is the energy that makes the car run. Another name for Right Effort is Right Energy. If this sixth point is missing, then the other points of the Path have no life in them.

2. Dana project — “Secret Job”:

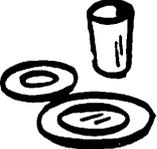
- a. Have each student identify one or two jobs they can do in or around the temple.
Teacher may suggest examples:
empty a certain garbage can, straighten up the Gatha books, push in chairs at end of a class, water a neglected plant.
- b. Direct students not to reveal or discuss their particular job with anyone (not even teacher or parent).
- c. Direct students to make an effort to do his/her job every visit to the temple.
- d. During each class — (individually) ask students to share:
 - 1) How they feel about their “secret job.”
 - 2) How they feel about it when they don’t do it.
 - 3) How they feel about the “secrecy.”
 - 4) How they feel about “rewards” for their efforts.

Encourage use of words like: proud, useful, compassion, helpful, grateful, joyful

Option Two:

- a.) Ask students to complete the chart below.
- b.) Survey the class (orally) to find:
 - 1) How many people brush their teeth after every meal?
 - 2) How many people make their bed every day?
 - 3) etc.
- c.) Have each student list 5 things they will try to do better (during the next week, month, year?).
- d.) Some sample ideas:
 - Solve a Rubic cube in under _____ seconds
 - Earn a good grade on a test at school.
 - Complete a job that you've been putting off.
 - Learn a new skill.
- e.) Have students share results — after one week.
 - 1. Tell what specifically they were going to try to do.
 - 2. How and if they did it.
 - 3. Tell how they felt when they did/didn't do it.
(Encourage use of words like: proud, confident, happy or joyful, grateful, successful.)

EIGHT GOOD HABITS

 BRUSHING OUR _____ AFTER EVERY MEAL	WASTING NO _____ 
 MAKING OUR _____	HANGING OUR _____ 
 WASHING OUR _____	DAILY STUDY AT _____ 
 GASSHO AT EACH _____	NAMU AMIDA BUTSU AT _____ 

Right Effort is to form good habits by little daily efforts.

Study the above drawings and fill in the proper word for each.

study
food

meal
bedtime

teeth
hands

bed
clothes

Option One:

a.) Read the story aloud:

Right Effort

There were three boys who lived not too far from each other. Paul, Pete and Phil, had grown up together. They played the same games and went to the same school. They were big boys now and with summer vacation coming up, they decided to earn some spending money. Since they lived so close to the harbor, they asked for work at the docks.

The manager of the shipping company was very nice to them; he liked the looks of the boys. He hired all three of the boys and offered them the same pay. Several weeks went by. One day, the fathers of the three boys were talking about them and began to talk about how the boys were doing at work.

Pete's father, out of curiosity asked, "How much is your boy earning?"

"Well, Paul's making twenty dollars a week," said Paul's father. "That's not bad for a beginner. They gave him a five dollar raise already. What's Pete getting?"

"Only fifteen dollars," said Pete's father rather disgusted. "I'd like to know why. Doesn't seem fair to me. I wonder what they're paying Phil?"

"I hate to say," said Phil's father. "But Phil tells me that they have just raised his pay to twenty-five dollars a week."

"Twenty-five!" exclaimed Pete's father, getting quite red in the face. "Just think of that! And Pete is getting only fifteen! I'll go down first thing tomorrow morning and tell the manager what I think of him."

Next morning, Pete's father phoned the manager and made an appointment to meet him at ten o'clock. The more he waited, the angrier he became as he thought of all the terrible things he would say to the manager on meeting him.

The manager was quite aware of why he had come. "I suppose you want to know why your boy is being paid only fifteen dollars a week while the other two boys from your district have been given a raise," he said.

"Yes, indeed," said Pete's father, who showed a very disturbed face. "And I think it's..."

"Never mind saying what you think," said the manager. "How long can you be here?"

"Just as long as I have to, in order to see that justice is done," said Pete's father.

"Well, it may take an hour or two," said the manager. "Just take a seat in this side room and keep out of sight, and watch what happens."

Pete's father was taken by surprise and did not know what else to do but do as he was told. He sat down where he could watch what went on in the office without being seen by anyone.

Meanwhile, the manager had pressed a button under his desk. Soon the door opened and in walked Pete. His father watched as the boy slouched up to the desk.

"There's a ship just coming in the harbor, due to dock shortly," said the manager. "Get me full details and report to me in half an hour."

"All right," said Pete, and shuffled out of the office.

After a few minutes, Pete's father wondered just what sort of report his boy would bring back. Imagine his surprise when the half hour was up, there was no sign of Pete. The boy seemed to have forgotten all about his instructions.

The manager pressed the button again and told the secretary to send for Paul. The boy arrived and stood attentively in front of the manager's desk.

"There's a ship just coming in the harbor, due to dock shortly," repeated the manager.

“Get me full details and report in half an hour.”

Again the minutes slipped by. As the time limit was almost up, Paul returned.

“The ship has just docked, sir,” he said. “She’s a big ship and quite heavily loaded with cargo,” said Paul.

“Is that all?”

“That’s all.”

“Thank you. You may go.”

Then the manager pressed his bell the third time, and after a few minutes, in came Phil.

The manager again repeated his request about the incoming boat.

Twenty minutes later Phil was back in the manager’s office.

“Well, Phil,” said the manager, “What did you find out about the ship?”

“She’s a 10,000 ton freighter, sir. Last port of call was Cape Town, South Africa. She docked at 10:10 A.M. The cargo is chiefly oranges and other fruits. There are about a hundred men busily unloading her now, sir. The captain wants to sail again a week from tonight. Repairs are needed to the radio and in the boiler room.”

“Thank you, Phil, that is what I wanted to know. You are excused.”

“And now,” said the manager, turning to Pete’s father, “Do you want any other explanation of the difference in wage rates?”

* * *

b.) Have students explain (written or orally) why each person was paid differently.

c.) Discuss how the students feel about:

(1) Pete — was money his only reward?

(2) Are we always rewarded for our efforts?

How?

Right Meditation

Background Materials:

We come to the eighth stage of the Noble Eightfold Path — Right Meditation, but this is not final. Those who have attained this stage must come back once more to the first stage — Right Views, and go through the eightfold path of a higher level than before, repeatedly until they reach the final stage of Enlightenment or Nirvana.

Buddhism puts more stress upon meditation than any other religion. Indeed, we may say that Buddhism is a religion of meditation.

Nembutsu is the most direct and practical way of meditation for us. The Buddha could attain deep meditation whenever he wanted to, but our modern life does not allow us to go through what the Buddha did. Yet, we are able to recite “Namu Amida Butsu” any time, any place, and calm our minds while we are engaging in our busy worldly affairs.

We Buddhists should make this practical meditation of Nembutsu a habit in our religious life.

Option One:

Procedure:

1.) Read aloud to introduce Right Meditation:

Right Meditation is the last of the Noble Eightfold Path. It is the concentration of mind on the Buddha and his teaching.

The most effective and practical way of meditation which we can practice at any given moment even while engaged in our busy daily life is the "Namu Amida Butsu."

2.) Each child should practise meditation daily.

Share, (copy, recite) each of these sayings daily.

Encourage each student to memorize them.

Project can be designed to provide each child with a copy of these sayings.

Parents should be encouraged to learn and recite these with their children daily.

Mealtime

Thank you Buddha for this food,
And all the things that make it good.
For my health and wisdom too.
Namu Amida Butsu

I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.
Namu Amida Butsu

Option Two:

- a. Read and discuss question
- b. List other examples of Right Mindfulness.
- c. Discuss and/or illustrate them. (See Sample).

1. Does Right Mindfulness mean thinking several things at one time?
2. Right Mindfulness is often called Right _____.
3. It is helpful to us in all the things we do if we have Right Mindfulness? Why?
4. What often happens when we are trying to do two or three things at one time?
5. If we don't have Right Mindfulness, are we more likely to have happiness or unhappiness? Why?
6. If we don't have Right Mindfulness in our school work, are we likely to pass the examination?
7. What does your bathroom look like after you have washed your face and hands?
8. How did you leave your table after breakfast this morning?
9. How do you leave your bedroom when you leave for school everyday?

Let us do our work willingly, and be happy and thankful that we are able to do them, ever mindful of Buddha's presence among us.

Right Mindfulness

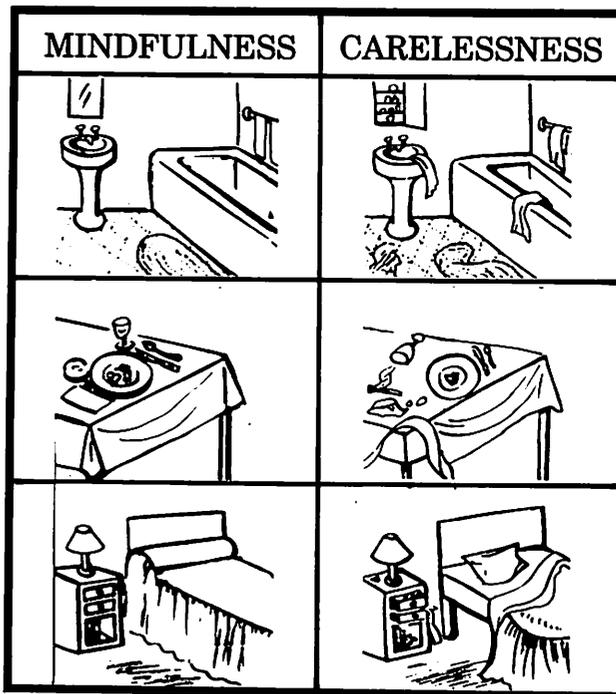
Background Materials:

RIGHT MINDFULNESS

Right Mindfulness means to maintain a pure and thoughtful mind. It is difficult to advance along the path that leads to enlightenment as long as one is covetous of comforts and luxuries and allowing his mind to be disturbed by the desires of senses. There is a wide difference between the enjoyment of life and enjoyment of the Dharma.

It is the mind that creates fears and sorrows; that develops peace and happiness and that produces good or bad karmas. Mind is the source of all things. If the mind enjoys worldly affairs, illusions and suffering will inevitably follow, but if the mind enjoys the Dharma, happiness, contentment and enlightenment will just as surely follow.

Therefore the main purpose of Right Mindfulness is to keep ourselves “ever mindful and self-possessed” while we are engaged in our daily tasks. In other words, it is to do whatever we are doing thoroughly and with full attention and not jump from one thing to another or do things haphazardly. When we are studying shouldn't we study wholeheartedly? When we are playing shouldn't we play without worrying about studies? Students who can concentrate their thoughts in their study can also enjoy their leisure to the fullest extent.



Let us do everything in our daily lives with thorough attention

Procedure:

1. Read aloud to introduce:

RIGHT MINDFULNESS

A Buddhist must be mindful of his body, feeling, mind, and all thoughts that arise in him.

He must understand the strength and weakness of his body. He must know his own feelings. He must know his mind so that he will be able to tell if his mind is greedy, happy, at peace, etc.

He must know the thoughts that arise in him because the things he does and says, come from his thoughts.

2. Activity:

Option One:

- a) Ask students to complete the following statements. Remind them: Give each question some thought. Be honest.
- b) (Provide each student with a questionnaire). Questions:
 - 1) _____ makes me happy.
 - 2) When I think of something or someone nice I think of _____ .
 - 3) _____ makes me sad.
 - 4) When I share with someone it's because _____ .
 - 5) People who _____ make me mad.
 - 6) I think the best age to be is _____ .
 - 7) The last time I was scared I was _____ .
 - 8) If I could be anyone in the world it would be _____ .
 - 9) If I could be any place in the world I would go to _____ .
 - 10) When I feel sad I _____ .
 - 11) I am ???? at _____ .
 - 12) Some people have bad habits, a bad habit I have is _____ .
 - 13) I like to _____ when I'm by myself.
 - 14) When I grow up, I'm never, ever going to _____ .
 - 15) The hardest thing for me to do is _____ .
 - 16) The easiest thing for me to do is _____ .
 - 17) Some people you know you can always trust. A person I know like that is _____ .
 - 18) The person or thing I love the most is _____ .
 - 19) ...teacher's option to add other questions
- c) Share and discuss answers.

On Rising in the Morning
Embraced in the
Light of
Amida
My Day Begins
in gratitude
Namu Amida Butsu

On Retiring at Night
To all who made
my day in Amida's
Light, I express
my gratitude.
Namu Amida Butsu

Background Materials:

Faith in the Modern Age

When we understand the true meaning of Namu Amida Butsu, we are inevitably led into a life of Faith. This Namu Amida Butsu is Amida's Life, embodying His Goodness, Compassion and Wisdom. It embodies the highest values and qualities both conceivable and inconceivable, which Amida was able to perfect in his infinitely long period of meditation and practice. All that is good, beautiful, strong, perfect, noble—the list is unending—is stored in the Nembutsu. "To communicate with all sentient beings He grants this Name as a gift to all, freely and equally. Sentient beings in every corner of the universe hear his Name and accept it with a simple, trusting heart—the heart of faith." Amida's heart and our hearts become one and identified. This fact is the true assurance of our salvation and rebirth into the Pure Land of Amida.

People have often asked, "How can we hear this Name?"

My answer is simple, "Listen to the Nembutsu issuing from your own lips or from the lips of your friends."

"But," they always say, "How do I know that this is the true Nembutsu; I know some people who recite it without any sincerity—that Nembutsu must be empty."

"No, my friend," I tell them, "there is no such thing as an empty Nembutsu; the Nembutsu is always true. The emptiness is in the hearts of those who recite it."

In the history of Japanese Buddhism, there is a well known character. His name was Mimi Shiro and he was a terrible bandit and a robber. Once he came under the influence of Honen Shonin and thereafter he became a follower of the Way of the Nembutsu. However, it is hard to throw off a bad habit and though he professed to be a Buddhist he continued in his evil ways. One evening he lay in a drunken stupor after a day's crime, when an enemy from another gang stole into his quarters and taking advantage of his drunkenness, was about to stab him to death. Mimi Shiro was panting and grunting but with every breath he was reciting the Nembutsu. And strange as it may seem, to the eyes of the killer, this drunken robber seemed like the golden form of the Buddha. The would-be murderer raised his sword but could not make it descend on a Buddha and departed as silently as he had entered. Many days later Mimi Shiro heard about this incident.

He became a humble and repentant man. Yes, Mimi Shiro was evil but the Nembutsu was good. I am imperfect but Amida and his Name which is the embodiment of his life is perfect. My heart is sinful but Amida's Name—Namu Amida Butsu—is pure.

When we realize that we in our imperfection are enabled to recite the true Nembutsu, we at once begin to feel the compassionate power of Amida Buddha.

Nembutsu

We often say *Namu Amida Butsu* whenever we *gassho* before Amida Buddha or whenever we give a thought to Buddha. This expression is called “Nembutsu *su ru*” (to Nembutsu) or “Nembutsu *wo to na e ru*” (to recite the Nembutsu). What then is the meaning of these terms?

To recite the Nembutsu is a form of practice of the Japanese people from the days of old. It is a very good practice, perhaps, but simply because it is an age-old practice does not necessarily mean it is a good practice. When a practice becomes habitual, it tends to become a matter of formality only, and we may feel that the mere recitation of *Namu Amida Butsu* alone is justifiable. However, a mere rote recitation of the Nembutsu is completely meaningless. Rennyō Shōnin strongly cautioned against it by stating, “Some believe that a mere repetition of the Nembutsu alone is justifiable, but this is a grave error.”

“Nembutsu *su ru*” and “Nembutsu *wo to na e ru*” may appear to be the same, but they are two different things. Yet, at the same time, they can be said even though they do differ. This may seem to be a contradictory statement, but the meaning of the two terms will become clear as we understand them further.

“Nembutsu *su ru*” is to contemplate on the Buddha, i.e., to give a thought to the true nature of Buddha. When we contemplate deeply on the Buddha, we become in oneness with Buddha. It is as though one who aspires to become a scholar delves deeply into his books before being aware of it. To contemplate means a deep religious reflection on the Buddha and not just an ordinary “thinking” or recalling of the nature of Buddha. Therefore, to contemplate deeply on Buddha after sincerely listening to the teachings of Buddhism is “Nembutsu *suru*.”

“Nembutsu *wo to na e ru*” means to recite *Namu Amida Butsu* orally. To those who contemplate on Buddha, *Namu Amida Butsu* becomes a spontaneous oral expression. However, it does not necessarily follow that anyone who recites the Nembutsu is a true believer of Buddhism. This must be clear in your mind. Because it is not clear, the confusion over the words, “Nembutsu *su ru*” and “Nembutsu *wo to na e ru*” exists.

REFERENCE: “A Program of Studies for Buddhist Sunday Schools” pp. 138 - 139

“Shin Buddhist Handbook”, BCA p. 106 - 197

“Tannishō,” Chapter 2, Higashi Honganji Version

The following is an interpretation of Tannishō, Chapter 9, by a student:

Even when I recite the Nembutsu, I feel no happiness growing in me. I don't even wish to be reborn in the Pure Land right now. I wonder why. This is the question I have. This is the doubt I have. But when you really think about it, it is because you don't feel like dancing for joy that you have greater assurance of being born in the Pure Land. It is what your ego always desires that keeps you always sad and keeps you from feeling the joy in reciting the Nembutsu. Amida Buddha, already seeing this, has already accepted us as we are. Because of this, his Compassionate Vow was made for everyone. When you awaken to this reality, you will feel stronger in the faith of Amida.

Again, it is because of the torments of ego that we worry about death even when we become just barely sick, feel helpless and weak, and don't have the immediate desire to be reborn in the Pure Land. How truly growing are the cravings of our ego when we cling to the place of our long kept sufferings through timeless lifetimes without wishing for the Pure Land in which we are not reborn! We are reborn into that land when our karmic relation of this life of suffering ends and we die, however sadly, the ego exhausted and gone. Amida is especially compassionate towards those who have no immediate wish to be reborn in the Pure Land. The deeper we think about this, the greater our reliance on

Amida's Compassionate Vow, and the stronger our thought that rebirth in the Pure Land is assured. If we were to feel great joy in reciting the Nembutsu and be anxious to be reborn in the Pure Land, we would suspect that we are free from all evil desires.

Chants Used In The Services

It may be very interesting for teacher and students to note the brief content and origin of some of the sutras chanted during the services.

Sanbutsuge

Sanbutsuge or the Praises of the Buddha are taken from the 'Larger Sukhavati Vyuha Sutra.' It is a gatha that was sung by Bodhisattva Dharmakara as he was about to make the 48 vows.

(Buddhist Service Book, pp. 8-9)

Sanseige

Sanseige or the Three Sacred Vows is from the 'Larger Sukhavati Vyuha Sutra.' These vows were made by Amida while he was still a Bodhisattva. They express the deep compassion of Amida for all people.

(Buddhist Service Book, pp. 11-12)

Amida Kyo

This sutra extolls the virtues of the Pure Land and Amida Buddha.

This sutra is also chanted during most memorial services. Those who attend or hold these services should gather with the idea to learn about Buddhism and to realize the Infinite Compassion and Wisdom of Amida.

a) Tell the following story:

There is in Kyushu, the southern most island of Japan, a mountain that is famous for its active volcano.

When the delegate from India saw the wondrous scenery created by the volcano, he was struck by its grand sight; he gazed in awe at a loss of words. Completely overwhelmed, he extended his arms to the sky and cried into the blue expanse, "Amita!"

From this, we can understand that the people of India cry "Amita" when they confront something majestic. It is an exclamation. "Amita" is used when words can no longer express one's feelings.

In the same way when we place pure faith in Buddha and are struck by the great compassion of Buddha, the Name of Buddha comes out spontaneously and naturally. In an exclamation of awe we say, "Namu Amida Butsu." Thus, we can say that "Namu Amida Butsu" is the Buddha calling us.

The Name "Amida" is the Japanese contraction of two original names "Amitabha" and "Amitayus."

"Amitabha" means Infinite Light, which depicts Amida Buddha's immeasurable wisdom.

"Amitayus" means Eternal Life, which exemplifies Amida Buddha's great compassion.

Thus, the two names were combined into one to formulate the name "Amida."

Have the students practice how to gassho in front of a Butsudan and recite the Nembutsu.

Have each student make an obutsudan. (optional)

Activity

Option One:

a.) Design several activities which require students to practice meditation.

Examples:

- 1) Sit quietly for 5 min. — no talking, no moving.
- 2) Seiza — sitting meditation.
- 3) Chanting meditation — chant the Nembutsu one hundred times. Ask your sensei for help. (Using a bell or drum to keep a beat is helpful to younger people.)
- 4) Practice sitting meditation emphasizing deep and slow breathing.
- 5) Practice chanting Sutra.

b.) Follow activities with discussion.

Examples:

- 1) Was it easy? Why? Why Not?
- 2) Did you want to quit?
- 3) Did your thoughts stray?
- 4) How did you feel when you were doing it?
- 5) How do you feel about it now that your done.
- 6) What are some advantages on practicing some form of meditation daily.

Option Two:

- a.) Select particular scenes, (outside gardens, in the hondo etc.) or objects (leaf, ojuzu, tree etc.)
- b.) Do not allow the students to discuss these things — encourage students quietly, concentrate on the scene, surrounding or object.
- c.) Have each student write (a) Haku poem on their experience.
- d.) Share them (orally, on bulletin board) with class.

4. Other Readings:

Please add from time to time other appropriate verses for the students to recite. Verses from the Dharmapada* may be included also.

1. As a flower that is lovely, beautiful and scent-laden even so fruitful is the well-spoken word of one who practices it.
2. As a solid rock is not shaken by the wind, even so the wise are not ruffled by praise or blame.
3. Conquer anger by love, conquer evil by good; conquer the stingy one by giving; conquer the liar by truth.
4. Not to do any evil, to cultivate good, to purify one's own mind, this is the teaching of the Buddha.
5. Hatred never ceases by hatred in this world; by love alone these cease. This is an ancient law.
6. One should not pry into the faults of others, things left done and undone, but one's own deeds done and undone.

*The Dharmapada is one of the most beautiful of all Buddhist books. The word Dharma means the teaching; Pada means a part of. Therefore, Dharmapada means a part of the teaching of the Buddha. The Dharmapada has about 423 lovely verses, the original being said by the Buddha, Gautama.

Five Precepts

Read 5 Precepts

Introduce for memorization the 5 precepts.

Discuss current drug and alcoholic problems...is it good, bad, why are they harmful, etc.

Try to find true articles in newspapers, magazines for discussions too.

FIVE PRECEPTS

1. I shall not harm any living thing.
2. I shall not take what does not belong to me.
3. I shall not do anything impure.
4. I shall not tell falsehoods.
5. I shall not take harmful foods and drinks.

1. Amida loves all living things. I will be kind to every living thing too.
2. Amida loves everybody. I will do the same and will not steal from anyone.
3. Amida loves all the boys and girls. I will be nice to them too.
4. Amida loves everyone. I will do the same, and will not tell a lie to anyone.
5. Amida loves everyone. I will do the same and will not take harmful foods and drinks.

Namu Amida Butsu



Journal Writing

Materials needed:

Notebooks for each child.

Procedure:

Give a notebook with lined paper to each child.

Discuss the important happenings of the past week.

Give each child a turn to hold his journal and write his name in it.

Encourage them to help each other remember important things.

Write down what they would like recorded. On a bulletin board or other convenient place, have a paper for each child so you and the child can jot down during the week some things that will be important to record later.

On the first page of each child's journal, trace his hand and record the date. Allow him/her to draw a picture on the next page of himself/herself (and the family, if he chooses).

Glue envelopes to the inside back cover to hold special papers or pictures. The children may also want some paper clips to attach "special treasures" to the page of a special day.

Each Sunday talk to the children one by one while you are recording in their notebooks and your own. These few short minutes with the children, asking about their lives, will help form a bond that will long be remembered.

On Sunday mornings have a special helper put the journals in a conspicuous place to remind everyone of the importance of recording their lives.

Buddhist Observance

Type of Activity	Buddhist Holidays	Dates	Titles	Descriptions
Sept.	B.C.A. Founding Day Higan E	Sept. 1 Sept. 23	Higan E	B.C.A. Founding Day Autumal Equinox
Oct.				
Nov.				Thanksgiving
Dec.	Bodhi Day Joya-E	Dec. 8 Dec. 31	Bodhi Day Joya-E	Enlightenment New Year's Eve
Jan.	New Year's Shinran Shonin Memorial	Jan. 1 Jan 16	New Year Shusho-E Hoonko	New Year's
Feb.	Nirvana Day	Feb. 15	Nehan-E	Passing of Shakyamune into Nirvana
Mar.	Higan	March 21	Higan-E	Spring Equinox
Apr.	Buddha Day	April 8	Hanamaburi	Birth of Gautama Buddha
May	Shinran Shonen Day	May 21	Shuso-Gotan E	Placed his faith in Amida's Power Mother's Day
June July	Obon	June July August	Obon	Graduation Obon Festivals Father's Day

Mother's Day

Purpose: To help students understand compassion of Mothers.

Materials: Construction paper, felt pens, crayons, paste.

Procedure:

Share the following story:

“All over the country, on radio and television and in the newspapers we will hear and read about Mother's Day. We owe so much to our dear mothers that one day a year has been dedicated to her. Actually, when we quietly meditate on her loving thoughts, acts and words, one day a year is hardly enough. When we think of this, we also think of the great love our fathers have shown us. And so we want to say from the bottom of our hearts, “Thank you, dear Mother and Father.”

Furthermore, when we think of our mothers and fathers who helped us to grow into big, healthy girls and boys, we cannot help but think of Amida Buddha, who is guiding us to become Buddhas. As we meditate on our Parent's love this month, let us not forget Amida's Wisdom and Compassion, which surrounds our mothers and fathers as well as ourselves.”

Make a card for mothers. Write a poem, note of thanks to your mother. Illustrate card.

Memorial Day

Purpose: To help students understand the importance of observing Memorial Day.

Materials: Obutsudan, flowers, incense, offering, candle

Procedure:

How many of you have ever been to a hoji?

It is a time for relatives and friends to get together to remember persons who have passed away.

What are things that we need to have for hoji?

candle	offering
flowers	chanting
incense	gassho

Have students take turns putting the items in the right place on the butsudhan.

Try chanting the Junirai or Juseige together as students participate in activity.

Four Gratitudes

Purpose: To help students understand gratitude they feel for family, church, community, school.

Materials: Dictionary

Procedure:

Discuss word gratitude.

Discuss the following story.

A Buddhist asks for little in life and is grateful for much. A Buddhist is humble, but grateful to others. He realizes he exists in relation to other people and other things.

For example, ask yourself, "Who am I?"

From my parents' viewpoint, I am their child.

From my sister's viewpoint, I am her brother.

From my teacher's viewpoint, I am his or her student.

What I am, depends on who is doing the asking. I am not a person all by myself, but I become someone in relation to others.

Similarly, what I do, should not be for myself alone but for others. What little I accomplish is not due to myself alone, but due to others.

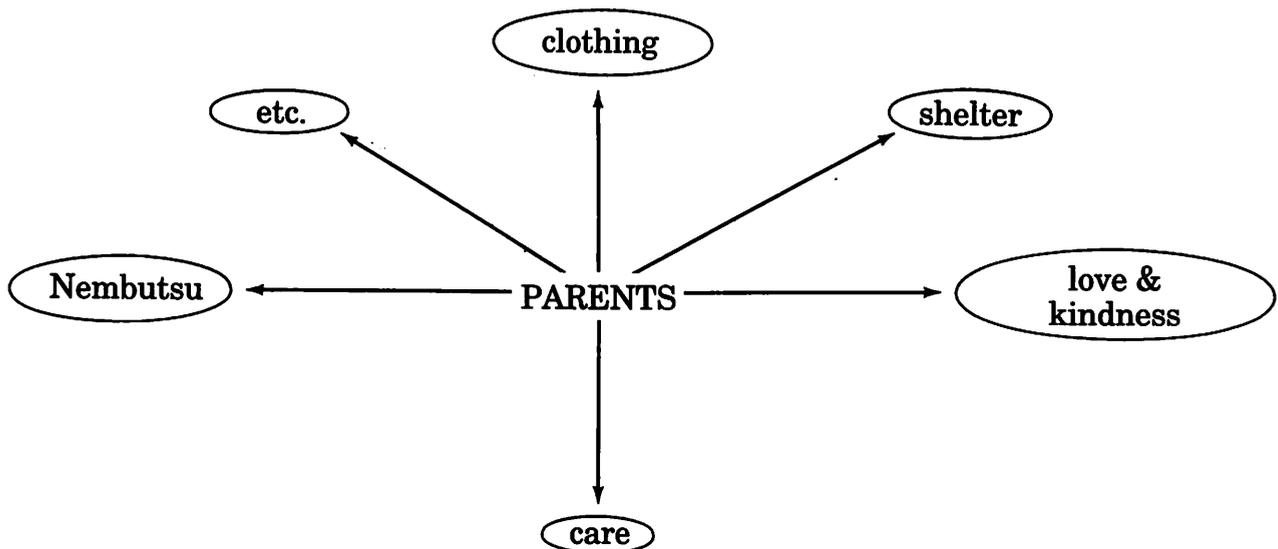
Buddhist Family

Purpose: To help students realize what parents have done for us.

Materials: Ditto of diagram, pencils, felt pens, old magazines, scissors, glue.

Procedure:

Have students fill circle with pictures or drawings, depicting each item. Discuss:



Father's Day

Purpose: To help students appreciate their Father's wisdom and compassion.

Materials: Newspaper clippings for each student depicting some social or news event.
Construction paper, felt pens, crayons.

Procedures:

Discuss events as related to news articles.

Have students discuss day to day occurrences in the light of Buddhism.

Make a card for their fathers.

Obon

Purpose: To help students understand Obon service.

Materials: Paper, pencil

Procedure:

Tell the story of Mogallana and his spiritual awakening.

"O Mogallana, your mother, motivated by a desire that you, her son, would not be inferior in any way to other children, accumulated evil karma and as a result is now suffering in the realm of hungry spirits. Her suffering is all on account of her love for you. You alone cannot save her. You must ask for the blessings of all my disciples. On July 15, when all my disciples are gathered for the general confessions, you must bring offerings of sweets, nuts and fruits to them. Thus, you will bring endless merits not only to your present mother and father but to all your parents for several generations back."

According to this tradition the spirit of our ancestors return home on July 13. Paper lanterns are hung in the doorway to guide them home. These lights are known as "welcoming lights." The spirits of the dead remain with the folks at home on July 14 and 15. Therefore, sweets and delicacies are placed before the memorial tablets and sutras are chanted. On July 16 the spirits return to the world from whence they came or perhaps to a better world because of the chanting and sufferings made on their behalf. Once again the lanterns are lit, this time as "send off lights." This festival is rightly called, "The Festival of the Spirits."

In Jodo ShinShu, this festival is called gathering of joy. Thus it is more than just a festival, noted for its street dancing but an occasion for practicing acts of filial piety, for meditation and reflection, for the realization of Amida's Wisdom and Compassion and finally the experience of the true joy of the Nembutsu.

Students may be able to write about Obon and its significance.

The Travel Bug

1. I have been in these states:

2. I have been to: (✓ those you have seen).

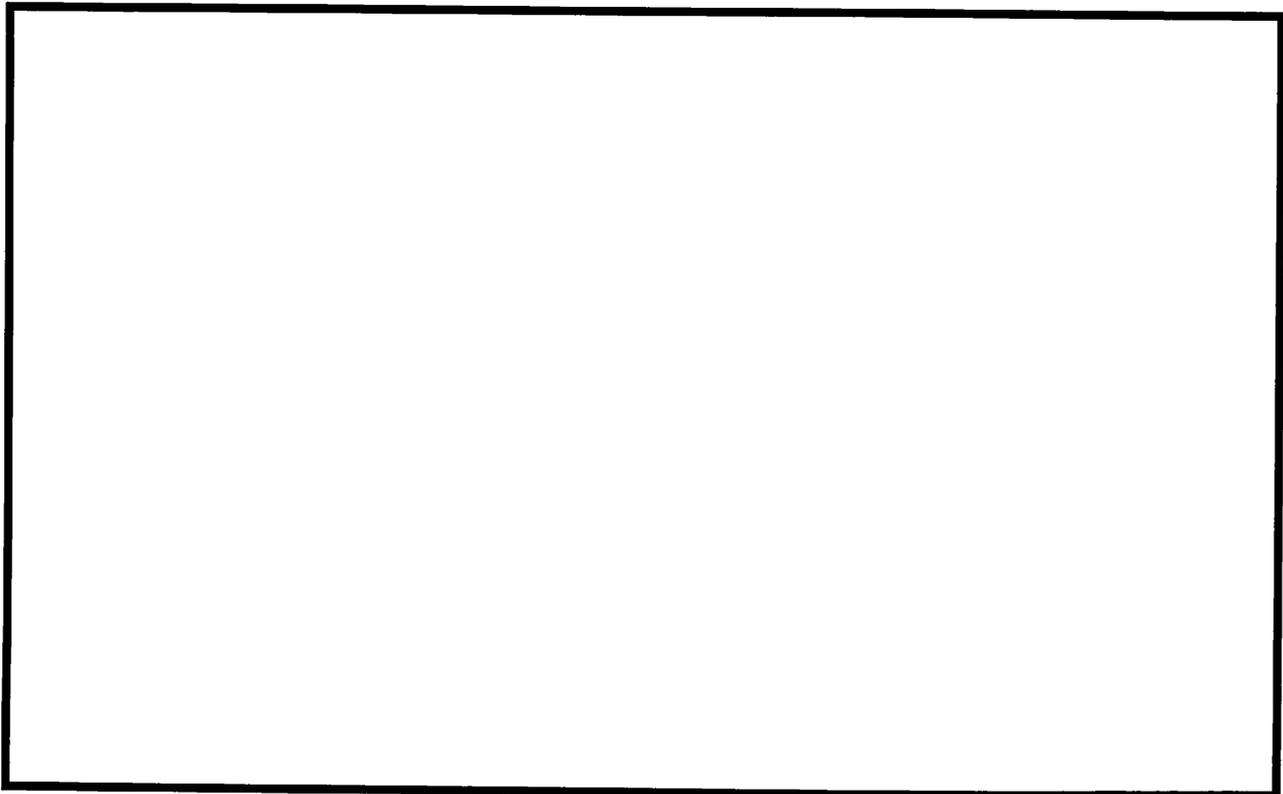
- | | | | |
|----------------|-------|----------------|-------|
| a. airport | _____ | h. museum | _____ |
| b. art gallery | _____ | i. zoo | _____ |
| c. ball game | _____ | j. planetarium | _____ |
| d. beach | _____ | k. train depot | _____ |
| e. mountains | _____ | l. bus station | _____ |
| f. park | _____ | m. library | _____ |
| g. circus | _____ | h. Temples | _____ |

3. One place I would like to see in the future is _____

_____ because _____

_____ .

4. Here is a picture of the special place I would like to see. My Buddhist place.



Imagine

Do you ever try dreaming when you are not asleep? Here are some day-dreams you can have fun with. Imagine that.....

1. You are flying your own airplane. Where would you go?
Who would you take with you?

2. You won a giggling contest. What did you get for first prize? What did you do with it?

3. You cannot be *seen* by anyone, but you can see everyone else. What would you do all day?

4. You can jump *higher* than anyone else in the world. People are always asking you to:

5. You can travel the Buddhist Path — where would that be?

What I Learned About Myself

1. I did _____ did not _____ meet my goals.
2. I think I have improved this year in _____ .
3. I was happy that I _____ .
4. I still need to work on _____ .
5. The one new thing I discovered about myself was _____
_____ .
6. This year I learned at Dharma School how to _____ by myself.
7. If I could change one thing about myself it would be _____
_____ .

My Special Feelings

Purpose:

Students will have the opportunity to investigate feelings. They will also explore and compare their values with those of their peers.

Directions:

Many students will not be able to identify “feeling” words. As a class list all the feelings that students can think of, angry, sad, ashamed, happy, afraid, etc. Then ask students to think about things that happen to cause these feelings.

1. Students can make a happy and a sad face and glue them on a popsickle stick or tongue depressor. They can use the faces to respond to questions you or other students ask. For example:
 - a. How do you normally feel when you get up in the morning?
 - b. How do you feel during math class?
 - c. How do you feel about the way your room is decorated?
 - d. How did you feel most of the time during school last year
2. Discuss questions: What is the feeling that you have most of the time?
What is the dominant feeling in your life?
3. Another possible discussion question: When you want to change the mood you are in or the way you feel, what do you do? Why?

My Special Feelings

I am happy when _____

I get angry when _____

I hope that _____

I am good at _____

I am afraid of _____

I am ashamed of _____

I feel sorry for _____

I am really good at _____

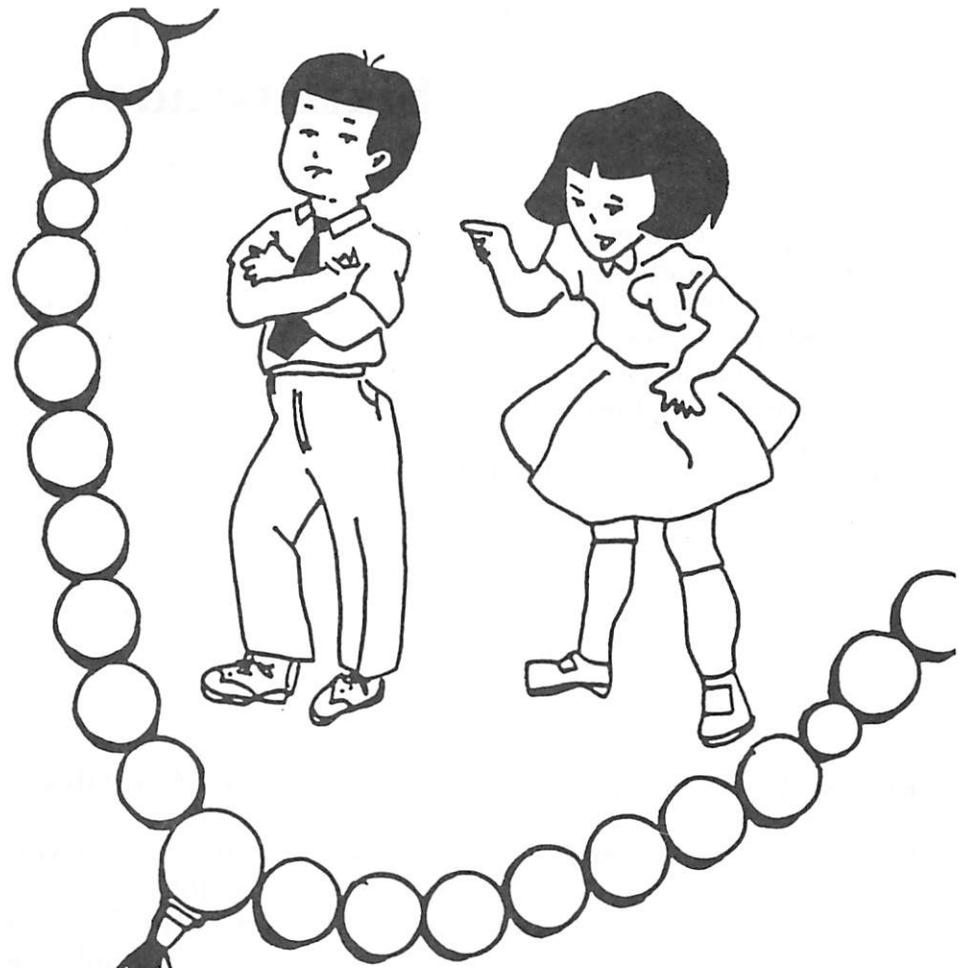
I get excited when _____

I am thankful for _____

I am proud of _____

I have learned about the Buddhist's teachings. I can apply them in my daily life in this way.

自信教人信



JISHIN
KYO

NINSHIN



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Sixth Grade

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Grade Level	Focus	Aims And Objectives
Sixth Grade	BUDDHIST HERITAGE Buddhist Observances Activities	Study the history and expansion of Buddhism Trace the Mahayana Movement to Japan and study the origin of Buddhist Churches of America How the Buddhist Heritage has contributed and affected our family.

Know Your Temple

Objective:

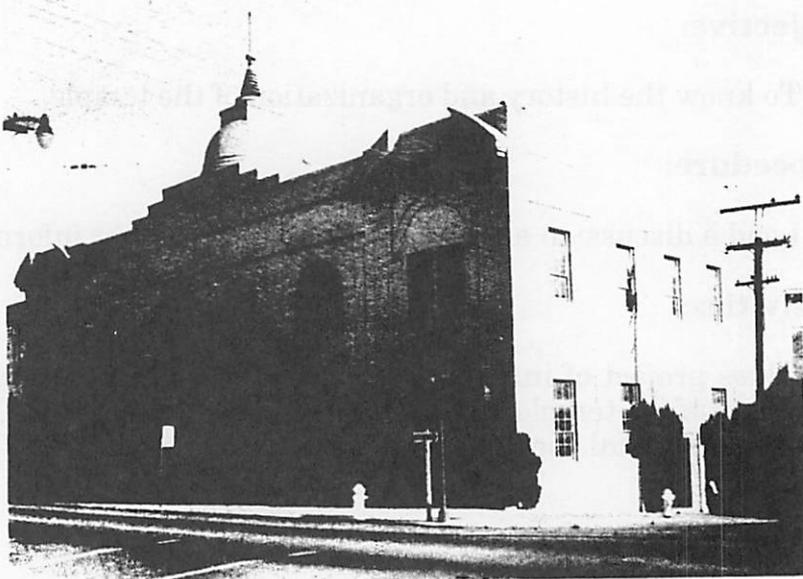
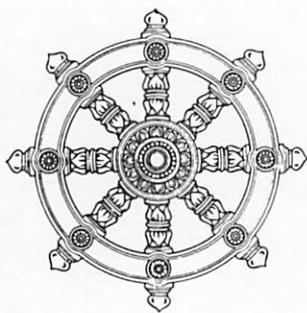
To know the history and organization of the temple.

Procedure:

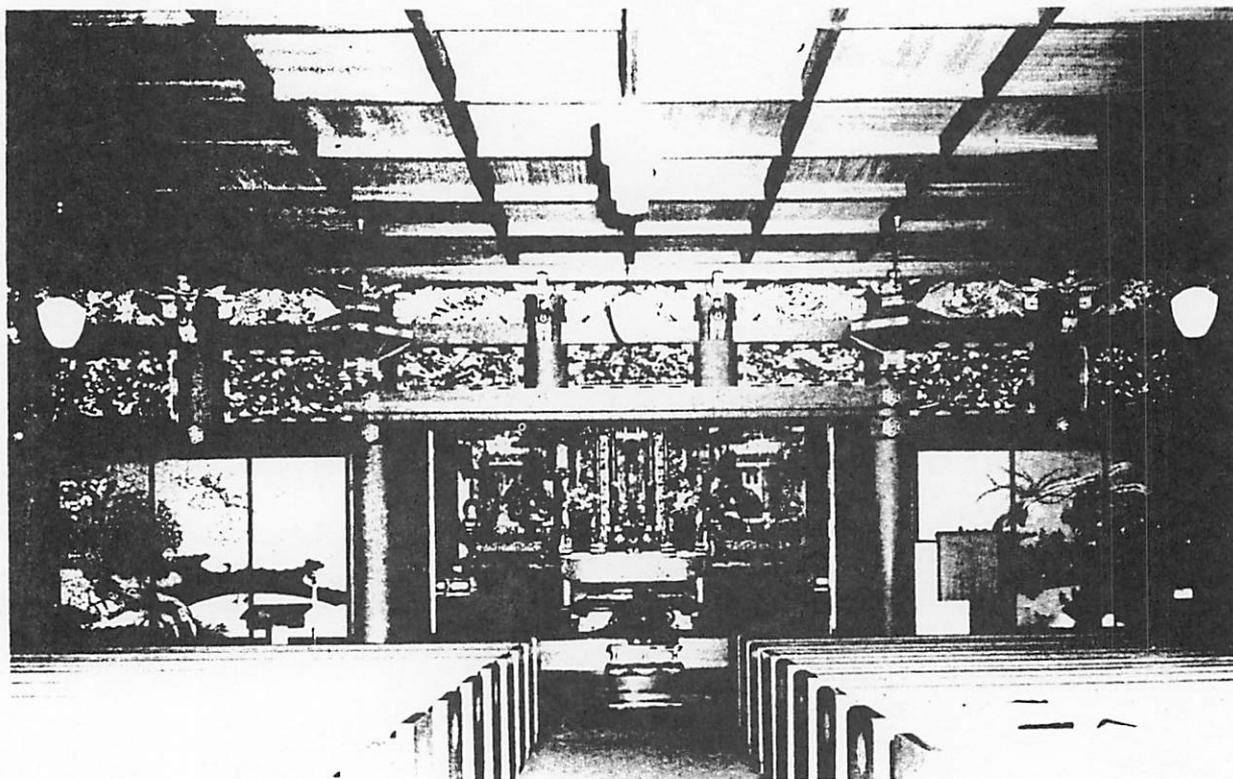
Lead a discussion as to how and where to gather information.

Activities:

Class project of interviewing minister, temple president, board members, senior members of the temple, temple organization leaders, etc. Compile all information, make an organizational chart of the temple, chronological table, time line.



(Top) The stupa, enshrining the sacred relics, is atop the building. (Bottom) The sanctuary of San Francisco Buddhist Temple is also the Hondo for the Buddhist Churches of America.



Learning From Older People About Change

Almost all cultures include grandparents and great-grandparents in the family unit.

It's always fascinating to listen to the older generation. Through them the "old days" become an immediate part of our present. "Tell me about when you were a kid." "How was it way back then?" or, "Tell us a story."

Prepare:

Develop a set of questions you wish to ask. Tape record the interview.

Hints to make the interview work:

1. Have children prepare and send questions in advance.
2. Let the visitor know in advance the goal of the lesson.
ie.: a comparison of environments and people now and then.
—Ask the visitor interesting facts about his/her life.
3. If possible, visit the elderly person in his/her home. Follow this up by including him/her in a class function.
4. Adopt him/her by keeping communication open through letters, art work, telephone calls, visits and invitation to events.

Sample Interview Questions

1. When and where were you born?
2. Describe your family, home and community as it was when you were a young child.
 - a. Family, including pets
 - b. Type of home (brick, wood, 1-2-3 stories, near road, stream, trees, etc.)
 - c. Was it a farm, small town, or city home?
 - d. Where did your grandparents grow up and live?
3. Describe:
 - a. How large was your grammar school? (number of rooms, teachers and students)
 - b. How did you get to school?
 - c. What was one of your favorite books?
 - d. What were your chores?
 - e. What did you do with your free time? (hobbies, etc.)
4. Housing:
 - a. How was your home heated?
 - b. How was your home lighted?
 - c. Where did your water come from?
 - d. What was your bathroom like?
5. Food:
 - a. What was your kitchen like? What fuel ran your stove? Heated your home?
 - b. How was your food preserved? Where did your ice come from?
 - c. Where did you get your food? (home garden, corner store, delivery truck, etc.?)
 - d. Can you remember how your food was packaged? Type of containers?
 - e. What were some of your favorite foods as a child?
 - f. Can you name any special foods you used to prevent or cure illness?
 - g. What foods were special holiday treats in your family?
6. Changes:
 - a. What modern convenience, that you did not have as a child, do you most appreciate now?
 - b. What do you dislike most in our modern environment?
 - c. Do you think people were happier then or today?
7. Buddhist Life:
 - a. Where did you attend temple?
 - b. What were the services like?
 - c. What language did you speak?
 - d. How old were you when you first attended service?
 - e. Please tell me about your service.
 - f. Please tell me about your Buddhist life.

Japanese Surname

Objective:

The students should be able to:

1. Be able to write their surname written in Kanji. (Have the minister assist you.)
2. Be able to understand the ancient writing and history, each Kanji in their surname.
3. Be able to recognize Namu Amida Butsu in Kanji.

Procedure:

Show the class Namu Amida Butsu written in characters.

Ask each student to write his name in Kanji, if able to do so.

Ask each student to investigate at home how to write his name in Kanji.

Assist each student to discover the ancient way of writing each character.

Activity:

Each student write his surname in ancient characters. Use brush (fude) and black ink (sumi).

Resource person to demonstrate calligraphy.

**NAMU
AMIDA
BUTSU**

南无阿弥陀佛



親鸞

親
鸞

SHINRAN

Time Line of Buddhism

Objectives:

The students should:

Become aware of historical time perspective related to the spread of Buddhism.
Construct a time line drawn to scale*.

Materials:

Paper (12 x 18 or larger), ruler, pencil.

Procedure:

1. Draw a horizontal line and divide into segments based on chosen scale — $1/4" = 25$, years, etc. (see example)
2. Select historical events from chronological table—(“Time Line of Buddhism”) and put on scaled time line.

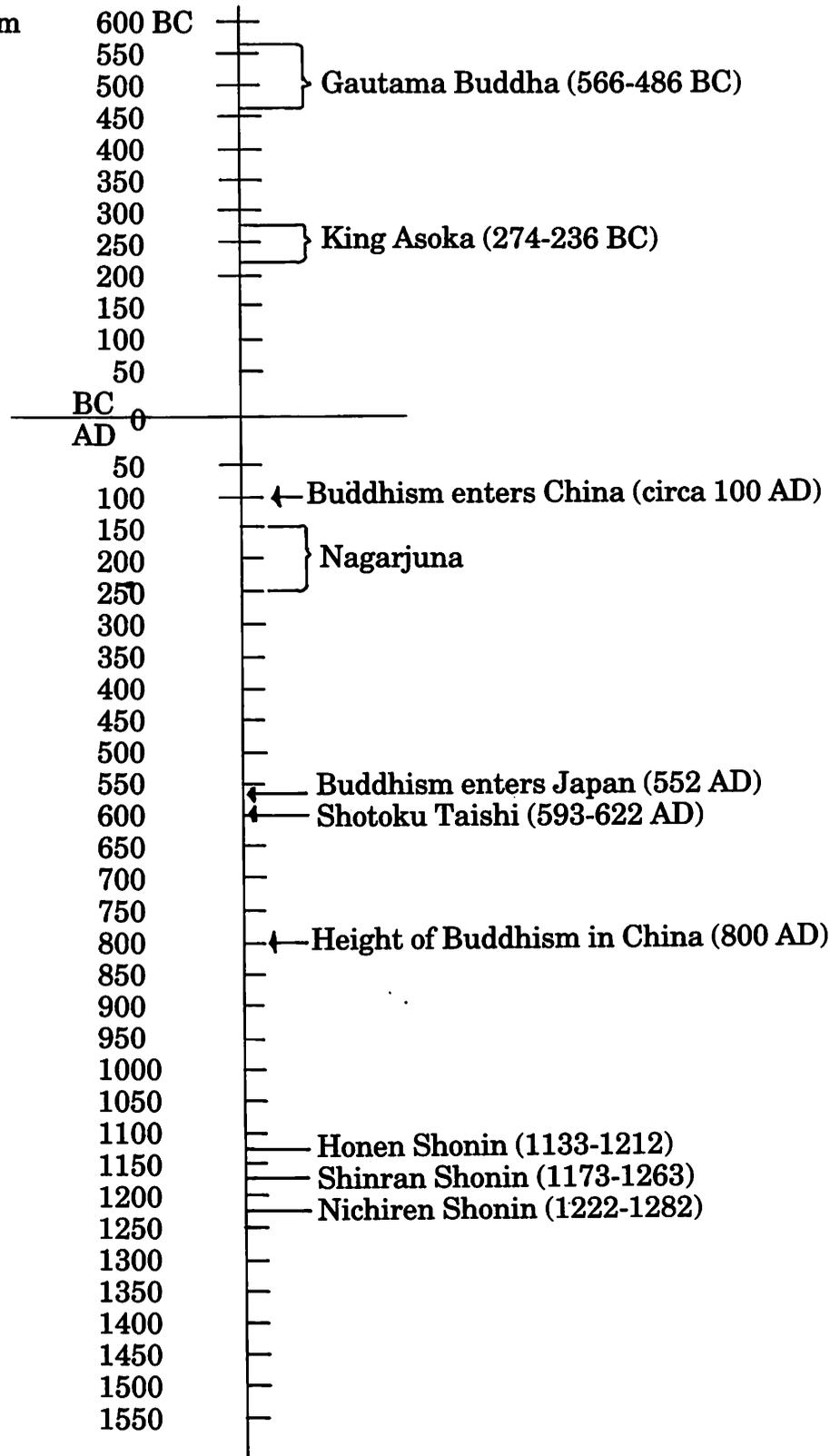
*A large time line can be a single class project.

(See Fifth Grade Teachers Guide for Instructions)

**Spread of Buddhism
to Japan**

**Draw to scale:
1/4" = 50 years**

Example:



Spread of Buddhism to Japan

Objectives:

The students should be able to:

- Trace the spread of Buddhism from India to Japan.
- Understand the reasons why Buddhism expanded from India.

Materials:

Map — The spread of Buddhism

Procedure:

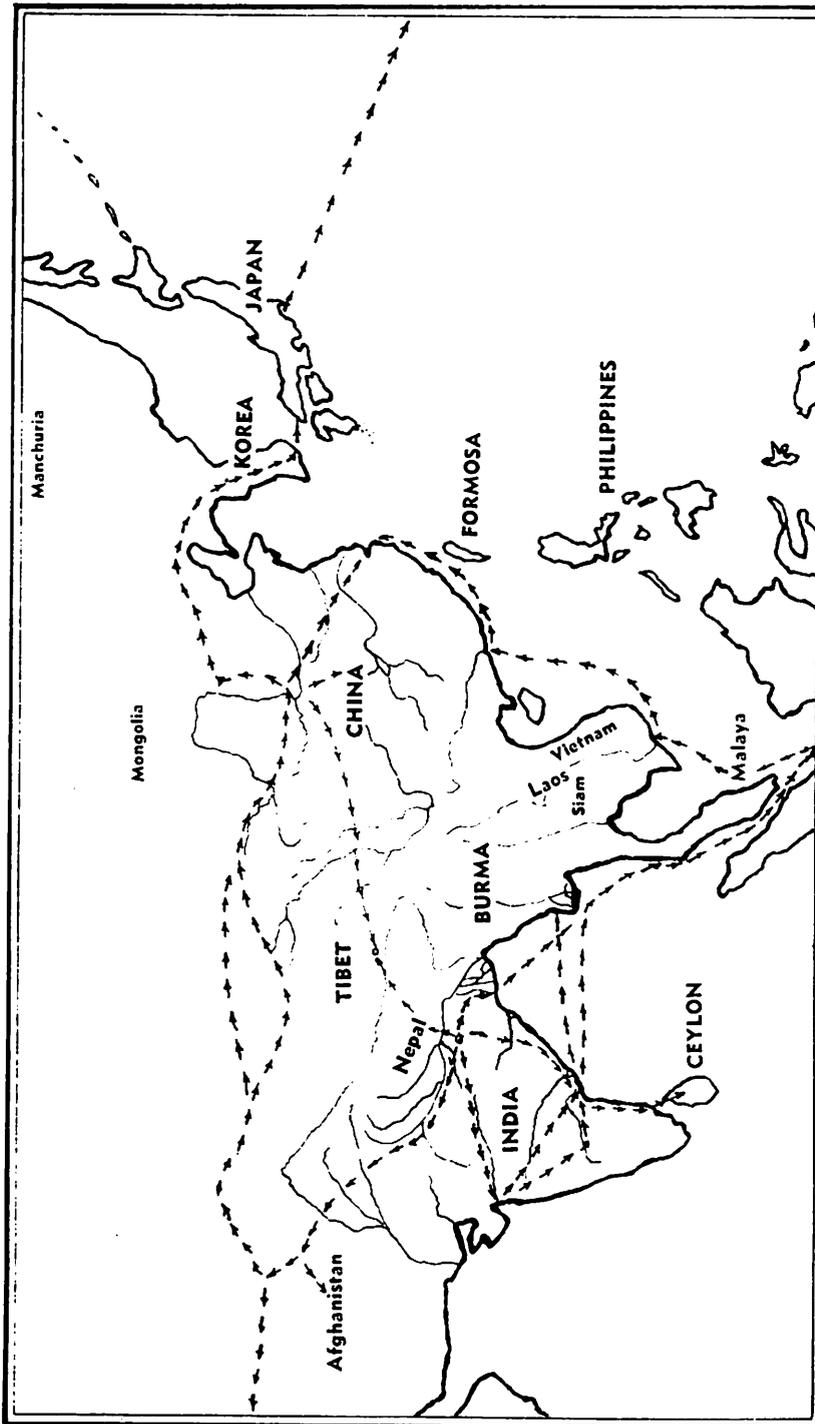
1. Provide a copy of map for each student.
2. Assist students locating places on map.
3. Point out that:
 - a. Geographical barriers prevented Buddhism from entering China directly from India.
 - b. Buddhism entered China from Central Asia through the silk route about 1st Century AD.
 - c. Traders were initially responsible for introducing Buddhism into China.
 - d. The trade routes stretched from Europe through China to Korea and to Japan.
4. Ask each student to trace on the map the route from India to Japan.
5. Examine and discuss other routes how Buddhism expanded from India.

Other points of discussion:

1. Silk used by early Roman and Greeks (How did they get it?)
2. Why do some Buddhist sculptures of Western India and Central Asia have Greco-Roman features?

Activity:

Each student pretend to be on the silk road during 1st century A.D. Write a short journal on what one may have experienced on the journey.



The Spread of Buddhism

Background Material:

BUDDHISM AND ITS ENTRY INTO JAPAN

As tribes began to form in Japan in its early stages the position of the most important settlements were almost without exception in low-lying alluvial (arable) plains, and it is clear that the basis of life was sedentary agriculture. Although, owing to certain taboos the ruler's palace was shifted at the end of each reign, the new capitals were all within a narrow area of land favourable to wet culture. The customs were of a kind common to most settled agrarian people whose worship is largely concerned with fertility and preservation of crops, and therefore conciliatory to the powers of nature. This is amply borne out by a study of native beliefs and practices which survived the introduction of powerful foreign ideas. The fact that they so survived goes far to prove that they were ancient and strong and deeply rooted, so that a description of early Japanese society depending in part upon inference from later conditions, though it may be at fault in particulars, should be, in general, trustworthy as a guide to the history of ideas and institutions.

The use of the word Shinto (the way of the gods) to describe the early beliefs of the Japanese is apt to be misleading in so far as it suggests an organized religion. To speak of the way of gods is to presuppose a positive doctrine and a well defined pantheon (gods of a people). But the objects of popular devotion were not those somewhat political abstractions that figure as the ancestral deities of the ruling class. They were the humbler but nonetheless powerful influences that determine the fortunes of men in agricultural society, of the cultivator and his family no less than the territorial lord. They were the forces of nature in their divine embodiments as gods of mountain, valley, field, stream, fire, water, rain, and wind. The ancestral myth of the rulers seems to display some political ideas peculiar to Japan. Before considering the chronicle of the age of the gods, which is a prelude to the legendary account of the foundation of the empire, it is best to examine the popular cult, because it gives a clue to early Japanese ideas about life and society, about family life, tribal life, and man's relation to the world around him. It seems to present the first elements of national character, for unlike such great religions as Buddhism and Christianity it was not something which added to or contributed to national life, but was rather an expression of the most intimate and vital sentiments of the Japanese people. It is not a religion whose principles demonstrably arise from historical events. It is not the product of a revolution in ideas. Unlike Buddhism or Christianity or Islam, it has no founder, no inspired sacred books, no teachers, no martyrs, and no saints. It may be described as a form of nature worship, based upon a feeling that all things are animate and in their degree partake of sentient existence. Thus the manifestation of nature, great and small, are thought of, perceived, as harbouring a kind of divine presence and worshipped accordingly. Much misunderstanding of Japanese thought in modern as well as ancient times has been caused by the word 'KAMI,' which is rendered usually as "god" or "spirit" in western languages. This word carries the general sense of "upper" or "superior," and a thing called 'KAMI' if it is felt to possess some superior quality or power. The great ancestors and the great heroes have it, so have certain objects like rocks and trees, and certain places like groves and springs, and certain important things like tools and weapons and boundary stones. The quality may be conferred by rarity or by beauty, or by exceptional shape or size, or by great utility, or by past history, or only by feelings of a worshipper.

The Japanese custom was to pay respect to the 'KAMI' of such useful or beautiful things, but not to think of them as in the shape of men or women. Thus in the countryside where tradition lingers, the traveler will still find at the summit of a hill a stone bearing the carved inscription 'YAMA NO KAMI' the spirit of the hill, but he will not usually

see a picture of the imagined form of that or any other of the many 'KAMI' to which the Japanese countrymen pays reverence.

Allowing for this difference there are many points of similarity between Japanese beliefs and those of other early societies.

We can see the beginning of a process by which the simple customs of individuals and families developed into an organized religion of the State. Its origin may be traced to the importance of the family in an agrarian society. The early cult is concerned with the welfare of the household, extends to the larger local community, then to the tribe or clan, and finally to the nation as a whole. The framework of all these variations of the cult is the worship of an ancestor, a founder who represents and ensures the continuity of the family, the clan, or the ruling house. Here the first and second steps are natural developments for they arise from a universal sense of the sacredness of fertility which is instinctive in mankind. In that sense all gods alike are fertility gods, because the yield of crops, the life, the family, the perpetuation of the tribe are together matters of birth and growth which are felt to be indivisible.

It is not possible to trace the growth of the idea of collaboration, for it also arises from a natural instinct for survival; but the student of early Japanese history, on the scanty evidence at his disposal, is impressed by the strength of community feeling, of which reverence for the ancestor is both cause and effect. Family feeling as displayed in the cult is very strong, and so is the feeling of membership in the clan (the UJI), a society of free men with the same surname. The leader of the clan is obeyed and respected as 'UJI NO KAMI,' the chief of the clan, while the object of its corporate veneration is the 'UJI-GAMI,' the clan god, who may be the departed leader, a forefather, or a local tutelary deity worshipped as the apotheosis (deification) of a remote ancestor.

One interesting point of difference between Chinese and Japanese customs lies in the attitude towards mourning. In China mourning involved prolonged austerities, and adherence to a strict rule by the surviving relatives, whereas in Japan the family from early times while not denying respect and consolatory rites to the departed, seem to have hastened to resume normal life as soon as possible.

Perhaps it is not proper to compare the customs of a highly developed society like that of China, a society held together by ritual, with the more primitive or less regulated behavior of the Japanese. But the difference, such as it is, does give a clue to Japanese temperament. We are after all looking for differences that will explain the reaction of Japanese to Chinese teaching or example in social and political life.

It is difficult to say how much the indigenous cult was, in respect of family observances, influenced by Chinese ancestor worship. No doubt the earliest forms in both countries were similar, but ancestor worship in Japan never became so all pervading an institution as it did in China where long before the Japanese developed as a nation it was an intensely regulated and essential feature of the social system. In Japan the observances of the family and the tribal cult were extremely simple, and indeed simplicity, even austerity, remained a characteristic of the more highly developed 'SHINTO' of later times. They consisted of plain words or gestures of invocation following a simple purifying ritual, such as sprinkling with water (MISOGI) or waving evergreen branches (SAKAKI) or wands (NUSA). This ceremony was performed outdoors, and there were no shrines or other permanent sacred edifices, but only a plot of land either purified for the occasion, or having some traditional importance, for example the site of an ancestral tomb or of some tree or stone thought to have a special quality of holiness.

The sacrificing of animals (as a rule oxen) is recorded in the chronicles as late as the seventh century, but it seems by then to have been regarded as an abnormal practice; moreover, of course, it was contrary to Buddhist teachings. Certainly the usual practice was to present as offerings grain, fruits and vegetables, and at times uncooked fish and fowl. Nothing showing blood was permitted since blood was polluting; and therefore sac-

rificing live animals by cutting or stabbing was inconsistent with the strict Shinto ideals of purity.

In the earliest written accounts we have descriptions of public ceremonies on something approaching a national scale, such as the spring prayer for good crops, the autumn harvest thanksgiving, and the great purification exercises of winter and summer. These involved an elaborate ritual performed in the name of the sovereign by celebrants who had attained purity by fasting and other forms of abstinence. They recited a prayer in language prescribed for each occasion; some, if not all, of these festivals must have arisen from popular worship, and those which had to do with sowing and harvesting no doubt originated in simple rites performed by families of farmers; but the liturgies as we know them from official records of a later period are highly elaborate versions of primitive themes. This is also true of the two national chronicles which together record the genesis of the Japanese Islands, the life of the gods, the foundation of the Imperial House, and the history of the empire up to the year 701. These are the 'KOJIKI' (record of ancient matters) and the 'NIHONSHOKI' (known also as 'NIHONGI') — chronicles of Japan. They have of necessity an artificial literary quality since they were modelled upon Chinese chronicles and the very script in which they were written was Chinese, as was part of their vocabulary. There were moreover, compiled in part at least for the purpose of justifying and glorifying the reigning dynasty; consequently they include a great deal of invention or manipulation of both myth and history, and they are full of inconsistencies so that on cursory reading they seem to be of little value, but it would be a big mistake to dismiss them as unreliable for the ingredients of which they are composed include much genuine tradition, and even there are recognizably confused or wanting in veracity the expedients to which they resort throw light upon the ideas and purposes by which the compilers were animated. The two works together are therefore a valuable mine of evidence about the nature of Japanese society and the development of Japanese thought before the country was exposed to the full force of the high civilization of China, approximately before the year 500.

Buddhism was making headway in the Tartar countries of North China during the 4th century and was brought to Korea in that same century. It must have been taken to Japan by Korean scholars not long after that, but the strongest impetus to the spread of Buddhism in Korea and thence to Japan was the favour which it enjoyed under the Northern Wei and Liang rulers in the 6th century. The results of the introduction of Buddhism in Japan were far reaching and profound, in that it plays a great part in the history of Japanese civilization. The immediate effects of the gifts of the Korean king throw light upon the political scene in Japan as a struggle between the great clans and the Imperial House developed during the latter half of the 6th century.

The new religion was recommended by the Korean king to the Japanese Court in glowing language (he said it was of all doctrines the most excellent) caused dissension. It was naturally opposed by the leaders of the clans whose functions were concerned with the practice of the native cult. The real matter in dispute was not the truth, of the new doctrine, but rather a conflict between conservative forces and a growing desire for political reform.

Here again was a situation in domestic politics growing out of Japanese relations with Korea. The wisest among the leaders of Yamato were impressed by the power of the rising Korean kingdoms which they rightly attributed to superior organization. The failure of Japanese arms and the threat to the base in Mimana had brought home to them the fact that their country was backward in everything but sheer fighting spirit. The rivalry between clans, the lack of unity, the intrigue of bickering, the treachery even, that had bedevilled policy in Korea were sources of weakness, and indeed of danger, for a coalition of Koguryo and Silla against Japan would be hard to resist. There was an urgent need for reform by the adoption of such features of Chinese civilization as had, so it

seems, enabled the Korean states to develop their strength to the detriment of Japanese interests.

It is therefore not surprising that, when the mission from Paikche put to the Japanese Court the case for adopting a new creed which offered spiritual and material benefits, the proponents of reform took the side of Buddhism and the conservatives cried that it threatened the very foundations of the life of the Japanese people, the benevolence of their ancestral gods. The underlying conflict was a clash of political interests though it would be a mistake to assume that no genuine religious feelings were involved. The Nakatomi clan naturally stood for the indigenous faith, the Mononobe (a military clan) joined and led the resistance to Buddhism not so much on religious grounds as on nationalistic grounds. They did not approve of foreign ideas and they believed in the use of armed force as the proper instrument of policy.

Opposed to this conservative school was the Soga clan whose leader, the Great Minister Iname, was convinced of the need for a new system of government which would break the autonomy of the clans and assert the authority of the Crown and its appointed ministers. This was a line which the Soga family could afford to take since they had already established their own position by means of marriage relationships with the Imperial Family.

The strife between the two factions lasted a long time (some 50 years). Soga took the holy image and installed it in a pure shrine. The Mononobe and Nakatomi protested that to do this would incur the anger of the gods. So the fortunes of Buddhism rose as its benefits appeared credible, and fell as current evils such as sickness and drought were ascribed to its adoption. In one phase of doubt the image was mutilated and thrown into the canal. Shortly after that a plague of sores afflicted the people and there was a consequent reaction in favour of Buddhism. Soga Umako, the son of Iname (the Great Minister whom he succeeded in 570) obtained the Emperor's permission to worship the Buddha, and built a small chapel. This was for his private devotions, but on the death of Emperor Bidatsu in 585 religious strife was merged in fierce succession quarrels in which the adoption of Buddhism was a subsidiary though important issue. The Emperor Yomei, who succeeded Bidatsu, died suddenly in 587 after a very short reign, having declared himself in favour of the new religion. The Mononobe chieftain, Moriya, and his allies tried to put a prince of their own choice upon the throne, but Soga Umako supported the claim of a son of the Emperor Kimmei by a Soga lady. For the Soga the situation was now crucial since opposition was mounting. Umako collected a great number of adherents from clans hostile to the Mononobe and attacked Moriya in a decisive battle at Shigisen where he annihilated the Mononobe family in 587, and in the following year the prince chosen by Umako ascended the throne as the Emperor Sujun. The most powerful opponent of Buddhism had been destroyed, the Nakatomi offered no threat as a belligerent clan, and the Otomo (once a powerful military family) were reduced in importance. Thus the fortunes of Buddhism rose quickly, thanks to the protection of the Soga family, and by the end of the 6th century it was well established in Yamato, at Court and in a large number of noble families. However, conditions in Japan were still far more disturbed and civil government far less developed than the Chronicles would have us believe. The political record of Soga no Umako does not match his pious efforts to promote religion, for he proceeded to consolidate his power by acts of outrageous treachery. He caused the Emperor Sujun to be assassinated, and raised to the throne as the Empress Suiko his own niece, the widow of the Emperor Bidatsu. This was a flagrant departure from precedent, seeing that there had been no reigning Empress since legendary matriarchal times; but Umako was following the policy of his father Iname by putting on the throne the child of a Soga mother.

Once the Empress Suiko was on the throne Umako nominated as heir apparent and Regent, not one of her sons, but the second son of Yomei, the Prince Umayado, known in

Japanese history as Shotoku Taishi (the Crown Prince Shotoku). It is not quite clear why Umako selected this young man, but it must be that he recognized his great qualities, and knowing his zeal for Buddhism thought it must be prudent to have him on the Soga side.

Though far from saintly himself, Umako was quite earnest in his desire to extend the Buddhist faith because he was wise enough to see the importance to Japan of new knowledge from China, whether sacred or profane. In this he was moreover right from his own personal standpoint, for he was obliged to oppose the views of his enemies, the conservative clans with a vested interest in traditional ideas. It was plain to him that the monks, scholars, artists, and craftsmen who were now making their way in increasing numbers to Japan represented a kind of civilization far in advance of anything hitherto known in Japan, and could teach principles of government that would be of great advantage to any statesman aspiring to sovereign power. Umako seems to have been content to stay in the background during Shotoku Taishi's regency, and to have devoted himself to the new learning, showing himself from time to time at Court ceremonies as the Great Minister and no doubt quietly arranging marriages for Soga daughters. He was still the power behind the Throne, but he saw no need to interfere while things were going his way. He and his kind wanted to see a well organized State, unified and therefore easier for them to control than a loose association of unruly chieftains.

It is a notable testimony to the interest in problems of government which Japanese leaders were feeling at this time, and which they have continued to display ever since, that Buddhism should have commended itself to the ruling class as a system of belief beneficial to the State. It must be remembered of course that the introduction of the arts and sciences of China into Japan was closely connected in Japanese minds with the work of evangelization performed by Buddhist missionaries from the mainland. By 601 when the Sui dynasty had succeeded in uniting China and had declared in favour of Buddhism, it had a powerful appeal not only as a great Teaching but as an essential feature of civilized life.

There is no doubt that Shotoku Taishi was a most important figure in the history of his time. He is credited with many notable achievements in promoting the growth of Buddhism, in developing relations with China, in encouraging learning, and in laying down the lines for political reforms in Japan. It is clear from what is recorded of him in the Chronicles (which were compiled within a century after his death) that he was admired and beloved as a great and good man. He came into power as Regent at the age of 21. According to the Chronicles he issued in 604 a document known as the "Constitution of 17 Articles." This celebrated work is not a constitution in any strict sense of the word, but a set of moral and political principles which he is said to have regarded as essential conditions of reform. It is an important document and one of considerable historic interest. Shotoku Taishi's interest seems to have been the study of Buddhist literature and the Chinese classics. His intellectual prowess is described as miraculous. We are told that he could speak as soon as he was born, and when he grew up could attend to the claims of ten men at once and decide them all without a mistake. It is clear that he was exceptionally gifted and virtuous, and that he did much to raise the level of learning and piety in his own country. The early monasteries in the environs of Nara, notably the Joryuji, and the treasures from his day which they still enshrine, bear witness to his achievements. He was most active in the dispatch of missions to China, and these were indeed essential to any plan of reform for it was the knowledge of Chinese political theory and practice that was applied to the organization of a central government and a well defined administrative system in Japan. While these studies were in progress, Shotoku Taishi died in 622 at age 49, and shortly after that the Great Minister Soga Umako died also. This was followed by a series of changes in power among the clans making for an unpleasant dark period in Japanese history.

Since the influence of Buddhism upon Japanese life is an important feature in Japanese history, it may be useful to give a short account of Buddhist doctrine. From the simple beginnings in the sermons of the Blessed One, Buddhism in the course of time developed a vast canon and a most comprehensive range of metaphysics, but its fundamental doctrine is short and not too difficult to understand. The Buddha taught that all clinging to life involves suffering, that the cause for suffering is craving for pleasure and rebirth, that suffering can be ended because its cause is known and can be removed, and that the way to end suffering is to follow the Eightfold Noble Paths. These and the Four Holy Truths. The Eightfold Path is: RIGHT VIEW, RIGHT AIM, RIGHT SPEECH, RIGHT ACTION, RIGHT LIVING, RIGHT EFFORT, RIGHT MINDFULNESS, RIGHT RAPTURE. These eight paths seems only to lead towards a simple morality, but taken together they are more than that, they are the necessary steps to complete enlightenment, since the Last path (right rapture) means the ecstasy of perfect knowledge from which comes the end of craving for pleasure and rebirth, and therefore deliverance from suffering. To these precepts are added the idea which the Buddha described as the essence of His Teaching, the chain of causation, the inevitable sequence of events: "If that is, this comes to pass, on account of that arising this arises, if that is not this does not come to pass."

The metaphysical elaboration of this Law is difficult to understand, but it was not hard for the ordinary man to grasp the idea that the whole universe is a process of birth and death and rebirth involving suffering from which he can escape by reaching a goal called Nirvana which is not annihilation, but the absence of all the causes of suffering.

In most Asiatic countries the main life of doctrine could be appreciated in a general way by any thoughtful convert anxious to learn. The Chinese when they first encountered Indian thought, were already a highly literate people, accustomed to philosophical enquiry and interested in cosmology, so that before long they had mastered and translated some of the leading scriptures. The Japanese were less advanced. Their interest was first attracted by the magic power which they saw in this religion and by its imposing ritual. But they soon began to understand its main principles, and thereafter what most impressed them was its understanding of the human heart, its mercy and compassion.

In declaring that all earthly goods and pleasures are illusory and that all existence involves suffering, Buddhism was not stating a truth entirely repugnant to the minds of the Japanese, for what we know of their temperament from their earliest poetry leads to the belief that they were often depressed by a sense of the transitory nature of the very things they most admired: beauty, splendor and power. Consequently the Buddhist concept of an interminable procession of change made a strong impression on their minds while the doctrine of Karma was perhaps the strongest and most durable of all influences brought to bear upon Japanese life from abroad.

In its earliest phases Buddhism was never a popular religion. It was sponsored and promoted by the ruling hierarchy for their own purposes, both as a vehicle of culture and as an instrument of power, and the provisions of sacred edifices and images were regarded as a prerogative of the State. But Buddhism grew and spread throughout the nation, and though it never succeeded in dominating Japanese life as Christianity can be said to have dominated European life, it stamped its imprint upon many aspects of Japanese culture, notably the fine arts, but also the habits and customs of the people, their language, and their proverbial wisdom.

Political aspects of Chinese culture were too far advanced for the Japanese to accept because they were not mentally or scholastically prepared to digest, and it also invaded the province of the already established powerful minority. As for religious ideas, however, Buddhism as it was presented to the Japanese did not seem to bring any threat to cherished institutions. It offered rather an enlargement of life to the many, if only

through its imposing ceremonials, and a career of learning and dignity to the few. Buddhism in Japan met with some resistance in its early phases, but its enemies or its rivals had no strong weapons to use against it. It was finding more and more favour in high places and brought with it certain tangible benefits that the simple cults of the native gods could not offer. Moreover, the Buddhist "Church" was tolerant, and it was not difficult, with a little good will, to work out a reasonable compromise between the two religions which worked out to the advantage of both.

The most striking feature of Buddhism in Japan is the fact that it spread so rapidly. Perhaps the reason is that it had nothing to fear and nothing to destroy. In China it had to contend with powerful schools of philosophy and with the vested interests of an official class whose function it was to govern in accordance with the tenets of one or other of those schools. Buddhism therefore in spite of its strong appeal, at certain times met with strict prohibitions and even with severe persecution. Nothing of this kind happened in Japan for the good reason that there was no native system of thought to challenge a new religion, and no highly developed ethical code to which the ruling class was committed. It brought to Japan all the elements of a new life, a new morality learning of all kinds, literature, the arts and crafts, and subtle metaphysics which had no counterparts in the native tradition. Buddhism in short was the vehicle of an advanced culture and was therefore doubly welcome in a country zealously seeking to improve itself, as a poor but ambitious man strives to get on in the world by studying to develop his natural gifts.

The early phase of the spread of Buddhism in Japan began in about 550 with the gift of images and scriptures from the kingdom of Paikche, and continued for a generation or more to depend upon teachers from that country. These men were treated with great consideration in Japan, but it cannot be said that Buddhism as a religion made a great impression on Japanese minds at this time, for it seems to have been regarded only as one of several doctrines brought from China and was appreciated more for its material than its spiritual benefits. It was not until the dynastic quarrels ceased for a time with the enthronement of Empress Suiko and the Regency of Shotoku Taishi that Buddhism began to make real and rapid progress in Japan. It was now not from Paikche but from the northern kingdom of Korai that the doctrine was brought, and Korai was in close touch with the Sui empire of China, which greatly favoured Buddhism. Shotoku's teacher was a monk from Korai, and he was able to give the prince valuable advice on secular as well as religious matters. It should be noted that the prince had also a Confucian tutor, and in this respect the Regent represented his country as a whole, for Japan was now beginning a long course of study in many unfamiliar arts and sciences.

The Prince Shotoku is reported to have studied and expounded several sutras and to have exerted himself to promote the new faith in many ways. Apart from numerous private shrines and chapels several important monasteries were built beginning with 593 with the SHITENNOJI (Shrine of the Four Devaraja or Heavenly Kings), and the HOKKOJI which was completed in 596. In 607 the great monastery and seminary of HORYUJI was founded, and in its precincts the Regent built his residence and a chapel for his meditation named YUMEDOMO (the Hall of Dreams). By the end of 624 (3 years after his death) there were in Japan 46 monasteries, 816 monks, and 569 nuns.

It is difficult to describe in exact terms the progress made by Buddhist Teaching in this period. The principal monasteries were seats of learning rather than places of public worship, and it is probable that while Buddhist studies flourished in such establishments, the ordinary man had very little understanding of the new faith. But if the people were slow to perceive the spiritual excellence of Buddhism, they could not fail to be impressed by the material beauty by which it was accompanied. It satisfied the aesthetic cravings of a people whose native religion was simple to the point of austerity. The monasteries, the images which they enshrined, and the ceremonies that filled their precincts with colour and movement were works of art of a perfection beyond all former experi-

ence. Of this fact there is ample evidence of survivals from the age of Shotoku Taishi, such as those parts of the HORYUJI buildings that belonged to the 7th century, superb sculptures like the Shaykamuni Triad (623) and the KWANNON of the Chuguji nunnery. These are works of the highest order, and they show that Japanese art owes a great debt to Buddhism. All earlier manifestations of art in Japan (excepting certain prehistoric objects and some pre-Buddhist metal work) in building, sculpture, painting, embroidery, and calligraphy were due directly or indirectly to the introduction of Buddhism. It is a truly remarkable fact that it was to those beautiful things rather than to sermons or scriptures that the Japanese people owed their first knowledge of the culture which they were about to adopt. The simplest of them may well have felt, as they gazed at the serene figures that stood in their holy edifices, that here was a glimpse of paradise. Even today a skeptical Western traveler, considering such an image as the lovely KWANNON of the Chuguji, cannot help but find it moving to the point of tears, so deep and strong is the impression of love and sweet understanding, of sheer goodness and peace. Speculating upon the past, he cannot help but think that some poor peasant, coming upon such a figure unaware, must also have been in those lineaments of grace and wisdom, hints of a calm life of spirit, and inward bliss, hitherto beyond his imagination.

Perhaps the first material sign of a spread of Buddhism beyond the capital city is an order issued in 685 by which all provinces were instructed that in every house a small Buddhist shrine should be provided and an image of the Buddha with some Buddhist scriptures placed therein. This presumably applied only to official houses, but at any rate it shows an intention to make the performance of Buddhist rites a regular practice throughout the land. The most striking feature of early Japanese Buddhism is the enthusiasm with which members of the ruling class devoted their energies and their wealth to building monasteries and chapels, to filling them with precious articles, and to indulging a strong taste for imposing ceremonies performed by numerous monks in the richest of vestments. It was a common practice for the head of the great families to endow shrines for the benefit of their parents, living or dead; while less important people dedicated images, or made votive (fulfilling vows) offerings with prayers for the happiness of their relatives in this life and the next. It may be that here was a link between old and new ideas, for family feeling was a powerful element in the life of the Japanese people, and it was natural that they should seize upon those aspects of Buddhist teaching that seemed to echo their sense of piety. Thence it was not a difficult step to some understanding of the Buddhist view of human existence as a continuity in which every event is related to past causes and future effects.

Chinese ideas of piety and loyalty fitted in well enough with the current requirements of the leaders of Japan and also with traditional sentiment about the family and the clan. Organized ancestor worship in Japan probably owes a great deal to Chinese precept as set forth in the classic of filial piety.

From the eighth century onward for an indefinite period the dominating foreign influence on Japanese thought was Buddhism, not the subtleties of the learned sects, but a general aura of worship and holiness, of belief in sublime and powerful essences which combined with the beauties of religious art appealed more to the Japanese temperament than the conservative agnosticism of the Chinese sage.

Seeing that Confucianism is a coherent system of social ethnics, which has shown great durability for centuries and was once accepted throughout Eastern Asia, its power of survival might well be attributed to the strength and truth of its moral teachings. What distinguishes Confucian morality in its effect upon Japan is the fact that it is a special morality, and contributes very little to individual judgments as to good and evil. In the Chinese view it seems, what conformed to the natural order (let us call it LI) was good, and what did not conform was evil. It was a matter not of conscience but of con-

vention. Chinese thought contributed in Japan more to the organization of society than to the spiritual development of the individual. The impact of LI upon the Japanese mind and heart has not been so great as the impact of such Buddhist notions as karma and rebirth, for they have a profundity and at the same time a simplicity and emotional appeal which is wanting in the rational outlook of Chinese teachers.

There is, however, one important feature of Confucian thought which met with ready response in Japanese minds, or at least in the minds of the governing class; that is its elevation of duties above rights. Chinese thought is hostile to departures from LI, the prescribed order of behavior; it sees duties, ritual and social, and in case of conflict it dwells upon the need for harmony and compromise. Its purpose was conformity.

The first clear signs of the failure of the borrowed Chinese system were to be seen where it was put to the severest test, namely in that conflict of interests and purposes between the central government and a firmly entrenched land-owning class. The weakness of the administration is also revealed in other matters, adding on to pressures to result in the decay of borrowed instructions. It is best to gain some general impression of the nature of metropolitan life as it evolved after the move from Nara, because the gap between capital and country, between Court and people grew wider and wider as the society of aristocrats and high officers of state that dominated the capital became more and more refined and sophisticated and aloof from common concerns. Its interests were chiefly matters of taste and feeling, its chief modes of expression were in ceremonials, in the niceties of department, and in the elegancies of literary styles. The age was one of immense literary activity, not only in the issue of the stream of edicts, orders, and injunctions, the official documents and paperasseries, but also in the composition of historical records and poetical anthologies. It was an artificial society, remote from the harsh realities of the life of ordinary men in town or country; but it was on the whole, peaceful, averse to violence, and deeply interested in all the arts. It was an intellectual society, but it respected learning and it was open to the appeal of Buddhism especially on its emotional or sensual side. If the faithful did not suffer from a restless desire to penetrate the secrets of the universe they knew the pleasures of tranquil meditation. Buddhism was indeed for centuries the vehicle of the continental culture that transformed Japanese life; and no true history of Japan can be written that leaves out the study of Buddhist influence in all its departments.

The most striking feature of the early part of the new regime is the change that took place in the character of Buddhism as it developed free from the influence of the Nara sects. Those sects were of much importance in the intellectual life of Japan, since it was through the study of the works of the great Indian and Chinese thinkers that the Japanese people became aware of philosophical problems. But their doctrine was remote from common understanding, and their monasteries had little to do with the daily life of the people. If they were not scholastic, their chief concern was with the matters of organization and Church property, or with the performance of impressive ritual on official occasions. In general, their connection was with the Court and not with a public congregation of believers, with no deep impression upon the ordinary countrymen who continued in his ancient beliefs.

Although the capital city had moved away from Nara so as to escape ecclesiastical influence, the Court was by no means hostile to Buddhism. On the contrary it was committed to Buddhism in several ways, since religious observances had become an important part of the business of government and also of the social, if not the spiritual life of the aristocracy. In all of the strictest sense Buddhism was now a state religion; but the Nara sects had served their purpose and a new feeling had filled the air of a new capital. There was a need for a form of Buddhism more in harmony with the native temperament, and it was satisfied at length by two remarkable religious leaders, Saicho (Dengyo Daishi) and Kukai (Kobo Daishi). They founded two sects which, although derived from

China, acquired a certain Japanese flavour once they had been transplanted. The history of Japanese Buddhism in this phase can be told by relating their biographies.

Saicho (767-822) as a young man had studies under Chinese teachers in Nara, and as he grew up he was impressed by the degradation of the leading religious communities and turned over in his mind plans of reform. His reaction against the formal and conservative rules of his order (he belonged to a sect which paid special attention to Church discipline and apostolic succession) drove him to leave Nara and live as a recluse in the mountain country near his birthplace. Hitherto Japanese Buddhism had been almost entirely urban; thus Saicho may be regarded as the originator of a habit of seeking solitude in mountain places where monks or layman could meditate or practice austerities alone or in small communities. The development of mountain fraternities is a special feature of Japanese Buddhism. The recluse, whether Buddhist or Taoist, living in a mountain retreat is a common figure in the pictorial art of both China and Japan. This feeling of sanctity of high ground led also to the building of small shrines or modest chapels on eminences remote from towns, and it followed that most of the important monasteries of the ninth century were situated on high ground or at any rate in sequestered surroundings, unlike the Nara monasteries which were mostly on level ground and within the city limits. This difference in elevation corresponded to a difference in outlook, for the new sects, though their inner doctrine was subtle and difficult, expressed a freer and bolder spirit than the old. Saicho believed firmly in rigorous training and austere life, a true monastic discipline in contrast to the ease of urban Buddhism and its intimate association with the Court. His rule was that aspirant should for years remain secluded in the mountains before admission into the monastic order.

The small shrine that Saicho built in 788, before the move from Nagaoka, was on Mt. Hiyei, an eminence which looked down from the northeast upon the site of the future capital; and when the move was made this position assumed a special importance because the northeast was what was called the KIMON (Demon Entrance), the quarter from which malign influence could attack the new city. Furthermore, because in native cult all high places in the land of gods, and notably in the imperial provinces of Yamato, were thought to be sanctified by the presence of mountain deities, Saicho was careful to pay reverence to the gods of Hiyei, whom he addressed as SANNŌ (king of the mountains). Thus by the friendly collaboration of Indian Buddhism, indigenous Shinto, and Chinese geomancy, the protection of the city was assured.

It was owing to these fortunate circumstances that Saicho attracted the attention of the Emperor Kammu and was sent to China for study in 804. There he paid most attention to the T'ient'ai sect of Mt. T'ient'ai (celestial platform) receiving instruction from Chinese masters and collecting scriptures to take back to Japan. He returned to Japan in 805 and received from the Court a license to found a Tendai Lotus sect. His monastery on Mt. Hiyei was enlarged; it grew steadily in size and power, maintaining a close connection with the palace; and the Tendai School thereafter played a leading part in Japanese Buddhism, following the course of the parent sect in China, which had set out to reconcile all forms of Buddhist doctrine in one grand comprehensive statement of quintessential truth. It is interesting to note here that from a purely historical viewpoint the importance of the T'ient'ai school is that it was not of Indian origin, but was developed in China as a reaction, almost a protest, against the pretensions of older sects, which each emphasized a different aspect of the way to salvation. The success of the Tendai school in Japan is due to a similar attitude, an impatience, let us say, with the metaphysical excesses and the scholastic aridities of most of the Nara schools, which erred by complexities of doctrine or an elaboration of ritual that offered no consolation to the ordinary man. Tendai may therefore be regarded as displaying a certain national character and as expressing the somewhat matter-of-fact response of far eastern minds to the everlasting discussions of theologians who only implanted impenetrable thickets of ar-

gument in the way of the poor man looking for guidance towards paradise. It was, after all, absurd to teach, as did the Nara schools, that paradise was unattainable by the ignorant layman. That was a repugnant thought to a people whose wordly life was made coherent by the ties of family affection. Why, they might ask, should our fathers, brothers, wives, sons, and daughters be punished for not understanding what a monk takes a lifetime to study? This kind of practical attitude had much to do with the later developments of Buddhism in Japan, for although the Japanese have always been sensitive to new impressions, they have never in their history, so long as they had freedom, surrendered the inmost stronghold of their own tradition.

The Tendai school grew and prospered, attaining great power and posterity. It owed its success to its accommodating character, for it was so comprehensive in its scope that all later varieties of Japanese Buddhism, whatever their remoter origin, arose from within the ENRYAKUJI, the monastery which in course of time comprised some 300 buildings on the summit and flanks of Mt. Hiei. It is true that by its multiplication of doctrines Tendai seems to have departed from its earlier broad principles; but it retained its influence and its eclectic character until it was struck down by the secular arm of political rather than religious grounds, in the 16th century.

In the point of time the second great ecclesiastical figure of the 9th century was a man who takes a higher place than Saicho, or any other great religious leader in the history of Japan. This was the monk Kukai (Kobo Daishi). Like Saicho he went to China for study, and he spent more than two years (804-6) at Chang-an where he is said to have worked at Sanskrit under an Indian teacher and to have been attracted by a form of Buddhism then popular in China. It was, unlike the Tendai brought back by Saicho, not of Chinese origin, but a late form of Indian Buddhism known as Mantrayana or Tantric Buddhism which had spread and flourished in China as Chenyen, and after its introduction by Kukai, took a high place in Japan as Shingon (True World). Shingon, though its doctrinal system was extremely complex and highly esoteric, had a less philosophical, and more practical popular side which had to do with spells and magical formulae (mantra) in general. In China for a time, and in Tibet, and indeed in India also, this superstitious side of Buddhism was carried to extreme lengths, resulting in a degenerate phase of religion given to extravagant, and at times, immoral practices. In Japan, however, although the spells, charms, and incantations of Shingon were seized upon by most believers, the pure taste of Japanese people rejected (did not permit) the growth of the excesses which had disfigured the Mantrayana in other parts of Asia. Thus Shingon, like Tendai, is of general historic interest as showing the reaction of Japanese sentiment to what is monstrous or extravagant. Perhaps, on a broad and general view, the importance of Shingon Buddhism in the development of Japanese civilization lies in its remarkable power to inspire the fine arts. Its doctrine was one of lofty ideas, but also of deep mysteries difficult to explain in simple language; so that it was obliged to resort to a free use of symbolism and to depend upon pictorial expression. Its influence upon Japanese religious art has been very powerful and beneficial, and it made a valuable contribution to the arts in general. But it must also be said that its philosophical principles found a response in Japanese minds and an expression in certain practical fields. There is no doubt that the character of Shingon as it developed in Japan owed much to the tolerant and constructive spirit of Kobo Daishi himself.

The full doctrine of Shingon, in all its complexities, is not easy to explain, but its fundamental principle is simple enough to state, if not to apprehend. It sees the whole universe as a manifestation of the supreme Buddha Vairocana. The Supreme Buddha is present everywhere and in everything, in every thought, every act, every word; so that all Buddhas and Bodhisattvas are parts of the Supreme Buddha. From this point it was easy to argue that the Shinto deities were of the same order as other manifestations of the Supreme Buddha. The comprehensive and hospitable character of Shingon had thus

an interesting result in that it gave a high doctrinal authority to the idea of identifying Shinto deities with Buddhas or Bodhisattvas. Previously identification had not been complete, for the practice (as stated in an Imperial edict of 765) had been to regard the Shinto deities as protectors of the Buddhas and Buddhism. But under the influence of the two new sects (for both Saicho and Kukai were anxious not to quarrel with Shinto) the process of amalgamation was encouraged, and it ended, though not until the close of the 10th century, in what was called RYOBU SHINTO (Dual Shinto), a mature syncretic form. It was to the advantage of the native cult to favour such identifications since it lost nothing by sharing the benefits of Buddhism as the faith of the most powerful and enlightened people in the country. This harmony between Buddhism and Shinto is in significant contrast to the hostility between Buddhism and Confucianism, Buddhism and Taoism in China, or for that matter the struggle of paganism with Christianity in Europe. In Japan, although Buddhism brought about some changes in Shinto practices, the indigenous faith did not succumb to its influences, but retained a considerable measure of strength within a diminished sphere. For one thing, Buddhism in the 9th and 10th centuries was not yet a popular religion. It was a vehicle of high learning and the professed faith of the Court and nobility, for there was a Shingon chapel in the palace and the courtiers regularly attended services at the leading monasteries near the city. But the country people remained pagan at heart, cherishing their old beliefs and paying reverence to their accustomed gods. Kobo Daishi himself, though a man of universal interests and sympathies, was not primarily an evangelist with an ardent desire to spread his gospel among the people. Indeed it has been said of Shingon that though universal in scope, it yet failed to provide for universal salvation.

In a society dominated by the Court and the leading members of the official hierarchy, this great teacher's object was to gain for his system the support of the ruling caste. He was not given to controversy, for his whole outlook was tolerant and conciliatory, his life purpose being to construct an all embracing system able to accommodate every pantheon and any version of truth. It was on that account that Shingon cosmology took the gods of old Japan to its capacious bosom. But Kobo Daishi was not very actively concerned in the movement except in so far as he was active in almost every direction. His genius was displayed not only in the architecture of a great theological edifice, but also in secular learning, in the arts, in literature and linguistics, in public works and charities, and notably in details of the mystic ceremonies of his sect. He may be regarded as the supreme exponent of that eclectic approach to philosophy which seems to be characteristic of Japanese thought.

There is nothing to show that Kobo Daishi had political ambitions. He was on good terms with the Court, but not a favorite of Emperor Kammu. His influence on the aristocracy was great because the rich and elaborate ritual of Shingon was a dominant feature in the life of the nobility, affording them social satisfactions and aesthetic enjoyments. But he did not attempt to use his position for secular ends. He was above such intrigues.

After he had returned from China he had in 816 founded a monastery on Mt. Koya, a lonely and beautiful site 50 miles from the capital and not with easy access. There, after a busy life spent chiefly in the city, he was buried in 835. There, in the belief of his followers, he lies, not dead, but peacefully awaiting the coming of the Buddha of the future. He had known the hills and streams of the Koya region since early youth when he was happy in these beautiful surrounds; and he is said to have fixed upon the Koya for his sepulture already in those days when, proceeding south from Yoshino and then turning eastwards, he had first come upon his perfect conjunction of peace and enchantment.

Quite apart from their religious importance, both Tendai and Shingon affected the history of secular ideas in Japan, in so far as the writings of Saicho and Kukai encour-

aged a habit of systematic thought. The philosophical basis of the earlier Nara sects had been profound, but they transmitted Indian or Chinese thought only within a narrow professional circle, whereas these two leaders sought a wider audience.

Some Japanese scholars think that Kukai in his system endeavored to reconcile Mahayana Buddhism with Chinese Yin Yang (five elements cosmology). Though it seems doubtful whether he went out of his way to make such a specific accommodation, there is some basis for supposing that he was well aware of the difference between the Chinese system and his own account of the body of the Supreme Buddha (ultimate truth) as being composed of six elements (the five elements of Chinese cosmology together with the element of consciousness) thus adding a spiritual element to the phenomenal world with which alone the Confucian analysis is concerned. In this respect there is a conflict between Buddhism and Confucianism, which perhaps Kukai was trying to resolve.

The question is one of great interest in the history of Japanese thought since it bears on the means by which at length so many seemingly disparate elements were fused in the national ethos. But it is a most difficult question striking at the root of what we call national character; and perhaps it is best to say that since both Tendai and Shingon were comprehensive sects aiming at some kind of universality, they preferred to dwell upon resemblance rather than differences in their attitude towards Chinese thought. Putting it more cautiously, one may suggest that Buddhism did not meet with strong resistance from Confucianism in Japan because Confucianism was not firmly established there, and was not an expression of indigenous Japanese sentiment.

In his earliest work, SANKYO SHIKI, a treatise on Three Doctrines, Kukai discussed Buddhism, Taoism, and Confucianism, and his desire to bring them together. In the course of his arguments he says that Taoism more than Confucianism, and Buddhism more than Taoism, is suited to the great principles of loyalty and filial piety. He was thinking of course in terms of Japanese principles of behavior, and it seems clear that he felt the Confucian system to be lacking in moral guidance for the individual. As a Buddhist, however tolerant, he could not admit that evil is a mere temporary disturbance of the natural order. He was bound to believe a man can free himself from the chains of the phenomenal world and become a Buddha by his own will.



Prince Shotoku (574-622 A.D.)



Shinran Shonin (1173-1262 A.D.)

Introduction

Buddhism had its rise in the foothills of the Himalayas. It's founder the Enlightened One had only five ascetics to listen to him when he preached his first sermon in the Deer Park near Benares. Today his followers number five hundred and fifty million—one fifth of the human race.

His teachings are now known throughout the world. Buddhism has thus become the World Religion with the largest number of adherents. It is also the oldest of the world religions.

“Preach ye this doctrine . . . and as ye preach so practice” — these words were spoken by the compassion Lord Buddha as disciples listened in reverence.

Since that time, over 2500 years ago, the same sacred words have struck deep into the hearts of a great many earnest young men causing them to gladly, even eagerly leave the ordinary life. They have gone off into far off hidden valleys, dreary wastelands, cold mountain passes, hot deserts, vast cities and across unknown waters . . . to spread the Dharma. Temples have risen, libraries, hospitals, schools and beautiful paintings all from the hard working hands and minds of a long line of devoted Buddhists. Though Lord Buddha has been gone for 2500 years now, still the world is able to know his glorious teachings.

How his teachings were preserved, how Buddhism spread from India to all parts of the world and how it affects us in our everyday living will be studied this year.

Councils

When the Buddha passed away at Kusinagara, the prime minister Jivaka quickly took his sad news to the Buddha's faithful follower, King Ajatasatru. King Ajatasatru was filled with deep remorse for many, many days. When he recovered from the sad news, he decided to build in memory of his beloved master a beautiful tower to preserve his ashes. This he built on the summit of the hill that overlooked his capital city of Rajagriha. Furthermore, he also built a huge temple on the northern foothills of the mountain near Rajagriha and invited five hundred leading disciples of the Buddha to gather all the teachings of their master.

At this first council, as it was called, for seven long months they met at this temple to record all the doctrines that were preached by the Buddha. At this meeting, a disciple by the name of Kassapa presided while the eldest disciple Ananda recited all the sermons that the Buddha delivered for forty-five years.

After the five hundred disciples agreed that what Ananda remembered through his memory was correct, they assembled these into sutras. Henceforth, in place of listening to Sakyamuni's teachings, they had these sutras to read and study.

The second council was held at Vaisali about a hundred years after the first one. Seven hundred disciples discussed the rules of the order. There seems to have been considerable disagreement arising out of the liberal application of the rules and a split occurred between the conservative and liberal groups. It is believed that this was the beginning of the various sects.

The third council was held about two hundred years after the death of the Buddha at Patna under the command of the Emperor Asoka. A thousand disciples gathered to systematize the teachings of the Buddha. Although no definite date can be established as to when the Teachings were recorded in print, it is believed some of the Teachings were at least preserved in writing at about this time or perhaps a little earlier.

The fourth council was held six hundred years after the Buddha's death sponsored by King Kanishka. The main task of this council was to preserve the Teachings in print, which by this time had developed considerably. The work lasting for twelve years can be said to be the first attempt at a systematic compilation of the Teachings in writing.



Tripitaka

The fundamental texts of Buddhism are compiled in the Tripitaka which means the three baskets. They consist of three parts—the sutra, vinaya and abhidharma.

In the earlier sutra period religious and philosophical teachings were preserved by memorizing a string of couplets. The sutra style was adopted and perfected because of its practical and precise form which was easy to memorize. Sutras when first committed to writing were first written on palm leaves and later compiled into books as the invention of printing and paper became known.

The Sutras are the actual words of Lord Buddha, his actual teachings. There are over 84,000 sutras.

The Vinayas are the actual words of the Buddha which teach us about good words and good actions. They are the rules and regulations of the Brotherhood.

The Abhidharmas are the commentaries or words about the sutras and Vinayas given by different great Buddhists.

Emperor Asoka

About 200 years after the Buddha's death, a great ruler named Asoka (Ashoka) ascended to the throne of a huge Indian empire.

Asoka came from a family of powerful kings. His grandfather, Candragupta (Chandragupta) Maurya was an orphan who grew under the tutelage of the wiseman, Kautilya. Upon reaching manhood, Candragupta unified some loosely knit tribes, creating an army for himself to win the throne to a small kingdom. The revolution was a success and Candragupta established the Mauryan dynasty. But the aspiring young ruler had dreams of building a great empire. As a result of his ambitions, Candragupta conquered all of Northern India. Asoka's father, Bindusara, was next to inherit the throne to the Mauryan empire. Bindusara, like his predecessor, expanded his sphere of influence in parts of Southern India.

Asoka, third successor to the Mauryan throne, wished to carry on the ambitions for building a great empire. The first eight years of his reign passed peacefully. He was an efficient king with a secure empire. But something happened in 262-261 B. C. that was to change the entire course of his life.

Asoka wanted to conquer the eastern territory of Kalinga. It was a valuable area for it lay in the path of important trade routes. But the troubled spot was inhabited by stubborn tribes. And so King Asoka waged a terrible war upon the Kalinga. It was a war which would never be forgotten.

According to ancient records, 150,000 people fell into captivity, another 100,000 were killed, and many times that number perished through famine and disease. King Asoka was struck by the suffering that resulted from the war of the Kalinga. He was filled with grief when he saw that a vast number of people had been maimed for life and an even greater number missed their loved ones. His genuine compassion for others made him realize that wars were painful and deplorable.

As a result of his horrible impressions of the war, he changed his direction and resolved to serve the cause of peace instead. He channeled all of his energies to propagating the virtues of compassion and purity through the Buddha's teachings.

Asoka was a great humanitarian. He has been regarded as the model Buddhist king whose chief concerns were for the physical and moral welfare of his subjects. He established hospitals and beautiful parks for people and animals, he dug wells by the roadsides, made provisions to grow medicinal herbs for distribution to the sick, appointed officers to supervise charitable works, and tried to curb unnecessary slaughter of ani-

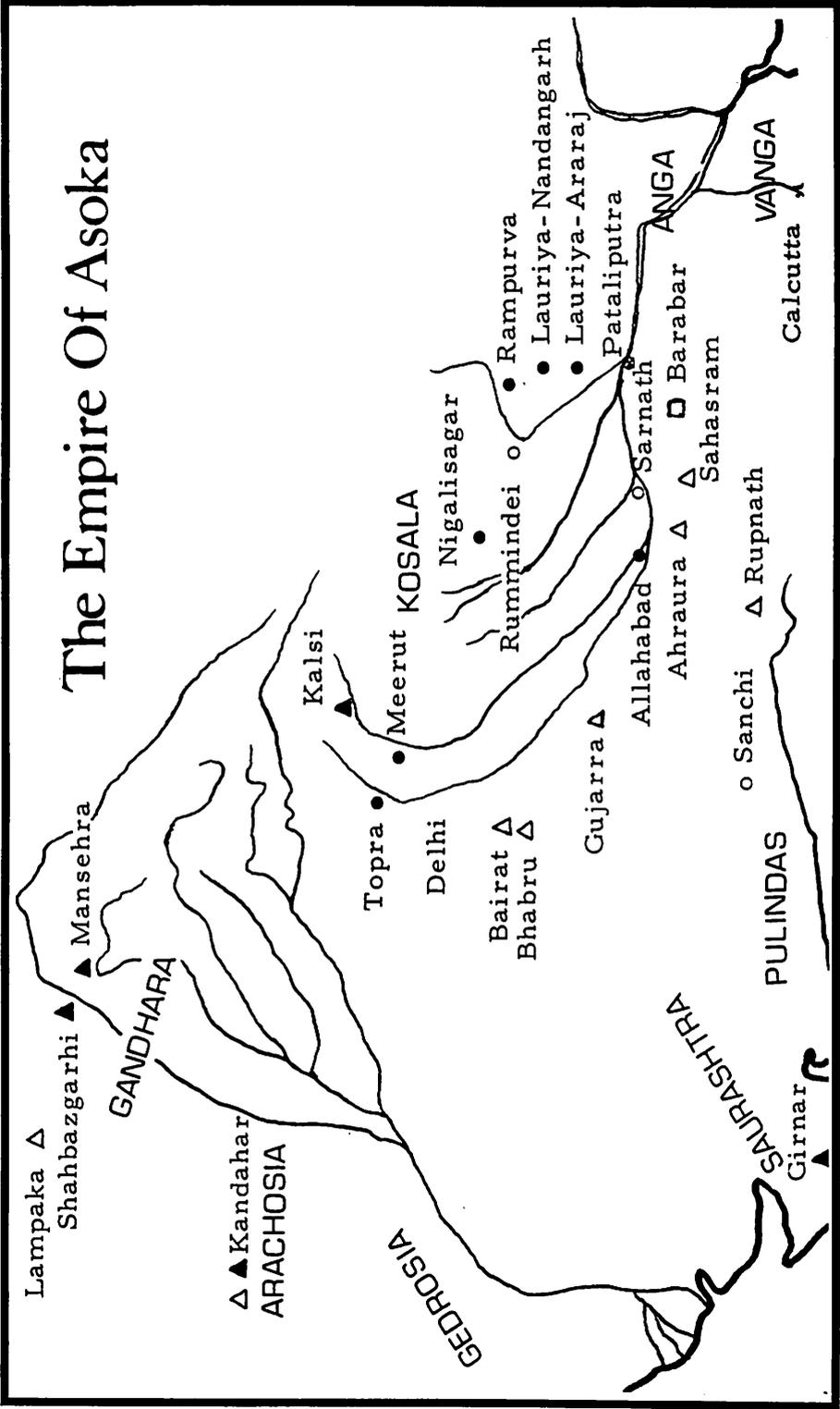
mals. He also donated funds to Buddhist orders, encouraged the study of Buddhist texts, promoted religious tolerance among his subjects, built stupas, and erected huge pillars which were engraved with Buddha's teachings. The words on the pillars are known as the Edicts of Asoka.

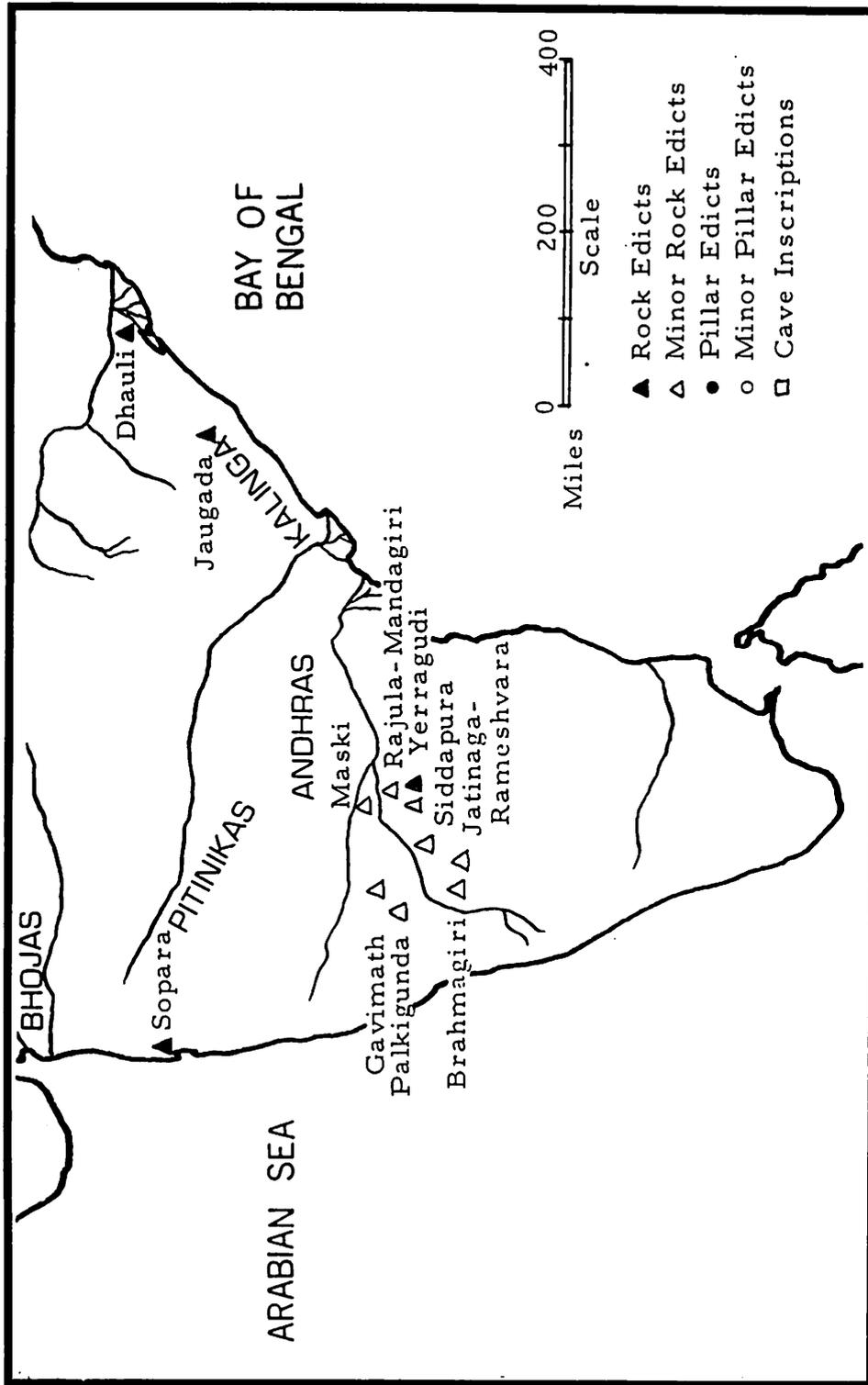
But his benevolent acts were not limited within his empire. He is remembered most for his efforts to propagate Buddhism. Asoka's greatest achievement was the dispatching of missionaries to other countries. His paramount concern was to spread the Buddha-Dharma throughout the world. As part of his missionary zeal, he first brought most of India under the influence of Buddhism. To Ceylon, which eventually became a world leader for Buddhists, Asoka sent his royal son Mahinda and his daughter, Sangamitta. He also sent eminent teachers to Kashmir and Gandhara in western India, to the region near the Himalayas, and to the "Golden Land" in Southeast Asia. But Asoka was not content until he had sent missions to far-off kingdoms in Asia, Africa, and Europe. Through his efforts, Buddhism reached distant countries such as Syria and Egypt, Cyrene, Macedonia, and places throughout Central Asia and China. He was the powerful historical figure who gave Buddhism its initial impetus as a world religion.

The missionary movement continued long after King Asoka's time. From its nucleus in India, Buddhism spread further into the northern and northeastern parts of Asia. Missionaries followed trade routes across rivers, mountains, and sea. The Indians were great traders who also spread the religion which they embraced.



Lion capital from
Asoka's column at
Sarnath, 240 B.C.





Some Words Found On The Ancient Pillars Built By Asoka

1. Generosity to relatives, friends and acquaintances is good.
2. REMEMBER: Honor towards thy teachers.
3. No gift is as good as giving the Dharma (teachings) to others.
4. Be kind and tolerant of other religions.
5. Man sees but his good deeds saying: "This good act have I done." Man does not see all of his evil acts. He never says . . . "That bad act have I done." Yet, man must watch over himself. He must say to himself, acts of cruelty, anger and pride lead to sorrow. I must not be full of envy and speak badly against another. If I try to live a good life, it will help others in the world too.
6. Even if I am very poor, I can still give generously of my faithfulness to others, and my sincere gratitude for the teachings.
7. Obedience to parents is good.

Emperor Asoka

The Great Change of Heart

When our hearts are deeply set upon doing one thing, it isn't easy for us to give up the plan and turn to something else. You know how it hurts to be told that a promised bicycle just can't be bought after all, that a much planned trip is now impossible or that what you thought was right has now turned out to be wrong. These things cause an upset in our hearts. Sometimes we can "take it on the chin" without a big fuss, but at other times we melt away into tears or flare up in anger. It takes real courage to admit we are wrong or to take the bitter disappointments in life. Often we never do admit to being wrong, but just sort of creep into doing what is right. But even a baby has to stop creeping along sooner or later.

About 200 years after the time of Sakyamuni Buddha, there lived FIERCE ASOKA; young, strong as a bull, cruel and tricky. Killing, cheating and awful fits of temper bothered Asoka not one tiny bit. Everyone privately called him Fierce Asoka. He knew of the nickname and did all possible to live up to it.

Upon hearing that his Father, the King, was close to death, Asoka rushed home, not to see his kind old father, nor to console his mother, brothers, and sisters, but to make absolutely sure he became King. Even before his father had been buried, Asoka had already ordered to have all relatives who did not like his cruel ways killed. Thus Fierce Asoka became an equally Fierce King.

Time went by, and came the year when Asoka planned a terrible war, no one dared to tell him that his planning was all wrong. The cruel King ordered many, many thousands into the battlefields. He stood in a place where every movement could be seen, ready to give the signal. Suddenly the enemy rushed forward with powerful weapons, trained elephants, oxen and monkeys and vastly more men. Asoka watched in wild anger and surprise as hundreds of thousands of his men were cruelly killed and many thousands more dragged off as prisoners. When the enemy left, not a home was without sorrow and not a home without wounded or starving, young and old. A terrible moaning raised almost to the skies.

All at once, this misery struck like a dagger into the heart of Asoka. He almost died from sorrow and regret. Day after day, he sat grieving. At last a brave young Monk dared to go to King Asoka and at the right moment, to tell him of the teachings of the Buddha. Fierce Asoka, who had never listened to anyone, now listened for hours, even days. His strong heart of cruelty changed into a strong heart of a great Buddhist.

From that time on, King Asoka worked day and night to spread the teachings, first among his own family, then the Kingdom and finally to far off cities, islands, and countries.

Years later, a Chinese monk, returning from the Land of Asoka said, "Stealing is unknown, people are honest and truthful, peace and happiness are everywhere in Asoka's Kingdom."

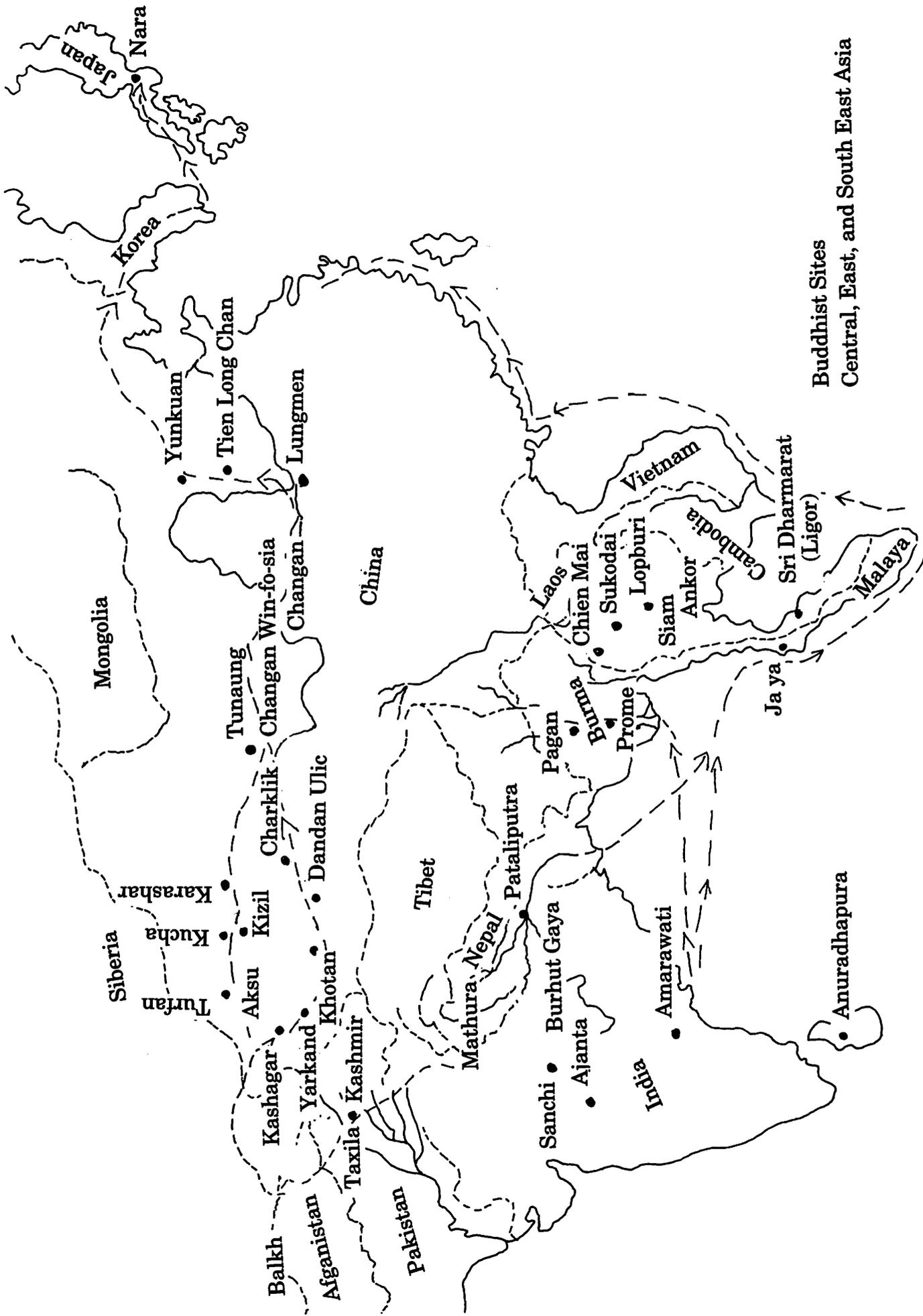
Instead of waging war on men, Asoka now waged war on ignorance, disease, poverty and misery. He had hospitals built for people and animals. He built Stupas, Dagobas and huge Pillars. On the Pillars were teachings of the Buddha. The words on the Pillars have since been called **THE EDICTS OF ASOKA**. Today, explorers are still finding broken Pillars in hidden jungles. Traces of the teachings can still be read.

So you see what can happen to the heart of anyone, even someone you might think is awful today. Asoka lived an **ACTIVE LIFE OF THANKFULNESS FOR THE PURE TEACHINGS**. He will never be forgotten. He knew and admitted to being wrong and set about to change and correct the past. He didn't creep along into doing good and living the teachings, but walked bravely forward, to live and spread the **NOBLE TEACHINGS OF BUDDHISM**. With an earnest heart, we too can reach a new understanding and a marvelously new happiness.

Photocopy the story of Emperor Asoka, "The Great Change of Heart," and pass out to all the students.

After reading it, discuss the story.

1. Have children make a list of all the things Emperor Asoka did.
2. Have children offer names of other men who have shown the same qualities as Emperor Asoka and the reason why.
3. What can the students do to be like these men?
 - a) at home
 - b) at temple
 - c) at school
4. Make a wall size map of Asia showing the route that Buddhism travelled under the patronage of Emperor Asoka.



**Buddhist Sites
Central, East, and South East Asia**

Mosaic Dharma Wheel

Materials:

1. colored gravel
2. plywood — 13" x 13"
3. cord or rope (not too thick)
4. glue
5. outline of Dharma Wheel cut out of construction paper.

Procedure:

Using the smooth side of the board trace the outline of the Dharma Wheel onto the plywood.

After tracing the Wheel, use the cord or rope to outline it (requires about six feet of cord). This is done so that the design can be more distinguishable and neater. Apply glue a little at a time pressing the cord down so that it will adhere. Wait a few minutes then continue until entire wheel is done.

When the cording is done and has been allowed to dry, you are now ready to fill in the other parts.

Apply glue to the entire areas that are to have the same colors. Sprinkle gravel over it making sure it is completely covered. Press down and let it stand for about ten minutes. Then shake off excess gravel. Fill in the rest of the areas in the same manner.

Theravada And Mahayana Buddhism

During its expansion, Buddhism underwent many changes. Although the basic teachings of Gautama Buddha remained the same, different emphasis on the way of seeking enlightenment created seemingly different Buddhist religions.

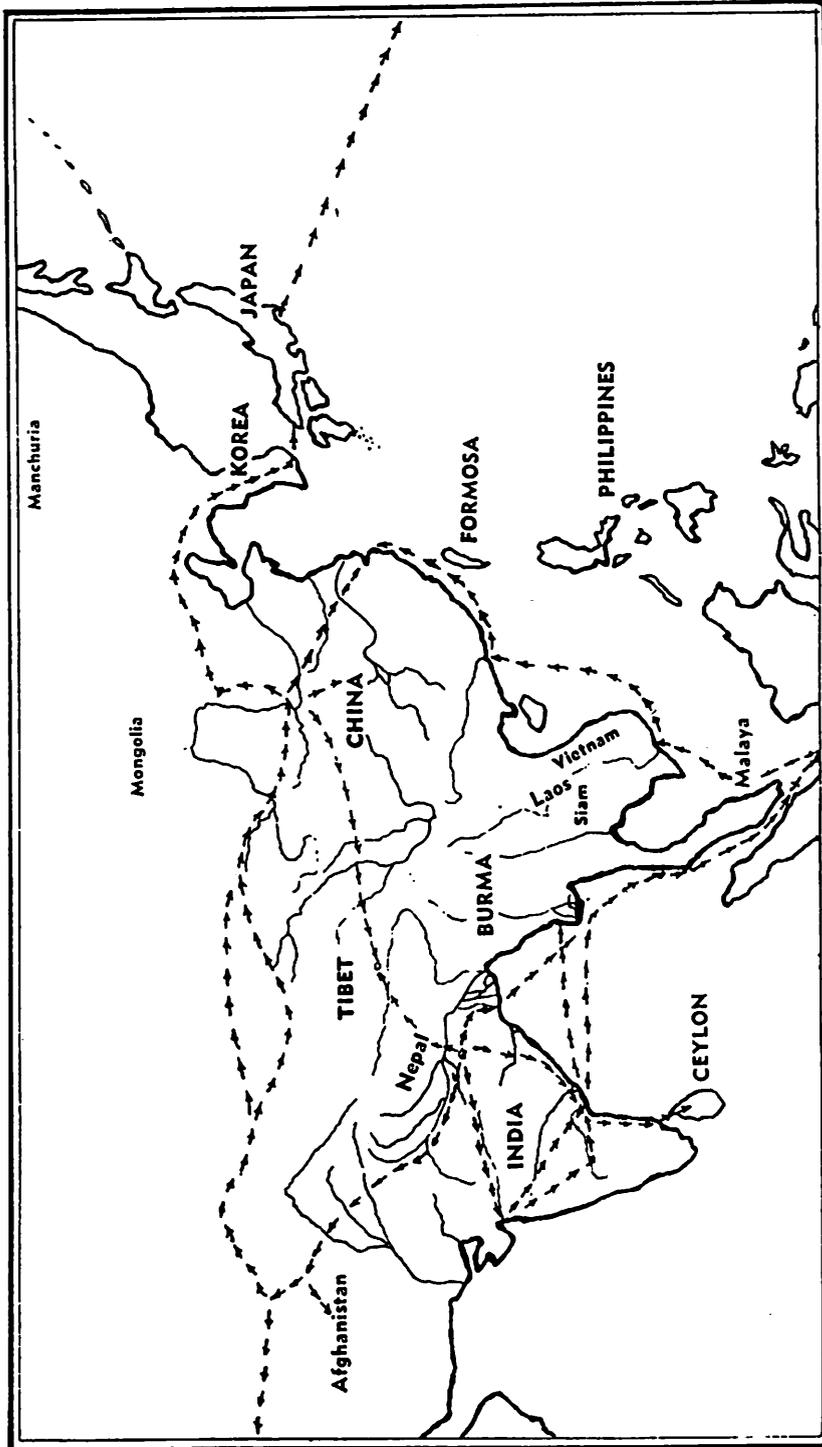
Some of these changes were the result of cultural influences. As Buddhism became a widespread religion in both the eastern and western hemispheres, it encountered variations in the temperament of its new converts. The key to Buddhism's successful propagation was the manner in which missionaries accepted new ways wholeheartedly. Buddhist missionaries tried to understand the culture of their new converts and then adopted their ways to make the religion meaningful to them.

According to Buddhist historians, two main "schools" of Buddhism emerged as a result of these changes. One became known as Theravada Buddhism and the other, Mahayana.

The Theravada way teaches the acceptance of the Buddha's teachings and striving to attain the higher wisdom to become an Arhat. An Arhat is a sage who seeks to dispel ignorance and cut away all things which tie him to the cycle of birth-and-death. Thus, he seeks to attain Nirvana. The Arhat way can be described as the way of spiritual individualism.

The Mahayana way teaches the process of living the Buddha's teachings and striving to attain the ideals of the Compassionate Bodhisattva. A Bodhisattva is a being who strives for his own attainment, but also the attainment of those still in suffering. Oftentimes, a Bodhisattva defers his attainment for the sake of those in suffering. The Bodhisattva way can be described as the way of the Compassionate Ideal.

Gautama Buddha taught that the highest Mahayana Bodhisattva Ideal was accomplished by Amida Buddha, who vowed that he would not become a Buddha until all beings could attain enlightenment in the Pure Land.



The Spread of Buddhism

Development of Mahayana Buddhism

Some of the major countries practicing Theravada Buddhism today are Sri Lanka, Burma, Thailand, Cambodia, and Laos. Mahayana Buddhism, on the other hand, has many adherents in Vietnam, Tibet, China, Mongolia, Korea, and Japan. Since we belong to the Mahayana school of thought, we shall study its development and the great men who made important contributions to the ideal of finding enlightenment through faith in Amida's power.

India

After Gautama Buddha passed away, followers realized that they should seek rebirth into Pure Land where the Buddha lived rather than long for the Buddha of the past. Sutra dealing with the Buddha's Pure Land became important to these followers. These Sutra taught them to place their faith in Amida, the Buddha in Pure Land.

One of the scholars who believed in the Pure Land ideal was NAGARJUNA (Ryuju in Japanese, c. 150-250). He was born in India 700 years after Gautama Buddha. Today, he is respected as the founder of Mahayana Buddhism. During his lifetime, many volumes of Mahayana Sutra were already in existence in Northern India. But it was Nagarjuna who first discovered the true significance of these texts.

Of his countless writings, his innermost faith is best expressed in the Book of Easy Practice (Igyo-hon). In it, he stressed faith in Amida Buddha and laid the foundation for the Pure Land School.

VASUBANDHU (Tenjin, c. 420-500 A.D.) was born about 900 years after Gautama Buddha passed away. He was first a Theravada Buddhist who practiced the Noble Eightfold Path diligently.

One day he received the news that his older brother, Asanga, was ill. Vasubandhu immediately visited his brother in his sick bed. He learned that Asanga's illness was the result of excessive worry—he worried that people could not become Buddhas by following the Theravada teachings. Upon hearing the cause of his brother's illness, Vasubandhu realized that Asanga reflected the true spirit of Mahayana Buddhism. He was genuinely concerned with the welfare of others.

So, Vasubandhu became a Mahayanist. He stressed faith in the Primal Vow of Amida for the salvation of all sentient beings.

Hsuan-tsang wrote an account of his travels through India in his work **BUDDHIST RECORDS OF THE WESTERN WORLD** (Sui-yu-ki). In 629 A.D. he set out for India in search of true Buddhism. He returned to his homeland in China after sixteen years of perilous travel over some twenty thousand miles. Then with the support of Emperor T'ai-tsung, Hsuan-tsang devoted the rest of his life toward translating the voluminous Indian texts. He laid a firm foundation of faith as Buddhism made its transition into the Chinese culture.

China

Ming-ti, a Han Chinese emperor, lived about 1900 years ago. One cold night, Ming-ti had a strange dream of golden men on white horses. The band which was escorted by many guards was approaching his kingdom.

Puzzled by this dream, he asked his assistant to analyze his dream. The assistant interpreted the Emperor's dream and said,

“Rejoice, O Mighty One. Your dream foretells Buddha's teachings entering your kingdom in the near future.”

Upon hearing this prediction, the happy Emperor sent a troop of men to confirm the dream. As Ming-ti's dream had been interpreted, a group of Indian monks (Kasyapa-Matanga and Indu-Dharmaraksa, 67 A.D.) was travelling toward them from the west on white horses. The monks carried various Buddhist Sutra and many images with them. The Emperor was so delighted that he built them a huge temple and called it the White Horse to commemorate the introduction of Buddhism into his kingdom. Then, he encouraged the Indian monks to spread the doctrine throughout his land.

Buddhism became an increasingly popular religion. Many famous monks and scholars helped to make it one of the leading religions in China.

One of these famous monks was T'AN-LUAN (Donran, 476-542 A.D.). As a youth, T'an-luan studied Buddhism. His desire to attain enlightenment was so strong that he pursued his studies earnestly. Unfortunately, his progress was hindered by ill health. His life's work required years of research, so he began searching for the secret for prolonging life. He went to a monk named Tao Hung-ching (To-Inkyo) and was temporarily satisfied with the answer for finding eternal life.

Then T'an-luan heard of the arrival of the famous Indian monk named Bodhiruci (Bodai-Rushi). T'an-luan visited the monk to ask whether Buddhism taught methods for extending human life. To his surprise, he was reprimanded by Bodhiruci. T'an-luan learned that no matter how long a person lived, he could not avoid suffering.

Upon hearing this, T'an-luan burned the books which he had received from Tao Hung-ching. From then on, he became a devout follower of the Pure Land teachings. He studied the Buddhist way of overcoming ignorance and suffering, abandoning his original wish for an eternal life. T'an-luan became so famous that even the Emperor of China wanted to hear him speak about the compassion of Buddha. He taught that salvation through self-power was difficult while enlightenment through Amida's power was more suited for the ordinary man.

After T'an-luan's death, the Emperor erected a huge monument in his memory. On it was inscribed the details of his life of Nembutsu.

One day, a priest named TAO CH'O (Doshaku, 562-645 A.D.) saw T'an-luan's monument. He felt that his ongoing search for enlightenment had been in vain. But his disillusionment was dispelled upon reading T'an-luan's biography. Tao Ch'o realized that it was almost impossible to attain enlightenment solely through his own efforts. As a result, he became a devout follower of Amida's Pure Land teachings and spent the rest of his life teaching others about the Nembutsu. It is said that because his actions and thoughts made him a living example of Buddha's teachings, even those who had originally wished him harm became his disciples.

SHAN-TAO (Zendo, 613-681 A.D.) was another outstanding disciple. Like his master, Tao Ch'o, he spent most of his life spreading the teachings of Amida. He also copied over 100,000 volumes of Sutra and wrote over 300 books describing the Pure Land. His greatest joy was to relate to others the great compassion of Amida Buddha.

Questions:

When did Buddhism enter China?

Name three famous Chinese Buddhists.

Is the Nembutsu recited by the Chinese?

Do you think Indian Buddhism is the same as that of China? Give reasons.

Activities:

Look at examples of Chinese Buddhist art at your local museum.

Get a speaker on Chinese Buddhism.

Visit a nearby Chinese Buddhist Temple.

Look at books on Chinese Buddhist art.



Hsuan-tsang (Genjyo) 600 - 664 A.D.



Prince Shotoku (574 - 622 A.D.)

Japan

If we could call Chinese Buddhism “the Buddhism of Learning,” then Japanese Buddhism would be called “the Buddhism of Believing.”

Buddhism was officially introduced to Japan in 552 A.D. Emperor Kinmei was presented with Sutra and the golden image of Buddha by the King of Korea. But the gesture was met with general disapproval among Emperor Kinmei’s ministers. They felt that a foreign religion should not be allowed into Japan. To settle this conflict, the Emperor presented these gifts to one of his ministers, Soga Iname. Despite the strong opposition, Soga’s family guarded the treasures well and encouraged others to learn about the new religion.

A prince by the name of Shotoku (grandson of Emperor Kinmei) became Japanese Buddhism’s most influential patron. He was responsible for Buddhism’s initial propagation throughout Japan. He is remembered for many of his religious contributions. He built a number of huge temples such as HORYUJI and HOKOJI. These two temples became the prototypes of Japanese architecture.

Prince Shotoku also published the celebrated edict, the *Seventeen Article Constitution*. In it, he described Buddhism as a means for harmonizing and unifying the social life of his people. It encouraged everyone to follow the Buddhist path. “Take refuge in the Three Treasures.”

In addition to disseminating the Buddhist ideals, Prince Shotoku also encouraged the introduction of the highly advanced Chinese culture. Because of his reputation as a great Buddhist patron, many Korean and Chinese scholars and priests traveled to Japan.

Our first Japanese patriarch, who was selected by Shinran, was a scholar named GENSHIN (942-1017 A.D.). He received his early training at Mount Hiei near Kyoto, the center of Buddhist learning. Even as a youth, his extensive knowledge of Buddhism was unusual. At the early age of fifteen, the brilliant youth was asked to give a lecture on Buddhist philosophy to the court by Emperor Murakami. But, as he matured, he became uncertain of his future. He realized that his most important goal was seeking enlightenment; not recognition nor fame. And so, he applied himself to his studies. After reading the entire Tripitaka five times, he discovered the true meaning of Buddhism. Upon reviewing certain passages, he felt assured of his salvation through the all-embracing compassion of Amida Buddha. His greatest work was his explanation of salvation through the power of Nembutsu in the commentary on OJOYOSHU.

Another intellectual giant began his training on Mount Hiei. Honen’s (1133-1212 A.D.) knowledge of Buddhism was so vast that he was known as the most learned man among the circle of contemporary scholars.

Genshin’s *Ojoyohsu* became Honen’s source of inspiration. After reading the commentary, Honen began seeking the way to Pure Land. The search went on until he came across Shantao’s writing when he was forty-three. Honen finally understood the meaning of Nembutsu and the power of Amida’s Light.

He gave up his search for self-enlightenment, realizing that salvation totally through one’s own effort was almost impossible. Amida offered the Easy Path to enlightenment. From then on, Honen dedicated himself to the teachings on Pure Land. He led the life of Nembutsu and persuaded others to do the same.

Honen had a great many disciples. Of his followers, SHINRAN (1173-1262 A.D.) emerged as an outstanding figure in Japanese Buddhist history. Shinran, having lost his parents, became a monk at the early age of nine. As a youth, he was sent to Mount Hiei to study. He excelled in all that he undertook and as a result, he became the Chief Abbot of Shoko-in monastery at the age of twenty-five. However, it was not fame nor rank that Shinran sought. His sole objective was deliverance from this world of suffering. After years of search and questioning, he failed to discover release from human suffering. Then, he heard of the great master Honen and his Pure Land teachings.

Honen regarded this intent and bright disciple highly. Day after day, Shinran attentively listened to Honen's explanation on salvation through Amida's all-embracing compassionate heart. And day after day, Shinran reflected upon the doctrine's importance to mankind. Under Honen's guidance, Shinran's faith became firmly established. As a strong believer, he was determined to devote his life towards propagating the doctrine of absolute trust in Amida.

Jealousy and suspicion toward the Pure Land school by monks in other schools grew. Unfortunate circumstances eventually led to the exile of Honen and his disciples to the remote countryside of northern Japan. But Honen and Shinran were optimistic in their outlook. They considered their exile an opportunity to preach their faith to the people in far off places.

Three years later, Shinran received his pardon from the government. But Shinran continued to wander through the Echigo Province where he shared his joy—life of Nembutsu with farmers and villagers. As a result of his missionary efforts, the life of Nembutsu as a source of comfort for every man, woman, and child was recognized.

After roaming through the countryside, Shinran finally settled in the town of Inada. There he wrote his most famous work, TEACHING, PRACTICE, FAITH, and ATTAINMENT (Kyo, Gyo, Shin, Sho). It became the foundation of Jodo Shinshu (1224 A.D.).

Through the dedication of great men like Shinran and Honen, Buddhism lost its academic air. The Buddha's teachings were personally brought into the daily life of the common people. It was no longer a religion for monks, scholars, and the elite members of the court. It became a dynamic religion for everyday living.

After Shinran, came other famous priests who also spread the Buddha's teachings among the people who needed it the most . . . people like you and those you know. And today, Japan is considered a great Mahayana country.

Questions:

- How did Buddhism enter Japan? When?
- Name the Prince who was a devotee of Buddhism. What contributions did he make?
- Name the important priests who were responsible for the development of Pure Land Buddhism in Japan.
- Who was Shinran? Why is he important?

Activities:

- Visit the Japanese section of a public museum.
- Gather pictures of Buddhist temples in Japan, China, and other countries. Note differences and similarities.

SEVEN SPIRITUAL FATHERS				
	NAME (Japanese Reading)	COUNTRY & PERIOD	MOST IMPORTANT BOOK	TEACHINGS
1.	RYUJU Original Nagarjuna	India about 150 AD	Igyo-bon or Book of Easy Practice.	He taught that Enlightenment through one's own power was a "Difficult Path" but when one relied on Faith in Amida it was an "Easy Path."
2.	TENJIN Original Vasubandhu	India about 150 AD	Jodo Ron or Commentary on the Pure Land.	He stressed Faith in the Primal Vow of Amida, which will bring salvation to all sentient beings.
3.	DONRAN Original T'an-luan	China 476-542 AD	Ojoronchu or Com- mentary on Rebirth into Pure Land.	He taught that salvation through Jiriki or Self Power was a difficult path while enlightenment through Tariki or Amida's Power was more suited to the ordinary man.
4.	DOSHAKU Original Tao Ch'ao	China 562-645 AD	Anrakushu or Commentary on the Peace and Bliss of Pure Land.	He classified the way to Enlightenment into two-Path of the Holy and the Path of the Pure Land. For holy men the difficult path may be followed to attain enlightenment but for those who are weak and sinful, the only way was the Path of the Pure Land.
5.	ZENDO Original Shantao	China 613-681 AD	Kangyo Sho or Commentary on the Amitayur-Dhyana Sutra.	He went a step further than Doshaku and classified the Path of the Pure Land into the Gate to the Essential and Gate to the Universal Vow. The former is a method of meditation and doing good deeds to attain enlightenment in the Pure Land of Amida. The latter is the most suited for sentient beings. Those who are ignorant and sinful have only to rely on the Primal Vow of Amida.
6.	GENSHIN Original Genshin	Japan 942-1017 AD	Ojo yo shu - Principles essential for Rebirth into the Pure Land.	He first pointed out the evils of superstition prevalent in Japan during his time. He taught of a Temporary Pure Land where those who have not the true faith are born and a True Pure Land where those who have true faith are born.
7.	GENKU Original Genku (Honen Shonin)	Japan 1133-1212 AD	Senjaku Shu or Selecting the Primal Vow and Nembutsu.	In these corrupt days he stressed that the only way for sentient beings to attain salvation was through the wholehearted faith in Amida.

The Path of the Nembutsu

PRINCE SIDDARTHA — SHAKYAMUNI BUDDHA

Princess Yasodhara

(566 B.C.)

Rahula (son)

(April 8, 623 B.C. in the Lumbini Garden. Grew up in Kapilvastu, now Nepal)

(Passed onto Nirvana February 15, at the age of 80.)
Eight-Fold Noble Path
Four Noble Truths
18th or Primal Vow

Seven Patriarchs of the Nembutsu

India

Nagarjuna (Ryuju) (c. 150-250 A.D.)

Originator of Middle Way School
Clarified difference between Difficult Path (self-power) and Easy Path (utterance of Amida Buddha's name with a faithful mind).

Vasubandhu (Tenjin) (c. 420-500 A.D.)

Importance of singlehearted Shinjin in Amida Buddha for birth in the Pure Land of Peace and Bliss.

China

T'an-luan (Donran) (476-542 A.D.)

Concept of Other Power. Birth in Pure Land is due to Amida Buddha's Vow (vow to lead all beings to Enlightenment.)

Tao-ch'o (Doshaku) (562-645 A.D.)

Divided Buddha's teaching into sacred Path and Pure Land. Stressed teaching Shinjin and meaning of Nembutsu.

Zendo (613-681 A.D.)

Common mortals could attain Enlightenment by virtue of Vow and Practice embodied in the Nembutsu.

Japan

Genshin (942-1017 A.D.)

Teaching of Pure Land was the only way to Enlightenment.

Genku (Honen Shonin) (1133-1212 A.D.)

Teacher of Shinran Shonin. Clarified importance of uttering the Nembutsu which is vowed by Amida Buddha. Announced Way of the Nembutsu as separate school of Buddhism.

Shinran Shonin 1. (born: Matsuwaka Maro, May 21, 1173, died: January 16, 1262)

2. Hannen — name he received after his ordination.
3. Zenshin — name he received from Prince Shōtoku.
4. Shakkū — name he received from Honen Shonin.
5. Fujii Yoshizane — lay name forced on him during exile in Echigo.
6. Gutoku — name he gave himself — meaning he was “neither monk nor layman” during his exile.
7. Shinran — name he took after his exile ended.
8. Kenshin Daishi — name bestowed on him post-humously during Meiji Period (1860-1912).

Founder of Jodo Shinshu Buddhism. Writer of “Kyo-gyoshinsho” and “Tannisho” based on his teachings. His grandson and daughter carried on his work and founded the Nishi and Higashi Hongwanji. His current descendants are: Lord Abbot Emeritus Koshu Otani and Lord Abbot Koshin Otani.

New World

Hawaii

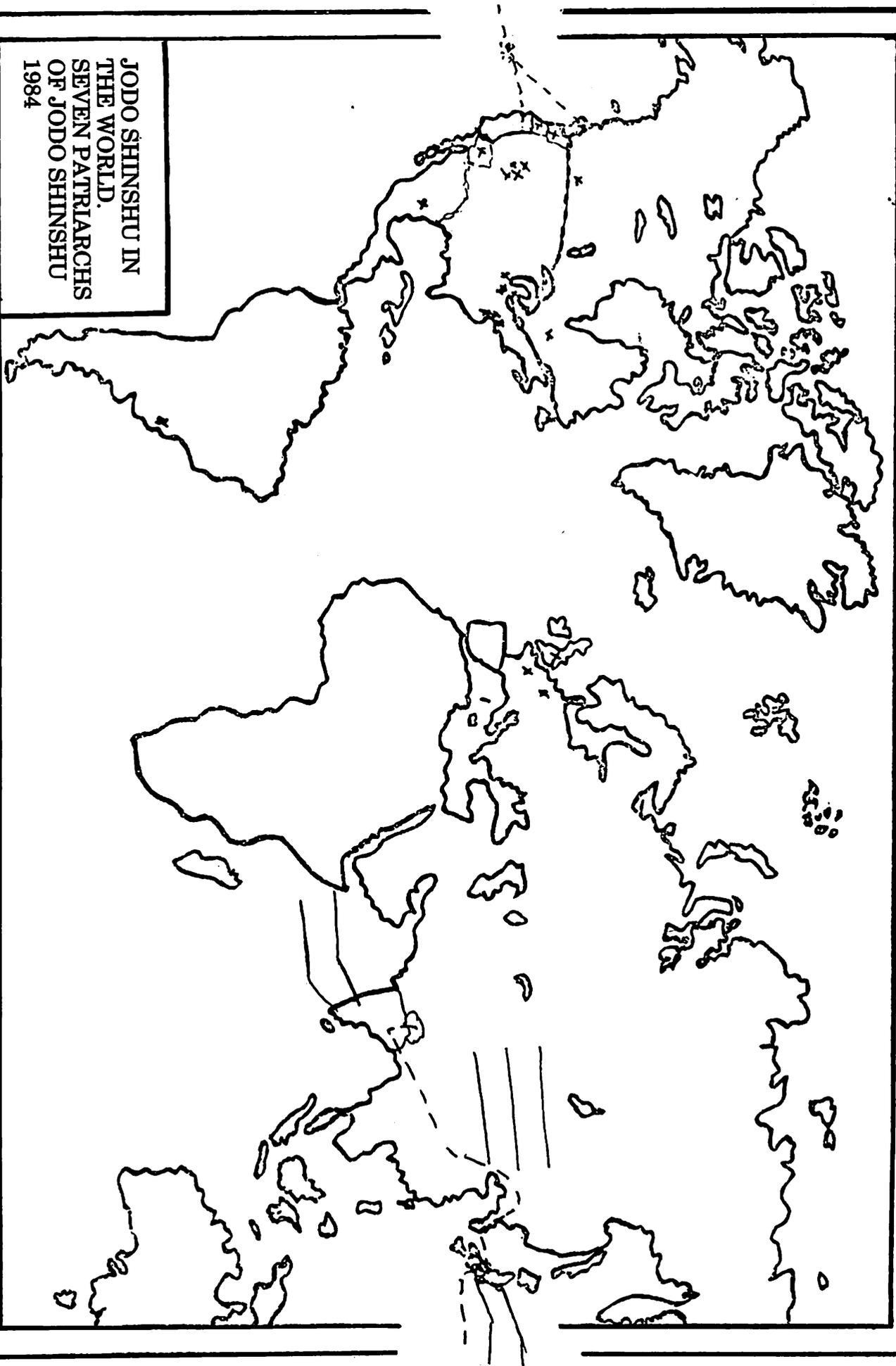
United States of America

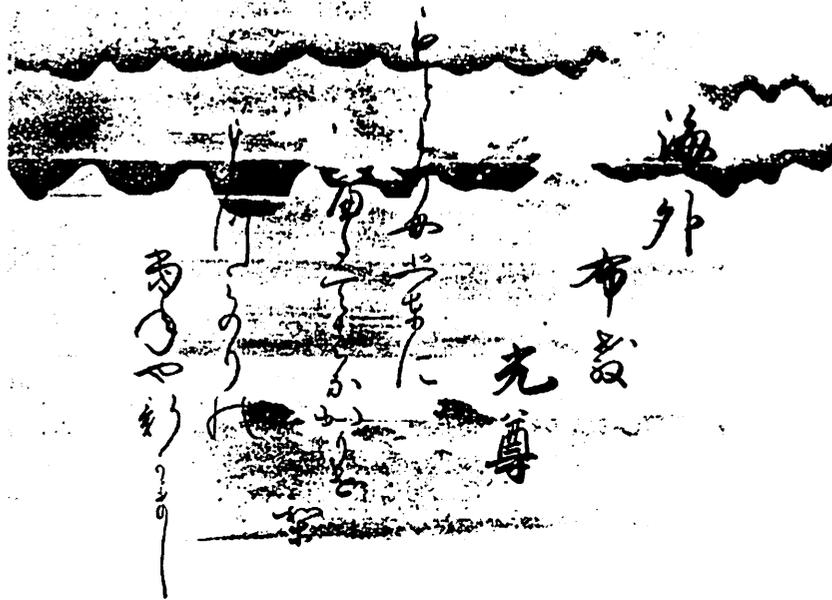
**Sept. 1, 1899, San Francisco
Rev. Sonoda and Rev. Nishijim**

Canada 1905

Rev. Senshu Sasaki

JODO SHINSHU IN
THE WORLD.
SEVEN PATRIARCHS
OF JODO SHINSHU
1984





Moto yori mo hito ni
Hedate wa nakari keru
Hitotsu Minori no
Tane ya shikamashi

Among all men
Who are equal,
Let us disseminate
The seeds of Dharma.

(Koson)

Koson or Myonyo Shonin, 21st Patriarch of Honganji from 1875-1903, was instrumental in sending the first Buddhist ministers to America.

Buddhist Churches of America

The Buddhist Churches of America is an incorporated religious organization of Buddhist Churches of Jodo Shinshu faith on the mainland United States. The organization consists of 60 churches and 40 branches located throughout the nation with 80 ministers actively serving the spiritual needs of over 100,000 Buddhists of Shinshu faith.

The 60 independent churches and 40 branches are located throughout the mainland United States from the West Coast to the East Coast. They are geographically divided into eight districts.

Southern District: Arizona, Gardena, Guadalupe, Los Angeles, Orange County, Oxnard, Pasadena, San Diego, San Luis Obispo, Santa Barbara, Sushin, West Los Angeles.

Central District: Dinuba, Fowler, Fresno, Hanford, Parlier, Reedley, Visalia, Bakersfield, Delano.

Coast District: Monterey, Mountain View, Salinas, San Jose, Watsonville.

Bay District: Alameda, Berkeley, Emmanji, Marin, Oakland, Palo Alto, San Francisco, San Mateo, So. Alameda.

Northern District: Florin, Lodi, Marysville, Placer, Sacramento, Stockton, Walnut Grove.

Northwest District: Idaho-Oregon, Oregon, Seattle, Spokane, Tacoma, White River, Yakima.

Mountain District: Ogden, Salt Lake City, Tri-State Denver.

Eastern District: Cleveland, Midwest Chicago, New York, Seabrook, Detroit, Twin Cities, Washington D.C.

Each District is represented by a Minister-Director selected by the ministers of the respective districts and three district-representatives selected by the District Councils.



Buddhism in the United States And Canada

Buddhism was introduced to America when young Japanese immigrants realized that earning money alone did not give them real happiness. While the Japanese immigrants endured the hardships of earning a living throughout the West Coast and Hawaii, they turned to their native religion for comfort. They were unable to speak English and wished to associate with those who shared similar problems of adjustment as well as religion. To find the solace they needed in their strange surroundings, the early settlers began congregating. And, whenever a large body of people met, services were held.

Their first organization was the Young Men's Buddhist Association. The YMBA began in San Francisco on July 14, 1898 with about 30 members. They held regular services and observed the important Buddhist holidays such as Hanamatsuri, Bodhi Day, and Ho-on-ko. On December 17, 1899, another YMBA was established in Sacramento. Women, too, felt that they would benefit from such groups and founded the first BWA in San Francisco on April 27, 1900. By 1903, other YBAs were formed in Seattle, San Jose, Fresno, and Vacaville.

Soon, the founders of these newly organized groups felt a need for a minister. They wanted spiritual guidance since there were only a few who were knowledgeable about Buddhist services and doctrines. They sent a request to the Nishi Hongwangi Headquarters in Kyoto for religious direction.

In 1897, the Reverend Messieurs Ejun Miyamoto and Eryu Honda arrived in Hawaii to survey the needs of the young Buddhist immigrants. A similar survey was taken in the U.S. during the following year.

The Kyoto Headquarters, concerned with the welfare of Buddhists who were struggling to establish themselves in an alien land, decided to open temples in the United States. In 1899, they sent Reverend Shuye Sonoda and Reverend Kakuryo Nishijima to San Francisco. This marked the beginning of Buddhist missionary work in America. It also marks the official year of the founding of the present Buddhist Churches of America.

The first church was founded in Hawaii in 1898 with the appointment of Bishop Hoji Satomi. Other areas needed ministers. In December, 1900, Reverend Ryotetsu Harada arrived in Sacramento while Reverend Fukyu Asaeda was sent to Fresno. Buddhist missionaries were also sent to Canada; Reverend Senju Sasaki arrived in Vancouver in 1904.

Initially, there were relatively few Buddhists in the Western Hemisphere. But Buddhism saw its growth from very meager beginnings through the efforts of both the Issei pioneers and dedicated ministers from abroad. The YMBA, though small in number, established churches from the borders of Mexico to British Columbia and Hawaii. By 1924, there were 27 Buddhist churches with about 40 missionaries throughout the United States and Canada while Hawaii had nearly 45 ministers.

Buddhists worked hard to establish churches despite great obstacles for the sake of their children. As their children grew with the unfaltering faith of their parents, churches became an increasingly important source of guidance. The Isseis sent their children to church to encourage them to become Buddhists. It was also the center of family and social activities. With foresight and concern for the well-being of their offspring, Sunday schools became an important part of the Buddhist movement in America.

The onset of World War II and the relocation of Japanese Americans from the West Coast and Canada brought about many changes; one of which was the establishment of new churches in the Midwest and the East.

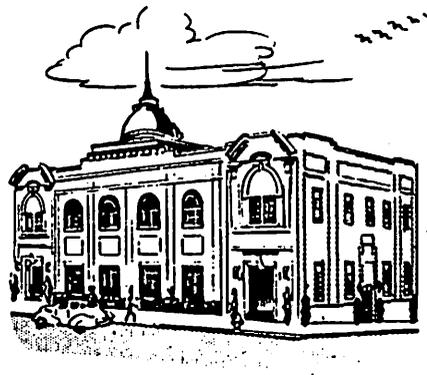
Although new churches were being established throughout the United States, the Buddhist movement in America met two major setbacks. Both were the results of language barriers as the Niseis and eventually, the Sanseis, were inculcated into the American so-

ciety. The need for both English books on Buddhism and English-speaking ministers was great. Realizing this, the Niseis sponsored scholarships for young men who wished to enter the ministry. Buddhist literature was translated into English. Then, with the return of Nisei ministers who were trained in Japan, a greater number of young Buddhists were reached. The newly-ordained ministers faced the difficult task of adapting the religion to a completely different culture.

The post-war period saw many changes in the church. Niseis and Sanseis who attended services regularly now made up the majority of the Sangha. Church leadership shifted into the hands of the second generation. As a result, the pressing need for more English-speaking ministers became even greater.

Steps were taken to correct the situation. Centers for training ministerial aspirants were established. At present, graduate programs have been developed in conjunction with the University of California at the Institute of Buddhist Studies in Berkeley, California and the American Buddhist Academy in New York.

The administrative offices of the National Headquarters for the Buddhist Churches of America are located at 1710 Octavia Street, San Francisco, California 94109.



The Stupa, enshrining the sacred relics, is atop the San Francisco Buddhist Temple.

Learning To Appreciate Buddhism

Religion and culture have always been closely related. Since the beginnings, religion has played a major part in shaping the cultural heritage of man. In primitive societies where writing was relatively unknown, priests tried to convey the mysticism of their religion through awesome idols. Statues and friezes served as reminders of powerful gods and religious teachings. And chants and songs expressed the reverence the people felt for their gods.

We see the powerful influence of religion upon Egyptian and Roman culture. Pyramids, the architectural marvels of the Egyptians, belonged to those who worshipped the great god Ra. Roman sculptors captured the qualities of fine muscle tone and mastered the secrets of dynamic gestures in marble through their classic statues of gods and goddesses.

The reason for this interrelationship is very simple. Religion provides spiritual nourishment — it is a source of inspiration as it teaches the meaning of faith. All religions have the same humanitarian teachings of awareness and appreciation of all that surrounds them. On the other hand, art is a means for expressing the deep spiritual feelings which is usually an outgrowth of some kind of religion. The forms of arts that we see, statues, paintings, songs, literature, etc., are merely dialects of a spiritual language.

In the same manner, Buddhism is reflected culturally. We see fine examples of Buddhist art in the Ajanta Caves, the stupa at Sanchi, the great bronze Buddha at Nara, and thousands upon thousands of temples and artifacts.

But there is more to Buddhist culture than meets the eye. More important than artifacts, Buddhism has become a philosophy in practice. This is especially true in the East where Buddhism has had time to become embodied into the way the people think, feel, and act. The religion has transcended the confines of temple walls and material artifacts. It has become a way of life. The various cultural arts that evolved over centuries of propagation either guide actions (teach the Dharma) or remind others of ideal human behavior (awareness of the Buddha-nature that is found in everyone).

Buddhism is an important part of Japan's heritage. The essence of the teachings are reflected in the arts of flower arrangement, gardening, martial arts, and daily etiquette. Without it, the significance of the arts would be lost. For this reason, we say that Buddhism is a dynamic religion.

Purpose:

Study of various aspect of Buddhist heritage.
Study of the influence of Buddhism on Japanese culture.

Procedure:

Have an expert give a talk on the subject and give a demonstration, if possible.
Have students participate wherever possible.
Discuss and write summary.
Attend exhibition and/or demonstration conducted by various organization in the community.

Subject matter:

ikebana	architecture & art
tea ceremony	martial arts
incense ceremony	calligraphy
bonsai & bonkei	and others

Study of other areas with Buddhist influence.

Food items:	Expressions:
Tofu	itadakimasu
Koya Tofu	gochisosama
Takuan	arigatai
Manju	okagesama
Shoyu	mottainai
Miso	
Konnyaku	

Note: Discuss further with your minister, parents, or grandparents on other items of food or expressions with Buddhistic influence you can add.

Buddhism in California

Purpose:

To acquaint the students with other Buddhist Churches in California and to make them realize that whenever they are away on a trip to other areas there are always Buddhist churches that they may attend.

Through the Buddhist Churches of America obtain a list of all churches in California. Have the students write letters to another sixth grade class or to the superintendent asking for various information.

1. When was their church built? Or, do they have a church?
2. How large is the Sunday School attendance?
3. What are some of the things that other sixth grades do?

After a sufficient number of letters have been received, compare the similarities or dissimilarities between churches. If snapshots are sent, make a scrapbook compiling all the information. Also if the children have visited other churches have them tell about their experiences.

Since it would be hard to pinpoint a certain length of time on a project of this type it would probably encompass a period about two or three months.

Other suggestions:

Make a scrapbook compiling all letters and pictures.

1. Make a chronological chart of churches as to when they were built.
2. Collect pictures of Buddhist temples and monuments from other countries.
3. Take field trips to museums, other churches.

From Stupa to Pagoda

The stupa was the religious center of early Buddhist communities. It stems from the pre-historic burial mound, and the word “stupa”, which originally meant “topknot”, came to stand for “mound.” It is sacred because it houses the remains of the Buddha, either of his body or his belongings, or because it commemorates a holy place, such as the site of the Buddha’s Enlightenment.

India and the Stupa

In the third century B.C. Asoka, the first Buddhist king of India, is said to have built 84,000 stupas all over this country making them an important landmark of Buddhism. One of the earliest is the Great Stupa at Sanchi. It has the main features of all stupas, a circular base holding a massive dome (the cosmic egg) on top of which is a stone railing or square box, topped by a spire with three disks or “umbrellas”. These represent honor and distinction as did a canopy in the past. The four gateways surrounding the stupa indicate that it faces all directions at once. Relics such as a bone or a tooth of the Buddha, are encased in a series of precious boxes, one inside the other and planted within the mound. The stupa (and later, the pagoda) always remains free-standing so processions can circle around it. There was no change to this plan until the second century A.D.

At about this time, a change in this basic shape is noted at Gandhara in the northern tip of India through the influence of Greek art forms spreading east. The short, circular base stretches into a cylinder which is separated into zones by decorative bands and cornices. The dome becomes smaller and longer. Arcades, pilasters and niches decorate the stupa and Buddha images fill these niches. The crowning disks increase in number, forming a long cone. As a result, we have a tapering tower-like structure. Another major change is from a round base to a large square foundation with flights of stairs on all sides with adorning pilasters. This new type spread south and east, whereas in Ceylon and Southeast Asia stupas stayed closer to the original shape. They also expanded upwards, but emphasis was still on the dome. The product is a flowing, bell-shaped stupa with a needle-like spire. Lamaist stupas of Tibet and China also emphasize the dome.

China and the Pagoda

Buddhism and its accompanying art forms arrived in China by way of Central Asia, so Gandhara, by its geographical location, had a major influence on the birth of the Chinese version of the stupa, the pagoda, which made its appearance around 450 to 500 A.D. Now how did the pagoda evolve from the stupa when they seem so different from one another? Many factors are involved.

First, there is a simple continuation of what had taken place in Gandhara, i.e., taller and taller stupas with always more tiers on the base. The many decorative levels eventually became full-fledged stories with roofs. The square base and round dome were somehow not appealing to the eye, so builders settled for tapered stories ending with a little dwarfed dome that is now just a base for the spire, but the dome never disappears completely. The four sides are retained and often more are added. By the seventh century, the completed pagoda, as we know it, has spread throughout east Asia.

Second, there are complicating elements to this simple evolution. There is evidence of direct Indian influence; there exists in China a kind of stupa directly related to the Sanchi type which proves that at some point Gandharan influence was bypassed. Traveling pilgrims tell of a 130 meter wooden stupa-tower in Peshawar (India) with a large square base

that is now destroyed but was one of the great wonders of its time. This could have impressed Chinese builders. Another factor is the existence of another religious structure in India, a tower, which has the same proportions as the pagoda.

Still, all of these sources are insufficient in accounting for the particular form of the pagoda. One must take a look at existing Chinese construction techniques. Early Chinese buildings were made of wood, which favors many-sided shapes. There is also the characteristic curved roof and the identical stories, features found in early watchtowers and pavilions. Therefore, it is through this threefold fusion, Gandharan, Indian and early Chinese, that the pagoda came to be.

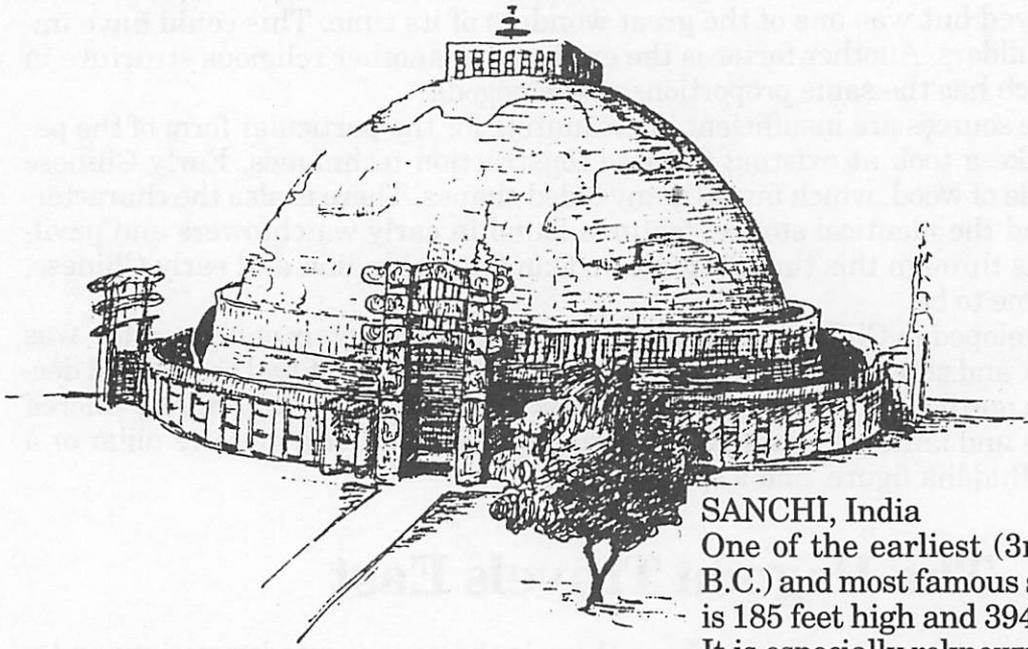
Many styles developed in China, but usually the pagoda had four, six or eight sides, was made of wood, brick and stucco or stone, and always with stone base. It had sculptured decorations, a common one being the "Thousand Buddhas". Curved roofs with brightly colored tiles often had bells and lanterns attached to them. Inside was either a massive pillar or a hollow core with a Buddha figure, and a spiral staircase.

The Pagoda Travels East

Few styles migrated further east. In Korea there is the square wooden variety and a stone version which later came to have a style of its own. Japan chose only the square wooden kind, since it was most suited to an earthquake-prone land. The Japanese pagoda is more sober than the Chinese; the walls are white-washed, the woodwork is plain or painted red and the roof is usually shingled. A central wooden mast replaces the stone pillar. The stories are not attached to the mast for flexibility and the upper floors are never accessible. The ground floor is a small chapel with four Buddhas around the central mast. Relics are encased in the stone foundation supporting the mast and nine-disk spire.

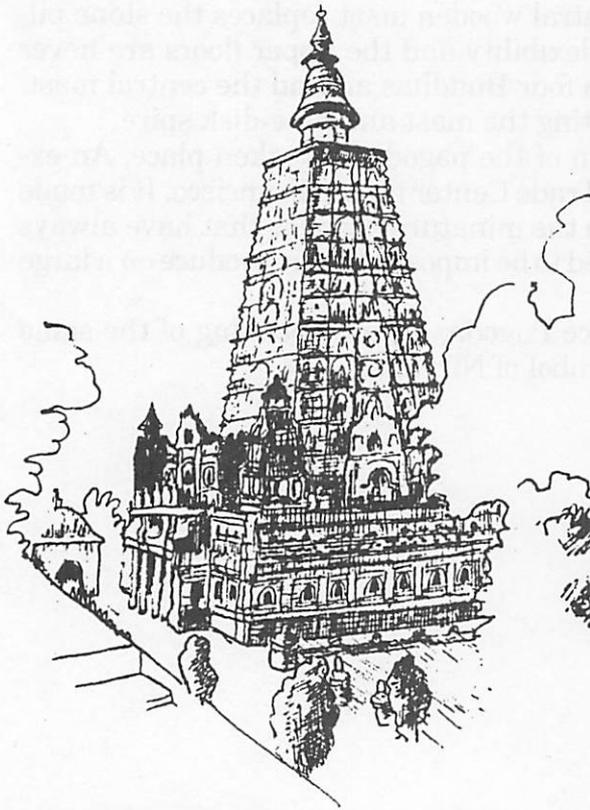
Today, with new materials, a further evolution of the pagoda has taken place. An example of this is the Peace Pagoda at the Japanese Trade Center in San Francisco. It is made of tiers of concrete disks. This form is derived from the miniature pagodas that have always existed in many different shaped and sizes that used to be impossible to reproduce on a large scale. With this the evolution is complete.

So, whether it is the Sanchi Stupa or the Peace Pagoda, we are speaking of the same thing; the most sacred Buddhist structure, the symbol of Nirvana.



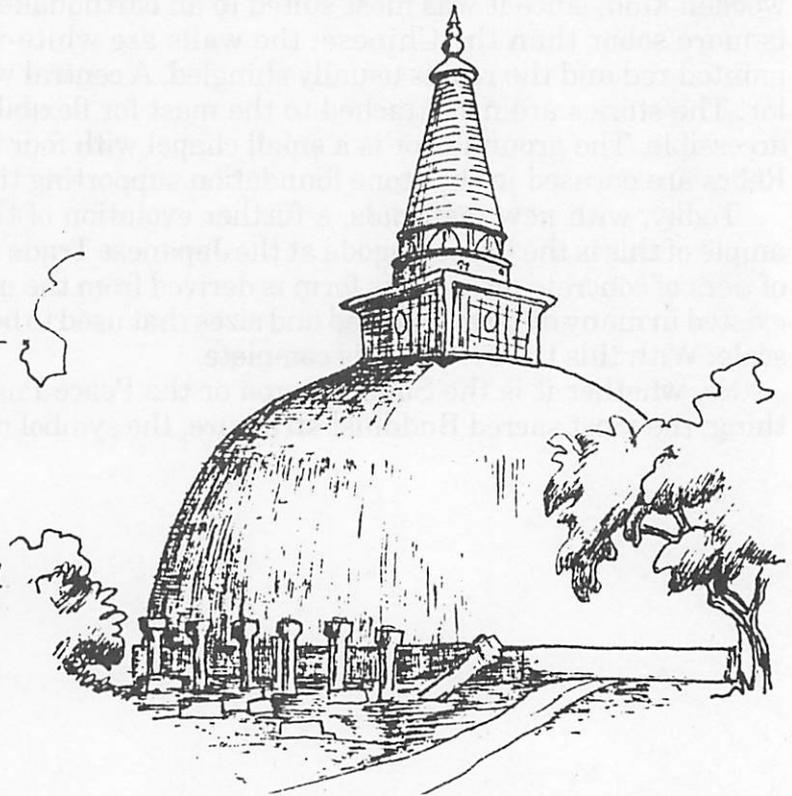
SANCHI, India

One of the earliest (3rd to 1st century B.C.) and most famous stupas in India. It is 185 feet high and 394 feet in diameter. It is especially renowned for the beauty of its sculptured gateways.



**BODHI-GAYA, India—
Maha-Bodhi stupa**

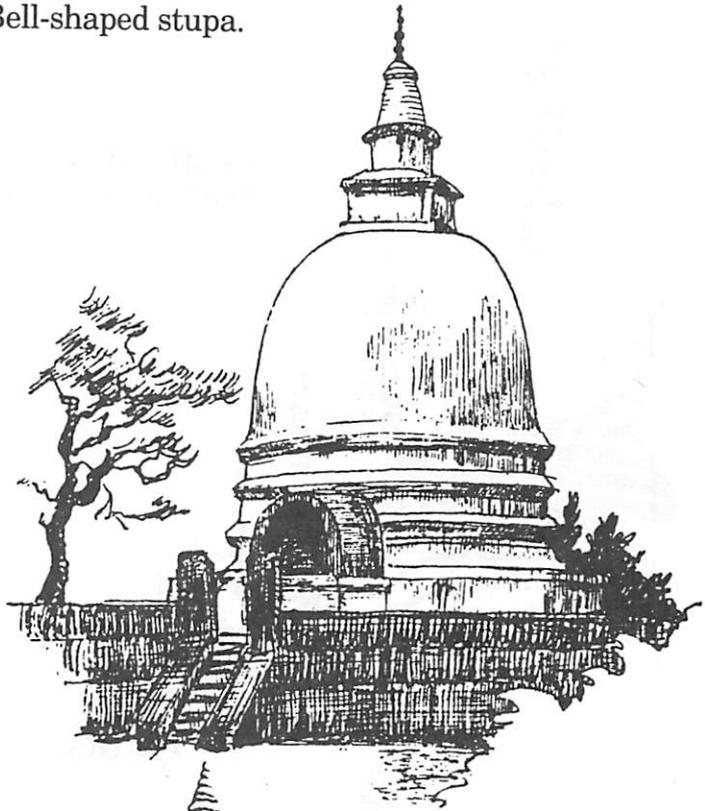
This 153-foot stupa, built in the 7th or 8th century commemorates the Buddha's enlightenment. There are many later additions and the whole structure was restored in the 19th century.



**ANURADHAPURA, Ceylon—
Maha Thupa**

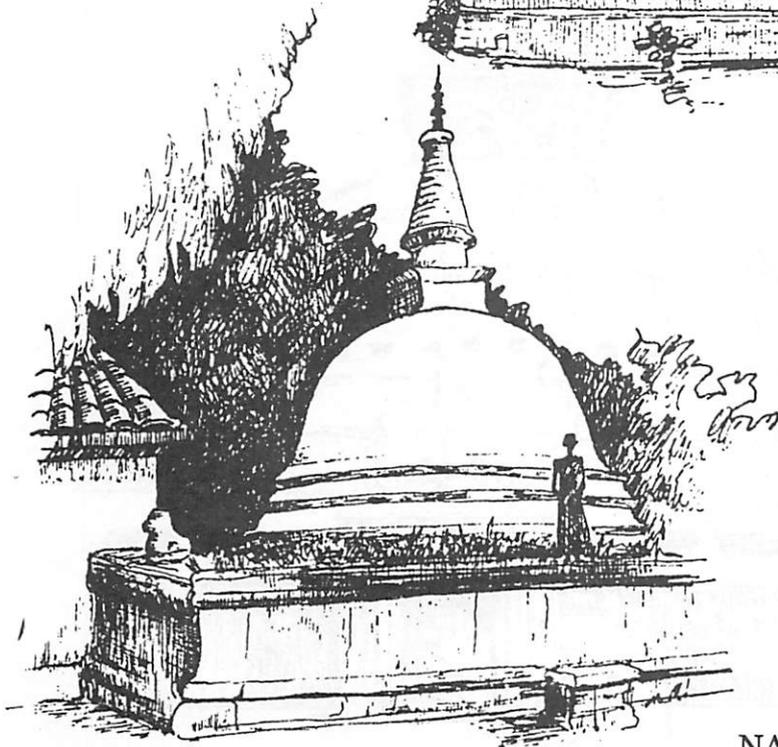
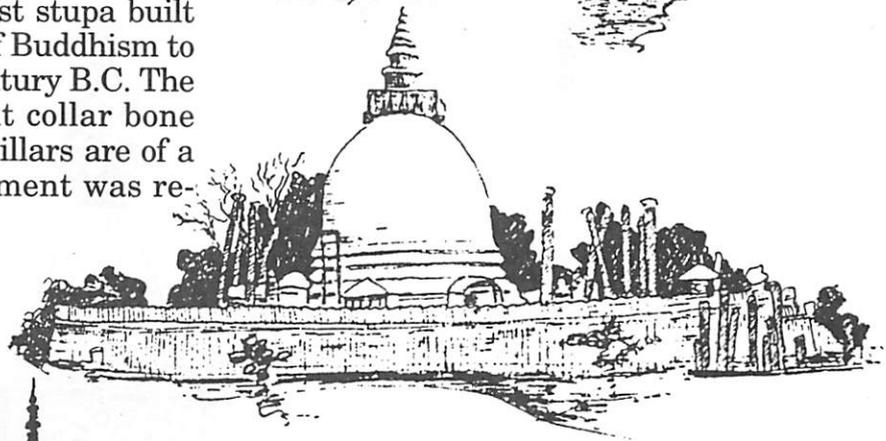
This 2nd century B.C. bubble-shaped stupa enshrines the largest number of the Buddha's body relics. Being 300 feet high and 942 feet in circumference, it was the most enormous and breathtaking stupa of that time in the Buddhist world.

KORASSAGALA, Ceylon—Bell-shaped stupa.



ANURADHAPURA, Ceylon—
Thuparama

Historically, this is the first stupa built in Ceylon by the Apostle of Buddhism to that country in the 3rd century B.C. The stupa enshrines the right collar bone relic of the Buddha. The pillars are of a later date and the monument was restored in 1842.

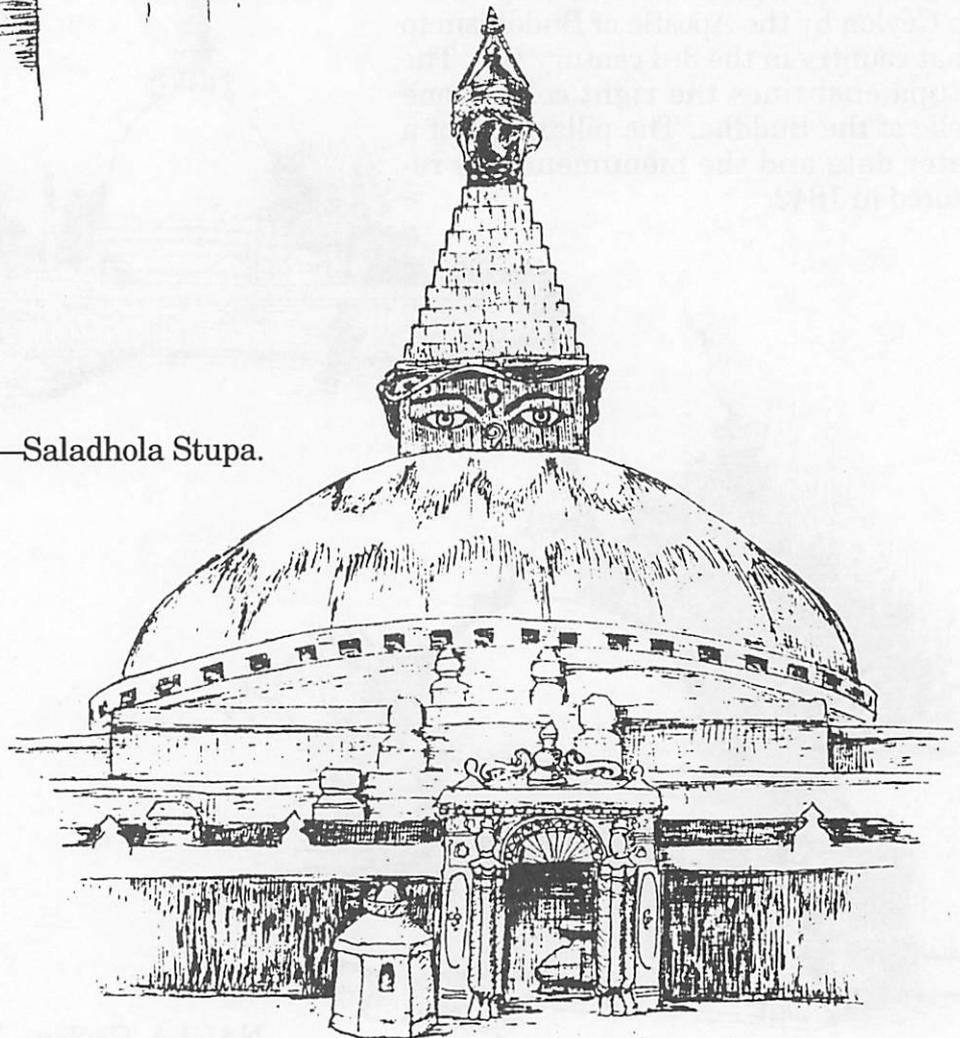


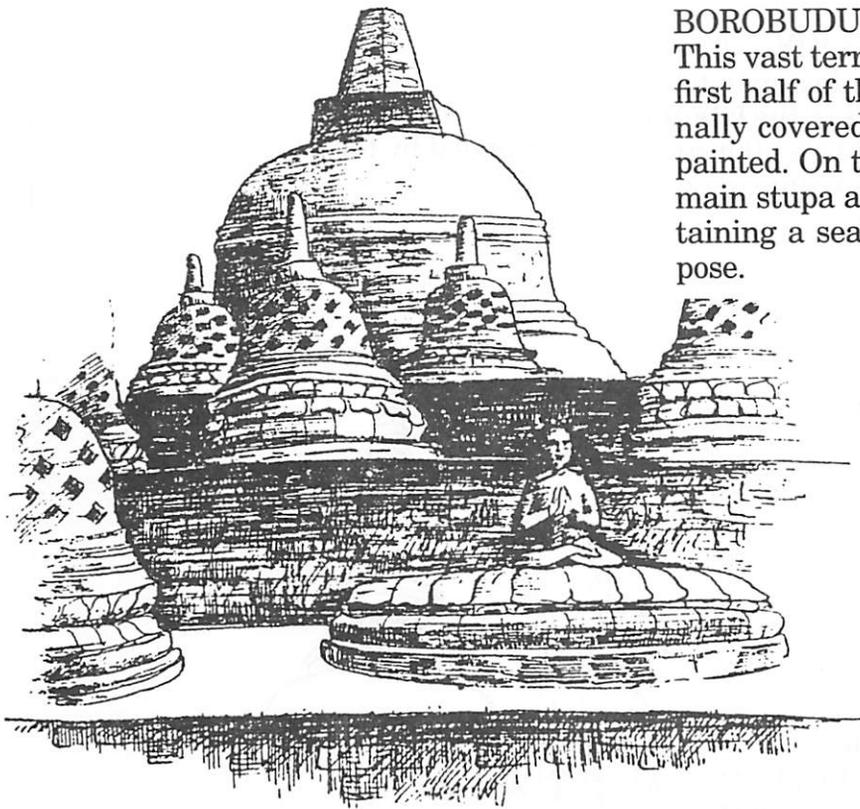
NAULA, Ceylon—Bell-shaped stupa.

KUMBUM, N.E. Tibet—Kumbum Monastery
The bell-shaped chortens are typical of Tibetan stupas.



KATMANDU, Nepal—Saladhola Stupa.





BOROBUDUR, Java

This vast terraced temple was built in the first half of the 8th century. It was originally covered with plaster and probably painted. On the terraces surrounding the main stupa are 72 small stupas each containing a seated Buddha in the teaching pose.

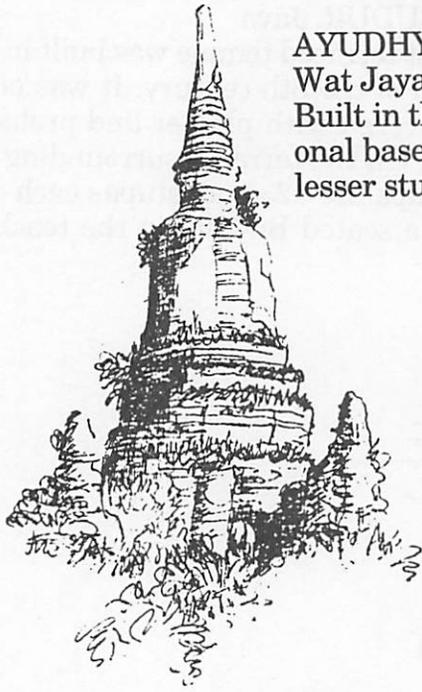


SAGAING, Burma
Bell-shaped stupa built in 1632.



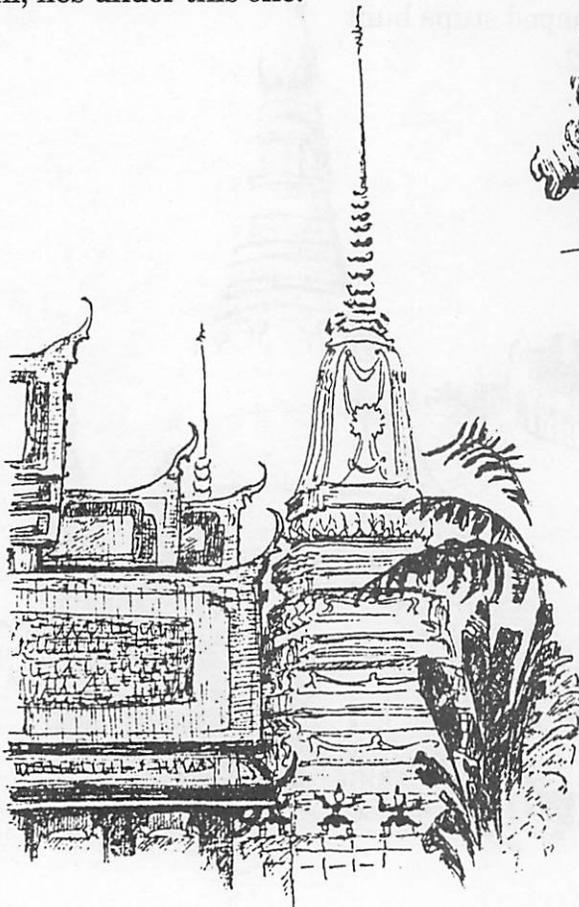
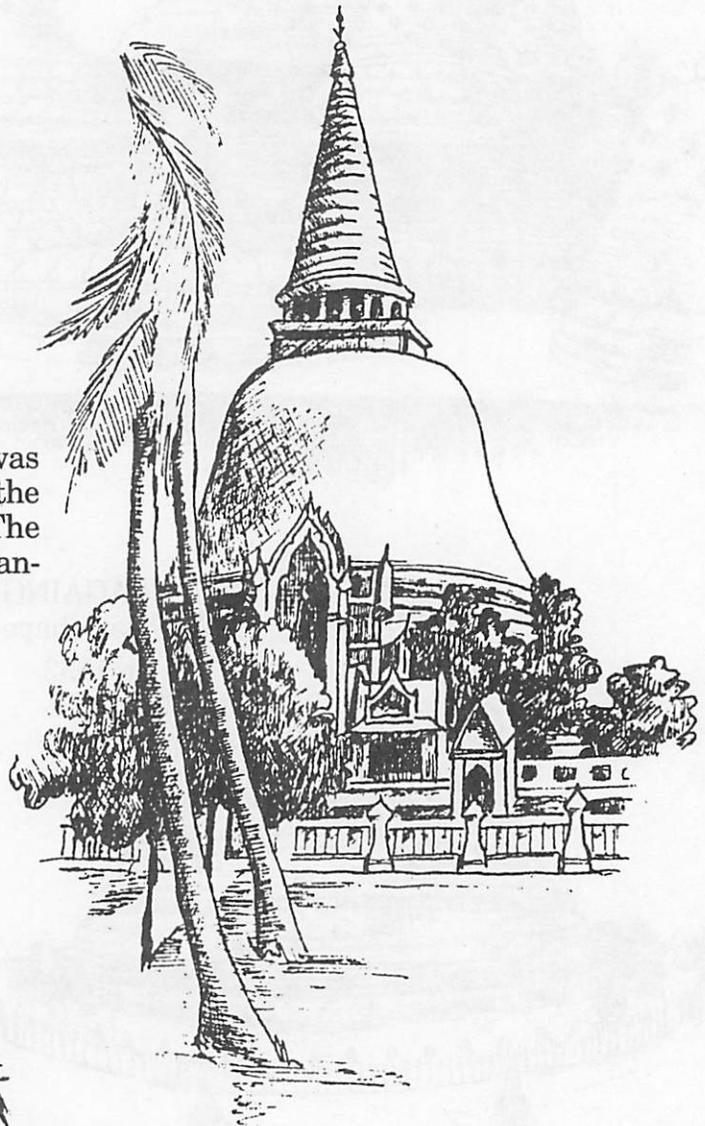
RANGOON, Burma—Shwe Dagon

The largest and most famous temple in Rangoon was first built in the 15th century and houses the Buddha's hair relic. The central spire is 368 feet high and is covered with pure gold.

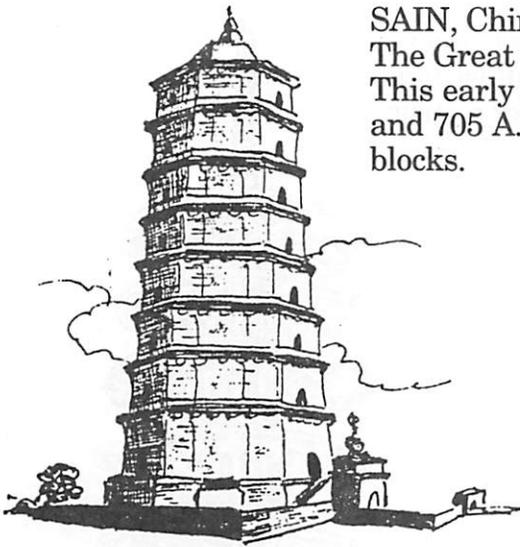


AYUDHYA, Thailand—
Wat Jayamangala
Built in the late 16th century on an octagonal base, the stupa is surrounded by ten lesser stupas.

NAKORN PATHOM, Thailand
This bell-shaped stupa, 394 feet high, was built in the last century on the site of the first Buddhist temple in Thailand. The original stupa, similar to the one at Sanchi, lies under this one.



BANGKOK, Thailand—
Stupa of Wat Pra Keo
Built in 1785 as the King's place of worship. It is the most elaborate of Thai temples. It houses a highly-prized jasper Buddha.



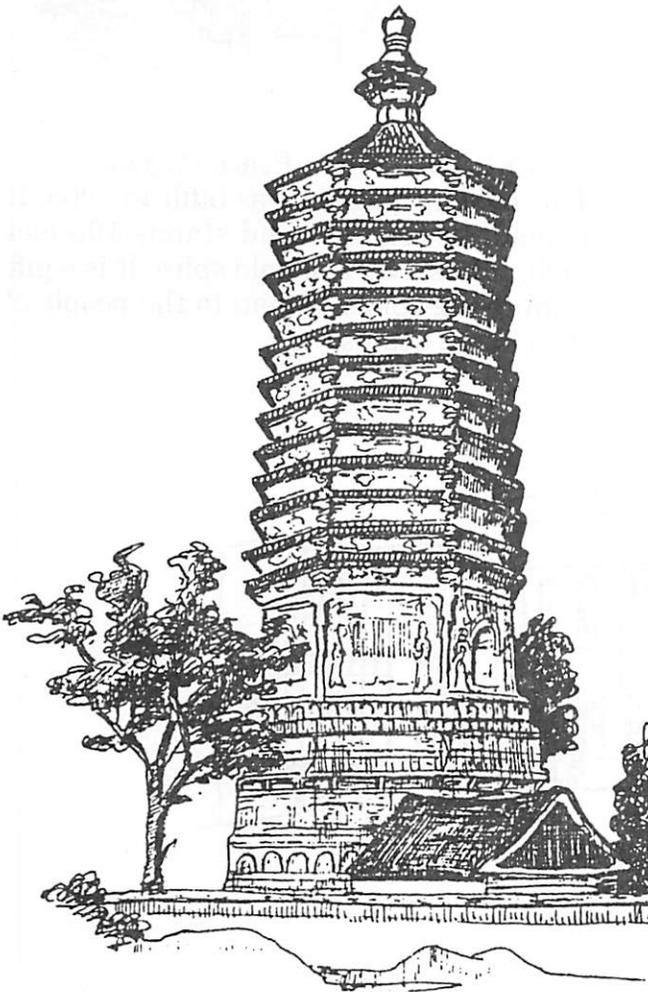
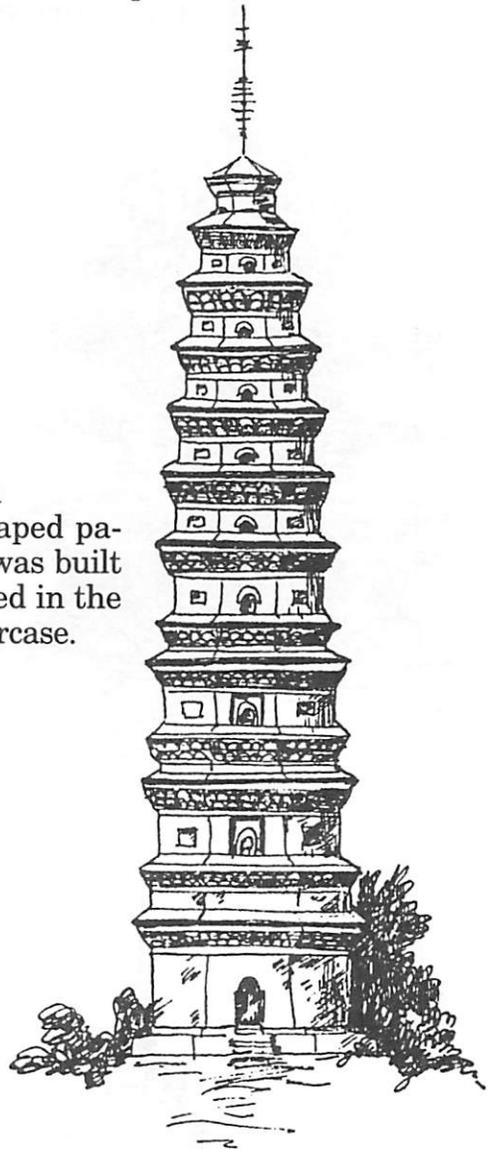
SAIN, China—

The Great Gander Pagoda

This early Pagoda was built between 701 and 705 A.D. out of layers of cube-shaped blocks.

LING-YE-SSE, Shantung, China

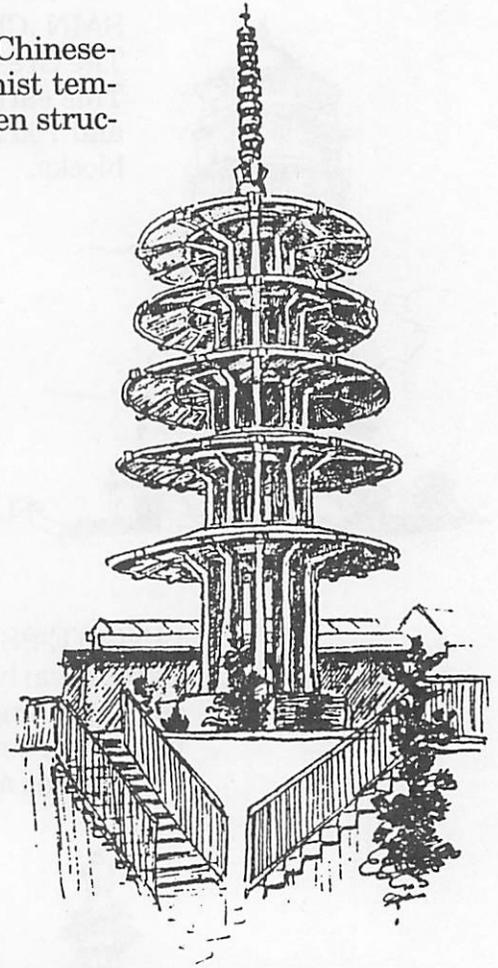
Typical early massive pillar-shaped pagoda standing 169 feet high. It was built in the 8th century and remodeled in the 11th. It has a spiral internal staircase.



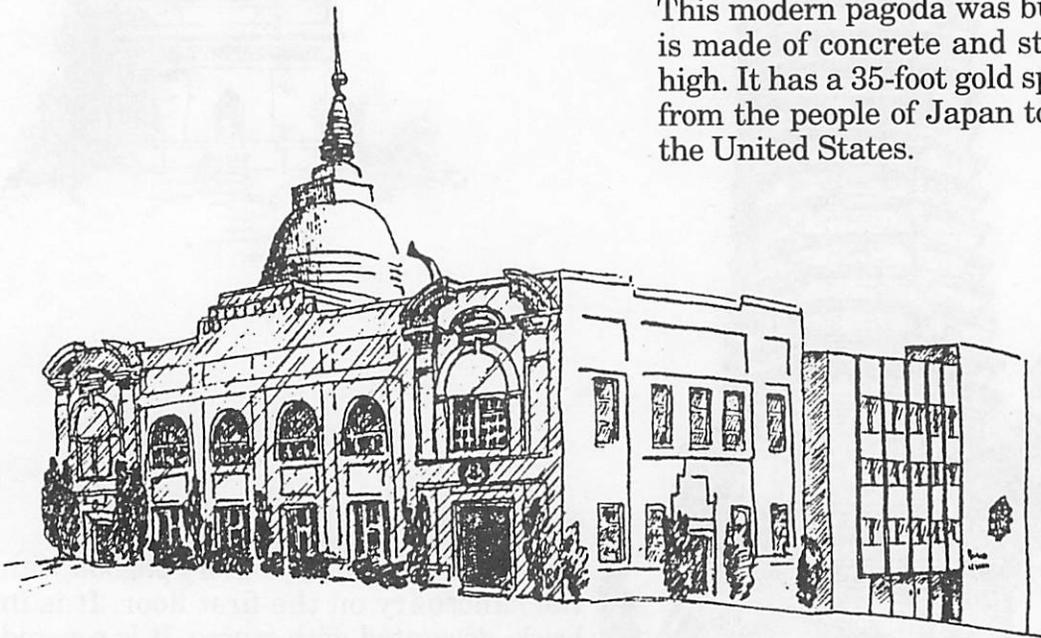
TIENG-NING-SEE, Peking, China

This is an octagonal, 13-story pagoda with the sanctuary on the first floor. It is in brick, decorated with stucco. It is covered with 1100 green and yellow glazed roof tiles and stands 190 feet high. Sculptured panels representing gateways and bodhisatvas decorate the first story.

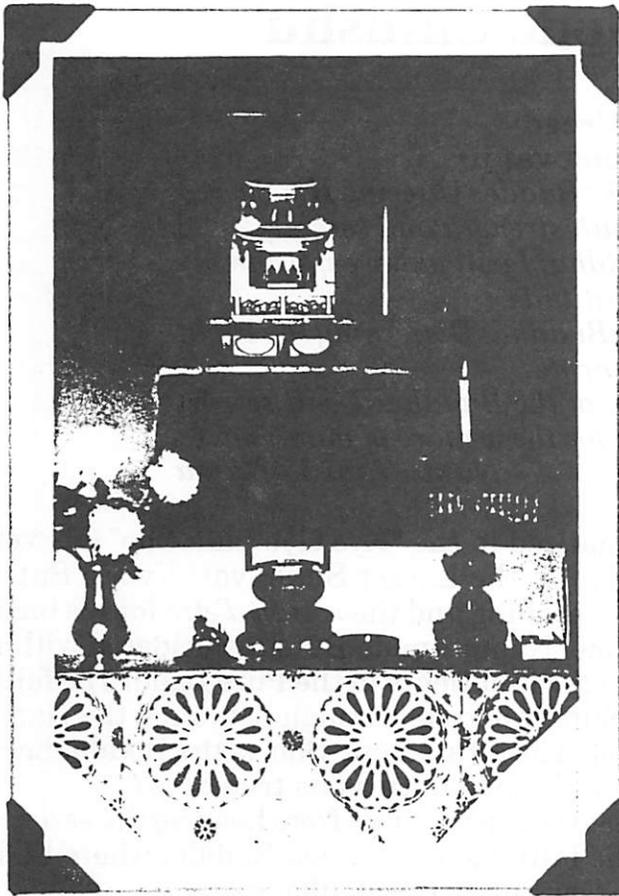
NARA, Japan—Horyuji Pagoda
Rising 110 feet, this 7th century Chinese-style pagoda was the first Buddhist temple in Japan and the oldest wooden structure in the world.



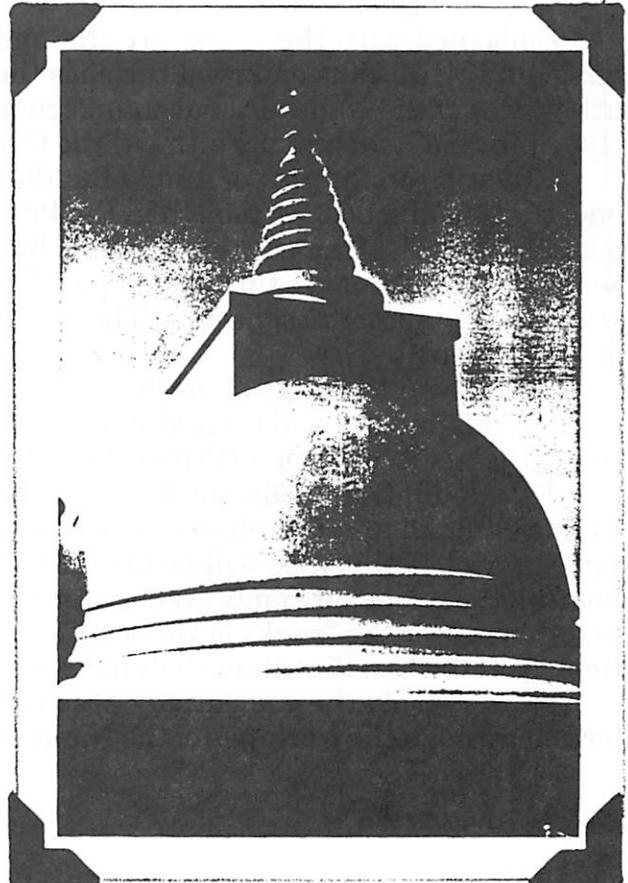
SAN FRANCISCO—Peace Pagoda
This modern pagoda was built in 1968. It is made of concrete and stands 100 feet high. It has a 35-foot gold spire. It is a gift from the people of Japan to the people of the United States.



SAN FRANCISCO—Buddhist Temple
The Buddhist Temple and its small crowning stupa were built in 1935.



Enshrined relic



Stupa

Teaching of Jodo Shinshu

Daily Creed (Honpa Hongwanji)

I take refuge in the Vow of the Buddha: Uttering His Sacred Name, I will live through life with strength and serenity.

I adore the Light of the Buddha: I will put my effort in my work with self-reflection and gratitude.

I follow the Teaching of the Buddha: Discerning the Right Path, I will spread the True Dharma.

I rejoice in the Compassion of the Buddha: I will respect and help others and do my best for the welfare of mankind.

Namu Amida Butsu

The Teaching of Jodo Shinshu is systematized in the “Kyo Gyo Shin Sho” (six volumes) by Shinran Shonin. The teaching ‘Kyo’ is the Larger Sukhavati Vyuhā Sutra which Shakamuni Buddha expounded as the teaching and the *raison d’être* for his birth into this world. The practice ‘Gyo’ is the Name, *Namu Amida Butsu*, elucidated within the Sutra and is the very essence for the rebirth of sentient beings in the Pure Land. The faith ‘Shin’ is the single-hearted belief in the teaching wherein, through listening, the Name is received unquestionably and without doubt. The attainment ‘Sho’ is the Buddhahood that is attained with rebirth in the Pure Land through faith as its true cause.

In other words, Jodo Shinshu teaches that the faith arising from hearing the essence of the name is the true cause of rebirth in the Pure Land of Amida Buddha where Buddhahood is attained as taught within the Larger Sukhavati Vyuhā Sutra.

Why is this so?

Embodied with the Name are the complete Vows and Practices necessary for Rebirth, and Faith thus endowed becomes the true cause for rebirth in the Pure Land. All utterances of the Name are but thanksgivings for this blessing. Therefore does the “Kyo Gyo Shin Sho” teach that Faith is True Cause and Utterance is Thanksgiving.

Salvation on the part of Amida Buddha consists of a two-fold “turning-of-merit”: i.e., one, turning of merit for rebirth in the Pure Land, and two, turning of merit for birth in a sentient world. The turning of merit for rebirth in the Pure Land is the salvation of sentient beings and the turning of merit for birth in a sentient world is the return to that world to give succor to sentient beings. These two are the works of Compassion from the world of Attainment.

These two “turnings of merit” are founded within the Amitabha-Amitayus attainment of the Buddha and therefore these are the reasons for calling this salvation of sentient beings the result of “Other (Primal Vow) Power.”

The Bodhisattva Dharmakara fulfilled His Vows and Practices and became the Amida Buddha and therefore is His Name embodied with the true cause for rebirth of sentient beings who otherwise will be unable to attain perfection. We, who are given faith by hearing the Name, are embraced within the Wisdom and Compassion of Amida Buddha and thus, enter the “ranks of the truly assured.” Therefore does it behoove us to live virtuously and when that time shall have come, we shall receive the bliss of Buddhahood.

Faith is truly the one path by which all men may turn from illusion and attain perfection through the workings of the Name. Assuredly is the Name the life-essence for all.

An Outline of Buddhism

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1. India before Buddhism

a. Caucasian Migration into India

In prehistoric times when great migrations were taking place over the face of the earth, successive waves of Caucasian nomads migrated into several areas of the world: Indo-Iranian and Eastern Europe. Those that pushed into the continent of India subdued the native race which had attained a high level of civilization as early as 3000 B.C. Blessed by the rich and fertile river valleys of the Punjab, the conquering Aryans established the Vedic civilization by 1000 B.C.

b. Second State of Settlement

After 1000 B.C. the Aryans moved eastward into the valleys of the Jumna and Ganges Rivers. In this period thought was added to Vedic poetry and myth, the rituals were organized, the suzerainty of the conquering race strengthened, and the caste system based upon color distinction was established.

c. Changes within Traditional Society

By the 7th Century, however, the pyramid of the social structure with the Brahman priest class at top, followed by the Kshatriya ruling class, the Vaisya merchant class, and the Sudra laboring class, showed distinct signs of disintegration. The population shifted further east into the heart of India and intermarriages between races took place, the acceleration of commerce and consequent growth of cities led to the rising economic power of the merchant caste, and the ruling caste overshadowed the priest class in cultural and administrative affairs.

d. Developments in Thought

In philosophy and religion the literature of the time, known as the Upanishads, revealed a freedom of thought lacking in earlier Vedic literature. Thinkers with progressive ideas emerged on the scene, stimulated by men of the ruling class rather than the traditional priesthood. On the other hand, free-thinkers repudiated traditional authority, skeptics found a large following, and materialists preached their doctrines as never before.

2. Life of Buddha

a. Birth

Into such a transitional society was born a prince to the ruling house of the Sakya clan. The year was 483 B.C. Traditionally, it is said that the prince was born in the garden of Lumbini in the foothills of the Himalayan mountains. He was given the name Siddhartha, and his family name was Gautama. His father was King Suddhodana, and his mother, Queen Maya, whom he lost soon after his birth.

b. His Environment

Prince Siddhartha enjoyed the courtly life, receiving the best possible education and showered with the luxuries of living. Yet he was not satisfied with his life and began to take interest in religion and philosophical thought. Two immediate realities may have stimulated his inherently spiritual tendency. One was the loss of his mother at birth, and the other was the precarious position of the weak Sakya kingdom, which was at the mercy of powerful neighboring kingdoms. Prince Siddhartha's thoughts turned to the fragility of human achievements, the sufferings of the lower castes, the impermanence of life, and upon the meaning of old age, illness, and death.

c. Great Renunciation

Prince Siddhartha married a beautiful princess, Yasodhara, and soon had a son, Rahula. Having fulfilled his duty by bringing into the world an heir to the crown, the Prince renounced the family life, so he would be free to pursue answers to the many questions of life. He was 29 years of age at the time of the Great Renunciation.

d. Abandonment of Asceticism

The Prince joined the spiritual teachers of his time, mastered their disciplines, and relentlessly practiced asceticism. But none could open the path of enlightenment. After six years of self-mortification and austerities when his body was emaciated and exhausted, he realized the meaninglessness of asceticism. Thus he abandoned the traditional practices and decided to seek his own path to enlightenment. This was the second Great Renunciation.

e. Enlightenment

Having renounced both the family life and the ascetic practices, the Prince was free to go forth in his own quest for enlightenment. Traveling to Buddhagaya, he sat under the Bodhi Tree. There with the sharpness of insight accessible only in the middle way of meditation, he penetrated into the true nature of things. In the early dawn of December 8 the Prince realized enlightenment. He was 35 years of age. The people gave him the title of Buddha, the Enlightened One, and revered him as Sakyamuni, the sage of the Sakyas.

f. Life and Death

The Buddha gave his first sermon at Benares to five ascetics who had practiced with him earlier. This is called the turning of the wheel of Dharma. Following this initial conversion, he traveled throughout northern India for 45 years teaching the rich and poor, the powerful and lowly, beggars and sages with deep compassion for all, with tempered wisdom and cool logic. The Buddha passed away peacefully at Kusinagara at the age of 80.

3. The Contents of Enlightenment

a. Right Living

The Buddha never formulated the contents of his enlightenment into a doctrine or a dogma. He emphasized right living, as against right belief which is the acceptance of doctrine or dogma. The answers to the problems of life were not to be found in concepts, doctrine or dogma, but to be found in truths to be lived, practiced or expressed.

b. Value of Individuality

The Buddha, therefore, taught his teachings according to the needs of each individual. This is in accord with reality, since each man is unique and different from others. The goal of Buddhism is to discover the highest ideal in each given reality, rather than to squeeze everything into one ideal which is, an abstraction from reality.

c. Sermon at Benares

At the first sermon given at Benares following his enlightenment, the Buddha is said to have taught the Four Noble Truths. This is the basic world-view common to all Buddhist schools.

d. Life is Dukkha

Dukkha describes, in one word, the human predicament we know variously as frustration, agitation, anxiety, unrest, insecurity, pain and suffering. "Not getting what one wants." This latter is the inevitable and universal dukkha of old age, illness and death which are the promises of birth. The eight basic dukkhas of life are (1) birth, (2) old age, (3) illness, (4) death, (5) not getting what one wants, (6) having to live and work with people we may dislike, (7) the separation from loved ones in life or death, and (8) the frustrations arising from the limitations of the physical and mental make-up of man.

e. Cause is Blind Desire

The source of dukkha is the blind desire deep in oneself. Desire itself is neutral, but when propelled by blindness, it creates blind desire which in turn creates blind action which results in discontent. Greater discontent gives rise to greater blindness of desire and the meaningless samsaric cycle is accelerated.

f. Purpose of Life is Nirvana

are like the man shot by a poison arrow who refused to have the arrow pulled out until he knew who had shot the arrow, of which tribe he was a member, how tall he was, the ingredients of the poison, and the maker of the bow and arrow. Before all the answers could be given, the poison will kill you. Your task is to pull out the poison arrow now, then you can seek for the answers." The Buddha was opposed to superstitions which misled people. He criticized the prevailing practice of bathing in holy waters in order to go to heaven. The Buddha said that if men could purify their hearts merely by bathing in holy waters, the fish and turtle would have gone, long ago, to heaven. Rather than such superstitious beliefs he taught men to practice right living.

c. Personal (Importance of Individual)

The Buddha stressed individual practice and the dignity of man in action. In India where the value of man was determined by caste and family lineage, he spoke out for the value of the individual to be determined by what he thought, said, and did. Thus, Upali, a barber of the outcastes, was made one of the top disciples of the Buddha. Many such instances are found in Buddhist history. Another indication of this fact is that the Buddha encouraged the use of local dialects so that all peoples could hear the teachings, rather than limiting the writings and speeches to the language of the upper castes.

d. Supreme Optimism (Meaning of Karma)

Buddhism is not pessimistic or fatalistic but is a supreme optimism based upon a realistic understanding of life, Karma means "action" and based upon one's action, happiness can be cultivated. The popular understanding that karma means cause and effect is not the essential meaning of Buddhist Karma. This idea of mechanical cause and effect was a popular belief which the Buddha used sometimes only with reservation. Karma as taught by the Buddha stressed an attitude toward life based upon thought which cannot be mechanically determined. The past may determine the present, but thought which is based on dependent origination determines the future.

5. The Rise of Mahayana Buddhism

a. The Compiling of Scriptures

After the passing of the Buddha, the priests gathered to collect his teachings into scriptures. The first to be compiled was the sutra which contained the teachings, and then vinaya, the rules of conduct, were put into writing. As time passed, conservative priests who were very strict in interpreting the exact words of the Buddha, formulated the abhidharma, the studies and interpretations concerning the teachings. These three — sutra, vinaya, and abhidharma — form the scriptures of Buddhism.

b. The Beginnings of Mahayana

It was less than a hundred years after the Buddha's death when a formidable liberal opposition appeared on the scene. This was the beginning of Mahayana Buddhism, the great vehicle of salvation, whose nucleus consisted of progressive priests and devout lay followers dissatisfied with the conservative priests who were tabbed Hinayana, the little vehicle, or Theravada, the school of elders.

6. The Unity of Life

a. The Basis of Unity

The principal teaching of Mahayana Buddhism, the unity of life, is based upon the idea of non-ego in early Buddhism. The world, as it is in its true form, is equality and unity. Blind desire, affirming the ego, differentiates this world into a plural world of manyness from which arises conflicts, misunderstandings, and frictions within man himself and among men equally motivated by blind desire. The elimination of blindness leads to pure desire, sometimes called selflessness, meaning loss of ego. This is unity of life, and the content of Buddhahood.

b. Emptiness (Sunyata)

One aspect of this reality is emptiness, which means non-ego and lacking in permanent substance. Emptiness does not mean nothingness, but rather the fullness of pos-

Nirvana is perfect peace and fulfillment. It is to grow from a selfish, blind desire into a selfless, pure desire. This is the natural unfolding of the Buddha-nature in all life; *duhkha* is the unnatural and unhealthy state which hinders this self-fulfillment.

g. The Fourth Noble Truth

This is the way to eliminate blind desire and its consequence, *duhkha*, and reach the perfect peace of nirvana. The first way taught by the Buddha was the Noble Eightfold Path, and the subsequent history of Buddhism in many lands and diverse schools is the development of the way to achieve this end. The Eightfold Path stresses Right View which is to be cultivated by Right Thought, Right Speech, and Right Action. This results in right Living which is to be successfully realized through constant Right Effort. Right Effort is to be guided by Right Mindfulness and the total result is Right Meditation which is also the point of departure for Right View. The way taught in the Fourth Noble Truth develops into many forms, but they are all characterized by the Three Characteristics.

h. Three Characteristics of Existence

(1) LIFE IS IMPERMANENT

Nothing in life lasts forever. Dreams are realized, hopes are crushed, people die, mountains shift into valleys, the flowers bloom, the seasons swiftly pass. This fact teaches us three things:

- (a) Not to pass time away idly but wisely make use of given time;
- (b) Change in the form of tragedies presents opportunities for self-reflection and makes us seek real, unchanging values;
- (c) Since nothing is set permanently in this world, we can make something out of our lives by effort and hard work.

(2) ALL THINGS ARE WITHOUT EGO

Change is possible because nothing has a permanent nature, substance, or ego. To believe in the permanence of things or self is like trying to hold on to bubbles forever. This is impossible but is the very thing we try to do in life. The consequence is *duhkha*. "All things are without ego" also means that we must be "free" from ego which is an illusion whose expressions — envy and jealousy, hate and anger, pride and false humility — create *duhkha* in our living.

(3) NIRVANA IS PERFECT PEACE

When man lives in accord with the truth that life is impermanent and that all things are without ego, he lives in oneness with Dharma, the natural order inherent in life. This is nirvana, perfect peace. To live against Dharma is *duhkha* which is sometimes added to the above three to form the Four Characteristics of Life.

4. The Characteristics of Buddhism

a. Universal (Compassion and Tolerance)

Among the world religions Buddhism is most universal in scope. This is primarily due to the teaching of great compassion based upon the unity of life. Historically this is evident in the stress made by the Buddha on (1) the impermanence of life, (2) non-ego of things, (3) blindness of man, and (4) *duhkha* or existence, which were realistic descriptions of the status of the oppressed castes and that negated the pre-Buddhistic religion of the chosen few which taught the direct opposite: permanence of life, expressed in the rigid caste system; the affirmation of ego of the conquering race; the wisdom for the limited few who were permitted to perform sacrificial rituals; and the bliss of unity with Brahman restricted to the upper castes. In Mahayana Buddhism this universal scope is revealed in the teaching that all men, animals and life possess Buddha-nature and that all life will ultimately realize Buddhahood.

b. Rational (Against Metaphysics and Superstitions)

The Buddha refused to answer metaphysical questions on the ground that they are insoluble, and even if soluble, not pertinent to man's well-being. To one who asked questions about creation, life after death, heaven and hell, and so forth, the Buddha said "You

sibility. Whenever a negative expression is used in Buddhism such as emptiness, selflessness, or extinction, it always refers to the elimination of the undesirable, that is empty of ego, less of selfishness, and extinction of blindness.

c. Dependent Origination

The other aspect of this reality made possible by emptiness is dependent origination. Birth is not the appearance of something which never was; it is simply a manifestation of already existing things but in different combinations. It is really no-birth. Since the enlightened one sees no-birth in life there is no-death, merely the dispersing of conditions. The understanding of this is the Middle Way of practice and living the life of a Bodhisattva.

d. True Individuality

The ordinary person who pursues conventional goals in life, who does not reflect on the meaning and significance of his existence, has not attained true individuality. The man who has realized the unity of life, emptiness, and dependent origination in his being is the authentic individual. Such a real person is a Buddhist and a true human being.

7. The Schools of Mahayana Buddhism

a. Interpretations

When Sakyamuni Buddha taught the path to enlightenment, he did so with one golden voice. But the different capacities of men interpreted his message in various ways. The priests of penetrating insights said that the cardinal spirit of Buddhism was the teaching of non-ego, others said it was emptiness. Still others said it was dependent origination, bodhi, nirvana, or satori. None of them were exclusive but merely differences in emphasis.

b. The Schools

Based upon the different scriptures which taught Nirvana, Bodhi, Pure Land, Dharma, and so forth, there arose schools or sects of Buddhism in China and Japan. The principal schools in Japan number 13 with many subdivisions. The most famous are the philosophical Kegon and Tendai schools, the esoteric Shingon school, and nationalistic Nichiren school. Unlike the Mahayana branch, the Theravada branch of Buddhism practice in Southeast Asia does not have schools or sects in the same sense.

Ways Leading to Perfection (Bodhi)

1. The Holy Way (Way of the Sages)

a. The Three Learnings

The whole system of Buddhism may be classified into the so-called three learnings of Buddhism. The need for such classification became stronger as Buddhism started to spread into wider areas and also as studies in Buddhist logic, ethics, and philosophy made marked progress. Today, the most widely accepted classification is to divide the whole system of Buddhism into three parts: **Precepts** or rules governing the order in the Sangha; **Meditation** or mind concentration on the purity of Buddha, and **Wisdom** or the wondrous gains acquired by the sincere who follow the Teachings.

(1) **Precepts.** The precepts of the Buddha were not commandments in any way. The Buddha laid down precepts whenever it became necessary to formulate them, but the intent was always to extend understanding and compassion. While commandments would be mandatory in nature, the Buddha's precepts were all directed to assist the aspirant to avoid or overcome the many obstructions which would lie ahead. There was never the intent of punishing the aspirant for any violation. If there ever was such a case it was more of a voluntary restraint in deep self-reflection. Basically the precepts were the words spoken by the Buddha with kindness in showing the aspirants the many

things that should be avoided if they were to make headway along the way leading to spiritual purity. The Buddha, being fully aware of the weaknesses in man, had given these warnings on the spiritual obstructions which the aspirants were sure to face.

Today, these precepts are important standards to observe in our daily lives as Buddhists. Although they are not directly the way or ways to reach the highest realms of purity, they are nevertheless important guiding principles in daily living. The system of Precepts known as the third of the Tri-pitake (three baskets) contain all of the Buddha's precepts.

(2) Meditation. Meditation here means to concentrate one's mind on the Buddha and the Dharma. To concentrate means first to have a thorough understanding of the meaning of Buddha and the Dharma. Then based on this understanding, the aspirant is led to direct all of his consciousness and will to the purity of Buddha or the Dharma.

Meditation or dhyana was translated into zenna in classical Chinese and the Japanese in turn read this zen. This is not necessarily the Zen school of Buddhism, although the same concept is shared. Meditation is the way by which the Prince Siddhartha was able to reach the final goal of enlightenment and become the awakened Buddha.

In Shin Buddhism meditation is practiced when we direct our thoughts to Amida Buddha. In order to accept fully the benevolence being directed to us from Amida Buddha without any reservation (which Shinran called "shinjin") it is necessary to direct our entire, total consciousness to Amida Buddha.

The instructions on meditation are found in the many sutras which compose the first of the Tripitaka.

(3) Wisdom. The third, Wisdom, is actually the end result of the preceding two. Following the pattern on the three pitaka we had arranged so far, Wisdom or the acquiring of Wisdom was compiled under the many treatises and commentaries written by the many masters and patriarchs in Buddhism. Thus the third of the three pitakas which is known as the commentaries and treatises is where the many wonderful presentations of Wisdom are compiled.

Wisdom is the last of the paramita and represents the highest stage of man's spiritual cultivation and progress. It is a high level of purity of mind which makes "total personality" type of concentration possible.

In Shin Buddhism this Wisdom is equivalent to pure faith which is considered so important. Thus Wisdom in the highest spiritual level enables one to know that he and Buddha are one. Again, this same Wisdom at the worldly level appears as the daily practices in deep appreciation for the benevolence received from Amida Buddha.

b. The Four Noble Truths

The Four Noble Truths represent the basic teaching in Buddhism. It is commonly accepted that this teaching was revealed to the Five Ascetics who labored together with Prince Siddhartha along the hard way of ascetic practices. This is also believed to be the first sermon the Buddha delivered at deer park at Benares near Sarnath. Above all, this is the teaching that started the wheel of the Dharma into motion which is symbolized by the Dharmachakra or Buddhist symbol.

c. Paramita

Along with the Four Noble Truths preached by the Buddha and compiled in the early sutras, the paramita or the way leading to the shore of Enlightenment was compiled in the famous Wisdom Sutra. Although the paramitas are ways of practices for the Bodhisattva, (devout followers in Mahayana), they have been taken into many schools of Buddhism.

(1) Dana (Giving, Offering). The Buddhist act of Dana is well-known to all Buddhists. The essential things about Dana that all Buddhists never fully understand are: (a) Dana is the act of giving which must come from the heart of the person involved. This means once the act of Dana is enacted, there must be no concern as to what was given, to whom

it was given, or even why it was given. The act of Dana was done because there was a definite need for it; and once it was over, all concern over the act itself as well as the object or service offered must be forgotten. This is often spoken of as the state of “ku,” or impersonal purity achieved by the agents involved who are the giver, the receiver, and the object or the service offered.

(b) Dana is offered either in material form or sincere services. In other words, the common belief that there must be some kind of material involved is a mistaken concept of Dana. Dana can be made through voluntary services and even directing thoughts of sincerity. In one of the sutras called “On the Miscellaneous Treasures in the Dharma,” the Buddha listed seven non-materialistic offerings. Some examples of the seven are: “extending kind eyes;” “greeting others with a smile;” “using words of kindness;” etc.

(2) **Sila** (Precepts, Morality). The second way to perfection is the observing of the many precepts laid down by the Buddha. This problem has been dealt with under Three Learnings...

(3) **Ksanti** (Forbearance). Forbearance means the spiritual fortitude to withstand the wrongdoings and mistakes of others with deep understanding and sympathetic attitude towards the wrongdoer, and rather than retaliate, to devise means to lead such people away from such actions.

What is commonly said today, such as, trying to see the other party’s standpoint, is the modern version of Ksanti. The attitude of withstanding is not negative but constructive, with sincere intent being to help others where help is needed even if one has been wronged by the other’s misinterpretations or mistakes.

(4) **Virya** (Perseverance). The sincere effort of the Buddhist should be directed to the realization and practice of the other five paramitas. It means to train one’s physical self and cultivate one’s spiritual fortitude to carry out the teachings of the Buddha as shown in the other five ways of practices. Besides these areas mentioned, it is expected that a Buddhist would direct his effort in all areas, both religious as well as secular.

(5) **Dhyana** (Meditation). The purpose of this practice is to pacify one’s mind and to reach a state of perfect peace and quietude. Many types of practices are taught to reach this high level of mind concentration.

(6) **Prajna** (Wisdom). Wisdom is the highest level of spiritual attainment, the level which is so high as to enable men to reach the goal of Bodhi. It was indeed this level of attainment that enabled Prince Siddhartha to become the awakened Buddha. This level of attainment can only be known to the devoted who manage to reach this goal.

The traditional interpretation of the paramita or the six ways leading to perfection have been given above. The first four are relatively easy to understand; i.e., giving, observing precepts, tolerance, and perseverance. However, the remaining two are indeed very difficult to understand. Moreover, as it has been mentioned, it cannot be known through intellect but has to be experienced bodily through one’s actual practices. It is because of this difficulty that the Shin Buddhist interpretation of the six ways leading to perfection must be clarified.

Shin Interpretation of Paramita. The order in which the Buddha had preached the six ways must be rearranged.

- | | |
|-----------------------------------|---|
| Realm of Highest Truth (Shin-tai) | 5. Dhyana-paramita (Mind Concentration) |
| Realm of Worldly Truth (Zoku-tai) | 6. Prajna-paramita (Wisdom Acquired) |
| | 1. Dana-paramita (Offering from the heart) |
| | 2. Ksanti-paramita (Tolerance and understanding) |
| | 3. Sila-paramita (Promoting harmony by abstentions) |
| | 4. Virya-paramita (Pure efforts extended for welfare of others) |

In the rearrangement above, everything starts with Dhyana-paramita. Since dhyana means the concentration of the total personality, the follower of Shin Buddhism starts by directing his thoughts and mind toward Amida Buddha. In the course of this directing of the mind, he is required to understand the meaning of the Name of Amida Buddha and fully establish in his mind the deep significance of the wonderful method by which Amida Buddha achieved perfection of Jodo. This can be achieved only by one's wholehearted concentration on Amida Buddha. This directing of one's entire personality is none other than dhyana and is the basic requirement of all Buddhist practices.

In the traditional interpretation of the para-mita, the sixth level, prajna-paramita, was the highest attainable Wisdom which literally ferried the aspirant to the goal of spiritual enlightenment. Thus it was explained that this could only be known by those who had achieved this high goal.

In the Shin interpretation of the paramita, this Wisdom is acquired by those, who in all sincerity, direct their sincere thoughts and total personality toward Amida Buddha. A person who is able to accept wholeheartedly without any reservation, the wonderful blessings being directed to him from Amida Buddha, has literally freed himself of all self-consciousness. Indeed at this stage there is not even the consciousness that he is concentrating his mind and total capacity towards Amida Buddha. This is the state of "ku" or selfless purity and it is only when this is achieved that there is spiritual contact with Amida Buddha. This is pure conscious contact with Amida Buddha where all awareness of the self has been completely extinguished.

The follower of Shin Buddhism who has had this experience acquires a unique philosophy of life. There is no "I," "my," or "me" consciousness. There is only consciousness that Amida and I are one.

To explain the purity of this state of mind, Shinran said such purity of mind and faith must have originated in Amida and could never be conceived to have been generated in his own mind.

2. The Way of Jodo (Gate of Jodo)

a. The Three Bodies of Buddha and Amida Buddha

Amida Buddha is the object of our worship in Shin Buddhism. Amida Buddha was mentioned in many of the sermons by Sakyamuni Buddha. Amida Buddha was the knowable (conceivable) Buddha that Sakyamuni Buddha presented as the ultimate Truth of the Universe.

The master Donran in his "Commentary on the Jodoron" tried to explain the nature of Amida as preached in the Jodoron (a treatise composed by Vasubandhu on Jodo) and in the sutras, he used the word, "hoben hosshin" and meant to understand Amida Buddha to be the Dharmakaya (the highest form of Buddha) appearing in a level, more tangible way in the minds of men. Thus this traditional attempt by Donran has become the basis of accepting Amida Buddha by ensuing masters of Jodo Shin Buddhism.

Later with the development of Mahayana studies, the highest truth, Amida Buddha, and the historical Sakyamuni Buddha were explained in three definite levels; i.e. Dharmakaya, Sambhogakaya (same as hoben hosshin of Donran) and Nirmanakaya, meaning the historical Sakyamuni Buddha.

Therefore, the object of worship in Shin Buddhism is Amida Buddha, the Buddha of whom Sakyamuni Buddha preached. Moreover, since the nature of what Sakyamuni Buddha conceived as the ultimate Truth of the Universe was so perfect and so complete, it was impossible for man to understand. Accordingly, he presented Amida Buddha as the expedient body of the highest Dharmakaya. Amida Buddha is expediency of Dharmakaya but because it is Truth itself, Amida Buddha is also Truth itself.

b. Amida's Vow and Shin Buddhism

According to the sermons delivered by Sakyamuni Buddha, Amida Buddha realized the Pure Realm of Jodo after long periods of contemplation and many kalpas of hard

work. At the very beginning Amida Buddha was explained as a King named Lokeshvararaja, who aspired to establish the realm of Jodo which men might seek as their final goal. As the King aspired to this noble purpose, he was called the Bodhisattva Dharmakara. He established 48 Vows he promised to fulfill. The Vow upon which Shin Buddhism rests is the 18th Vow.

“Upon my attainment of Buddhahood, if the beings of the ten quarters who have Sincere Mind, Serene Faith, and Wish to be born in my country, with even ten utterances, would not be born therein, may I not attain the Highest Enlightenment; only those are excepted who have committed the Five Deadly Sins and who have abused the Right Dharma.”

The most important condition in Shin Buddhism is acceptance without reservation of the benevolence directed by Amida Buddha to all. The words in the 18th Vow, “Sincere Mind, Serene Faith and Wish to be born in my country” are usually called the three mind activities which are all unified into one mind of pure faith.

It should be added that faith means first, to have full understanding, and second, to accept the blessings directed to all men by Amida Buddha without reservation, and to respond by calling the name of Amida Buddha with sincerity and appreciation:

c. Man in Shin Buddhism

Amida Buddha is not a Buddha who is dead, nor is Amida Buddha a Buddha of the past and as if dead. Amida is the Buddha at work today at any place, at any time, active and functioning all the time. The object of Amida’s concern is man.

Man in Buddhism is considered to be a wonderful being. Although in his present state he is yet to reach enlightenment, by his nature he has unlimited capacities. This the Sakyamuni called Buddha-nature or the superb gem in man and meant that man is able to reach the highest of all beings — the awakened Buddha.

Our founder Shinran believed in this wonderful gem in man. He worked hard to realize this potentiality for twenty years. However, he finally discovered that to polish this wonder gem was not easy. He even felt that unless there are other ways to reach the same goal as Sakyamuni Buddha, all was hopeless. As he patiently looked for other ways to reach the same goal, he was not getting nearer to the goal he sought. He had overlooked the important fact that the Buddha was trying to reach him. Honen Shonin showed him how to open his heart and mind to the voice of the Buddha and to receive in entirety the blessings directed to him by the Buddha.

Shinran never made a general statement to say that man is evil and defiled. He believed that man had Buddha-nature; but for him alone, he could not find the way to realize this. He was shown the way of the Buddha’s power whereby the effort to reach man originated from the side of Buddha.

Shinran never treated others with disrespect. This was because he believed that all men may attain perfection of Buddhahood although the paths may differ.

d. Amida Buddha and Man

The relationship between Amida Buddha and man is like the compassionate father and his son. The famous parables in many of the Buddha’s sutras bring this point out very clearly. Shinran expressed this in one of his psalms of praise:

“Amida and Sakyamuni
Are indeed like our dear parents
Enjoying many experiences
Untiringly they lead us to purity.”

Amida is the Buddha of unlimited Wisdom and boundless Compassion. However, unless man awakens to these qualities, even the All-compassionate One will remain unappreciated and meaningless. Thus it is important that the relationship between man

and Amida Buddha be established by man's efforts to acknowledge and receive the blessings being directed towards him from Amida Buddha.

Experiences such as "salvation" is meaningful in Shin Buddhism only when man awakens and aspires to reach the perfection of Amida Buddha and by being able to accept wholeheartedly the blessings being directed to him. This opening of one's mind and working for one's salvation means that the person has generated the best of karma. It is this karma alone which will decide whatever happens to him. Indeed, even the attainment of Jodo is based on this karma which must be generated by the person who seeks guidance and puts his faith in Amida Buddha.

3. Highest Truth and Worldly Truth

After the Sakyamuni Buddha passed away, great masters classified the teachings left by the Buddha. Among these masters was Nagarjuna who gave Mahayana Buddhism its firm basis and systematized the teachings in many ways. He founded his famous school of Buddhist philosophy concerning the highest truth and worldly truth.

a. The Highest Truth

In the section on the six ways leading to perfection (paramita) the two levels of the Buddha's teaching were indicated.

The level of the highest truth is the spiritual experience of man. In Shin Buddhism there is a convenient expression, "The proper cause of one's attainment is wholehearted acceptance — faith." The problem involved here is in regard to the process one follows in establishing spiritual contact with Amida Buddha. As stated before, this contact is possible only because there is the action by Amida Buddha. In this area, the contact between man and the all embracing Buddha is indeed personal and has to be established by man. No one can do this for another. This again is due to the significance of karma. There can never be the transfer of one's karma to another. By the nature of the matter itself, we should not confuse this realm with the other, i.e., the realm of worldly truths.

There are many religions which fail to establish such clear distinctions. For this reason they are faced with difficult problems. What should a Buddhist do when drafted into the military service? This is another example of confusion of the double level of values.

b. The Meaning of "Hosha-gyo"

Hosha-gyo literally means the sincere acts of a Buddhist motivated by the spirit of deep appreciation. These actions are motivated when the relationship between Amida Buddha and man has been established. The calling of the Buddha's name and the many other ways of practices laid down by the Buddha are based on the spirit of deep appreciation for the benevolence received.

This level is called the level of worldly truth and represents another important level.

Whereas the level of highest truth would be concerned with the matter of faith and devotion, this level of worldly truth deals with the everyday action of man. The faith that is harbored in one's mind appears as his social action at this level. It is also this area of our actions that is to be considered the so-called actions of Buddhists. For these reasons, there can be no social action taken by a follower of Shin Buddhism until the relation between Amida Buddha and himself is established. As it is customarily said, there is no Shin Buddhism without this faith in Amida, and conversely, as soon as there is ignited the spark of faith in Amida Buddha, the life of a Shin Buddhist begins. Here again is the reason why the six ways leading to perfection were rearranged.

A group of Shin Buddhists can work harmoniously together because every action is action in appreciation. When Shinran called the followers of Shin Buddhism by the name Dogyo, he meant that they were co-travelers who were going the same way of the Nembutsu. He also meant that their way of worship and their everyday actions were motivated by one objective — to show one's deep appreciation for the benevolence of Amida. This practice is called hosha-gyo.

Seven Patriarchs of Shin Buddhism

1. Nagarjuna (Ryuju)

Nagarjuna was a great religious philosopher in India and was celebrated as one of the 'four suns of the world' (the others being Asvaghosa, Kumaralabha, and Aryadeva). In Chinese he is called Lungshu (Ryuju), Lung-meng (Ryumyo), or Lung-sheng (Ryusho). He was a native of Southern India and a Brahmin. According to tradition, he was intelligent by nature and became conversant with various sciences in his youth. After his conversion to Buddha's teaching, he studied Hinayana Buddhism. Later he went up into the Himalayas and met an old monk who gave him Mahayana sutras. Again, it is told, he was led by Mahanaga Bodhisattva to the Dragon's Palace, where he obtained abstruse sutras of Mahayana Buddhism. Under the faithful patronage of the Satavahana clan (123-195 A.D.), he was engaged in propagating Mahayana Buddhism, chiefly in Daksina Kosala, and crushed the non-Buddhist philosophies. It is told that the kings built for him a great cave monastery on Mt. Sriparvata (or Bhramaragiri, or "black bee hill"). He has been called the Thirteenth Patriarch in the lineage of transmission of the Buddhist teaching in India, and also as the originator of the Madhyamika School, or the School of the Middle. The eight major sects of Mahayana Buddhism have traditionally sought their respective origin and his writings. Some of the extant chief works attributed to him are the following: Churon Ju (Madhyamaka-karika), Junimon Ron, Dai Chido Ron, Juju Bibasha Ron, and Juni Rai. Of these works, the ninth chapter, Igyo Hon, of the Juju Bibasha Ron and the Juni Rai have particularly to do with the Pure Land teaching.

In the Igyo Hon ("Chapter on Easy Practice"), Nagarjuna made it clear that there are two methods of attaining the rank of Non-Retrogression (or the forty-first stage of Bodhisattvahood). One is the path of difficult practice based on self-power and the other the path of easy practice which lies in the utterance of Buddha's Name with a faithful mind.

2. Vasubandhu (Tenjin)

In Chinese he is called Shin-ch'in (Seshin) or T'ien-ch'in (Tenjin). A native of Northern India, he was born in Purusapura, the capital of Gandhara, as the second son of Kau-sika (Kyoshika), a Brahmin. At first he became an adherent of the Sarvastivada School. Later, as he happened to study the doctrine of Sautrantika, he found some merit in it and went to Kashmir to study more about the Dai Bibasha Ron. After returning he composed the Kusha Ron. Afterwards, inspired by his brother, Asanga, he was converted to Mahayana Buddhism. His theory is widely known as Vijnaptimatratra, or Consciousness-Only, which asserts that all phenomena, whether mental or material, are reducible to one's basic consciousness called Alayavijnana (Arayashiki). He composed many discourses and has been noted as the writer of a thousand discourses. Some of them are the following: Abidatsuma Kusha Ron (Abhidharmakosa Sastra), Yuishiki Niju Ron (Vimsika Vijnaptimatratrasiddhi), Yuishiki Sanju (Trimsika Vijnaptimatratrasiddhi), Bussho Ron, Hoke Kyo Ron, and Jodo Ron. He also commented on Maitreya's and Asanga's discourses, such as Chuhen Fumbetsu Ron (or Ben Chuben Ron; Madhyantavibhanga Sastra), Daijo Shogon Gyo Ron (Mahayanasutralamkara Sastra), and Sho Daijo Ron.

His Jodo Ron is one of the canonical texts of Shin Buddhism. The full title is Muryoju Kyo Ubadaisha Gansho Ge (Discourse on the Buddha of Immeasurable Life Sutra with Gatha of Aspiring for Birth). It was translated into Chinese by Bodhiruci in the Later Gi Dynasty. The text is divided into two sections, gatha and prose. The gatha, consisting of

twenty-four stanzas, begins with the author's profession of single-hearted trust in Amida and, next, expounds the twenty-nine descriptions of glorious adornments of the Buddha's Land. Commenting on the gatha, the prose shows that Birth in His Land and attainment to Nirvana are gained by the five contemplative practices, viz., worship, praise, aspiration, contemplation and merit-transference. These five casual practices, however, are embodied in the 'singleness of mind' professed at the opening part of the gatha; so we can say that the single-hearted faith in Amida is the very cause for Birth and Enlightenment. This concept of faith, indeed, constitutes the pivotal point of Shin Buddhism.

3. T'an-luan (Donran)

Donran, the founder of a Chinese Pure Land school, was a native of Gammon in present Sansei Province and, hence, also called the 'Master of Gammon'. He was born in the first year of Shomei near Mt. Godai. When he was about fifteen, he entered the priestly life. He soon became well-versed in Buddhism, especially in the doctrine of the Shiron Sect, and non-Buddhist philosophies as well. Later, he read the Daishu Kyo and wanted to make a commentary on it. However, half-way in this attempt he became ill. Having realized then that life was transitory and precarious, he wanted to study first the Taoistic art of longevity. As he had heard of the reputation of To Kokei, he went to see him at Mt. Kuyo. Kokei gave him Taoist scriptures in ten scrolls. On his way back, he met at Rakuyo an Indian bhiksu, Bodhiruci, who taught him that Buddha's Dharma is the true way to eternal life and gave him a Pure Land scripture. So he burned the Taoist texts and was converted to the Pure Land teaching. Later, the King of Gi honored him with the title of Shinran and also offered him the Daiganji Temple. In his later years, he moved to the Genchuji Temple in Funshu. Later, he gathered his followers at the foot of Mt. Kai to practice the way for Birth in the Pure Land. This place became well known by the name of Rankogan. He passed away at the Heiyosanji Temple in the fourth year of Kowa, at the age of sixty-seven. He wrote San Amidabutsu Ge and Ojo Ron Chu, the latter being a commentary on Vasubandhu's Jodo Ron. Ryakuron Anraku Jodo Gi is attributed to him. He also left several books on the science of longevity.

The most characteristic feature of Donran's doctrine is the emphasis on the Other-Power. He made it clear in his Ojo Ron Chu that both Birth in the Pure Land and subsequent altruistic activities are caused by Amida's power. Also he distinguished three aspects of Faith, viz., (1) pure and sincere mind, (2) single-heartedness, and (3) continuous mind.

4. Tao-Ch'o (Doshaku)

Doshaku was a famous exponent of the Pure Land teaching against the doctrines of the Path of Sages. He was born in the third year of Tenka during the Chin Dynasty, at Heishu in the present Sansei Province. His family name was Ei. Renouncing the worldly life at the age of fourteen, he devoted himself to the study of Buddhist sutras and sastras. He became particularly conversant with the Dai Nehan Gyo, on which he gave a series of lectures as often as twenty-four times. Later he learned Sunyata philosophy from Esan. At the age of forty-eight, when he happened to read the epitaph of Donran at the Genchuji Temple, he was much impressed and was instantly converted to the Pure Land teaching. After that he became an earnest seeker of Birth in Amida's Land. It is recorded that he practiced the Nembutsu seventy thousand times a day and bowed and offered incense before Amida's statue almost unceasingly. He also repeated lectures on the Kan Muryoju Kyo more than two hundred times. He encouraged men and women to practice the Nembutsu, advising them to count the number of utterances of the Nembutsu with red beans, later, with a special rosary. He passed away at the Genchuji Temple in the

nineteenth year of Jogan of the To Dynasty, at the age of eighty-four. He always paid his respects to his predecessor, Donran, whom he quotes abundantly in his celebrated work, Anraku Shu. He further developed Pure Land Buddhism by clarifying the Nembutsu teaching against that of the Path of Sages.

The Anraku Shu (A Collection of Passages Concerning the Land of Bliss), 2 vols., has twelve sections containing thirty-eight subjects. Doshaku expounds in it the true significance of the Nembutsu, depending mainly on the Kan Muryoju Kyo. Dividing the Buddhist teachings into that of the Path of Sages and that of the Pure Land Path, he shows that the former is beyond the power of those in the ages far removed from Buddha Sakyamuni and that only the teaching of the Nembutsu is practicable, for it agrees with the age and the capacity of man.

5. Shan-Tao (Zendo)

Zendo was born in the ninth year of Daigo during the reign of Emperor Yo of the Zui Dynasty, at Rinshi in the present Santo Province (or, according to another tradition, born at Shishu in the present Anki Province). In his early years, he became a monk under Myocho and devoted himself to the study of the Hoke Kyo and the Yuima Kyo. One day when he saw a picture of the Pure Land, he desired to be born there. After receiving the priestly precepts, he entered a library of sutras with his master of precepts Myokai, hoping to find the sutra best suited for his spiritual capacity. Thus did he find the Kan Muryoju Kyo. With great joy, he began to practice the Sixteen Meditations as indicated in the sutra. When he was a little over twenty, he went to Genchuji Temple to see Doshaku and heard his lecture on this sutra. Encouraged by the master's teaching, he practiced the meditation on Amida even more diligently, until finally he attained the Samadhi of Nembutsu and visualized in it the glorious adornments of the Pure Land. Later he went to Choan to preach the Pure Land teaching. He practiced the Nembutsu with such great effort that, it is told, he perspired even in winter. He himself observed the precepts very faithfully and never thought of fame, greed, etc. He led thousands of persons into the faith and practice of the Pure Land teaching. When he died in the first year of Eijun of the To Dynasty, at the age of sixty-nine, it is said that various miraculous signs were manifest. Since Emperor Koso granted the name of Komyoji to Zendo's temple, he has also been called the 'Master of the Komyoji Temple'. Commenting on the Kan Muryoju Kyo, he wrote the Gengi Bun, Jobun Gi, Jozen Gi, and Sanzen Gi. Also, he wrote the Hoji San, Kannen Bomon, Ojo Raisan, and Hanju San.

His interpretation of the Kan Muryoju Kyo marked an epoch in the development of Pure Land Buddhism. Refuting the scholars of the Shoron Sect, Zendo proved that even the ordinary man can be born into the Recompensed Land of Amida Buddha by virtue of the Vow and the Practice embodied in the Nembutsu. He recommended that five right practices be performed by aspirants, viz., reciting sutras, contemplating Amida and His Land, worshipping Him, uttering the Nembutsu, and adoring Him. Of the five, the central practice is the utterance of the Nembutsu. It is called Shojogo, or the Work of Right Assurance, for, by performing this practice, one's Birth in the Pure Land is assured according to Amida's Vow.

6. Genshin

Genshi was a propagator of the Pure Land teaching in the Heian period, whose doctrine was characterized by Tendai philosophy. He was also called Eshin, because he lived at Eshin-in on Mt. Hiei. He was born in the fifth year of Tenkei at Taima-no-sato, Kat-suragishimo-gori, Yamato (or the present Nara Prefecture). His family name was Urabe. His father in his deathbed asked him to become a priest to lead him to

Enlightenment. At seven, parting with his mother, he went up to Mt. Hiei, where he learned Buddhism from Ryogen. At thirteen, he was admitted into the Buddhist Sangha, received the precepts, and was given the Buddhist name, Genshin. As he made great progress in his study, he was appointed by Emperor Murakami to the post of court lecturer at age of fifteen. The eloquence and intelligence shown in his lectures at the Imperial Court surprised all the audience. The Emperor presented him with rolls of cotton and silk, which Genshin sent to his mother, only to receive her indignance and admonishment against his desire for worldly fame. After that he devoted himself to the Way even more. Later he composed *Kanjin Ojo Ge* and sent it to his mother to show her the way to the Pure Land. After his mother died, when he was forty-two, he began to prepare the *Ojo Yo Shu*, which was completed in the first year of Kanwa (985 A.D.). The book is a great compilation of essential passages from the Tripitaka verifying the doctrine of Pure Land Buddhism, and has been celebrated, both in Japan and in China, as an epoch-making scripture in the developmental history of its doctrine. Outwardly, however, he remained a scholar of the Tendai Sect. The doctrinal standpoint of the Tendai which he held has been known as the Ryogen. Besides the *Ojo Yo Shu*, he left many books on Tendai and Pure Land doctrines and practices, such as *Ichijo Yoketsu*, *Kanjin Ryakuyo Shu*, and *Amida Kanjin Shu*. The *Yokawa Hogo*, a short profession of his faith in Amida, has been particularly treasured in the hearts of Pure Land aspirants.

The *Ojo Yo Shu* ("A Collection of Essential Passages Concerning the Birth") consists of ten chapters in three volumes. The first chapter describes the miseries and afflictions of the Six Evil Realms, and the second chapter shows, in contrast, the ten pleasurable aspects of the Pure Land. In the third chapter, the author encourages us to seek for Birth in Amida's Pure Land by giving scriptural testimony that His Land is superior to the other Buddhas' Lands and to Maitreya's Tusita Heaven. In the succeeding chapters, Genshin gives a detailed exposition of the Nembutsu practice, urging us to perform it with a singleness of mind.

7. Genku

Genku was a most important figure in Japanese Buddhist history. He is more popularly known as Honen. He was born in the second year of Chosho at Kume in the Province of Mimasaku (the present Okayama Prefecture). When young, Genku was called Seishimaru. His father, Uruma-no Tokikuni, was a provincial official. When he was attacked by the opposing faction and lay dying, he told Genku that hate was not overcome by hate. At the age of nine, in accordance with his father's dying wish, he became a priest under Kakaku, of Bodaiji Temple. At fifteen he went up to Mt. Hiei, where he learned from Genko, Koen and Eiku. Eiku gave him the name, Honen-bo Genku. Later, he visited distinguished scholars at Nara and Kyoto, from whom he learned more about Buddhist doctrines. Yet he could not find the way to spiritual emancipation. When he read Genshin's *Ojo Yo Shu*, it opened a new spiritual horizon for him. Inspired by the statement in it that the Nembutsu is essential to Birth in the Pure Land, he entered the Hoonzo Library at Kurodani in Mt. Hiei to read the whole Tripitaka. He had read it up to five times, when he came across Zendo's comment on the *Kan Muryoju Kyo*, which reads, "The continuous utterance of Amida's Name with a singleness of mind, irrespective of whether you are walking, standing, sitting, or lying, or whether you practice it for a long or short time, is called the Work of Right Assurance, because it conforms to the Buddha's Vow (SSZ I. p. 538). Instantly struck by the boundless mercy and power of Amida Buddha, he was converted to the Pure Land teaching. The time was the fifty year of Shoan (1175), when he was forty-three. In 1197 he composed the *Senjaku Hongan Nembutsu Shu*, in which he laid down the doctrinal foundation of the Pure Land teaching.

He went down the mountain to live in Hirodani, later in Yoshimizu, where he expounded the exclusive practice of the Nembutsu. His teaching pertinently matched the contemporary social conditions, and the practice of the Nembutsu was widely accepted by the general public. The prosperity of the Nembutsu teaching, however, invited the jealousy of those who belonged to the older sects. In 1204 the monks on Mt. Hiei complained to the chief priest, Shinsho, that the Nembutsu practice should be prohibited. Finally, in 1206, when his disciples, Juren and Anraku, incurred the resentment of the ex-Emperor Gotoda, the persecution of the Nembutsu began. Juren, Anraku, and two other men were executed, and Genku and several chief disciples were exiled. Genku was exiled to Shikoku, but after a short while he was pardoned, and he returned to the capital in 1211. In the following year, at the age of eighty, he passed away. Posthumously he was given the titles of Eko Bosatu, Kacho Sonja, Enko Daishi, and Myosho Daishi.

The Senjaku Hongan Nembutsu Shu ("A Collection of Passages Concerning the Nembutsu of the Best-Selected Original Vow") consists of sixteen chapters in two volumes. In the first chapter, Honen proclaimed, in accordance with Doshaku's Anraku Shu, the independence of the Jodo Sect by stating its doctrinal bases and the mode of its transmission. In the second chapter, he verifies the Nembutsu as the practice for Birth in the Pure Land, abandoning the rest of the practices as inefficient; for, as clarified in the third chapter, the Nembutsu practice alone agrees with the purport of the Original Vow. In the succeeding chapters, the author propounds the theoretical and scriptural bases for selecting the Nembutsu. In conclusion, the Nembutsu is, according to Honen, both easy to practice and superior in quality; hence, Amida selected it as the practice to be followed by those men and women who seek Birth in His Land.

Shinran, His Life and the Eternity of His Doctrine

1. Introduction

In the twelfth and thirteenth centuries there arose several schools of Buddhism in Japan. These schools, combined, are called Kamakura Buddhism; and they brought a change in the entire character of Japanese Buddhism. It is also true that the schools of Kamakura Buddhism laid the foundation for the major schools in Japan today. Among them the Shin School of Buddhism, which follows the doctrine of Shinran, one of the important figures of Kamakura Buddhism, is the most influential and powerful.

The purpose of this chapter is to trace the life of Shinran as thoroughly as possible and to study his doctrine in order that we may find the causes which make his doctrine live forever.

2. Shinran's Life

Shinran was born at Hino, near Kyoto, in 1173, as the son of Lord Arinori Hino who was a high court officer in the services of the Dowager Empress of that time. When Shinran was nine years old, he became a Buddhist monk and went to Mount Hiei, which was then the scholastic center of Buddhist teaching. Although he remained on Mount Hiei for the next 20 years, except for the fact that he was once a Doso in the Jogyodo, the hall for reciting the praises of the Amida, not much is actually known of his activities of his position as a monk during these years.

At the age of 29, Shinran found himself in an uncertain state of mind over the fundamental problems of birth and death. Unsatisfied with the existing teachings to solve this problem, he decided to leave Mount Hiei and make daily trips to Rokkakudo in

Kyoto to find a way of deliverance from this world by means of his merit of prayer for 100 successive days. On the 95th day, he saw a vision of Prince Shotoku which instructed him to visit Yoshimizu and study under the teacher Honen.

Shinran was spiritually awakened through Honen's cordial guidance and he stood bravely on the firm rock of Faith. He thence became a disciple of Honen in 1201 and made a daily visit to Yoshimizu to receive the doctrine of Honen.

During this time, Honen's new movement of salvation through the Nembutsu extended throughout Japan. Seeing this popularity of the Nembutsu among the people, the priests of the old school became jealous and began to pressure Honen and his disciples.

In 1204, the priests of Mount Hiei gathered for the purpose of petitioning an archbishop to prohibit the sole practice of Nembutsu. In order to quiet the resentment of the priests, Honen wrote a document in seven articles, signed by his disciples, and presented it to the archbishop. On this document, at the 27th signatory, Shinran signed, "Monk Shakku." This fact supports the view that his rank among Honen's disciples was not very high. However, we notice that Honen permitted Shinran to make a copy of his important work entitled "Senjakuhongan-Nembutsu-Shu" in 1205. This indicates to us that Shinran was recognized by Honen as a favorite disciple. Later in his work, "Kyo-Gyo-Shin-Sho-Monrui," Shinran wrote with emotion of his happiness in being permitted to copy Honen's work.

Another important fact during this period is that he wrote two volumes of explanatory notes: one on the Kan-Muryo-Kyo, the other on Amida-Kyo. Perusing these two works, we are able to see how hard Shinran studied the philosophy of Mahayana Buddhism and, especially, of the Pure Land School. This fact also shows that even though he was once a Doso on Mount Hiei, he was not only a reciter of the Nembutsu, but a devoted scholar.

The jealousy of the priests of the old schools turned to malice; and in 1205 the priests of Kofukuji Temple, Nara, finally decided to present a resolution to the Government, demanding that Honen and his disciples be severely punished.

As a result, Honen and Shinran, together with other disciples, were deprived of their ecclesiastical orders, given secular names, and sentenced to exile in 1207; Honen to Tosa Province, and Shinran to Kokubu in Echigo Province. From that day on, Shinran declared that he was neither a monk nor a layman, and adopted the title "Toku" (bald-headed) as his last name because his life was neither like that of an ordinary tonsured priest nor a layman who wore long hair.

His declaration of being neither a monk nor a layman was epoch-making. In Buddhism, entering the monkhood originally meant to stand aloof from the trivialities of life in order to seek the truth. It was a religious matter in which the government should not have taken part. However, since Buddhism in Japan developed under the protection of a national government from the beginning of its history, it has exercised its authority over the monks and the nuns. The Government decided that Shinran was no longer a "Monk" in the true sense of the word, and this placed him beyond the control of the Government. That is to say, he enjoyed the free position of a real seeker of Truth. On the other hand, he was still an honest follower of Buddhism, and not a "layman", who ignoring the Law and subduing a sense of justice, would have taken offense with avowed vengeance. From this viewpoint, we may say that Shinran had reestablished the national position of a seeker of truth in Japan and showed that a true Buddhist should be independent by severing himself from any political power. This was the way of life which he pursued through his remaining years.

During the period of his exile to Echigo Province, Shinran's movements are not much known. We are barely able to know that his personal influence brought some achievement in converting people of the surrounding areas to the Faith. It seems, also, to have been the time of his marriage to Eshin-Ni.

Honen and Shinran were both pardoned from exile on the same day in 1211. Around the year 1214, when Shinran was 42 years old, he decided that rather than head for Kyoto, he would go in another direction. He proceeded to the Kanto district, the locality of the present-day Tokyo. The reason why he made this decision is not known, but it appears that there may have been two underlying causes. Firstly, he had unexpectedly received news in some fashion that Honen, after a brief illness, passed away in 1212. Secondly, Shinran honestly followed the dictates of Honen's dying wishes.

In the Kanto district, he lived and preached the way of the Nembutsu for 20 years, moving from place to place. His longest place of residence appears to have been the Hitachi Province during this time. We observe in the "Shinran-Shonin-Monto-Komyo-Cho," containing a list of 48 disciples of Shinran that 38 disciples were from the Kanto and Oou districts. Therefore, it is reasonable to presume that there were a number of groups of the Nembutsu with these disciples as the leaders.

The most noteworthy items of Shinran's life during his stay in the province of Hitachi is the important and significant fact that he began to write his famous work in six volumes, entitled "Kyo-Gyo-Shi-Sho-Monrui" (Analects Concerning the Doctrine, Practice, Faith, and Attainment). In 1224, when he was 52 years of age, another Imperial Order was issued favoring a petition from the authorities of Mount Hiei to desist in the teaching of the way of the Nembutsu. Shinran appears to have decided to write the "Kyo-Gyo-Shin-Sho-Monrui" as his stand against this new pressure upon the way of the Nembutsu. Therefore, he criticized in this work the old school of Buddhism from the standpoint of the way of the Nembutsu while he collected passages from the sutras and commentaries to support his doctrine. He also asked for reconsideration of the priests of Mount Hiei and the court officers who were attempting to maintain the traditional ecclesiastical authority.

Around the age of 60, Shinran and his family appear to have returned to Kyoto, but the details of his travel are not clear. The purpose of his return seems to have been, however, to complete the "Kyo-Gyo-Shin-Sho-Monrui." His period in the Kanto district was considered his "period of wandering" and there was a desire on his part to be close to the source of reference for his writings. He wished to be in a convenient place where he would be able to accomplish his life's work in a more settled frame of mind.

In Kyoto, it appears that he lived a very secluded life, spending his days mostly in scholarly pursuits. Most of his works, including the "Kyo-Gyo-Shin-Sho-Monrui," belong to this period. From his private letters, we can construct a hazy picture of Shinran's later years. In his old age he does not seem to have been very happy. Sometimes disputes and heterodoxies were raised by members of his group and he was forced painfully to sit in judgement. His eldest son too, seems to have been embroiled, somehow, in these unhappy disputes. This was the greatest of the sorrows he had to bear. His income, if any, was next to nothing. He moved here and there in Kyoto, yet, lived with a grateful heart and the Nembutsu. We do not see evidence of any complaint from his lips during these later days.

He passed away in 1262 at the age of 90 and was cremated at Enninji. His ashes were then buried at Otani, Higashiyama, Kyoto.

3. Shinran's Doctrine

The great turning point in Shinran's life was his meeting with Honen and in receiving the way of the Nembutsu. Honen selected from many practices the way of Nembutsu as the path to deliverance because he realized the name of Amida to be the source of all virtues necessary for deliverance. However, there was another reason which we cannot forget. This was his thought that the practice of Nembutsu was easy for all beings. On this point, the doctrine of Honen has a historical significance since he opened a new gate-

way of spiritual hope for all beings, especially the common people. This basic thought of Honen continued to live in Shinran's heart and became firmer by the year.

When we study Shinran's way of the Nembutsu, we notice that there are some specific characteristics which we cannot consider as mere successions of Honen's doctrine. The first of these is his interpretation of the relationship between the practice of Nembutsu and Faith. Shinran linked the practice of Nembutsu and Faith into a closer relationship with each other. He placed greater emphasis upon Faith than the practice of Nembutsu. He said that when a person had acquired faith in Amida, he would surely pronounce the name of Amida Buddha, but this did not necessarily mean that a person pronouncing the name of Amida had Faith. Thus, we find that Shinran completely abolished the mere practice of Nembutsu. He concluded that Faith was the essence in the way of Nembutsu. He said, "No sooner do we believe that we are able to be reborn in the Pure Land, being saved by the ineffable Wonder of Amida's Vow, and the mind to recite the Nembutsu rises within us, than we are blessed with the Grace of 'Eternal-Embrace-into-Light.'" Of course, Honen talked of Faith, too. Even though he emphasized the importance of Faith in his beliefs, it was still necessary to recite the name of Amida in order to be saved; that is to say, Faith and the practice of Nembutsu simply existed in close association. Here is the great difference between Shinran's and Honen's way of the Nembutsu.

The second of the specific characteristics is that Shinran's doctrine was based on the concept of the "Other Power," Tariki. To Shinran "Other Power" meant the power of the Vow of Tathagata Amita. He thought that because of this power of the Original Vow, we are able to call the name of Amida. In other words, the Nembutsu is given to us by the power of the Original Vow. He said, "The Nembutsu is Nonpractice and Nongoodness for its devotee. It is Nonpractice because he does not practice it at his own discretion, and it is Nongoodness because he does not create it at his own discretion. All is through Amida's Power alone, not through our power, which is in vain. Then is the Nembutsu, for its devotee, Nonpractice and Non-goodness."

Moreover, Shinran believed that not only the Nembutsu but also the source of all merit for deliverance lies in Amida. Therefore, he said that even our Faith is given by the Power of the Original Vow.

We find the thought of "Other Power" in Honen's doctrine, too. However, to Honen "Other Power" meant that a devotee is surely saved if he recited the name of Amida. In order to distinguish Shinran's thought from Honen's, we may call the "Other Power" of Shinran, the "Absolute Other Power."

4. Factors Which Influenced His Doctrine

To understand Shinran's acceptance of the doctrine of the "Absolute Other Power," first it is important to observe his view of man's nature. Shinran realized that human beings are weak and evil. In this respect his works are filled with strong lamentations for himself and all human beings. This realization came from his analysis of the evilness found within his own nature; e.g., lust, greed, and anger; and from his consciousness of the weakness of man.

In Honen's writings, too, we note such introspection of human nature, but in comparison with Shinran's, his introspection is not thorough. Although there were many who, briefly, held this attitude of lamentation, Shinran never strayed from this attitude of introspection of life and managed to maintain it for his entire life.

Shinran's doctrine of the "Absolute Other Power" has its beginning in the realization of the true nature of man. Consequently, Shinran taught that as long as evil existed in man, as in himself, it would be impossible to regard Faith and Practice as primarily the type of functions which would depend on the individual's self power. As long as a way of

deliverance existed, Shinran believed that Faith and Practice were functions that must depend upon the Other Power. Therefore, to him the realization of his true nature and the praise of Amida always existed together in close association.

Secondly, having observed his concept of the true nature of man, we cannot overlook his experience of being neither a monk nor a layman. Shinran, having married Eshinni, lived, slept, and talked with the common people in the Kanto district for about 20 years. During this period, he became a friend of the poor, the illiterate, and the ignorant. With the kindest heart he taught the way of the Nembutsu to those for whom the path of deliverance seemed closed. Even after his return to Kyoto, he continued to tell them of the way of the Nembutsu. From this viewpoint, we may say that half of his lifetime was devoted to them. Shinran identified himself with these countryfolk and felt the necessity for a way of deliverance for them. He believed that as long as the compassionate love of Amida is true love, it must embrace those people who are not educated, not rich, and who do not have leisure.

Honen, who taught the Easy Way of Nembutsu for the common people still said that we ought, often, to arrange special periods for the repetition of the Nembutsu and to stimulate both mind and body in its practice. However, this was not suitable for people who were busy in their occupations. In this respect, we can say that the one who clarified the point of Honen's idea was Shinran. This is the manner in which Shinran's doctrine of the "Absolute Other Power" evolved.

There is a distinct difference between the idea that there should be a way of deliverance, and the faith that there is a way of deliverance. Here, Shinran had to have a basis or proof for his belief. To Shinran there could be no better proof than the words of the Buddha. He gained confidence in his thesis of deliverance through the "Absolute Other Power" where he found in the spirit of the Original Vow that the true meaning of the existence of Amida was to save all sentient beings. He also found many opinions among the commentaries of the patriarchs to support this confidence. Therefore, when he wrote his "Kyo-Gyo-Shin-Sho-Monrui," he collected the passage from the sutras and the commentaries of the patriarchs to systematize his doctrine.

5. Conclusion

We find now that Shinran's doctrine or thought evolved from his view of man's nature, his experience, and the traditional teachings of Buddhism. From this, we recognize that in Shinran's doctrine there is an intellectual freshness. Of course, as a person of the thirteenth century, perhaps he was not as free a thinker as one may find in our modern age, but there are distinct similarities. If blind obedience to authority and tradition belongs to the category of old-fashionedness, Shinran would not belong in it. Even though he affirmed the traditional teaching of Buddhism, he was guided by his own realization of the nature of man and his experience. Based on these qualities which we admire even today, we can say, without doubt, that Shinran was a most refreshing personality during his time.

The next important thing is that what Shinran sought was neither knowledge nor theory, but a way of life for deliverance and faith for the people and himself. To Shinran religion was not a matter of theory. For instance, evil was a real problem to himself and to other human beings. Therefore, as long as we think in terms of theory, we may not understand why Shinran continued the introspection of himself and lamentation for himself. For him, religion was a matter of inner practice. His concept of the "Absolute Other Power," too, should be understood in the light of the inner practice. It has meaning only when this becomes each person's realization. This is the reason he said, "When I look deeply into the Vow upon which Amida meditated for five Kalpas, I find it was for me, Shinran, alone."

As a humble seeker of truth, Shinran accepted Amida's Vow as a living experience.

Having recognized that Shinran was a most refreshing personality and a humble seeker of truth, it may be helpful to consider the extent of the understanding of his doctrine by the people of his era. Even though many knocked at his gate and became followers of the way of the Nembutsu, it is doubtful whether they were able to understand the true principle of his doctrine. We may say, rather, that due to its basic simplicity, the religion of the "Absolute Other Power" was difficult for them to grasp fully although it was the most suitable religion for them. Sometimes the doctrine was accepted simply as a religion which encouraged indulgence in their own desires. Because of these aspects, Shinran was forced to attempt, through his private letters, to dispel the dark clouds of heretical beliefs that hid the true Faith which he taught. Shortly after the death of Shinran, his most earnest disciple, Yuien, wrote the "Tanni-Sho" to expose and criticize the heterodoxies which occurred among Shinran's followers.

However, with the passing of centuries the progressive spiritual development of the people prevailed and Shinran Shonin's teachings became the most influential and powerful spiritual force in Japan. The basic simplicity and beauty of the Nembutsu has won wide acceptance in the twentieth century and will continue to show the way of deliverance to all peoples for all time.

Reading Contract

I agree to finish this reading contract by _____
deadline

Student's Signature

An Outline of Buddhism

1. The country where Buddhism took hold is called _____
2. Locate, label, and identify the spread of Buddhism through Asia.
(draw the map) (reverse side of sheet)
Draw a map of the United States and locate the Buddhist Churches throughout the United States
3. Using the scale of miles, determine how many miles there are between the place of origin of Buddhism and the United States.
4. Call an airline office and ask how many hours it takes to fly to India. Where is the farthest that you have ever flown?
5. Would you like to visit the land of Buddhism? Why or why not? Write at least one paragraph.

Life of Buddha

1. Write clues for the crossword puzzle.

Across

1.

2.

3.

4.

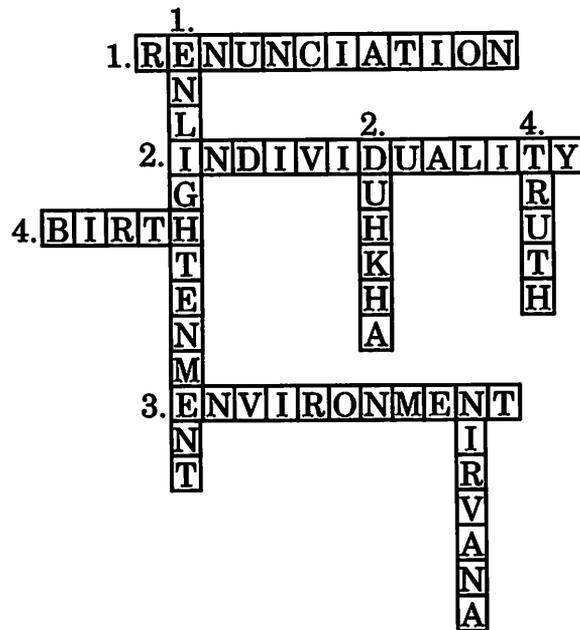
Down

1.

2.

3.

4.



2. List the *Three Characteristics of Existence* and give a brief description of each:

3. Draw illustrations that picture each of the following terms.
a) Peace b) Life c) Hate d) Pride e) Anger

4. List the *Characteristics of Buddhism* and explain each:

5. Describe the *Rise of Mahayana Buddhism* and the development of the *Schools of Mahayana Buddhism*:

6. The *Paramita* was preached by the Buddha and compiled in the early sutras. List the paramitas and define each. Along with your definition describe how it would apply to you in everyday life.

7. Who were the *Seven Patriarchs of Shin Buddhism*? Name and give a brief description and list the contribution of each:

Shinran Shonin

1. Describe Shinran Shonin as you would imagine him to be today. Describe a Buddhist monk of today. Describe a Buddhist minister of today. Do some research to discover the types of clothes they wore, what they ate and hairstyles worn by them.
2. How are the three Buddhist leaders listed different and alike?
3. Compare and contrast the three different Buddhist leaders. What qualities does each have and which one do you appreciate the most? Why?
4. Do research about Shinran Shonin, his life, his doctrine, and write how it has affected us as Buddhists.
5. Write three adjectives which describe the life of Shinran Shonin.
 - a.
 - b.
 - c.
6. Write three adjectives which describe the doctrine of Shinran Shonin.
 - a.
 - b.
 - c.
7. Write three adjectives which describe the factors which influenced his doctrine.
 - a.
 - b.
 - c.
8. Describe how Shinran Shonin's views on Buddhism became his way of life.
9. Make a poster that Shinran Shonin might use today to educate the people on his doctrine.
10. Did your views about Buddhism change or remain the same after your research on Shinran Shonin?

The History of Jodo Shinshu

1. List and describe the ten steps to the History of Jodo Shinshu by Nishu Utsuki.
2. Understanding the History of Jodo Shinshu. Place a number from 1 to 10 next to each paragraph so that they show the correct sequence of the development of the Jodo Shinshu Sect.

___ In 1868 upon the ascension of the Great Emperior Meiji to the throne, the Tokugawa Shogunate surrendered all political powers to the throne . . .

___ During the last years of Shinran Shonin's life in Kyoto it was his daughter who confronted him in his old age.

___ His endeavors brought about unity of the Order to some extent, but on the other hand it became the cause . . .

___ Kakushin-ni made a great contribution in laying the foundation of the Honganji Order at Ohtani . . .

___ This persecution set Rennyo's heart on fire.

___ Free from fear of civil wars and strife, the religious sects were all able to devote their energies to . . .

___ While the foundations of Honganji in Kyoto was thus laid . . .

___ Zonkaku wrote many treatises, the most important being "Rokuyosho" in ten volumes . . .

___ The fact that Kennyo was able to withstand Nobunaga's attack was enough . . .

___ In 1582 Nobunaga was assassinated by one of his vassals, and Toyotomi Hideyoshi came to power.

History of the Otani-Ha Honganji

1. Isolate the key elements in the division from the Honpa Honganji
 - a.
 - b.
 - c.
2. Compare and contrast the Otani-Ha Honganji and the Honpa Honganji

Shin Buddhism

1. Define the following words:

Sangha
Dharma
Tripitaka
Trikaya
Reality
Mahayana
Hinayana
Selflessness
Karma

2. List the Four Noble Truths and define each:
3. What is an important decision facing you? Does it concern only you or does it also concern or affect other people? Develop a plan of action applying the *Eightfold Noble Path* and your decision on how to implement your actions.
4. Have you ever been involved in an incident which you felt an expression of deep gratitude? Describe the incident and the event that led to the feeling.
5. When do you repeat the “NEMBUTSU.” Why? What does “NAMU AMIDA BUTSU” mean to you? Explain.
6. What does Faith in Shin Buddhism mean to you?
7. The United States has many different religious movements. Do some research on the different religious movements. What is the strongest point in which you accept the Shin Buddhist Religion?

Buddhist Symbols, Rituals, & Services

1. Buddhist Etiquette

Describe the following:

Gassho
Juzu
Shoko
Seiten
Hondo
Nembutsu

2. Buddhist Shrine

Describe the following:

Shogon

List the shrine symbols:

- a.
- b.
- c.
- d.
- e.
- f.
- g.
- h.

3. Buddhist Symbols

Describe the following:

Buddhist flag
The wheel of Law
The wisteria crest

4. Buddhist Observances and holidays

Identify the following:

January 1 (Shusho E)
January 16 (Hon-on-ko)
February 15 (Nehan E)
March 21 (Higan E)
April 8 (Hanamatsuri)
May 21 (Shuso Gotan E)
July 15 (Bon)
September 1 (BCA Founding Day)
September 23 (Higan)
December 8 (Jodo E)

5. Describe and list The Buddhist Practices in the Buddhist Way of Life and apply each to you and your family.

MONTH	BUDDHIST OBSERVANCE	DATE	TITLE	DESCRIPTION
September	B.C.A. Founding Day Higan	September 1		B.C.A. Founding Day
		September 23	Higan E	Autumnal Equinox
October				Halloween
November				Thanksgiving Eitaikyo Service
December	Bodhi Day Joya E	December 8	Jodo E	Enlightenment
		December 31	Joya E	New Year's Eve
January	New Years Shinran Shonin Memorial	January 1	Shusho E	New Year's Day
		January 16	Ho-on-ko	
February	Nirvana Day	February 15	Nehan E	Passing of Sakyamuni into Nirvana Presidents' Day
March	Higan	March 21	Higan E	Spring Equinox
April	Buddha Day	April 8	Hanamatsuri	Birth of Gautama Buddha
May	Shinran Shonin Day	May 21	Shuso-Gotan E	Placed his faith in Amida's power Mother's Day Memorial Day
June, July	Obon	June, July, August	Obon	Obon Festival Father's Day Independence Day

Collages

Buddhist Posters

Procedures:

Discuss the different types of collages and posters and how it can be successfully used in the classroom.

COLLAGE

Collage is a process exciting to children, in which a composition is arranged by pasting or gluing the elements together to form a new form. It provides opportunities for children to become aware of color and textural qualities.

Materials:

Poster paper or construction paper in a variety of colors.
Manila, white art paper or construction for background.
Paste or glue
Sponges for clean-up

TORN PAPER COLLAGE

Process:

Name should appear on the paper
Select colored paper for tearing
Tear (whatever planned for)
Paste torn shapes onto larger paper

TISSUE PAPER OVERLAY:

Process:

Tear tissue paper
Thin coat of liquid starch is brushed on background paper in area where tissue will be placed.
Gently lay torn tissue on starched area
Brush over tissue surface to secure tissue and smooth out wrinkles
Dry overnight
Finished product may be shellacked when dry

CUT PAPER:

Process:

Newspaper clippings related to Buddhism
Pictures
Words

Suggestions for collages and posters:

Start a collection of pictures from magazines and newspapers showing children, families, people going to church.

1. discuss the pictures — family
2. discuss the reasons why they may be going to church
3. discuss the differences and similarities of going to church (different pictures of different churches)
4. discuss the church you attend
5. discuss going to church and what you learn and how to apply it to everyday living.

Supply materials and have students make original Buddhist posters. Large sheets of construction paper or poster boards are good for this. Students can draw on the sheets with crayons, felt pens, or paints or they can cut simple designs from colored paper and paste them on the sheets.

Display the collages and posters in the classrooms.

Discuss writing a play or story about the collages and posters.

Share a message through the collages and posters.

Hold a poster contest and use the poster (design) for the church directory cover or special church programs or services.

Bookmaking

Materials:

Book pages, ready to be bound

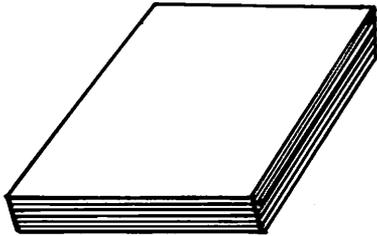
Two blank pages of the same size

Stapler or needle and thread (depending on how you want the book to be bound)

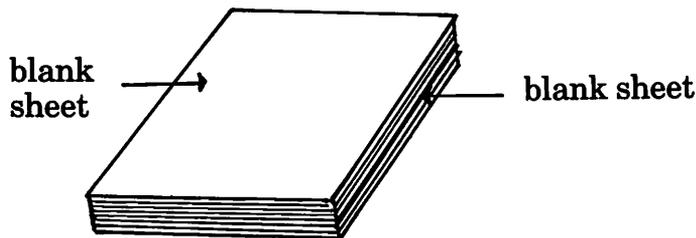
Two pieces of cardboard, each $\frac{1}{2}$ inch longer and wider than the paper used for the inside pages.

Materials for the cover which is 1 inch larger on all sides than the two pieces of cardboard when placed side by side
tape and glue

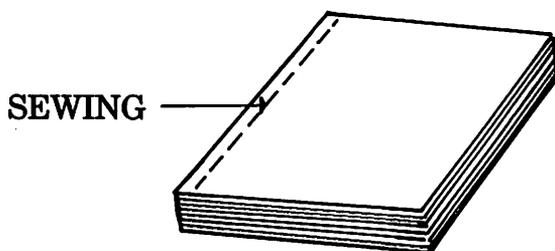
Method:



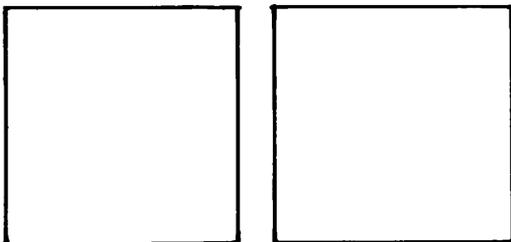
1. Place the book pages in a neat pile



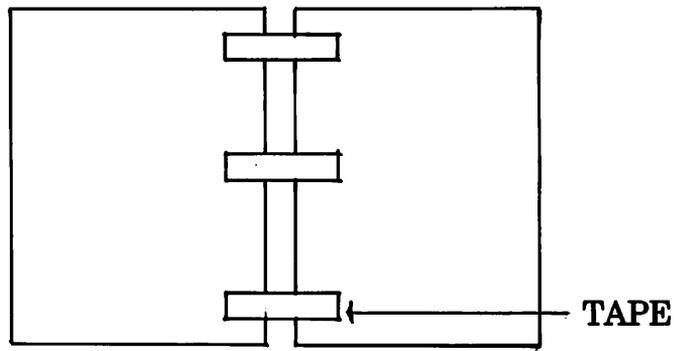
2. Place one blank page on the top of the book pages and one on the bottom.



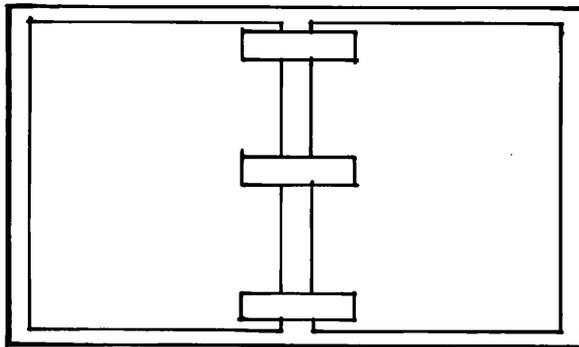
3. Sew or staple all the pages together.



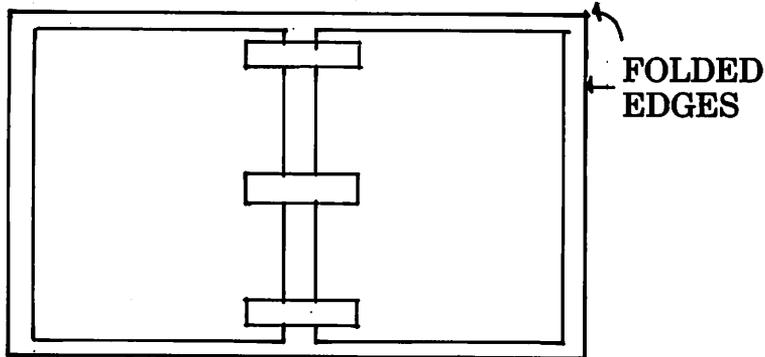
4. Place the cardboard pieces side by side with approximately $\frac{1}{2}$ inch space between them



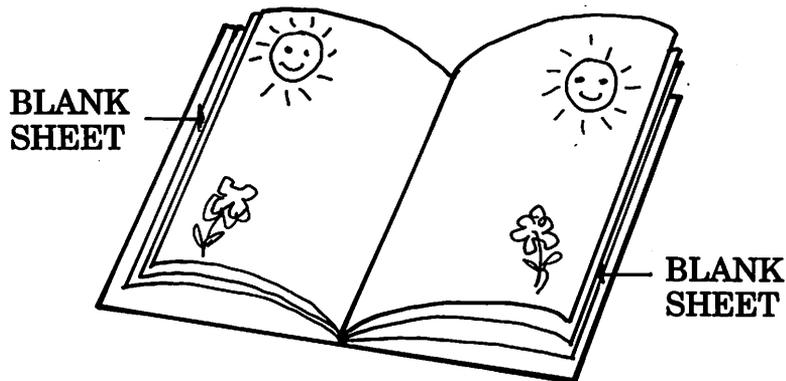
5. Tape them in the middle



6. Center the cardboard on top of the cover material, then glue them together.



7. Fold the edges of the cover material over the cardboard, and glue them down.



8. Place the bound pages inside the covers by gluing the two blank sheets at the front and back of the book on the cover.

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