




# The Buddhist Way of Life

BOOK 4

Ananda Kuti Vihar Trust

# **The Buddhist Way of Life**

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## Publisher's Note

In the pursuit of its objectives, the dissemination of the Teaching of the Buddha, the Ananda Kuti Vihar trust has published a number of books in different languages. It is hoped that the present book, the 83rd publication of the Trust, will fulfil a long felt need for a supplementary Text book for school children on the "Buddhist way of life" taught by the great Teacher the Lord Buddha. It is also hoped that both the teachers and students would find it worth of following in their way of life.

The trust thanks the members of the Buddhist text book sub committee , Ven. Kumar Kashyap, Mr. Nhuchhe Bahadur Bajracharya, and Mr Kesar Lal Shrestha of the Ananda Kuti Vihar Trust for their efforts in bringing out this look.

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## LESSON 1

# THE BUDDHA'S JOURNEY FROM BUDDHA GAYA TO SARNATH

The Buddha's teachings began after He attained Buddhahood, or became the Enlightened One, at Buddha Gaya.

At first, He kept quiet and remained silent, because He did not know who should be told about the experience. Then suddenly He remembered five of His old friends, (the Panch Vargiya namely Kaundanya Bhaddiya, Vappa, Mahanama and Assasji. The Buddha thought that He would speak to them about it. So He decided to travel on foot to Sarnath in Banaras, where His old companions lived.

On His way to Sarnath, He came across an ascetic mendicant called Upaka. He was going in the opposite direction. Upaka was struck by the Buddha's appearance, and said; You seem saintly, and look serene and beautiful. Who is your teacher and where are you heading for?" To this, the Buddha replied,"I have no teacher. I am self – enlightened. I am on my way to Sarnath, where I hope to turn the wheel of truth, the Dharma Chakra."

Upaka spoke again: "Then, you are the conqueror of the passions which are innumerable and cannot be counted." To this, the Buddha's reply was: "I have indeed conquered all passions. I am the conqueror of them all."

On hearing this Upaka bowed his head before Him, and



made way for Him to pass, saying: "That is very good, Sir, you may well be such a One."

Thereupon, the Buddha resumed His journey to Sarnath. Many people met Him on the way, and they gave Him food, and provided lodgings for Him. Thereby they earned merit from Him. Besides, many among those who saw Him, were inspired at the sight of the Lord.

the Buddha passed through many villages .It took Him seven days to walk over hundred miles, before He reached Sarnath in Banaras, on Ashad Poornima, the full moon in the month of Ashad. It was already evening.

When He came to the deer park in the town, whose name was Isipatana, at that time. It got the name, Sarnath, later. "Isipatana," meant the abode of the rishis.

The five ascetics, His old companions saw the Buddha approaching them, even when he was still some distance away. And they were confused. They looked in surprise at one another. Then one of them pointed a finger at Him, and said: "look, the Gautama is coming here to see us. You remember how He gave up our ascetic practices, in His search for Enlightenment. It is clear that He has failed in His struggle. That is why He is returning to us. We should not accept Him back in to our midst as one of us .we should not show respect to Him. But we shall keep a seat ready for Him., so that He may sit. We shall do nothing more for Him."

However, when the Buddha came close to them, they could not stick to their decisions. Instead, they welcomed Him. And received Him with warmth. They showed their respect for Him by taking His robe and bowl from Him. One of the ascetics ran to fetch water, with which He washed His feet reverentially. Yet another brought drinking water, so that He may refresh Himself after His long journey on foot. It was evident that the Buddha's spiritual power had overcome their initial dislike.

He then retired to take some rest, leaving the five men to wonder what He would have to tell them. Soon after He rejoined them and tried to explain to them why He had returned, and what He had to say. At first, they were unwilling to pay any attention. They were not interested in listening to Him. But, such was the Buddha's power of persuasion that they were soon eager to listen, so that they may find out what He wished to tell them.

It was then that the Buddha opened His mouth to speak for the first time about what He had learned during His absence. He began His mission of teaching others about the way in which He Himself had attained enlightenment. His first words in this connection He spoke about the best ways and means to receive real enlightenment, and what everybody should practice for that purpose, namely, the four noble truths, (chaturaya satya) and the Golden Eightfold Path (Astangika marga).

## NOTES AND EXERCISES

I: Vocabulary : Learn About Words

The enlightened one : the person who has received wisdom and knowledge of all things.

Experience : what one saw, heard, and understood.

Companions : friend, associates.

Was struck : was greatly impressed.]

Serene : calm, peaceful.

Heading for : destination, the place to which one is going.

Self-enlightened : A person who himself found wisdom and knowledge, without the help of a teacher.

Conqueror : A person who wins a battle over something or against someone else.

Passion : Strong feelings.

Innumerable : very many, large numbers.

Inspired : thrilled and excited by someone or something into wanting to become someone or do something.

- Ascetic : A person who leads a very simple and pious life.  
Reverentially : with great respect and reverence.  
Persuasion : Influence.

II: Choose the right answer:

1 : The Buddha's teachings began after he became ...

- (a) Buddha,
- (b) very old,
- (c) an ascetic.
- (d) The enlightened one.

2 : So he decided to travel on foot to ...

- (a) Banaras,
- (b) rajhagriha,
- (c) Sarnath.

3 : Isipatana meant the abode of the...

- (a) Princes,
- (b) Rishis,
- (c) wild animals.

4 : it was evident that the Buddha's spiritual power had overcome their initial...

- (a) Fear,
- (b) dislike, (c) hesitation.

III: Answer these questions briefly:

- (a) Who were the people to whom the Buddha spoke first about His enlightenment?
- (b) The Buddha told Upaka that He was going to do something. What was it?
- (c) What did the people do for the Buddha, when He was travelling to Sarnath, and what did they get in return?
- (d) Describe the way in which the Buddha's old friends welcomed Him and looked after Him.
- (e) What was the way to receive enlightenment, according to the Buddha?



IV: Complete these sentences by choosing the right statements, given below each one:

1: the Buddha thought that ...

- (a) He would speak to his old friends about it.
- (b) His old companions would be angry with him.
- (c) He would return to his parents.

2 : Upaka was struck by the Buddha's appearance, and said...

- (a) "You look tired, and need some rest."
- (b) "It's going to rain, take shelter in my house."
- (c) "You seem saintly, and look serene and beautiful."

3 : However when the Buddha came close to them...

- (a) They could not stick to their decisions.
- (b) They were afraid to speak to him.
- (c) They recognized him as the former prince Gautama

V: Write a sentence each, in which, one of the following words or phrases find a suitable place.

- (a) Heading for
- (b) inspired
- (c) abode
- (d) struggle
- (e) welcomed
- (f) ways and means
- (g) eager

## LESSON 2

# THE THREE REFUGES AND THE FIVE PRECEPTS

Religion is a very important thing. Therefore it is very surprising that few of us are aware of some matters directly related to it. For example most of us belong to a particular religion because we were born to parents who were members of that religion. We ourselves had no choice. Then our parents taught us when we were still very young to accept the principles and teaching of that religion. We blindly accepted all that, and as a result, we lead a life, which is influenced by that. We are, as a result unable to see ourselves and our religion in any other light. That in turn affects our attitudes and understanding of other religions and people who are members of those religions.

Buddhism is not very different in that matter, in spite of the fact that Buddhists and Buddhism are not always antagonistic to other religions and their followers, as some other religions happen to be. Buddhism has its own customs and practices. For instance, it is most important that a person belonging to another religion, when he becomes a Buddhist, has got to take the **THREE REFUGES** and the **FIVE PRECEPTS**. When a Buddhist is ordained as a **NOVICE** or a **SHRAMANERA**, he has to take the three refuges and Ten Precepts. In the case of the higher ordination to **Bhikkhu**, he has to take the three refuges and many more precepts.

There is an exception to this rule. Those who are born Buddhists, need not necessarily make a public declaration of these refuges and precepts. They are merely expected to lead a life in

keeping with them. However, if they so desire, they can also make a public declaration in the matter, at one stage or another of their life.

The three refuges are the refuges of the Buddha, the Dharma and the Sangha. The Buddhist says: "I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha." On the face of it, it is all very well, and simple, as also clear. But that is not at all the case, in reality. The truth is that so many different meanings are given to this sentence. In many cases, the meanings suit the character and nature of the persons concerned. In other cases the meanings reflect the needs and requirements of the people involved.

Let us take the case of a person who says he is taking refuge in the Buddha. If you question him, it is quite likely that he was seeking the Buddha's protection, because He was finding life impossible, and he did not know to take care of himself. Someone seeks relief from hunger. Poverty, unemployment, domestic and other responsibilities beyond his capacity. So what does he do? He decides to take refuge in the Sangha. The yellow robe, he expects, will offer him total social security for life.

There is an even more personal aspect to this. There are people who believe that the Buddha will give them all material things they desire to have, if they take refuge in Him. This belief flows from the doctrine of merit. It means that if someone performs certain religious rites and makes some offerings, the Buddha will reward him with material gifts. These are wholly wrong notions far removed from the true teachings of the Buddha. The religious scriptures say so, and the dhammapada itself proves it wrong.

Therefore, finding the right meaning is the thing to do. By taking refuge in the Buddha, one is really accepting Him as the Preceptor and Teacher. Likewise, the dhamm offers Him the code of conduct in all that he does and plans to do. Taking refuge in the Sangha will help a person to find the right preceptors who had attained a very high level of spiritual growth. With such



benevolent influence, he can meditate in the right manner to achieve the same benefits, in his search for moral and spiritual elevation. In other terms, the Enlightened One, His nature of Enlightenment itself and those who have successfully followed the right path towards the goal of their own enlightenment, will be his guide. Right living will follow. All this ensures his attaining a state of fearlessness. Then, where is the question of protection? The fearless one is guarantor of his own protection.

If a person takes refuge in the Buddha, he has forthwith got to reject the idea of a personal God. Even people born as Buddhists come under such an influence through their association with believers of other religions. The idea enters their mind about a supreme Being in the Heaven above, who had created everything and everyone to begin with. The Buddha did not accept such a concept. However, He did imply that there could be something like the Absolute. He then made haste to add that the Absolute state could not be described or defined in words, as this or that. That then meant that the Buddha did not wish to refer to it at all. It was just a notion He did not deny a possibility that He did not think impossible. That was all.

Followers of other religious faiths sometimes think that Buddhists worship the Buddha as God, or the Absolute, he had referred to. The Buddha would have been the first one to dismiss that idea. The fact is that the images of the Buddha, which the Buddhists worship really represents His Buddhahood, and not Himself. There have been Buddhas in earlier eras, and there will be Buddhas who will follow in future ages. The image on altars represents Buddhahood attained by the Buddha of our own age. That in itself rules out the possibility of the symbolic worship of that image as representing the Buddha as a God or the Absolute. The confusion arises because of the practice of Puja. The way, the altar, and the images on it are literally worshipped by many Buddhists, give rise to the false belief that those objects themselves are God, and not merely symbols of just the idea of Buddhahood otherwise. It is important in this context to remember that the Buddha gave no form of worship at all. The Puja itself is the creation of those who followed Him.

Having discussed the true meaning of refuge and also the proper place of Puja, it is time to examine the precepts. Taking the five precepts means that we have sworn not to commit murder (or not kill any sentient being at all), not to steal, not to commit adultery, not to tell lies and not to drink alcoholic beverages. Most people will readily agree that all five precepts are very good. They will help people lead a proper life. At the same time the truth is that few people who have taken these precepts are ever able to practise all of them, all the time. Therefore it is a very important matter to think about. The Old Testament mentions the Ten Commandments God had commanded Moses to pass on to his people. Four of these precepts are found among the ten. They are against killing, lying, adultery and bearing false testimony. To the Jews, drinking wine made from ripe grapes was common practice. So it is not surprising that the ban on drinking alcoholic substances is not found in the Ten Commandments.

Now, it is very well known that the Buddha bore great compassion for all beings, which could experience feeling, or all-sentient beings. Therefore, the precept-prohibiting killing would not only apply to murder of fellow human beings, but also all other living creatures capable of feeling. That in itself would virtually rule out the possibility of observing these precepts in the literal sense. There are all kinds of vermin and varmint, many of which have necessarily got to be killed, because some of them threaten human life directly and some indirectly. They pose the same threat to domestic animals and pets also. Some such beings are wild animals, some others damage crops grown by man. Therefore it is obvious that the nature of practising the precept against killing will have to be decided by each person after careful consideration. It has to be selective, and cannot be total. Here, non-vegetarians come up against a very serious problem;

Not to steal would seem a much simpler matter to practice. It would be too, if by stealing, one means just taking away secretly or stealthily things that rightly belong to others. However, there

could be other meanings also to the concept of theft. That would include, depriving a person of the love and loyalty of his loved ones, by “winning” such feelings and sentiments of the person concerned, yourself ! A person can also be made to lose things, if you “win” money or other material goods from him, through some kinds of contests or betting. So, after all, even desisting from “stealing” may not be all that simple and easy:

Adultery is an even more complex matter in some ways. Christ held that lusting after a woman in one’s mind is as bad as the act of adultery itself. The Dharma does not go that far. But the Buddha had stated that desire (implying lust as well) caused much wrong doing. Therefore, it would appear that the thought about committing adultery in itself would be nearly as bad as committing the act. Thoughts of the kind, therefore to be guarded against and controlled.

The decision not to tell lies will be equally, if not even more difficult to carry out. People are mostly prone to be false and less than wholly honest in many ways. Telling lies of many kinds for many reasons is common practice. Then there is the habit of telling oneself lies, a form of self-deception. Most people also flatter others by telling the very opposite of fact and truth about them. Covering up one’s own wrong deeds calls for false statements. Above all else being honest with oneself is most important.

The weakness for alcohol is a much simpler affair. People who have vowed not to drink, are very often tempted to drink, just the same ! It is best to admit that one is doing wrong in such cases, than trying to justify the failing by pretending that it is just one drink or two. It would be equally absurd to say it is not a strong drink, but only a mild one. Honestly admitting the weakness is best always, instead of attempting to justify it through weak arguments. The line dividing it from lying is very thin indeed.

Thus it will be seen that keeping the precepts is very difficult. However, the refuges do help in the matter. Then again,



there are the examples of those who have successfully practised both. That should enable us to attempt the same thing, with greater ease and considerably more success. The greatest secret in the matter is the manner in which desires are controlled and overcome. Escape from attachment follows and that makes things possible.

## IX : Exercises & Questions

### I : Vocabulary : Learn About Words

- Precept : principle: code of conduct.  
Refuge : A safe place; a place free from danger and want.  
Doctrine : code of principles and practices in religious or ideological sects.  
Benevolence : kindness; compassion.  
Vermint : harmful pests like worms, ants bugs etc.  
Varmint : harmful and often dirty creatures of many kinds.  
Adultery : sexual relationship with another's wife or husband.

### II : Use these words or phrases to make sentences:

- (a) Principle;
- (b) precept;
- (c) doctrine;
- (d) benevolent;
- (e) symbolic worship;
- (f) compassion;
- (g) vermin,
- (h) varmint
- (i) attachment.

### III : fill up blank spaces selecting right words or phrases given in brackets:

- (a) Buddhism has its own.....and practices.  
(Customs, principles, rules)
- (b) When a Buddhist is ordained as a novice or

Shramanera, he has to take the three refuges and ..... Precepts.

(Many, some, ten)

- (c) The three.....are the Buddha, the dharma and the sangha.

(Precepts, principles, refuges)

- (d) By taking refuge in the Buddha, one is really accepting Him as the preceptor And.....

(Good, teacher, protector)

- (e) the image of the Buddha , which the Buddhists worship, really represent. His. ....And not himself.

(Divinity, Buddhahood, greatness)

IV : Answer these question briefly:

- (a) Why is our attitude and understanding of religions and their members difficult to change?

- (b) What is the main difference between a person born as a Buddhist and one who becomes a convert to Buddhism, in the matter of the refuges and precepts?

- (c) What are the three refuges and the ten precepts?

- (d) What is the right and the wrong ways of taking refuge in the Buddha?

- (e) Why is the precept against killing difficult to follow?

V : The antonyms of words in col: 1, are given in col: 2, in a jumbled order. Find the right antonym for each.

Colum: 1

Colum2.

(a) Accept

(a) Strong

(b) Spiritual

(b) Lie

(c) Ignorance

(c) Reject

(d) Truth

(d) Material

(e) Weak

(e) Knowledge

## LESSON 3

# THE FOUR NOBLE TRUTHS (CHATURARYA SATYA)

The Buddha then continued to stay at Isipatana (Sarnath) for the next four months, without a break, because by then the rainy season (barsa basa) had set in.

During the wet season, most of the monks used to remain in the same place, as traveling was difficult. The reason too is easy to understand. In those days, most people were agriculturists or farm labourers, and much of the land was under cultivation. The roads were mainly mud tracks. Rains naturally turned them into slushy, muddy tracts, and travel was almost impossible.

The Buddha spent those four months in the company of His five old friends, who were His hosts. That gave Him an opportunity to tell them everything about His Experiences, and the way in which He achieved Enlightenment, Buddhahood. "First of all, my friends," He said, "I realised that my life was marked by two extreme opposites. To begin with, I was born as a prince and lived in the Palace surrounded by luxury of all kinds. Enjoyment of life was boundless. Sensuous pleasures formed part of it.

"Then followed the period of the extreme opposite of all that, when I led the life of a homeless person. I became an ascetic, with a spartan way of life. It was austere and frugal in all ways. I practised self-mortification in order to attain the end.

"Now pay heed, my friends, both those extremes in life are equally wrong. So I realised that one should always choose the



middle path, avoiding excesses of all kinds. It is the middle way, the Golden Eightfold Path (Madhyam Marga).”

Thereupon, one of the Buddha’s friends put this question to Him: ”what is the Middle way?”

The Buddha’s reply to this was: “It is the path consisting of eight factors. They are. (a) Right Understanding (Samyek Drishti) ; (b) Right Thinking (Samyek Sankalpa); (c) Right Speech (Samyek Vacha); (d) Right Action (Samye Karmanta); (e) Right Livelihood (Samyek Aajiva); (f) Right Endeavour (Samyek Vyayam); (g) Right Mindfulness (Samyek Smriti); (h) Right Concentration (Samyek Samadhi). It is this path, that had led me to full Enlightenment, true Buddhahood.

By following this path, I learned "The Four Noble Truths". They are: Suffering, The Cause of Suffering, The Cessation of Suffering. The Means to the Cessation of Suffering. They are also called The Four Aryan Truths. Suffering is a part of human life on earth. It is caused by Desire. Therefore, when there is no longer any Desire, Suffering ceases. The Eightfold Path which has already been mentioned is the means to do away with Desire, and as a result, Suffering.

The five friends of the Buddha paid close attention to all that was said. However, It was kaundinya, the foremost among them, who grasped the Truth of all that the Buddha had said. All doubts vanished from his mind. Thereupon Kaundinya accepted the Buddha as his teacher, and it was he, who became His first Disciple.

## NOTES AND EXERCISES

I : Vocabulary : Learn About Words

Four months without a break : Continuously for four months, without interruption.

Agriculturists : People who lived by cultivating land they owned.

- Land under cultivation** : agricultural land where crops are grown.
- Slushy roads** : Muddy and water logged road surface.
- Hosts** : Antonym of 'Guests'. People in whose houses, outsiders live as their guests, together with themselves.
- Achieve** : Succeed in doing something: successful completion of work of some kinds.
- Extreme opposites** : Two sides with the greatest difference: extremely hot: extremely cold, extreme riches; extreme poverty.
- Boundless** : without limit; abundant.
- Sensuous** : (Pleasures) relating to sexual relationship.
- Spartan** : Allusion to the people of a place called Sparta in ancient Greece. They led a strictly disciplined life, marked by rigorous routine with little luxury or comforts.
- Self-mortification** : Subjecting oneself to extreme pain, suffering and torture, (usually) in search of religious spiritual goals.
- Pay heed** : pay close attention.
- Excess** : Too much: surplus.
- Cessations** : stopping doing something.
- Ceases** : stops.

II: Write a sentence each, in which the following words or phrases find a suitable place:

- (a) without a break
- (b) slushy
- (c) In the company of
- (d) Host
- (e) Extreme
- (f) Luxury
- (g) Boundless
- (h) Excesses
- (i) Cessation

III: Answer these questions briefly:

- (a) Why did the Buddha decide to stay on in the same place?
- (b) What was the name of the place?
- (c) For how long did he stay there?
- (d) How did the Buddha explain to His five old friends, the way in which He achieved Buddhahood?
- (e) The middle way is the path that led the Buddha to full Enlightenment. What are the eight factors that constitute the middle way?
- (f) What are the Four Noble Truths?
- (g) What causes suffering?
- (h) How is suffering stopped?

IV Complete these sentences by using the right words or phrases from the story, to fill up the blank spaces:

- (a) The Buddha then continued to stay at .....  
.....for the next four .....,because by  
then the .....had set in.
- (b) Rains naturally turned them into.....,muddy  
tracts, and .....was almost impossible.
- (c) The Buddha spent those four months in the company  
of His five ... .....who were his .....

(d) Enjoyment of life was .....  
.....pleasures formed part of it.

(e) I practised .....to attain the end.

V : Which of the following are true and which false

In those days, most people were landlords and traders

“I realized that my life was marked by great luxury and happiness.”

I Practiced that my life was marked by great luxury and happiness.”

I practiced yoga and meditation to achieve the end.

So I realized that one should always choose the middle path, avoiding excesses of all kinds.

Therefore, when there is no longer any Desire, Suffering ceases.



Dhamma.Digital



## LESSON 4

# I THE EIGHTFOLD PATH TO STOP DESIRE AND THEREBY DO AWAY WITH SUFFERING

### I: Right Understanding (Samyek Dristi)

To do away with Desire, we must first of all learn to understand life in the proper way. It is the same as knowing the right sense of values. So long as we continue to think of ourselves as very important, we will be ever seeking ways and means to acquire things of many kinds, which are of very little real value or worth. The more things we get, the more will our desire for yet more things become. There is no end to this chain of desire, which never brings happiness or contentment. There is also the risk of losing some such things, which in turn will cause much sorrow and a sense of loss, out of all proportion to the real value of the things we lose. Our self-importance also causes us much suffering, in another way. When someone causes us some loss or pain through his actions, we become very angry, and develop a grievance. If we can treat the harm done to us as of little importance, the suffering and unhappiness will also become less. Therefore what we should learn first is to have a proper understanding of what things really matter for much in life, and what do not. We will then begin to understand that the little troubles and sorrows what we have are also of little importance. That will make us suffer less. When we realize the relative uselessness and worthlessness of non-essential thing, we will lose

the desire for such things. We will also stop grieving over small losses and troubles. That will enable us to feel more contented with our own existence, even if we are poor or our standard of living low. That will make it possible for us to follow the Buddha's Eightfold Path, in search of ways to do away with suffering

For a clearer understanding of all that we may take a good, close look at ourselves, and the world in which we live, as also the much larger universe. That will give us a better idea of our own insignificance, and the relative uselessness and worthlessness of many things that we desire or possess.

The earth we live in immessely large to us. We can sail around it in some four months these days but it took Sir Francis Drake, the first man to do so, three years to accomplish the feat. The main reason for the difference is easy to explain. In his days, there was no engine of any kind to help the ships sail fast. They depended on the ocean currents and winds. So it is natural that we should see the earth as a very big planet. But when you take a look at the skies at night, you see huge numbers of stars and planets of many kinds. Many such heavenly bodies are also much larger than our own planet, the earth. And that is not all. The stars and planets we see in the skies form only a tiny portion of celestial bodies. Even our earth will make us understand its smallness. Then what about our own personal significance and importance?! Puny, is the only word to describe it!

Then there is the question of our own importance to other people. If we think about it for a moment, we will realise, our importance begins and ends with just ourselves, the member of our family, and a very few other persons! We don't really matter, one way or another to anyone else, anywhere else, even in our own place. If that is the case, should we not try to get a more proper notion about our small losses, worries and grudges against those who cause us trouble or pain? If we give this matter some thought ever now and then, we would soon find it possible to feel

much less sorrowful and vengeful. That in turn will help us feel more relaxed, content and even happy. Besides, our troubles and losses, should be always seen as something that are much smaller, and much less important than ourselves. So we must learn to develop the ability to help ourselves, and save ourselves much trouble, by attaching much less significance to them. By doing so, we will feel better. Brooding over sorrows and thoughts of revenge will only harm ourselves.

There is a very important point that most of us fail to see. Only if we ourselves are used to seeing small problems and losses caused to us by others as of very great importance, can such matters bring us much sorrow and worry. If we refuse to attach too much importance to such things, we will be helping ourselves a great deal. By doing so we will be protecting ourselves from such risks. That is a great service we render ourselves.

To return to where we started, it is most important that we learn to attach the right to attach the right degree of value and worth to ourselves and things related to us, to make us capable of dealing wisely with the problems of desire and suffering.

## NOTES AND EXERCISES

I : vocabulary, learn about words

Proper : Right, correct,

Sense of Values : Knowledge of what is right and wrong.

Acquire : Obtain something.

Self importance : High opinion about one's own importance and worth .

contentment : Being satisfied with what one has.

Grievance : Complaint or dis-satisfaction at others' actions against oneself.

Essential : Things that are most necessary for life; Things, without which life would be almost impossible.

Grieve : To feel sad and sorrowful.

Insignificance	: Unimportance
Immense	: Very big
Feat	: Task; work that is a little difficult to do.
Celestial	: Heavenly; Objects like stars seen in the skies.
Invisible	: Something that cannot be seen.
Naked eye	: (looking at something with) our eyes, and without the help of magnifying glasses like telescope, microscope etc.
Vast	: Very large
Puny	: Very Small; tiny
Grudge	: Feeling of dis-satisfaction or anger at others
Vengeful	: A desire to have revenge against others who harm us. Wishing to do harm to others in revenge
Brooding	: Lost in silent, sad thought, about our unhappiness.
Right degree	: Right extents; right proportion.

II : Write a sentence each using one of these words or phrases

- a) Values
- b) Acquire
- c) Contentment
- d) Grievance
- e) Immense
- f) Feat
- g) Celestial
- h) Naked eye
- I) Revenge
- j) Brooding

III : Answer these questions briefly:

What does Desire cause?

How can one control Desire?

What will one gain by controlling Desire?



How can one avoid too much unhappiness, when someone else causes us pain or loss?

IV : Fill up the blank spaces by choosing the right words or phrases found within brackets:

- (a) The more things we get, the more will our .....for yet more things become. (Desire, Need, Use).
- (b) Our self-importance also causes as much ..... in another way. (Happiness, Suffering, Rain).
- (c) When we realise the relative uselessness and worthlessness of non-essential things, we will lose the .....for such things. (Need, Desire, craving).
- (d) The earth we live in is immensely ..... to us. (Large, Valuable, Beautiful).
- (e) Many such heavenly bodies are also much .....than our own planet the earth. (Smaller, Larger, Heavier).

V : Which of the following statements are correct, and which, wrong:

- (a) The more things we get, the more will our desire for yet more things become.
- (b) The earth we live in is immensely large to us. We can sail around it in some one year these days.
- (c) Besides, our troubles and losses, should be always seen as something that are much more important than ourselves.
- (d) Brooding over sorrows and thoughts of revenge will only harm ourselves.
- (e) Only if we ourselves are used to seeing small problems and losses caused to us by others as of very great importance. can such matters bring us much happiness and joy.

## LESSON 5

# II : RIGHT THINKING (SAMYEK SANKALPA)

Right thinking is the second of the eight factors of the Eight foldpath, the Middle Way. One of the most important things about the way in which the Buddha attained Buddhahood is that He had the right aspiration, or the right thinking when He set out in search of enlightenment. Then He had only to decide about the ways and means to achieve His end, if the aspiration is right, one cannot go too wrong in the search. However, the ways and means could be different for different people. If one makes a mistake in that matter, he would have to get back to the point from where he started out, and decide upon a more suitable method for himself. The Buddha Himself made such a mistake in the matter. To begin with, He thought that an ascetic way of life would be sufficient for the purpose. But soon He found out that it was not so. So He changed the method and found another best suited for the purpose. And true Enlightenment, and with it, the answer to His quest came to Him.

Right thinking means knowledge of what is the proper viewpoint and understanding of value sets. The Buddha found out the best way to the attainment of Enlightenment after He found that out, while continuing to lead an ascetic's life. He concentrated on another point also. It was that for human existence, only the barest necessities of life were essential. Luxury and comforts did not matter at all. They should also be avoided, or at least ignored. Their absence should not be treated as at all important. He was now right on course. He had left home and a luxurious way of life, because He suddenly felt that He

could not be happy and content by leading such a life, when most other people suffered from poverty, disease and cruelty. He wanted urgently an answer to this problem. With the realization of the proper value sets, after having started out with right thinking, the Buddha did not fail to find the answer.

Right thinking is also most important to lead a happy life, and know real contentment. One must know early in life, what one wanted to do, and become in later life. It is best understood if the term "aspiration" is used. Very young children cannot make wise decisions in the matter. Their ideas will be absurd, fanciful and impractical. They will also be unsuitable for themselves. As they grow up, they will have better ability to do so. Many children, even before they enter their teens, will have a fair notion about what they would like to do when they grew up. The wisest among them will do so depending on their own talents and aptitude. Many such children also grow up to become what they wanted to become, as children.

In any case, it is absolutely necessary that a teenager should be able to make up his mind about the matter. There are sources where advice is available. But the quality of advice is most often unsatisfactory. They give advice only about what kind of career or occupation would be best. They will not deal with the most important thing of all. That is the question about why we are here on earth, and what the purpose of life is. As a result they never pay any attention to such matters through out their lifetime. Since they do not understand such things, the growth as well developed human being is very limited. Such people have little initiative to decide about what they want, and what they wanted to do. So they let things happen to them as circumstances and other people determine. Or at best they will look for only material success and money. That will not lead them into a happy and contented future.

if you have the right aspiration, you will be able to decide about the right kind of career that would be a career from which you can learn lessons which life can teach you. That in turn will



help you to overcome difficulties. Thereby you can develop your mind to the greatest extent possible. The biggest aspiration is to attain Enlightenment. There are lesser aspirations, which are also right ones. Such are teaching youngsters to help them understand what you have learned yourself, or becoming an artist to give others pleasure and joy, or become a doctor to relieve others', pain and suffering. Another kind of the right aspirations of a lesser kind is to renounce all worldly goods and work and become a monk or religious ascetic. All such lesser right aspirations can in many ways help you towards the big right aspiration. That is the kind of right thinking, about wanting to attain spiritual development of a kind, which will make you capable of helping all people to search for and find the Truth. Lord Buddha Himself had achieved that capacity.

#### I: VOCABULARY: LEARN ABOUT WORDS.

- (a) Aspirations: hope ambition, thinking along a certain line.
- (b) Quest: search, trying to find something.
- (c) Factor: one part or section of something, which has more than one section /part.
- (d) Attain achieve: Succeed in doing something. Or successful conclusion of an attempt to get something to get something done.
- (e) Value sets: A code of right conduct; moral code.
- (f) Concentrate on: Give total attention to something: fix the mind on some particular matter.
- (g) Barest necessities: the minimum requirement of the most important things the smallest quantity of the most important of needs.
- (h) Luxury: The highest level of pleasure and comfort.
- (i) Ignore: pretend not to notice; pay no attention.
- (j) Absurd: Ridiculous; foolish.



- (k) Fanciful: unreal; unpractical imagination.
- (l) Career: Occupation; kind of work one does.

II : Use the following words and phrases in sentences.

- (a) Quest
- (b) Attain
- (c) Concentrate on
- (d) Ignore
- (e) Fanciful
- (f) Career

III : Answer the following questions briefly:

- (a) What is the second part of the middle path?
- (b) What was the first mistake that the Buddha made when he set out in search of enlightenment?
- (c) What did He find out as a result of that mistake?
- (d) What had made the Buddha unhappy and discontented in the beginning?
- (e) What is the best period in life when a youngster decide.
- (f) What quality is most needed to help the youth to make a wise decision in that matter?

IV : fill up the blank spaces using the right choice of words in brackets:

- (a) If the .....is right, one cannot go too wrong in the search for enlightenment.  
(Aspiration, Attitude, Hopes)
- (b) (The Buddha found out something) It was that for human existence, the .....necessitie of life were essential.  
(Spiritual, Material, Barest,)
- (c) (Right thinking is also most important to lead a happy life, and know real.....  
(Happiness, Contentment, peace)

- (d) That (the most important thing of all) is the question about why we are here on earth and what the .....is.  
(Meaning of life is, importance of career, purpose of life)
- (e) The biggest aspiration is to attain.....  
(Happiness, contentment, enlightenment)

V : which among the following sentences are correct, and which wrong?

- (a) To begin with, He (the Buddha) thought that an ascetic way of life would not be sufficient for the purpose (to attain enlightenment).
- (b) It was that, for human existence, only the barest necessities of life were essential.
- (c) That (the most important thing of all) is the question about why we are on earth, and what the purpose of life is.
- (d) (Or at best, they will look for only material success and money.) That will not lead them into a happy and contented future.
- (e) The biggest aspiration is to attain success in your career.

VII : The column ii gives in a jumbled order, the ANTONYMS of the words in the column I. Select the right antonym for word in col: I.

- | Col:I         | col:II        | Col: I      | Col :II      |
|---------------|---------------|-------------|--------------|
| (a) False     | (a) true      | (e) cruelty | (c) ignore   |
| (b) Knowledge | (b) ignorance | (f) success | (d) kindness |
| (c) Notice    | (c) failure   |             |              |

## LESSON 6

# III : RIGHT SPEECH (SAMYEK VACHA)

The third factor, namely RIGHT SPEECH, of the Eightfold Middle Path, which the Buddha had preached, is one of the most important. By controlling our speech, we can avoid much serious trouble. Thoughtless words uttered in haste and anger can lead to violent, and even fatal results. It must be always remembered that the tongue is our servant, and we its master.

The Buddha Himself was known for His imperturbable nature. He has an even temper. He was calm and composed at all times, whatever the situation. Christ had also taught the same virtue. He had advised his disciples to counter hate with love. He warned against the use of violence against people who attacked them. Gandhi had such Teachers in mind, when he evolved his policy of non-violence and passive resistance. It was better in many ways than the use of physical violence and the use of arms. There are many people who think that, Gandhi, however, failed to rise to the spiritual heights attained by the Buddha and Christ, in this matter.

One of the organs that is hardest to control is the Tongue. It is very important too. It helps us to speak, taste food, and chew it. The Dhammapada says that in clear terms. Therefore Bhikkhus and Monks train themselves to get mastery over the tongue.

The tongue moves more involuntarily, and more often than most other body parts. It is involuntary reflex action. We are dealing with conditioned reflexes that influence our speech. It is



bad always to speak without thinking. The words that have been uttered cannot be withdrawn, and bad words cause much harm. And the harm could also last for a long time.

When something unpleasant happens, the eyes and ears send a message to the brain. The brain promptly gives the tongue a command. You speak in anger. In the beginning, you speak slowly after thinking carefully. But gradually, conditioned reflexes take control. Then you speak hastily and without giving much thought to what you say. That is the best way to make enemies, and also to get hurt. So this has to be checked and controlled.

The best and easiest way to do it is to slow down the speed with which you speak. For that you must develop the habit of carefully considering what you are thinking, and say only things, which are wise and decent and also safe for yourself. At any cost stop violent emotional outbursts at others. Instead speak slowly and thoughtfully. In any case it is silly to lose your temper. It is also foolish to be provoked into saying the wrong things by enemies who try to make you do just that! Controlling thought will lead to control of speech, and naturally discourage violent and dangerous action. So it will be seen that right speech is not only a moral obligation, but also most profitable, and safe as well.

### III : RIGHT SPEECH (SAMYEK VACHA)

#### I: VOCABULARY : LEARN ABOUT WORDS

- Fatal : Something that can cause death.  
Haste : unwise, foolish hurry  
Imperturbable : a person is imperturbable, if he is never too greatly agitated or unduly excited by anything that happens to him.  
Composed : Calm and collected  
Virtue : Good quality of mind; Moral excellence.  
Passive resistance : meeting violence with non-violent, peaceful opposition or protest.



**Pure reflex** : some functions of the body, like digesting food, are caused by “pure reflexes.” they need no conscious action or thought, on our part

**Conditioned reflexes**: unlike pure reflexes, these require observation, thoughtful action and practice, in the beginning. After some time, such action will take place automatically, without careful planning and thought. An example is the way we climb stairs or flights of steps.

**II :** Answer these questions briefly:

- a) Why is right speech so important?
- b) Who were the two Teachers who influenced Gandhi in his decision to preach non-violence and passive resistance?
- c) Why should the tongue be carefully controlled?
- d) What is the best way to control speech?

**III :** Fill up the blank spaces, choosing the right words or phrases given in bracket:

- (a) By controlling our .....we can avoid much serious trouble.  
(actions; speech; thoughts)
- (b) The Buddha Himself was known for His.....nature.  
(calm; kind; imperturbable)
- (c) Christ had advised his disciples to meet hate with.....  
(love; hate; non-violence)
- (d) One of the organs that is hardest to control is the.....  
(leg; brain; tongue)

- (e) The .....promptly gives the tongue a command (eyes; ears; brain)

IV : Which of these statements are correct; and which wrong ?

- (a) Pure reflex action needs learning and practising.
- (b) The words that have been uttered cannot be withdrawn.
- (c) In the beginning, you speak slowly after thinking carefully. But gradually pure reflexes take control.
- (d) It is silly to lose your temper.
- (e) There are many people who think that, Gandhi however, rose to the spiritual heights attained by the Buddha and Christ, in that matter.

V : Rearrange these sentences in the right order, as they occur in the lesson:

- (a) At any cost stop violent and emotional outbursts at others.
- (b) The best and easiest way to do it is to slow down the speed with which you speak.
- (c) Instead speak slowly and thoughtfully.
- (d) For that, you must develop the habit of carefully considering what you are thinking, and say only things which are wise and decent and also safe, for yourself.
- (e) In any case it is silly to lose your temper.

## LESSON 7

# IV RIGHT ACTION (SAMYEK KARMANTA)

When the Buddha spoke about Right Action (conduct). He always meant, action flowing from a proper understanding of other people, and therefore, action that shows a great deal of considerate nature for other's happiness and comfort. Once when He was staying at the monastery of Anathapindika, a Deva came to Him and asked Him, "What is the most auspicious performance?" The question meant what is the best form of behaviour, or the rules for right conduct or action. The Buddha thereupon gave His reply. It was in the verse, and it is known as the "Mahamangala Sutta". Its substance described the best way to deal with all the people, always taking care to show the utmost courtesy and politeness. It was, the Buddha continued, best to show the greatest degree of a considerate nature to all people alike. Such people then will have nothing at all to fear in the world, He concluded. We may add that such practice may lead to one true Buddhahood itself.

Rudyard Kipling was an Englishman, who was born in the late 19th century in India. He then went to England, only to return to India many years later. He became a renowned poet and widely read author. In one of his poems, entitled "If", Kipling discussed matters on much the same lines as parts of Buddha's own teaching. One couplet in that poem tells all:

If you can meet with Triumph and Disaster

Treat those two Imposters just the same"

Usually disaster is met with despair, and triumph is welcomed with jubilation. That is not the right thing to do, says the poet. Instead, he thinks, the best thing to do is to carry on without getting excited or upset that is, treating the two experiences in an equally calm and quiet manner.

Detachment is something that the Buddha had stressed as being most important in facing life and the world, under all conditions. It helps you remain calm and composed under all conditions whatever the situation may be, or how difficult the position could be. Jolts and shocks are thereby overcome without great harm being done to you. Kipling chose to expect from MAN great excellence. He was exciting and demanding in the matter. He wanted Man to rise to a very high level and attain a lofty standard in all that he was, and all things that he did. Kipling's opinion and expectation were not much different from the Buddha's own hopes for Man. Kipling felt all men were sub-standard, and not quite the kind of man he would have liked them to have been. He wanted to see him become the Ideal Man. He proceeds to suggest that it would be a good idea to raise the standard, so that at least one or two Ideal Men may emerge, as a result.

Who decides what is right action or wrong action? That is a very interesting question. However it is not a very difficult question to answer, even if the answer cannot be a simple one. Take for example the case of a young child. It cannot decide what is right action. So his parents will guide him and even "order" him in some matter. But as the child grows up, it will begin to dislike some kinds of such "orders" from the parents. "Freedom" to do as one pleases is a common wish of most people. But that can never be in many cases. Even top leaders of industry and business, or the senior most government Ministers are accountable for their actions or inaction. They are answerable to several institutions. Then what about small people and lower grade employees etc? Discipline and obedience to superiors and the law enforcement bodies are unavoidable things throughout one's life. It is



interesting to know children have the best of most everything in this matter. They are safe and secure in the direct care of their own parents. Now, think of the adult leaving home, and living among strangers, who may not all be “friendly”. Then he has to adjust his behaviour and even life style to prevent them from causing him too much trouble. That is true in the work place or any public place. There is no remedy for that.

It is the duty and responsibility of the parents to teach children the basic rules and practices of right action. Otherwise then children will get into serious trouble with others in their later life. It is absolutely necessary for everyone to learn good manners and proper customs, in order to get well on with other people. But it is also true that manners and customs vary from places to places, country-to-country and class-to-class. That makes it important for all to understand such differences, and suitably deal with the problem, before moving from one region or country to another. It is also safe because one can offend people in the new place by saying and doing the wrong thing, at the wrong time. It is always best to be considerate, polite and courteous with everybody, at all times, in all places.

At the root of all, this is the necessity to keep in mind others' feeling in all matters. Right conduct flows from right thinking. For that the right viewpoint is a great help. Added to this, if there is a desire to do the right thing by others, that will improve the nature of mutual relationship very very much indeed.

#### IV : RIGHT ACTION (SAMYAK KARMANTA)

I : VOCABULARY : Learn about words

- |             |   |
|-------------|---|
| Conduct     | : Good behaviour; courteous, polite attitude. |
| Considerate | : Courteous and kind attitude.                |
| Renowned    | : Famous; highly reputed.                     |
| Couplet     | : Two consecutive lines of a poem.            |
| Impostors   | : Those who pretend to be not themselves,     |

	but others; Cheats or Pretenders, who are not what they say they are.
Composure	: Calm and unperturbed attitude.
Jolt	: An unpleasant surprise.
Exacting	: Expecting or demanding much from another person.
Lofty	: Very high.
Accountable	: Answerable for what one does.
Manners and Customs	: The correct way of behaving and dealing with other people; Right practices, when dealing with other people.
Mutual relationship:	Relationship between two persons.

II : Make sentences in which the following words or phrases occur:

- (a) considerate;
- (b) Auspicious;
- (c) Politeness;
- (d) Renowned;
- (e) Triumph;
- (f) Disaster;
- (g) Despair;
- (h) Jubilation.

III : Answer these questions briefly:

- (a) What did the Buddha mean by Right Action?
- (b) According to Rudyard Kipling, what is the best way to deal with triumph and disaster?
- (c) Why is it necessary for parents to guide or “order” children?
- (d) Explain what is meant by “manners and customs”.
- (e) What are the two most important things, where Right conduct (Right Action) is concerned?

IV: Which among the following statements are correct, and which wrong?

- (a) Rudyard kipling' poem, "If" expressed views quite opposed to those of the Buddha
- (b) The Buddha taught that "detachment" was most important in dealing with all kinds of situations.
- (c) Kipling wanted "man" to remain modest, small, and humble.
- (d) The child can decide what is right action.
- (e) Freedom to do as one pleases is the wish of most people.

V: Fill up the blank spaces choosing the right words or phrases:

- (a) Rudyard kipling was an..... who was born in the late 19th century India. (Englishman; American; Indian)
- (b) Usually disaster is met with .....(Despair; Anger; Sorrow)
- (c) .....is something , that the Buddha had stressed as being most important. (Politeness, kindness, detachment)
- (d) Discipline and .....to superiors are unavoidable all through one's life. (Respect, obedience, courtesy)
- (e) Right conduct flows from right .....(Thinking; Feelings; Aims)

## LESSON 8

# V RIGHT LIVELIHOOD (SAMYEK AJIVAN)

There are people who believe that it does not matter, what kind of work you do for a living, so long as it does not harm other sentient beings (a term used often by the Buddha to refer to all forms of life, human or animal, capable of feeling). The more important thing is to decide about how best to do our work to further our aim or aspiration. One thing is certain. We must choose work for which we are suitable. Our talent and aptitude are important in this matter. It is also unwise to waste our abilities by not giving them a chance to develop by doing the right job. Doing any work for which we are unfit, is utterly bad, too.

Livelihood is generally the means of making money for yourself and your family. It may look something less than absolutely moral. But that need not be the case always. If you have the right viewpoint, you can work to make money in right proportions so that you and your family are well taken care of without at the same time, harming other people's basic, bare necessities in the same matter.

Then again, there are many people who believe that the pleasure and successes of life are illusory, and that while they may bring joy for the moment, they do not provide happiness or contentment in the long run. So they decide to renounce the world and become novices and monks. But there is a catch here. In Buddhist society everything is provided free to the ordained people, so that they do not have to work for their material needs. Thereby they achieve an end which aims at escaping the cares and



worries of the work-a-day world. Therefore the question arises, are they really renouncing anything much, that would be seen as material comforts and pleasure? That may not be most desirable or praiseworthy thing.

There is a passage in the “Anagama-Sutta” which says: “Those persons, who not for their belief but for a livelihood and without believing, go forth from home to homelessness as pilgrims.... taking no thought for their vocation nor keen for its discipline.” Those who wear the yellow robe also receive respect recognition, without their doing anything themselves to merit such treatment ! So such an existence will cause not any wastage of all talent and aptitude, but also lead to spiritual degradation. Therefore no one should seek the status of an ordained novice or monk unless he really has suitable belief and fitting commitment. It is best to develop and put to the best use any worthwhile talent or capacity you have by doing the right kind of work, especially if that is helpful to other people. Only it should not be a job that adds to the pain and loss to others.

There are some careers that are most suited to practice the Dharma. A medical doctor does much human service of a high order,. However, there is a moral problem involved. During his education and training he has to dissect dead creatures which had been killed for the purpose. Besides, he has also to conduct experiments using living creatures or the lower orders. Right viewpoint will help get over some such problems. A proper sense of proportion is also valuable in this matter. In this category work like that of mast paramedical cadres is also praiseworthy, because it helps relieve pain and suffering in fellow human beings.

Teaching is another good profession. It has to do with educating children and help mould their character at an early age. Setting a good example also enables children to develop on proper lines. A scientific career can help mankind, or it can also cause peril to it, if science is used to invent or improve instruments of war or other forms of destruction. It is a question of putting science to the best use in good pursuits.

Then there is one of the most important of moral dilemmas. It has to do with war. There are many arguments in favour of fighting in a war, like fighting on the side of right and justice, or fighting to preserve the integrity of one's own country and people against an aggressor. A much less serious problem can face many people at times. Should one interfere using physical force to save a weaker party, when stronger ones attack it ? There is nothing in religious scriptures to provide a suitable answer to that matter. One must do one's own thinking to decide upon a suitable course of action. But one thing is certain. It will be wrong to cite religious conviction to turn coward and let down the weak person set upon by rowdy elements. About war itself, there is safe and righteous course. There are medical and paramedical services attached to the armed forces, and they offer opportunities to serve mankind in need of attention and care, without your having to become a combatant yourself.

it is true that Buddhists have obeyed the Buddha in the matter of being tolerant of other religions, something that cannot be said of some other religious faiths. However, it is also true that Buddhist nations have been often fighting other Buddhist countries. As of now, there would seem to be no effective remedy to this malady. But that should not discourage responsible religious sections from thinking deeply about it, and trying to find solutions, with an eye on the future.

## V : RIGHT LIVELIHOOD (SAMYEK AAJIVAN)

I : Vocabulary: Learn about words

- Sentient : all forms of human or animal life, capable of feeling.
- Aspiration : Ambition, aim, wish to achieve something.
- Talent : natural ability to do certain things.
- Livelihood : way in which money and other materials things are obtained to live.
- Illusion : something that we think is real, without it not being real or important.

- Renounce** : Give up worldly things.
- Novice** : A layman (ordinary people) who has been made a member of a religious order, as a first step, before being made a full fledged priest or monk or priestess.
- Ordain** : The manner of making a person a member of a religious order
- Vocation** : Occupation; one's calling, related to work.
- Degrades** : to reduce the level or quality; to make something inferior.
- Status** : position in social order/society/occupation.
- Commitment** : decision (determination) to do something well.
- Dissect** : to cut open with a sharp instrument, to see or study about what is inside.
- Paramedical** : those in the medical profession, who like the nurses, are not medical doctors and that kind of professionals.
- Mould** : to give shape to something, both physically (like idols made of clay, terracotta etc), and also mentally (like helping build strong moral character in young people).
- Dilemma** : the state of mind when one is confused and unable to make a decision.
- Aggressor** : one who uses force against another.
- Combatant** : one who fights.
- Malady** : disease or troublesome defect

**II :** Use these words or phrases to make sentences:

- (a) Talent
- (b) Livelihood
- (c) Illusory
- (d) Renounce
- (e) Dissect

- (f) Mould
- (g) Dilemma
- (h) Malady

III. The antonyms in column II of words in column I are given in a jumbled manner. Write the right antonym against each word in the first column:

Col:I	Col:II	Col:I	Col:II
Believe	Uncertain	Comfort	Disrespect
Moral	Discomfort	Upgrade	Pleasure
Certain	Disbelief	Weak	Righteous
Respect	Degrade	Obey	Strong
Pain	Immoral	Unrighteous	Disobey

IV: Choose the right word or phrase given in brackets, to fill up the blank spaces in the following Sentences:

- (a) In ... society everything is provided free to the ordained people. (Eastern, Buddhist, Ideal)
- (b) Those who wear the ... robe also receive respect and recognition. (Golden, Royal, Yellow)
- (c) A scientific career can help ... or it can also cause peril to it. (religious, mankind, youths)

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## LESSON 9

# VI RIGHT ENDEAVOUR (SAMYEK VYAYAM)

To make right endeavour possible, we must make sure beforehand that we have the Energy to do so. We cannot do anything properly when we are too tired. And that is not all. By pushing our body or brain too hard, by making them work, when the required energy is not present, we can risk physical or mental ailments. Our body is made of millions of cells of different shape and size. When we do physical work these cells discharge electricity. In much the same way, our brain is made up of vast numbers of nerve cells. When we do work employing the brain these cells discharge electricity. Thus energy is drained out. Neither physical nor mental work can be done efficiently when we feel physically or mentally tired, as a result. So recharging of those cells is necessary. That is possible by taking physical and mental rest. Then the cells recharge themselves, and after some time, we feel fresh and energetic, ready to do more work. The principle is much the same as in the case of the car battery. The ability to relax properly when sitting quietly, without twitching or moving any body part, enables us to use the period of quietude usefully in this matter. Neurotic people have difficulty doing that, and therefore they never get the amount of real rest needed to recharge their body cells. Good, sound sleep is an equally important thing; in order to let the brain cells recharge themselves.

The Buddha had once said that he who can perceive the action that is inaction and the inaction that is action is wise

indeed. It is not easy for all people to relax properly when not doing anything particular. Therefore sitting quietly and relaxing at the same time sometimes require practice. That is the meaning of Buddha's statement. The attempt to relax is apparently inaction, but since it is an attempt, it is an action.

The next step in ensuring right endeavour or right effort is to make sure that it takes the right direction. It may be explained in a simple manner. A truly honest believer and practitioner of his religion, may make a mistake in the way he sets about doing that. Therefore he can hinder, rather than help the progress he seeks in the matter. To have right direction, we must have a right sense of values, which is much the same as having right viewpoint.

Now it will be recalled that the Eightfold Path is anchored in this factor. Many religious enthusiasts tend to go wrong in this matter. Many are the religious preachers who pay attention to some unimportant rule or precept of great teachers, and make it the fundamental point. An example of this mistake is to be seen in the teachings of the Christian sect, the Seventh Day Adventists. Someone in that fold suddenly "discovered" that the Lord's Day should be Saturday, and not Sunday. That immediately became a crucial matter in the Church's affairs, pushing into the background other more important precepts and teachings of Christ. In Buddhism itself there is a striking example of such a case. Some Buddhists in some countries believe that no food should be taken after noon, and this is given more importance than most of the precepts of self-development. Now it is quite easy to understand that its only real relevance is where self-discipline is involved. There can be nothing wrong much in eating in the afternoon or night.

Self-discipline is a good thing. Only, it is not an end in itself. Prince Siddhartha Himself made a mistake in the matter. To begin with, when He set out in search of the Truth and seeking Enlightenment, He thought rigorous practice of an ascetic way of life would be enough for the purpose. He wasted six long years

thus. It yielded little else but a wasted, lean body. Thus He realised His mistake. He said that one cannot meditate properly on an empty stomach, nor pay much attention to the preaching of the doctrine when one is hungry. The risks are very evident here. First there is the waste of effort and time and health. Then there is the risk of paying great attention to relatively insignificant matters, and ignoring the importance of greater precepts. There are many people around, with such imbalance notions. It is therefore necessary to have a clear and accurate understanding of what is important and what is not. The outlook must be well balanced. Right endeavour, will then surely help one head in the right direction along the Eightfold Path.

## QUESTIONS AND EXERCISES

### VI : RIGHT ENDEAVOUR (SAMYEK VYAYAM)

#### I: VOCABULARY: LEARN ABOUT WORDS

- Endeavour : Earnest effort to do something
- Energy : Power/strength to do something
- Discharge : Energy/strength being used up
- Charge : Supplying/resupplying the lost energy/strength
- Drain : Losing/removing energy or a liquid from some source
- Relax : Taking rest comfortably, without feeling strain or stress
- Twitching : Nervous, unconscious movement of any body part
- Neurosis : A kind of nervous/psychological disorder
- Hinder : To obstruct
- Anchor : Literally, the heavy equipment made of metal , which is dropped to the bed of the sea, or into the ocean depths, while the ship is berthed(usually)in a harbour/port, to prevent the ship from drifting in

the waves. In this particular sense. Some idea or principle being founded (or build upon/around) the most important factor, involved in it.

**Fundamental** : The basic or most important factor

**Crucial** : A particular matter which is of the greatest importance

**Rigorous** : Very strict

**II : Use the following words in sentences you make:**

- (a) Endeavour
- (b) Energy
- (c) Risk
- (d) Charge
- (e) Discharge
- (f) Drain
- (g) Twitch
- (h) Anchored
- (i) Fundamental

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**III : Answer these questions briefly:**

- (a) Explain clearly why efficient work is not possible when one is tired.
- (b) Neurotic people have difficulty in relaxing properly. Why?
- (c) Illustrate by giving examples, the way in which religious people lose a sense of right direction, in practicing their faith.
- (d) What was the first serious mistake that the Prince Siddhartha made when He first set out to seek Enlightenments?



**IV : Which among these statements are right, and which, wrong?**

- (a) When we take rest body cells discharge electricity.
- (b) Good, sound sleep is necessary for the brain cells to recharge themselves.
- (c) The Buddha had said that he who can perceive the action that is inaction and the inaction that is action is foolish indeed.
- (d) A truly honest believer of his religion can never make a mistake in the matter of choosing the right direction, in his attempt to ensure right endeavour.
- (e) Self-discipline is a good thing: only it is not an end in itself.

**V : Fill up the blank spaces, choosing the right words or phrases:**

- (a) In order to make right endeavour possible, one must have the .....needed for it. (Energy, Determination, Knowledge)
- (b) .....people have difficulty relaxing properly, while taking rest.  
(Unhealthy, Neurotic, Young)
- (c) To have right direction, we must have the right .....  
(Attitude, Viewpoint, Principles)
- (d) At first, Prince Siddhartha thought that ..... way of light would bring him enlightenment.(Intelligent, Pious, ascetic)
- (e) Right endeavour will then surely help a person to head in the right direction, along the..... ....path.(Righteous, True, Eightfold)

**VI : Antonyms of words in col, 1, are given in a jumbled order, in col. 2. Choose the right antonym for each word in col :1.**

**Col: 1**

- a) Recharge
- b) Hinder
- c) Background
- d) Discipline
- e) Empty
- f) Significant
- g) Balance

**Col:2**

- Imbalance
- Help
- Full
- Insignificant
- Indiscipline
- Discharge
- Foreground

## LESSON 10

# VII : RIGHT MINDFULNESS (SAMYEK SMRITI)

Right mindfulness is complete self-awareness. That helps prevent our becoming slaves to any one particular part of us, or unwitting victim to an emotion or desire of ours. It also helps us become fully conscious of what we are thinking, saying or doing. So we are never caught unaware by any event. WRONG MINDFULNESS on the other hand is introspection, in psychological terms. It is morbid brooding. We do ourselves harm by thinking unhappily about slights, injustice, rudeness and the like. That way we develop self-pity. Being sorry for ourselves gets us nowhere. Instead it applies the brake in our path towards progress and achievement. Right mindfulness may be difficult to achieve, but it can be achieved with the great determination and constant effort.

Self-observation is not introspection. While introspection is morbid brooding, the other leads to self-awareness and right mindfulness. Self observation is also a detached exercise, the very opposite of introspection, which is not at all free of our own feelings and emotions, mostly about unhappy experiences, and a sense of wrong doing by others. Things that help us become aware of all things about our own masters, and thereby lead to right mindfulness, enable us to become our own masters.

we shall set about examining the matter in detail, and start at the beginning. We sometimes wish we could have a chance to



relieve our life all over again. By that we mean that we would be able to avoid the mistakes that we had made, and make our life happy and successful. However, it may not be as simple as that. The Russian author P.D.Ouspensky's novel, "The Strange Life Of Ivan Osakin" tells a strange and disturbing tale. While in his thirties, Osakin felt desperate, having had thoroughly messed up his life through a series of serious mistakes he had committed. In a despondent mood, he approached a magician and told him, he would like to have the clock turned back, so that he may live his life once again, and avoid the errors he had made. The magician agreed to do so, but warned him that he would once again commit the same mistakes and make life miserable for himself. At this Osakin laughed merrily, and scoffed at what he thought was an absurd idea. The magician thereupon told him clearly that he would not be able to do so, even though he would be fully aware of the way in which he made his life such a failure before. Osakin was not at all impressed. Much later Osakin realized that the magician was right and he himself wrong. He repeated the same mistakes all over again, from his school days to working days and to the wrong marriage he made.

Does that mean we are helpless in the matter of controlling events in our own life? Normally, it would seem to be the case. We are inclined to say and do things almost automatically, without first thinking carefully. Only after making mistakes, by doing so, do we have remorse and regrets. By then the harm would have been caused, and nothing could be done to set matters right.

We are not wholly our own masters in such matters. In spite of our best efforts, we tend to go against our own decisions and plans, and do things in quite another manner. And very often that will lead us into grave trouble, and even peril. There is another thing that is equally disturbing. We act and think and behave like persons, we think (or wish) we are, and not as ones that we really are. That unavoidably causes great problems to ourselves and tends to get us into trouble with many other people. Can we take comfort in this matter, by consoling ourselves by saying that even



very eminent and learned men before us had had the same difficulty ? That cannot be. However, we shall look briefly into that aspect of the case. The Christian missionary St. Paul, a contemporary of Jesus, was a very rich and privileged Jewish citizen of the Roman Empire. He was also a very highly educated person. In spite of that, he was incapable at many times of doing and saying things he should have. Said he: "That which I would I do not, and that which I would not that I do." That again, the great Greek philosopher Socrates, a good man, who was born at about the same time as the Buddha, used to wonder why people did things that they knew was bad for them.

There are reasons why we are not always able to be masters of circumstances. That cannot be the case until we really know what we are. Till then we are liable to do things and also react to what others do, in the wrong way, and then regret our action later. The slot machine does what is expected of it when a coin is dropped into it. People who are supposed to be superior to machines, and endowed with a mind and will of their own tend to do much the same. We seem little better than the machines. Someone makes a rude remark or does something else that irritates us, and we promptly retort angrily, or go further than that and react in even violent ways. Only afterwards do we think about the event and wish that we had carefully thought first before reacting. By then it would be too late to prevent the harmful result of our action. Reaction is mechanical response to stimulus. We react without thinking because a person is a mass of conditioned reflexes put in place by his parents, teachers and also his own nature. His own nature mostly decides whether he is lazy, active, hot-tempered, generous, easy going, etc.

Only through self-awareness can a person stop being something like a machine, and do things after careful and intelligent thought. This means awareness of both the body and the mind. This is right mindfulness. Doing something with a clear understanding of what you are doing is the key to it. This ability stops the usual practice of doing something, while thinking about

something else, or not thinking at all. Awareness of body ensures careful action. This prevents many of the mistakes one commits, when one does things while the mind is “far away”. It is said that the person who is fully aware in this context, can often control a panicky crowd. The reason is, the vast majority of people are not aware, as the one man in this instance is.

Awareness of mind is centered on our own knowledge of what we are. It helps in this matter to rely on other people’s views and opinions about us, rather than depend upon our self-image, because other people are in a better position to know it more accurately, than ourselves. Listening to what others tell each other about us will be helpful in this case. Gradually by becoming fully aware of ourselves we can hope to become our own masters. The Dhammapada has something to say about it: “To control the body is good, to control speech is good, to control the mind is good, good is control on every side. He is called a Bhikkhu who has control over his hands, feet and tongue.” Then we will stop saying, doing or even thinking anything without being properly aware of what we are doing and also the reason for it.

## EXERCISES AND QUESTIONS

### VII : RIGHT MINDFULNESS: (SAMYEK SMRITHI)

I: Vocabulary : Learn about waords

- Awarenes : Being conscious of everything around oneself and about oneself
- Unwitting : Without being aware of: Doing something without careful thought;unintentional
- Victim : A person who suffers loss or damage or pain due to the actions of other people, or circumstances.
- Introspection : Usually, searching for reasons for failure, or a problem, within oneself. Here in this context, looking within oneself in self-pity: brooding over one’s unhappy lot.

- Slight : Mild insult
- Desperate : Feeling hopeless; feeling terrified when unable to do anything to escape from danger or loss
- Despondent : Sense of helplessness; Feeling of hopelessness
- Scoffed : Scorned; Made light of; Treated something as unimportant
- Remorse : Feeling of wrong doing against another/others
- Regretting : Feeling sorry for having done something bad against others.
- Peril : Great danger
- Contemporary: A person who lived at about the same time as another
- Retort : To speak angrily or impatiently, or irritably
- Stimulus : Something that makes us do something; Something that mulates; invigorates; make one feel active and vigorous
- Panic : Great fear; agitation

II : Use the following words or phrases in sentences:

- (a) Awareness
- (b) Unwitting
- (c) Victim
- (d) Brooding
- (e) Slight
- (f) Desperate
- (g) Regret
- (h) Peril
- (i) Contemporary
- (j) Stimulus
- (k) Panicy

III : Answer these questions briefly:

- (a) In what way does Right mindfulness (Right Awareness) help us?
- (b) What is the main difference between Introspection and Self observation?
- (c) Summarise the tale of Ivan Osakin.
- (d) Who said this?: “ that which I would, I do not, and that which I would not, that I do.” And explain very briefly what he meant by that.
- (e) In what way are other people’s views and opinions about us important and useful to us?

IV : Which of these statements bare true, and which false?

- (a) Wrong mindfulness is morbid brooding. It is harmful.
- (b) Ivan Osakin proved himself right, and the magician wrong.
- (c) We say and do things almost automatically, without thinking.
- (d) People, who are endowed with a mind and will of their own never act like mere machines, which can only do things as they are expected to do by their makers.
- (e) It is wrong to depend on depend on other people’s opinions and views about ourselves, to gain knowledge of what we are.

V : Fill up the blank spaces, choosing the right words given in brackets:

- (a) While introspection is morbid..... , self observation leads to self-awareness and right mindfulness.(brooding; anger; thought)
- (b) While in his studies,Osakin felt ..... having had messed up his life.(desperate; helpless; carefree)



- (c) Much later Osakin realized that the magician was .....(right, wrong, honest)
- (d) We will always be able to be masters of circumstances, only after we know what.....(others say, we are, others are)
- (e) Reaction is mechanical response to .....(thought, desires, stimulus)

VI: Antonyms of words in coloum I are given in a jumbled order in col. II. Find the right antonym for each word in col. I.

**COL.I**

- (a) Rude
- (b) Right
- (c) Miserable
- (d) Superior
- (e) Action

**COL.II**

- (a) Reaction
- (b) Wrong
- (c) Inferior
- (d) Delighted
- (e) Courteous

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## LESSON 11

# VIII : RIGHT CONCENTRATION (SAMYEK SAMADHI)

RIGHT CONCENTRATION is the eighth factor of the Eightfold path. By then, you would have properly practiced the seven previous rules, and thereby developed a method of right living. Right concentration comes at the end because the end of something leads to the beginning of something else. Day is followed by the night; end of term at school brings the holidays in its wake, just as the conclusion of schooling has a career following it. Higher Development begins with concentration. Morality, meditation and wisdom are the three perfections, and that will bring you to Nirvana. That is when you can truly understand Reality and learn fully about the purpose of the senses, reason and cause of illusions; Morality unfolds itself from the first seven factors of the eightfold path. Meditation depends on morality to a great extent, because if your mind is in an agitated or disturbed state, due to feelings and passions like rage, jealousy, suspicion and resentment, meditation is not possible. Then again, it depends on concentration. If we cannot concentrate, we will merely continue to daydream, and not meditate: If meditation is practiced successfully, wisdom will automatically flow it. Then the mind will be able to draw knowledge from the higher sources. It will also see the truth in the real sense, instead of reading about truth, or listening to others speaking about it.

Meditation was treated as a very important matter in the

East. The Rishis and the Gurus had seen to that. In the west on the other hand, it is still an almost unknown thing. Some monastic orders practice it. The reason is easy to understand. The west is nearly wholly engrossed in material things, and their constant pursuit. It has no time or inclination for anything else. Nowadays, we see a great tendency in the East also, to emulate the west in this matter, with material things interesting people more in the East also and thereby giving much less thought to the spiritual part of human existence. So this is a time when there is a great need to give this trend serious thought. Meditation should be seen as an essential part of one's everyday life, to arrest this risky change of course. If ten minutes is set apart every day in the morning and the evening for this purpose, that in itself will be sufficient to help one achieve mental poise and balance. It will also ensure stability of the mind, which will improve efficiency in work, as also help relax and rest properly. Gradually you will move closer to achieving your dream of becoming a hero, instead of merely dreaming about it: concentration and meditation, practiced in the right fashion will make you the master of yourself, because it is necessary to learn to be master of the situation before becoming your own master.

Now it is time to go right back to where the argument should start about the way in which concentration has to be mastered. Most of us indulge in daydreaming, a habit known also as building castles in the air. It is more popular with those who dislike hard work, or the burden of studying well. It is also a great failing of people who are unhappy and dis-satisfied with their own image and achievement levels. So they dream when wide-awake. They imagine their becoming great heroes or greatly admired persons. The tale of walter Mitty is an excellent illustration of this habit. Mitty was no hero. He was a common, ordinary fellow. So he spent "happy" hours daydreaming about his becoming the center of attraction, praise and adoration of all and sundry. Glamour, glory and hero status came his way this easy and effortless way ! It has to be admitted that he, like many of his kind, had a very fertile imagination.

It would be all right if one dreams and at the same time, does not make his dreams his master, This is a widely repeated statement from an authority on the subject. But the fact is, the roving, wandering mind takes control of us and becomes our master, without our doing anything to prevent it from happening. The realisation comes to us only when we have decided to concentrate. Then again there is the risk of our identifying with the hero of our favourite stories we read in the books. That is the mere extension of our day dreaming to get some pleasures from seeing ourselves doing things as we had always wanted to do; and being the very persons, we had always wished to become.

If you can practice watching the second hand of your watch moving right round the dial for five minutes, without thinking about anything else, then you are ready to start meditation in earnest. But before going on, one must realise why we should meditate. To answer that question correctly one should have the right viewpoint. If you have that, you will understand why. In today's fast paced life, it will bring many material benefits also, besides mental peace and stable attitudes. Ill health and neurosis cause much trouble to a large number of people of all kinds, these days. Our nervous system finds it hard to cope with the stress and strain of hard work and heaps of worry that life brings to most people. The cells of our body and brain protest as a result. They need rest and time to recharge. So there is every possibility of bodily or mental breakdowns. Heart ailments, skin diseases and abdominal complaints are most common, as also mental abnormalities. Rest and relaxation are badly needed to avert such mishaps. Concentration, reflection and meditation are best for this purpose.

## EXERCISES AND QUESTION

### VIII : RIGHT CONCENTRATION (SAMYER SAMASHI)

I : Vocabulary : Learn about words

Morality : conduct according to the value set of virtue and goodness.



**Monastic** : Related to monasteries, where the ordained members of a religious order live.

**Emulate** : Doing or practicing something as some others do.

**Poise** : Elegant and attractive physical bearing; or similar mental posture and state of mind.

**II :** Use these words or phrases in sentences you make:

- (a) Agitation
- (b) Passion
- (c) Engrossed
- (d) Emulate
- (e) Poise
- (f) Stability
- (g) Day dreams
- (h) Fertile imagination
- (i) Stress and strain.

**III :** Fill up the blank spaces, by choosing the right words/phrases, from among those given in brackets:

- (a) Right concentration comes at the end, because the end of something leads to the .....of something else.  
(Beginning; Changing; Addition)
- (b) Morality, Meditation and wisdom are the three perfections, and that will bring you to.....  
(Nirvana; Reality; Happiness)
- (c) .....Should be seen as an essential part of one's everyday life.  
(Prayer; Morality; Meditation)
- (d) It is necessary to become the master of the, .....before becoming master of yourself.  
(Mind; Habits; Situation)

(e) Our.....finds it hard to cope with the stress and strain of hard work.

(Brain cells; Nervous system; Tired body)

IV : Which of these statements are true; and which false ?

(a) Morality, Meditation and Wisdom are the Three Perfections.

(b) Meditation was treated as a very important matter in the West.

(c) Concentration and meditation will make you the master of all things.

(d) Day dreaming is a habit of hard working people.

(e) There is also the risk of our identifying with the hero of our favourite stories.

V : Antonyms of words given in Column I, are given in a jumbled order in Column II. Choose the right antonym for each word in Col. I.

Column I

(1) End

(2) Lower

(3) Material

(4) Wisdom

(5) Awake

Column II

(1) Asleep

(2) Spiritual

(3) Folly

(4) Beginning

(5) Higher.

## LESSON 12

# THE STORY OF SIGALAVADA THE MEANING OF RITES AND RITUALS IN WORSHIP

The Buddha once dwelt in a town called Kalandakanivap. It was in Rajgriha of India. Now, it so happened that a boy by name Sigalavada also lived in the same place. He was in the habit of taking a bath each morning in a holy river there. When his body and hair were still wet, he performed a ritualistic worship. While doing so, he turned slowly around, pausing for a short period facing different directions. Those six directions were, West, East, North, South, upward facing the sky above and downward looking at the ground below.

Then one day the Buddha happened to pass that way. As usual, He was begging for alms. That is how He came upon the boy Sigalavada. The Buddha stopped and looked at him and hair still wet from the bath he had just then taken. The Buddha also noticed the way in which the worshipper turned around to face six different directions, as he did so.

Thereupon the Buddha went closer to the boy, and asked him. "Why are you doing this, my boy? Why do you take a bath in the river every morning, and turn in different directions, while offering worship, with your body and hair still wet? The boy thought for a moment, before replying. "I was at my father's side, when he died. As he lay dying, my father told me, I should take a

bath every morning in a holy river, and worship while facing the different directions.” To this the Buddha said, “My dear Sigalavada, do you know why you do so. Do you understand the significance of what you are doing ?” the boy replied, “I am only obeying my father. “I do not understand anything else about what I do in this matter” :The Buddha then told him, “According to Buddha Marga (the Buddhist way), you do not do what you do not understand. All that you do in your life time, should be done with the full knowledge of the meaning and significance of all such action. : Sigalavada showed great surprise and also happiness on his young face when he heard the Buddha say so. He said eagerly, “Venerable Sir, if that is so, will you kindly explain to me the importance and meaning of the different directions?”

The Buddha smiled as he replied, saying, “Pay close attention to what I am going to tell you.” He then proceeded to explain the importance of all those different directions, in these words, “ East represents parents; West stands for wife, sons and daughters; South denotes the respected teachers; North symbolizes friends; the upward direction draws attention to the most highly regarded holy people; while the last of the six directions, namely the downward one has servants in mind. So when you warship while facing the east, you worship your parents, giving them the respect they deserve. When you do the same looking in the westerly direction, you are showing respect to your wife and children, with due regard. The teachers receive their share of respect, when you offer worship facing the south. Your friends are in your mind when you are looking northward and worshipping. When you look upwards and offer worship, the holy people are the objects of respect; and the servants get due respect from you, for working for you, when you look downward while worshipping.” In the Buddha marga, all things that we do should have a meaning in the practical sense. The Buddha Marga actually means the way of the wise. In this context, it does not matter to which religion you belong. That is why we say, The Buddha marga is the way of life which preaches the necessity to show respect and do good to all people of all kinds.



## Notes and exercises

- I : Vocabulary : learn about words
- Rites and ritual : way in which traditional religious worship or service is conducted.
- Dwelt : Lived
- Habit : the practice of doing things regularly.
- Ritualistic : prayer and worship using traditional gestures, words and symbols.
- Pause : to stop for a short period, in the middle of doing or saying something before continuing.
- Alms : something given to a beggar, or small gifts for religious mendicants.
- Significance : relevance, importance.
- Venerable : highly respected elderly person, or religious priest or teacher.
- Hesitation : delay in saying or doing something due to fear or doubt.
- Proceed : to continue, to go on.
- Symbol : a sign or short description representing something.
- Westerly : towards the west.
- II : Fill up the blank spaces using the right word from the story.
- (a) The Buddha once dwelt in a town called. .
- (b) he was in the ..... of taking a bath each morning in a holy river there.
- (c) When his body and hair were still wet, he performed a ..... .
- (d) That is how He came upon the boy .....
- (e) "I was at my ..... when he died.
- (f) "I am only obeying ..... .
- (g) Signalavada showed great surprise and also happiness on ... .. when he heard the Buddha say so.
- (h) The teachers receive their ... .. , when you offer worshipping facing the south.
- (i) In the Buddha Marga, all things that we do, should have a ... in the ... .

- (j) That is why we say, The Buddha marga is the ... .. which preaches the necessity to show respect and do good to ... .. of all kinds.

III : Rearrange the sentence in the right order, as they occur in the story:

- 1: (a) those six directions were, West, East, South, and North. Upward facing the sky above and downward looking at the ground below.  
(b) Now, it so happened that a boy by name Sigalavada also lived in the same place.  
(c) The Buddha once lived in a town called Kalandakanivap.  
(d) It was in Rajagriha of India.  
(e) He was in a habit of taking a bath each morning in a holy river there.  
(f) While doing so, he turned slowly around, pausing for a short period facing different directions.  
(g) When his body and hair were still wet, he performed a ritualistic worship.
- 2: (a) In this context, it does not matter to which religion you belong.  
(b) In the Buddha Marga, all things that we do should have a meaning in the practical sense.  
(c) Buddha Marga actually means the way of the wise.  
(d) That is why we say, the Buddha Marga is the way of life which preaches the necessity to show respect and do good to all kinds.

IV : What are the Antonyms of the following words?

- (a) Wet  
(b) Slowly  
(c) Downward  
(d) Different  
(e) Regular  
(f) Obey  
(g) Happiness  
(h) Knowledge  
(i) Young

**V : What are the Synonyms of the following words?**

- (a) Happy
- (b) Venerable
- (c) Regard
- (d) Preaching
- (e) Holy
- (f) Pause
- (g) Closer
- (h) Every
- (i) Share
- (j) Significance

### Answers to questions IV & V

**IV : Antonyms:**

- (a) Wet-Dry.
- (b) Slowly-Quickly.
- (c) Downward-Upward.
- (d) Different-Same.
- (e) Regular-Irregular.
- (f) Obey-Disobey.
- (g) Happiness-Unhappiness.
- (h) Knowledge-Ignorance.
- (i) Young-Old.

**V : Synonyms :**

- (a) Happy-Joyful/Cheerful.
- (b) Venerable-Reverend.
- (c) Regard-Respect.
- (d) Preaching-Teaching.
- (e) Holy-Sacred.
- (f) Pause-Stop.
- (g) Closer-nearer.
- (h) Every-Each.
- (i) Share-Part.
- (j) Significance-Importance/Relevance.

