

## **V. BUDDHIST TEACHINGS (Pages V-1, V-2, V-3, V-4, V-5, V-6, V-7, V-8, V-9)**

### **A. Recognize the elements of Buddha's teachings.**

Do the following:

- \_\_\_\_\_ 1. Who did the Buddha seek out first to teach what he had attained? (CS-6a)  
What was his first sermon called? Draw a picture of the Wheel of Dharma.  
(CS-6b) (Page V-10)
- \_\_\_\_\_ 2. Memorize and Recite "The Three Treasures". Discover the Gratitude to Buddha, Dharma, Sangha. (B-3a4), (CS-6c) (Page V-2)
- \_\_\_\_\_ 3. What are the Four Noble Truths? Write a paragraph on how to relate the Teachings to your daily life. (J-1c1) (Pages V-11, V-12)
- \_\_\_\_\_ 4. In your own words, explain the meaning of each aspect of the eightfold path. Draw a picture of the Wheel of Dharma and indicate its relationship to the Eightfold Path. (CS-7c; J-1c2) (Pages V-13, V-14, V-15, V-16, V-17, V-18)
- \_\_\_\_\_ 5. Learn the Six Paramitas and apply them to daily living. Concentrate on patience and gratitude. (J-5c) (Pages V-19, V-20, V-21)

Do two of the following:

- \_\_\_\_\_ 1. Make a chain of links of good deeds, thoughts, for one month. (Page V-24)
- \_\_\_\_\_ 2. Draw diagrams showing interdependence. (Pages V-22, V-23)
- \_\_\_\_\_ 3. Keep a journal of how you applied the Eightfold Path in your daily life for the course of the program. (J-7b)

***REFLECTION: I live my life daily by applying the teachings of the Buddha.***

## 29

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.

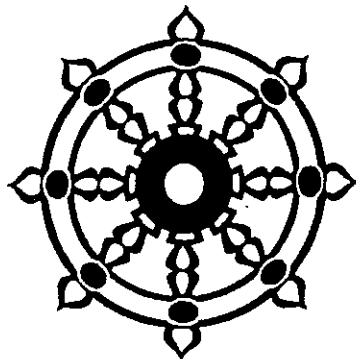
Each one solemnly repeated:

I put my faith in the Buddha

I put my faith in the Dharma

I put my faith in the Sangha

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



# TI-SARANA

(The Three Treasures)

**Buddham Saranam Gachami**

I go to the Buddha for guidance

**Dhamman Saranam Gachami**

I go to the Dharma for guidance

**Sangham Saranam Gachami**

I go to the Sangha for guidance

Other interpretations:

I put my Faith in the Buddha

I put my Faith in the Dharma

I put my Faith in the Sangha

I take my Refuge in the Buddha

I take my Refuge in the Dharma

I take my Refuge in the Sangha

# Five Precepts

**Objectives:** To teach the students to follow the Five Precepts and discover that it is difficult to follow. Once they realize that it is difficult to follow, they will seek the strength of Amida Buddha.

**Procedure I:** These are the five “don’t’s”

## 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.

All living things, both plants and animals, need each other. We are all inter-dependent.

Discuss the Five Precepts as they are related to this age level.

Brainstorm each precept. List ways that we tend to break each precept.

We need to continually strive to follow the 5 precepts, however, we realize the difficulty of following them. For this reason we seek the strength of Amida Buddha. We show gratitude for the lives that are given for our nourishment.

**Procedure II:**

Have the students memorize the Five Precepts, and apply it to their daily lives.

# 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 shores 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 of the 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 has 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

# The Six Paramitas

CHARITY .....	Pure Giving
DANA	I will share my possessions, love and faith.
MORALITY.....	Right Behavior
SILA	May my thoughts, words and deeds be pure and beautiful. "Kindness is the fountain of happiness."
PATIENCE .....	Endurance
KSANTI	I will be patient and kind to every living thing.
ENERGY.....	Endeavor
VIRYA	I will strive with earnestness to follow the teachings of the Buddha.
MEDITATION...	Concentration
DHYANA	Each day I shall be thankful and recite the Nem-buttsu
WISDOM .....	I will grow in body and mind, in spirit and in heart.
PRAJNA	May the wisdom of the Compassionate One so fill my heart that the mists of error and the foolish vanity of self be dispelled.

# 1. Dana • Charity

In the world today we hear and read constantly of Charity — the Red Cross appeals, the Community Fund, Poppy Day and so on. We must never hoard things we cannot use. We must give as much as we are able to. Yet there is another way to give. We can give encouragement to those in trouble and suffering, time to the old, knowledge and peace to the ignorant. Dana Paramita can be shown by the seven ways of giving without owning property or materials.

Giving by eyes — no sharp looks.

Giving by face — a gentle smile.

Giving by mouth — soft spoken words (kindness).

Giving by heart — (basis for giving) kind and understanding.

Giving by body — render service when needed.

Giving by position — give up seat, share honors.

Giving by hospitality — offer the best to your guest.

There are so many wonderful acts of charity going on every day of the year, it's hard to keep informed of them all. Sometimes we read about them in magazines, in books, and in newspapers, but there are many more that we do not even know. It's these little acts of Dana that make this world a better place to live in.

There are great men and women who have lived the life of Dana. For example, men like Albert Schweitzer, with whom most of the children are familiar. Along the same line is the late Dr. Tom Dooley, with his medical work among the primitive natives of Laos. There are women like Mrs. Eleanor Roosevelt who always worked for peace and Helen Keller who works to make this world a better place to live in for the blind. Our most recent hero is the astronaut, John Glenn. He gave himself to science, for he did not know whether he would be returning home to his family and children when he blasted off in the space capsule. What is their reward for their acts of Dana? Very little material wealth, to be sure, but a great reward from the happiness and welfare given to others.

# 2. Sila • Morality

The second Paramita is Sila (Morality). Behave, improve behavior, obey rules of parents and teachers.

I will respect myself and others and all living things. First you must evaluate yourself. Are you respectable, honest, obedient? If you can truthfully say that you are, then others will respect you. Who is the best liked girl or boy in school? Who is the least liked girl or boy in school? Whose fault is it if he is not liked by his fellow students or friends?

Sakyamuni Buddha said that we all have Buddha seeds within us. We are like brothers and sisters. How is it that one person is so different from another? If we all start with the same seed how is it that one seed does not receive the love and care that it needs such as sunshine, water and fertilizer? (Discuss these points. Buddhist children will try to nurture their seeds so that it grows strong with love and compassion and fruitful with happiness, courage and respect.)

### 3. Ksanti • Patience

The third Paramita is Ksanti (Patience). With an understanding of the law of Karma we will find it easier to be patient. It is better to understand why we are miserable and then to smile through our troubles lest we add to the burdens of another.

The law of Karma (Cause and Effect) is one of the most important teachings of Buddhism. By understanding the cause of an illness we are better able to take care of it and with patience, we hope to cure it. If it is an illness that took a long time to be noticed then it will take longer to be cured. By worrying and being afraid will only tend to make matters worse.

#### Example:

Let us say that it is your mother's birthday and you are going to make a cake. We must do exactly as the recipe says. We must use the right pans and the right amount of ingredients. The oven has to be turned on at the right temperature. Turning the oven higher will not have the cake done any sooner. It may burn it. If it says that it must be baked at 375 degrees for 30 minutes, then that is what we must do. No use trying to hurry it up, for you want to get the best cake you ever made. When the cake is done, you must cool it for the required amount of time before you ice it. PATIENCE, patience.

### 4. Virya • Diligence, effort

The fourth Paramita is Virya (diligence - effort). This means to constantly strive with a full heart to promote that which is good for oneself and all life in general.

This means that we are always trying to become good Buddhists. A good Buddhist will always work to better themselves and all their surroundings. This is not forgotten, at home, at school and at church.

Good manners are not actions that we can put away in a box and bring out whenever we find it convenient, or when we find that it is to our advantage. It is very hard to remember all the good things that are expected of us. We want to shout when we are not supposed to such as in a classroom, a movie theatre, or in church. We want to say "no" when a "yes" is expected of us. We want to be opposites sometimes, but we must remember to control ourselves.

Our mothers often say "Watch your table manners children, for if you are not careful you will do it when you are invited to a friend's house." Disgraceful table manners, impolite language, even facial expressions such as frowning, pouting, scowling, etc. should be checked before it becomes a habit. It takes **effort** but we must practice **good habits** and not bad habits.



## 5. Dhyana • Meditation

The fifth Paramita is Dhyana (Meditation). The Buddha said: "The control of mind is good." To keep away confused and wandering thoughts, to sit quietly each day with a thankful heart, to dwell upon the wondrous love and compassion of Amida Buddha will bring true peace of mind.

To control the mind is a very difficult task.

Can we watch television or listen to a record player and do our homework or carry on a conversation at the same time? We may be able to do all these things at the same time but it is certain that the result will not be our best. Our mind will be trying to do two things at one time. "Oh, who is singing now?" "10-4 leaves 5." "Wow, that was a close one." All these things cannot be going through your mind at once and still be able to result in good homework. The only solution is to do only one thing at a time and concentrate on that one particular thing.

As we put our hands together in quiet meditation, how difficult it is to keep our minds from wandering here and there. A second seems like an hour. Your thoughts are everywhere but on meditation. When our minds wander in this way, we must try to concentrate our thoughts on Amida Buddha. Try to take time out to sit quietly for a few moments each day. Do this with a thankful heart. There are many things that we can be thankful for.

## 6. Prajna • Wisdom

The sixth Paramita is Prajna (Wisdom). With sincere practice of the five Paramitas, our minds will truly grow in wisdom. We will be able to see life from the right viewpoint. Our minds will grow clear and serene. Our faith will deepen and from deep within we will hear the Holy Name.

In Buddhism, Wisdom and Compassion are two words that most always go together. One without the other is incomplete. Wisdom without compassion is just being wise without the feeling of Amida's Love and Compassion. If we take Compassion alone it sounds like pity, or just feeling for another. But when we speak of Wisdom and Compassion we know that we have taken into consideration the Six Paramitas and put them into practice to feel the Wisdom and Compassion of Amida Buddha.

It is hard to remember all the teachings of the Paramitas, but if we try, at least, it is a step forward. We are not perfect. If we were, we would all be Buddhas, but the most important fact is that we realize our responsibilities as young followers of the Teaching and do all we can to follow it and bring it to the attention of others.

Pick out all words which lead you to Enlightenment by drawing lines from "Here I am;" and a circle around each words. Then cross out all words which lead you to Delusion.

ENLIGHTENMENT

Namu Amida Butsu

selfishness  
wastefulness  
love  
lying  
duty  
right meditation  
courage  
faith  
filial piety  
sloppy work  
reflection  
giving  
cowardice  
cruelty  
easy going  
right thought  
right view  
right speech  
stealing  
talking back  
right cursing  
service  
jealousy  
harshness  
reflection  
kindness  
meanness  
hatred  
good health  
right liveli hood  
right conduct  
ignorance  
gassho  
wisdom  
killing  
crookedness  
smiling  
brotherhood  
greed  
narrow words  
gentle words  
sympathy  
right effort  
laziness  
gambling  
right mindfulness  
cheating  
idleness  
confession

Here  
I  
am

DELUSION

# The First Sermon

**Vocabulary:** Discuss the meaning of these words

hesitate	Benares	precepts
superstitions	Dharma	commands
sacrifices	Sangha	Brotherhood
elaborate	recite	Kesa
misunderstanding		

**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

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LOGIC OF THE FOUR NOBLE TRUTHS

The only absolute truth in the world is continuous change.

Write in your suffering, its cause or causes and how to remove the cause. One example is given to you.

Suffering	Cause	Change
	Blind attachment to the fixed self. (Nobuo Haneda)	Remove the cause the suffering ceases.
Hunger	Forgot to eat lunch because I was playing	Eat something and feel better.
Low grade in school		

## The Four Noble Truth

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 TRUTH

- |  |   |
|--|---|
| 1. Truth of Suffering                            | Misery is common to all.  |
| 2. Truth of the Cause of Suffering               | Misery is caused by ourselves.<br>Through ignorance, we do not see things in their true light.<br>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.   |

## Dharma Chakra - Wheel of Law ( Wheel of Life)

8 spokes of the wheel represents the Eightfold path.

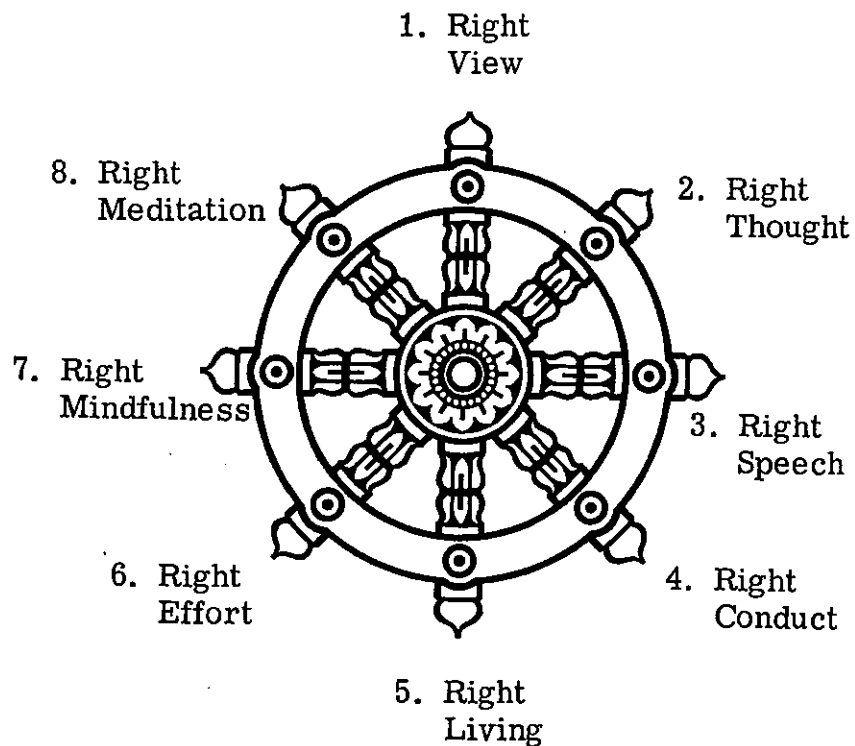
Equal lengths symbolizes justice.

Tire around the wheel represents all embracing wisdom of Buddha hood:

Hub teaches us modesty and thoughtfulness.

Axle symbolizes unchanging truth upon which the wheel turns.

### NOBLE EIGHTFOLD PATH

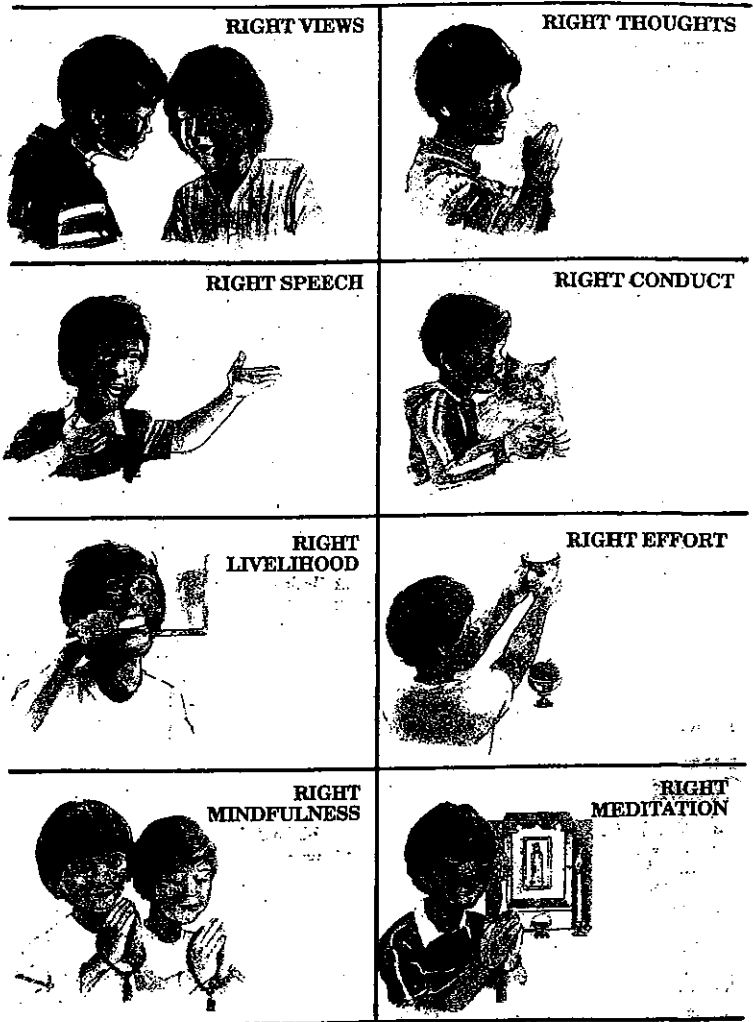


The wheel symbolizes the Buddha's teaching. A wheel, as you know, has to do with motion. A wheel travels from one place to another. In using the wheel as a Buddhist symbol, it is meant that the truth of the Buddha's teaching should continually roll along helping to brighten the lives of the people.

## THE NOBLE EIGHTFOLD PATH

1. When we gossip and slander others, we are not practicing Right \_\_\_\_\_.
2. "If being ignorant causes our troubles, I'm going to try to learn all I can." This is part of Right \_\_\_\_\_.
3. Saying the Nembutsu before and after meals and before going to bed is a big part of Right \_\_\_\_\_. It is really easy when once started.
4. If I believe that black cats bring bad luck, I don't have Right \_\_\_\_\_.
5. Just one thing after another went wrong today, and I had a hard time not blaming others. But I tried. This spirit shows Right \_\_\_\_\_.
6. Whenever I help my parents willingly and earnestly try to earn my allowance, I'm practicing Right \_\_\_\_\_.
7. We have Right \_\_\_\_\_ when we sit quietly and try to understand the minister when he is speaking to us.
8. We know that our thoughts guide our actions. So let us strive to have Right \_\_\_\_\_, which in turn will help us say the right things and do the right things.

Let us consciously try to apply the pattern of the Eightfold Path to our daily living.



## THE EIGHTFOLD NOBLE PATH

Dharma First Grade Workbook 9

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 Story of Kisagotami**

Once there was a young woman named Kisagotami, the wife of a wealthy man, who lost her mind because of the death of her child. She took the child in her arms and went from house to house begging people to heal her child. Of course they could do nothing for her, but finally a follower of Buddha advised her to see the Blessed One who was then staying at the temple of Jitavana, so the woman carried the dead child to Buddha.

The Blessed One looked upon her with sympathy and said: "To heal the child I need some poppy seeds; go and beg four or five poppy seeds from some home where death has never entered." So the poor demented woman went out and sought a house where death had never entered but in vain and at last was obliged to return to Buddha. In his quiet presence her mind cleared and she understood the meaning of his words. She took the body away and buried it and then returned to Buddha and became one of his followers.

### **(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 effort and hard work.

### **The Four Noble Truths**

The world is full of suffering. Birth is suffering, decrepitude is suffering, so are sickness and death, suffering. To face a man of hatred is suffering, to be separated from a beloved one is suffering, or to be vainly struggling to satisfy one's needs. In fact, life that is not free from desire and passion is always involved with suffering. This is called the Truth of Suffering.

The cause of human suffering is undoubtedly found in the thirsts of the physical organism and in the illusions of worldly passion. If these thirsts and illusions are traced to their source, they are found to be rooted in the intense desires of physical instincts. Thus desire, having a strong will-to-live at its basis, goes after what is sensed as being desirable. Sometimes desire even turns toward death. This is being called the Truth of the Cause of Suffering.

If desire which lies at the root of all human passion can be removed, then passion will die out and all human suffering will be ended. This is called the Truth of the Ending of Suffering.

1. In order to enter into a condition where there is no desire and no suffering, one must follow a certain Path. The stages of this Noble Path are: Right Ideas, Right Resolution, Right Behavior, Right Vocation, Right Effort, Right Mindfulness, Right Concentration. This is called the Truth of the Noble Path to the Ending of Desire.

People should keep these Truths clearly in mind, for the world is filled with suffering and if anyone wishes to escape from suffering they must cut the ties of worldly passion which is the sole cause of suffering. The way of life which is free from all worldly passion and suffering can only be known by enlightenment, and enlightenment can only be gained by the discipline of the Noble Path.

2. All those who are seeking enlightenment, must understand these Four Noble Truths. Without this understanding, they will wander about for a long time in the bewildering maze of life's illusions. Those who understand the Four Noble Truths are called: "The people who have acquired the eyes of enlightenment." Therefore, people who wish to follow the Buddha's teaching should concentrate their minds on these Four Noble Truths and seek to make their meaning clear. In all ages, a saint, if he is a true saint, in one who understands them and teaches them to others.

When the Four Noble Truths are clearly understood, then the Noble Path will lead them away from greed; and if they are free from greed they will not quarrel with the world, they will not act indecently, nor kill, nor steal, nor cheat, nor abuse, nor flatter, nor envy, nor lose their temper, nor forget the transiency of life; nor will they err in equity.

3. Following the Noble Path is like entering a dark room with a light in the hand; the darkness will all be cleared away, and the room will be filled with light. People who understand the meaning of the Noble Truths and have learned to follow the Noble Path are in possession of a light of wisdom that will clear away the darkness of ignorance. Buddha leads the people, by only following the Four Noble Truths. Those who understand it properly will gain enlightenment; they will be able to guide and support others in this bewildering world, and they will be worthy of trust. When the Four Noble Truths are clearly understood, the sources of all worldly passion are dried up. Advancing from these Four Noble Truths, the disciples of Buddha will attain all other precious truths, will gain the wisdom and piety to understand all meanings, and will become able to preach the Dharma to all the people of all the world.

### **Chain of Causation**

#### **Objective:**

Review previous lesson on *change*. Changes take place because of causes and conditions; our mere existence is a result of myriads of causes and conditions.

#### **Preparation:**

Examine the lawn seed in the wet sponge from last week; then, examine the lawn seed in the dry sponge. What are some of the causes and conditions to make the lawn seed sprout?

Read "Causation" from Daily Readings in the Buddha, Truth and Brotherhood as edited by Ensei H. Nekoda, pages 28-29. Included on subsequent pages for your convenience.

#### **Application:**

Ask the class, especially the boys, the outcome of their recent basketball game. How did you do? Were you able to get the plays off so that you could get the ball in the basket for points?

## MOTHER AND CHILD

(Chapt. 25—C series The Life of Shakyamuni Buddha)

One day the Buddha met a woman wandering aimlessly along the road carrying a child in her arm. Her eyes were extremely sad and wild with despair.

The Buddha approached the woman and asked her the cause of her despair. The young mother lifted the face-cloth from the small child in her arms so that the Buddha could see the child. Then between sobs she told him that the child was her only child. Till yesterday he was actively playing and laughing in the flower garden; but then he was bitten by a poisonous snake.

She moaned, "Oh, please have mercy on me, Holy One, and with your great powers make my child laugh and play again. Oh! please let him live again."

The Buddha spoke kindly, "I will help you. Go to any household in town and ask for a mustard seed. But, it must come from a house where death has not visited!"

Being so concerned for her child, she did not realize the meaning of His words and began to search for a mustard seed with new hope. She held the dead child close to her and went from house to house asking for the seed. At every house the people listened to her grief with understanding and sympathy, and were happy to give her a mustard seed. But when she asked if anyone in the house had died, they all regretfully nodded their heads. Till the darkness of night, she sought for a mustard seed which came from a house where no death had occurred. She was weary from the futile search. But gradually she began to realize the true intention of the Buddha in sending her on such a useless trip. She was finally awakened to the truth that no one could live forever and that every family goes through the same tragic experience. She knew that she was not the only one whose dear one had been taken in death. Now that she found the true intention of the Buddha, she wanted to see the Enlightened One and seek his guidance.

## WORKSHEET 25

The Buddha welcomed the young mother. Knowing that she had finally seen a light, the Buddha carefully explained the Dharma. As she understood the Truth spoken by the Buddha, her sadness and hopelessness were replaced by aspiration and spiritual peace, freed from the bond of ignorance and illusion."

In such a manner, Shakyamuni Buddha preached the way to enlightenment until his death. Because his teachings were based on the readiness of the listeners, many different ways were pointed out. To the sorrowing disciples he said he would live in the Dharma and passed on to Nirvana at the age of 80, 45 years after his enlightenment.

Answer the following questions and discuss:

1. Why did Buddha take the round-about way of making the young mother understand the truth he wanted to teach?

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2. What were the truths she learned?

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3. How true is it today? \_\_\_\_\_

4. Instead of enjoying his enlightenment, what did Buddha do?

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5. Because not all people are alike, Buddha pointed out many paths to enlightenment. One of these ways is the \_\_\_\_\_ sect.

# The Six Paramitas

- CHARITY ..... Pure Giving
- DANA            I will share my possessions, love and faith.
- MORALITY..... Right Behavior
- SILA            May my thoughts, words and deeds be pure and beautiful. "Kindness is the fountain of happiness."
- PATIENCE ..... Endurance
- KSANTI        I will be patient and kind to every living thing.
- ENERGY ..... Endeavor
- VIRYA         I will strive with earnestness to follow the teachings of the Buddha.
- MEDITATION... Concentration
- DHYANA        Each day I shall be thankful and recite the Nembutsu
- WISDOM ..... I will grow in body and mind, in spirit and in heart.
- PRAJNA        May the wisdom of the Compassionate One so fill my heart that the mists of error and the foolish vanity of self be dispelled.

## **D. What is the relationship between the Eightfold Noble Path and the Six Paramita?**

The Eightfold Noble Path is the personal practice of Buddhism whose objective is cultivation of RIGHT VIEW of life. This personal approach becomes the Six Paramita in contacts with fellow men. This is the social practice of Buddhism which aids man in progressing on the Eightfold Noble Path to RIGHT VIEW.

**1. Dana:** Charity and kindness to others. The closer we approach the RIGHT VIEW of life, there is dana, a spontaneous giving of self to others, for we come to see the Oneness of life. The highest form of dana in Oneness is characterized by Three Purities:

purity of the giver: the giver is free of selfish motives. Giving ends at the moment of the act; one is no longer tied to the objects involved in giving. Any gesture whatsoever of appreciation from the receiver is not expected.

purity of the gift: all attachments to the relative value of the gift, whether it be material goods, a helping hand, kind words and smile, etc. is no more.

purity of the receiver: the giver sees no receiver in the sense of attachment of any kind. in interdependence the giver becomes the given.

**2. Sila:** personal discipline. Personal discipline is the mastery over self, not in the sense of suppression, but as a free and spontaneous expression of a mature individual. Compassion is incomplete until personal discipline no longer becomes an effort. We cannot help others, unless we are able to help ourselves.

**3. Kshanti:** patience. The practices of dana and sila, which are the external and internal disciplines of the way, cannot be accomplished overnight. They require patience which is the key to the successful attainment of meaningful goal. In Buddhism patience, fortitude, and perserverance are stressed, because the timeless value of an act is determined by the length and depth of patience put into an act.

**4. Viriya;** effort. Patience and effort go hand and hand, and one cannot do without the other for successful results. Nothing in life of value is accomplished without a struggle.

**5. Dhyana:** meditation. Meditation means to reflect on RIGHT VIEW, its meaning and its relationship to daily life. Through meditation in solitude, the Buddhist sees the deepening center of peace within himself as the result of constant effort.

**6. Prajna:** wisdom. Prajna is the eye of wisdom which developes RIGHT VIEW to its most perfect vision. It is seeing things, including the self, as they are devoid of self-centered ignorance and blindness. When prajna expressed in action is dana; therefore the cycle of the Six Paramita is repeated once again until there is a spiral progression to absolute RIGHT VIEW where prajna and dana become one, and every expresion of the one who has attained becomes prajna and dana is one. Prajna is supreme wisdom, and dana is supreme compassion; together they form the perfection of personality, the Buddha.

The original Sanskrit terms for the Fourth Noble Truth, the Way, is "marga" which is a noun derived from a verb meaning "to seek, to strive."

The Eightfold Noble Path and the Six Paramita possess significance for all the diverse schools and sects of Buddhism, for their primary purpose to awaken man to the fact that he must "seek" and "strive", if he wishes fulfillment in his heart, peace in here and now, and a lasting happiness beyond time and space.

## II. DHARMA

### FOUR NOBLE TRUTH:

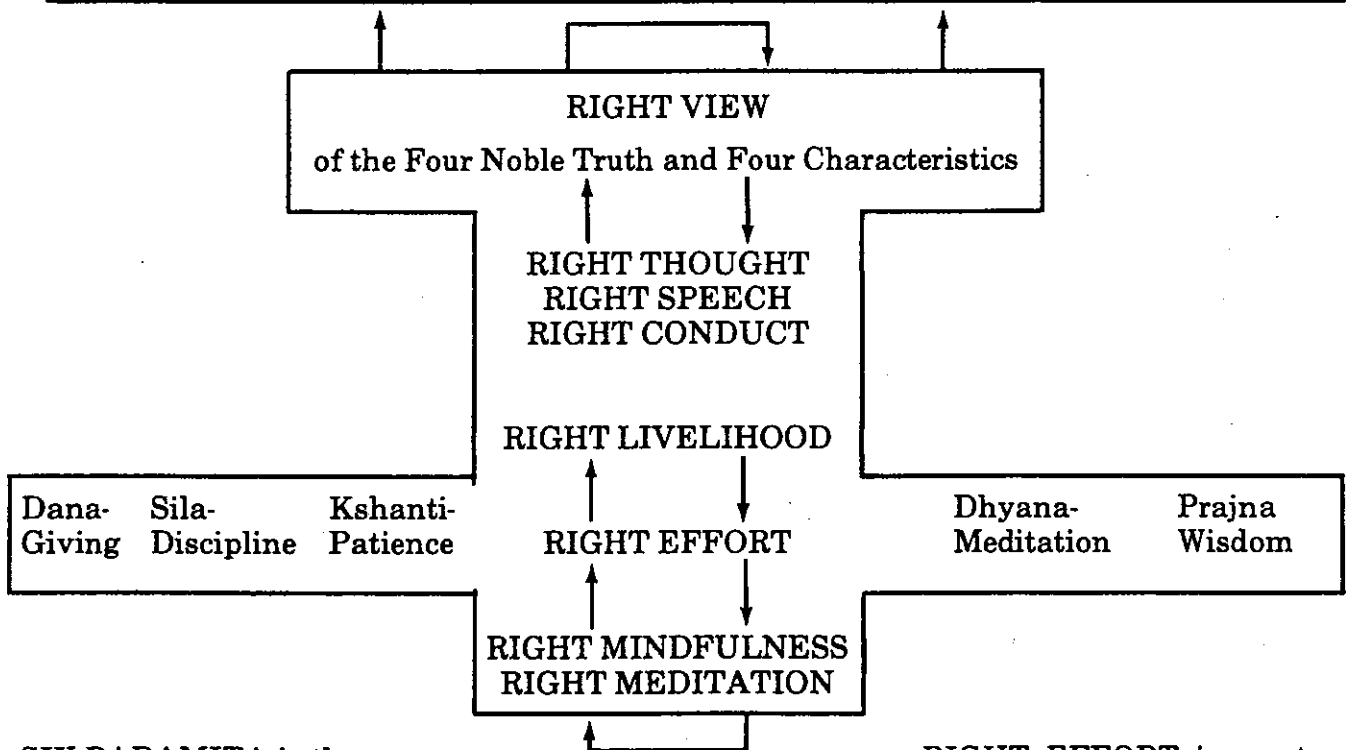
In order to solve the problems that arise in our life, we must have **RIGHT VIEW** of what constitutes our personal, human life.

1. **The Noble Truth: Dukkha.**  
Life is essentially discontent.
2. **Second Noble Truth: Cause.**  
Blind desire causes Dukkha.
3. **Third Noble Truth: Nirvana.**  
Life is peace and fullness.
4. **Fourth Noble Truth: Way.**  
All the teachings of Buddha show the way to uproot blind desire, so that dukkha will vanish and we will live in the peace and fullness of Nirvana.

### FOUR CHARACTERISTICS OF LIFE:

In order to live in accord with the nature of things and improve society, we must have **RIGHT VIEW** of the world in which we live.

1. **Impermanence:** things and conditions in life are constantly changing and shifting.
2. **Non-substantiality:** change is possible because nothing has a permanent substance, such as form, ego, soul, etc.
3. **Dukkha:** there arises dukkha in life when we believe that there is permanence and all things have substantiality.
4. **Nirvana:** to live in accord with (1) and (2) is peace.



**SIX PARAMITA** is the same as the Eightfold path, but expressed in relation to other people. It is the social practice of Buddhism.

**EIGHTFOLD NOBLE PATH** is a personal quest for meaning in life; it is the personal practice of Buddhism.

**RIGHT EFFORT** is most important in both the Eightfold Path and Six Paramita. Without Right Effort nothing of value is accomplished.

## INTERDEPENDENCE: THE CHAIN OF CAUSATION

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. For every action in your life, you depend on more than just you. Do one of the following to illustrate interdependence:

- 1) Draw a diagram which shows how an egg or a slice of bread got to your breakfast table. Try to begin as far back as possible. The hen will be the beginning of the egg while the wheat will be the beginning of the bread.
- 2) Draw a diagram of a meal you ate and all the people, places or things that got that meal to your plate.



**Activity:****INTERDEPENDENCE**

Have we stopped to think how independent or dependent we really are? Let us make a list of what things we can do independently and what things we must depend on others for assistance.

**Independent****Dependent**

1. Which list is longer?
2. Did you realize how dependent on others we really are?
3. What one word describes the dependency of one on another?
4. How can we show our gratitude?

**Readings:****INTERDEPENDENCE**

Albert Schweitzer, who is so well known to us as the "Jungle Doctor" once wrote: "Many times a day, I realize how much my own outer and inner life is built upon the labors of my fellow men, both living and dead, and how much harder I must work in order to give in return as much as I have received."

**INTERDEPENDENCE**

A famous organist was once playing at a concert. The audience was completely captivated by his fine playing. Behind the screen, however, was a little boy who was hard at work pumping the organ for the organist. When the organist finished his number, the audience applauded loudly. The organist was overjoyed over his accomplishment.

During the intermission, the little boy said proudly to the famous organist: "Aren't we wonderful?"

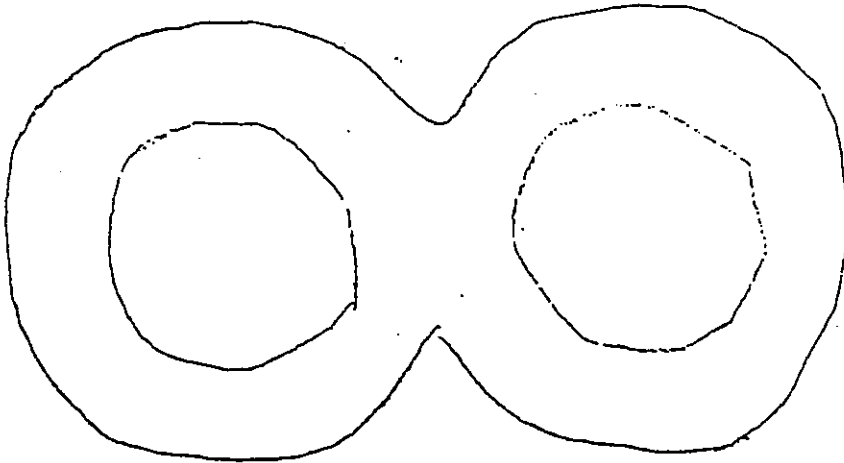
The organist turned to the little boy, a little annoyed and uncertain as to what he meant. Abruptly he said: "What do you mean, and what do you mean by 'WE'?"

As the second part of the organ program began, the organist again returned to the organ and went through all the motions of playing, but no music came out. Again and again he began, but no music was heard. The audience could not understand what was happening.

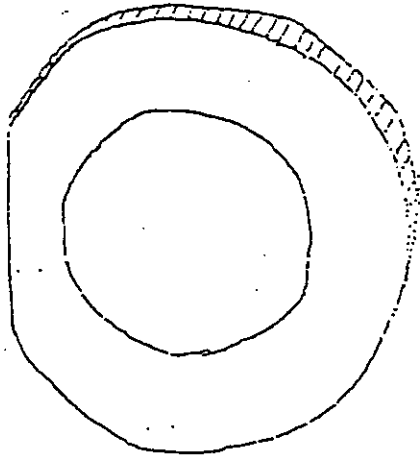
Finally, a little voice from behind the curtain said: "Now, do you know who's WE?"

Direction for making chain:

1. Cut out about 12 like this from yellow paper to make one string of chain.



2. Fold in half and make crease.



3. Insert one ring into the other ring and fold, until 12 chains are used.

