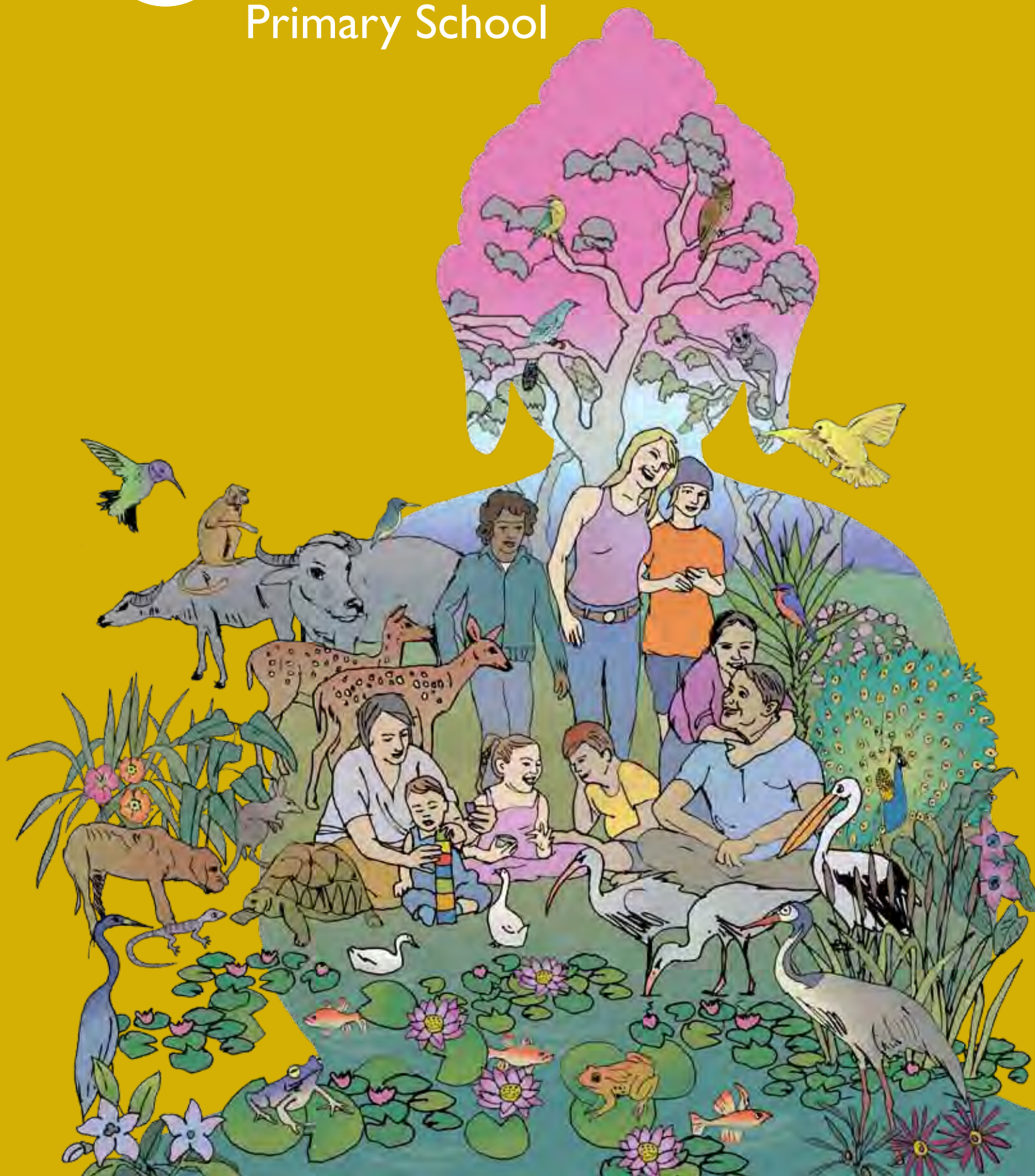




# DISCOVERING BUDDHA

Lessons for  
Primary School





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Primary School





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Welcome

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# DISCOVERING BUDDHA

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Lessons for  
Primary School



*Key to Icons*



Text



Activity



Creative Work



Meditation



# Introduction

---

**T**his resource book of ideas and inspirations for volunteer Buddhist Religious Instructors is relevant to today's primary age students and to mainstream instructors.

Based on the teachings of the Buddha, it provides practical, everyday applications of wise and skilful action. The reflective and inclusive approach is complementary to current Australian educational practices and values and will provide a significant addition to the revised Victorian Essential Learning Standards (VELS), especially in the domains of Thinking Processes, Personal Development and Inter-Personal Learning.

Buddhist Religious Instruction (bRI) classes have been offered in a small number of Victorian primary schools since 2004. The program was founded on collaboration with a cross-section of Buddhist communities and traditions under the umbrella of the **Buddhist Council of Victoria** (BCV). The ideas and lesson plans in this collection are a result of instructors' experiences, trialling of different approaches and feedback from both staff and students. Curriculum development days for the volunteer instructors of Buddhism have been a fruitful means of reviewing and consolidating the curriculum and resources.

This resource book would not have been possible without the hard work and commitment of the small team of **past and present bRI Instructors**: they are the heartwood of the program and this book is a special gift to them. In addition we are grateful to the schools which have welcomed the bRI program, and the class teachers for their willingness to be open to this possibility.

The BCV and its Buddhist Religious Instruction (bENGAGED) Program Committee, along with the spiritual advisors to the bRI program, have provided on-going support and encouragement. The organisation **Religions for Peace** provides an invaluable bridge for minority faiths to the mainstream Victorian education system and we thank them for that.

The **Victorian Multicultural Commission** (VMC) has made it possible to bring a dream to reality. We acknowledge with gratitude the financial contribution of the VMC to this publication and join with them in celebrating the rich diversity of faiths and communities that make up the State of Victoria.

May this book inspire, interest and fill with hope, all those who turn to it with that question: "What shall we awaken in mind tomorrow?"





# How to Use This Resource: A Guide for Instructors

---

**T**his is a resource to support a journey of learning that you will engage in with your students. It is not a textbook where you might start at page one and finish at the end of the year. Rather it is a compendium of lesson plans, resource materials and notes for instructors suitable for students in Grades 3-6.

It is not, however, a course *about* Buddhism. It is a course where the Dhamma/Dharma is presented in ways that encourage children to think, reflect, explore, act and create so that mindfulness and loving-kindness may develop within each child because he or she can see for themselves some direct benefits.

This manual is divided into nine sections: Introduction to Buddhism, Life of the Buddha, the Jataka Tales, More Virtuous Qualities, Change and Impermanence, Meditation, Special Days, Craft Activities and an extension activity on Cause and Effect for older students.

**Section 1: Introduction to Buddhism:** The starting point for any Buddhist class in our program is to introduce children to where Buddhism fits in the world – where and how Buddhism originated, where Buddhist people live today and some basic Buddhist principles and practices. In this section there is a choice of lessons, including a brief version of the life of the Buddha, because you may well find that some children in your class are new, and some would have attended before.

**Section 2: The Life of the Buddha:** After some introductory lessons, each class will learn in more depth about the Buddha's life story. The lessons are based on chapters in the recommended text *Prince Siddhartha* (Landaw and Brooke. Wisdom Boston. 2003) which is provided to every bRI instructor.

This epic tale exemplifies the important teachings of Buddhism and could take more than one year to work through. Included is a short version to give an overview, followed by detailed lessons from which you as a instructor may choose particular parts to focus on. For example, younger children might enjoy lessons around Prince Siddhartha's birth while older children may be quite excited by the years of asceticism. You do not have to teach every event in the one year. You will notice though, that the lessons that accompany this story, and the other stories in this manual, go beyond comprehension and lead the children towards personal experience.

**Sections 3 and 4: The Jataka Tales, the Paramitas and More Virtuous Qualities** are included for you to dip into as the need or occasion arises in your classroom. These stories with their suggested activities can be included at anytime and in any order.

**Section 5: Change and Impermanence:** You may choose to make this a special theme for a semester and work through all the lessons, or just choose one or two to include in your overall program. The choice is up to you.


**Section 6: Meditation:** This is an essential part of *every* Buddhist RI lesson. The meditations included have been selected because instructors who have pioneered this program have found them to be the most effective. There are many different meditations and too much variety can confuse children. We aim for a calm, stable routine where children develop concentration and loving-kindness and are allowed the opportunity to imagine and feel their own potential and the value in contributing to a better world.

**Section 7 and 8: Special Days and Craft Activities:** Variety too is most important, and this manual provides many choices. You may wish to suspend the Buddha's story, to respond to a classroom or topical issue, have some fun with a play, make a beautiful lotus or do some 'field work'. Here the instructor has the liberty to delve into the other sections in this book.

**Section 9: Extension Activities for Upper Primary:**

Buddhist RI classes have been offered for more than four years in some Victorian primary schools. Many students have studied Buddhism for all that time and in Years 5 and 6 are looking for more challenging content and ideas. *The Wheel of Life* section is intended only for those who have already studied some Buddhism and meditation and attempts to introduce the deeper concepts of cause and effect and interconnectedness.

**Note:** Located within the lesson plan, these notes are advice to the bRI Instructor or a warning that this lesson contains sensitive material.

 **Background Information Sheet:** These pages are intended to provide more depth for the instructor. It is not recommended that the notes be read to the students although instructors may share the extra information with the students in the course of the lesson.

**Homework** is not part of the regular routine for these weekly classes but may be set occasionally. By maintaining your weekly records you will easily be able to review the previous week's lesson with your class and provide continuity in learning.

At the back of this manual is a **Record and Planner** sheet (*EA12 p9.22*) where you can enter the lessons that you conduct with each grade in your school. This will provide a valuable record for you, and information for any instructor who might come into the school after you. In this way instructors will easily know if, for example, students in one year have done the play of *The Wounded Swan* then it need not be repeated the following year.

**Relevance to current education practice:** This course fits appropriately with the Victorian Essential Learning Standards (VELS). Religious instruction is an addition to schools' curricula but the contents of this manual are consistent with, and supplement students' formal learning in the VELS areas of: *Interpersonal Development, Personal Learning, English, the Humanities* and most significantly the *Thinking Processes* that span all disciplines. Our meditations and the excitement of moral imagination through stories provide fresh approaches to cognitive, affective, meta-cognitive and reflective ways of thinking. Instructors in your school may be interested in this program and at times you may have the opportunity to share our teaching methods and content with them.

The Dhamma/Dharma is a precious jewel to promote peace, joy and happiness. If you become familiar with the contents of this manual, you will find a treasury of stories, plays, games, quizzes and opportunities to have fun with your students.

# Making Learning Fun: Strategies for Instructing

---

**A**ll teachers seek to engage their students in whatever activity they are presenting. Planning class-work that includes different kinds of learning styles (mental, physical, creative, visual, aural (hearing), kinaesthetic (movement), intuitive and emotional) is one way of achieving this. Most instructing is done through the visual and aural senses but many children learn just as well, and sometimes better, through other approaches.

Different learning approaches are also useful for students who are active and easily distracted, or for a tired and lethargic class. A change of pace and activity can give a lift from text-based work in the classroom. Fun learning wakes the students up.

In this section a number of different strategies are suggested, such as different ways to run a class quiz, or the more ambitious but very engaging, putting on a class play or organizing a charade. There are also craft activities and creative drawing and design: plenty of scope for everyone! So be courageous, try out these different approaches and watch how your class responds!

## How to Apply these Strategies

1. For most of these interactive instructing strategies, guidelines have to be set to describe what is acceptable behaviour. For example, the waiting group must keep quiet while the active group is performing or answering a question, though some level of noise is acceptable since the students are all excited and involved. So whilst learning with these approaches may be a variation on their everyday activities, regular classroom standards still apply.
2. To have competition or co-operation – that is the question! Obviously a little competition is a good way to raise the energy and have fun, especially if everyone is in a win-win situation and the opportunity is used to share joy with others. In the end, it is the group effort that needs to be applauded and not just the winners. All are winners because they have demonstrated that they have learnt something.
3. Co-operative and group learning are important features of primary school classrooms and are qualities to be encouraged and practised in the bRI class as well. Many Buddhist virtues can be fostered and highlighted through opportunities such as working together, helping one another and sharing skills and resources. All of the lessons in this book include group activities.
4. Spontaneously including one of these activities in your lesson can lift a tired class or calm an over-stimulated one (eg. quiet drawing or colouring for a few minutes).



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## Story-telling

Whether you are a gifted dramatist or simply enjoy reading aloud to children, story-telling should be a regular activity. In this book there are many stories to choose from – the Jataka Tales, the Life of the Buddha and other stories, poems and verses.

Here are some points to think about as you prepare a story for your class:

- A picture is worth a thousand words. Use visuals wherever you can to bring the story alive.
- Use props such as puppets, dolls, masks or special clothing eg. put on a special shawl when you are telling a story or whatever you can think of to animate the story.
- Use simple words and FEWER of them. Don't confuse the children with too many words.
- Draw out the children's knowledge and experiences with open-ended questions (eg. NOT 'yes' or 'no' answers). Instead use questions such as: *What do you know about the figure in this picture?* Rather than *Do you know who this is?*
- For further ideas on story-telling, see *Section 3: Jatakas and Paramitas JP2. Telling a Story with a Virtuous Meaning, p3.4.*

## Making Revision Fun

Re-capping and revising is not only a useful strategy but essential in the bRI classroom where students only attend once a week. So, always recap on the previous week's theme, new words and concepts etc.

Here are some ideas to get you started with quick revision exercises for each lesson:

### I. Revising Stories:

- *Re-arranging text*
  - Students arrange jumbled sentences of a story into the correct order on the board or on pieces of card.
  - Students arrange jumbled parts of a sentence into the correct order.
- *Picture sequencing*

Students arrange jumbled pictures of a story into the correct order. They can then retell the story in their own words.
- *Matching text to pictures*

Students match pictures to text and then read the story as a whole.
- *Re-telling the story*

Go around the circle with each student adding the next part of the story. The instructor asks: *And what happened next?*

---

## 2. Word Games for reinforcing new words, terms and concepts:

New terms such as impermanence, wisdom, loving kindness and compassion, can be easily reinforced through word games such as:

- *Matching*  
Students match concepts to the meaning of the words written on the board, or on card. Easily made into a pair game on the lines of *Snap!* or *Pelmanism*.
- *Fill in the Gaps*  
Students are given a text where words are missing. It is helpful to provide a text box of words that students choose from.
- *Missing letters*  
Students could be asked to learn the spelling of words and given a worksheet with letters missing from each word.
- *Crossword Puzzles*  
Crossword puzzles reinforce meaning and spelling of new words.  
[www.buddhanet.net](http://www.buddhanet.net) has some examples but making your own specially suited to a recent topic and to the level of your students is always best.
- *Word Searches*  
Word searches help students learn the spelling of words as they have to look for the words in a sea of letters. See section 9: *Extension Activities EA11*, [p9.19](#))
- *Making 'Who Am I?' Riddles*  
The instructor gives three clues about a person or a place from Buddhist history and the students have to guess who or what it is.  
eg.  
I have only one son.  
I am a queen.  
I died young and my sister took care of my son.  
*Answer:* Queen Maya

## 3. Other Games and Activities:

Many well-known board games can be adapted for use in the Buddhist RI classroom. Snakes and Ladders or Q&A Ludo are just two.

The Wisdom Game (see *Section 3: Jatakas and Paramitas JP3 p3.5*) using knowledge from the Jataka Tales has been designed specially for this program and could be adapted for every Jataka Tale lesson.

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## Games and Performing Activities

### 1. Charades:

This is a fun activity for an end-of-term/year party.

- Create a list of words or story titles.
- Cut out small pieces of paper. Write a word on each piece of paper and fold in half.
- Put all the folded papers into a container.
- Divide the class into 2 groups. One group plays at a time.
- The *playing group* sends one representative who selects a piece of paper from the container. Without making any sound, the representative has to act out the word for the rest of the group to guess. If the group guesses the correct word within a set period (eg. 30 secs) then the group scores a point.
- The other group then gets a turn and then it comes back to the first group. This time a different student chooses the word and acts it out.
- Continue until all students in both groups have had their turn.

### 2. Passing Whispers:

- Students are divided into two groups and form a line one behind the other.
- The instructor stands a distance away from the two lines and asks the first student of each line to come forward.
- The instructor whispers a sentence into the ears of those two students who run back to their own line and whisper into the ear of the second student, who whispers into the ear of the third student, and on and on it goes.
- The last student goes to the board and writes down what was whispered to him/her.
- The group with the most accurate sentence gets one point. It is possible to give both groups points. It would be great if they get them right!
- Example of sentences could be, "One way of describing impermanence is nothing stays the same forever."
- The last student then comes up to the front of the line to become the first student. This way all students have a turn to write on the board.
- The object of this game is to encourage the students to think of ways to remember what they hear and to pass on the right message. This is a useful way for students to understand something, as the message has to make sense for them to remember it.

---

### 3. Quizzes:

- Students could be divided into two groups and run up to the board to write the correct answer.
- Students could be divided into two groups and the students take turns to be standing at the board to answer questions and to write the answer down.
- Students could be seated in groups and given paper to write down answers and to show their answers. This way the group can discuss their answers.
- Students could form two lines as in Passing Whispers and the instructor whispers the question into the ears of the first student. The question is then whispered down the line and any student who knows the answer would whisper the answer too. The last student will write the question and answer on the board. The last student then comes up to the front to become the first student.

### 4. Plays and Poems:

- All classes enjoy performing a play, either just amongst themselves or for an audience. Several plays are included in this resource book (see *The Wounded Swan* [p2.8](#) and several others) but as you grow in confidence, writing your own plays for the class will evolve naturally for you.
- Though plays may take up many lessons, they are interactive and require the student to understand the significance of the story and to act it out appropriately. Shy students can be involved in making props or improvisation. Others can provide sound and lighting support.
- *Props* can be simple and imaginative eg. a crown to represent a king or queen, a large green cloth held up to symbolize a forest, a cardboard cut-out for the wounded swan and so on. In fact, the simpler and more creative the props, the more fun the students will have.
- Once the play is well rehearsed, it can be presented to their mainstream class, parents, invited guests or at school assemblies. Make sure you ask permission of the class instructor, deputy principal and inform the Buddhist Education Program Co-ordinator if letters etc are to go home to parents.
- *Poems* are lovely to hear aloud and students enjoy reciting in groups or individually line by line (see *More Virtuous Qualities MV2: Happy, Peaceful and Kind* [p4.6](#)). Encourage your students to write their own poems about a new concept.
- *Recitation of Verses*: Students could learn to recite verses of motivation and dedication. The older students could write their own dedication and take turns to lead the dedication at the end of the class.

---

## Craft and Drawing

### **Craft**

Making things by hand caters to students who learn by doing. It also requires concentration which is good practice for mindfulness. Make sure your instructions are clear and simple and that you have all the materials needed. Creating the item yourself is the best way to ensure you know how to do it and it provides a model for the class to follow. The fruits of their labour could be used as gifts for someone deserving.

Section 8 contains several ideas for craft lessons.

### **Cartoons and Drawings**

Cartooning and drawing are also good activities to make students think of the gist and significance of a story. Students can update a Jataka Tale by using a modern context to illustrate a point in the story and retell it with speech bubbles or cartoon squares or as a story-board. These can be shared with younger students in other classes or given as little gifts.

### **Making a Class Bodhi Tree**

This activity can be an on-going class activity encompassing both craft work in making the tree itself and the leaves but more importantly playing a role in reinforcing positive and helpful behaviour.

For a full description of this activity, see CA5. *Growing our Bodhi Tree* [p8.9](#).

## Bringing the Outside World into the Buddhist RI Class

Integrating the Buddha's teachings with everyday life is the ultimate challenge for us all. Doing this in the Buddhist RI classroom can be refreshing and stimulating, especially for older students.

For younger children, bringing in objects of both special and mundane significance (a feather, a Buddha image, a special stone, an elephant statue, a beautiful piece of cloth or a flower) can transform the atmosphere and point children towards the spiritual in everyday life.

## Festivals and Special Days

Buddhist festival days are an excellent time to celebrate Buddhism and to share this with the rest of the school or class. Many schools now acknowledge the different religious festival days, so enquire as to whether your school does this. It may be a notice at assembly or in the newsletter that it is the Wesak Festival for instance with a short description of what it is.

Section 7 provides several lessons for observing Wesak. It is also a time when different cultures can express their particular way of celebrating this special time in the Buddhist calendar.



# The Jataka Tales and the Paramitas

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DISCOVERING  
BUDDHA

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Lessons for  
Primary School

*Key to Icons*



Text



Activity



Creative Work



Meditation



# JP1 . Introduction to the Paramitas (virtue and skilful action) through the Jataka Tales

**I**n Buddhist language, virtues are called **Paramitas** or perfections. Skilful action and morals arise from the practice of these virtues, and lead to precepts where Buddhist practitioners take vows to avoid harmful conduct. The Paramitas are positive virtues that are practised to guarantee happier trouble-free living and support the development of the enlightened mind. We have chosen to demonstrate the Ten Paramitas through the Jataka Tales: each tale often containing more than one Paramita as well as a model of skilful behaviour.

Here they are explained simply for children:

- **Loving kindness** (Pali: *metta*) can also be compassion. All positive and moral conduct is a form of kindness to self and others.
- **Giving or generosity** (Pali: *dana*) does not always mean material aid. Giving can be in the form of good conduct, such as care and patience, and wishing benefit to others.
- **Equal love or joy with others** is also related to equanimity, being even tempered and learning to love all creatures as dearly as oneself.
- **Renunciation** or finding the **Middle Way** by not going to extremes and not holding tightly to fixed ideas, objects and people.
- **Patience** is about remaining calm and good tempered in annoying and difficult situations. It is a form of being kind to oneself and to others.
- **Effort** is maintaining energy to learn and do things well, but with kindly and mindful application according to the Middle Way.
- **Wisdom** is apparent in all the Buddha's teachings. It is about understanding the way things are and the way the world works. It is based on interconnectedness and cause and effect relationships. Children are forming their senses of self and identity and it is not wise to introduce them to the concepts of 'non-self'.
- **Honesty** requires courage to seek truth, uphold what is true and to value truth and honesty in personal conduct, with others and society.
- **Perseverance** is the will to keep going and not to give up.
- **Right action** is moral conduct by avoiding harmful actions. It can also be viewed as forms of kindness to oneself because harmful results from actions are also avoided. For lay Buddhists the first rule, or precept, is to *avoid killing*, and then to *avoid lying and stealing*. The fourth precept is interpreted for children here as *being a loyal and faithful friend*, and *avoiding intoxicants* can also be linked to avoiding extreme behaviours and the Middle Way.



The table below shows the main themes and Paramitas (virtues) you will find in the selected Jatakas.

You will find that they have many levels of meaning and each story will have numerous examples of virtuous conduct and moral lessons. These stories are intended to introduce moral conduct to students in an entertaining way that will call for many readings and much discussion.

Jataka story	Loving Kindness	Giving	Equal Love	Middle Way Renunciation	Patience
The Banyan Deer	✓	✓	✓	✓	
The Duck With The Golden Plumage	✓	✓		✓	
The Golden Bowl	✓	✓	✓	✓	
The Ass In The Lion's Skin				✓	
The Bush Turkey And The False Friend Falcon	✓			✓	
The Tortoise Who Could Not Leave His Home				✓	
The Drummer (see <i>LB14 p2.42</i> )	✓	✓		✓	✓
The Drunken Beetle				✓	
The Talkative Tortoise		✓		✓	✓
The Good Doctor	✓			✓	
The Monkeys Water The Trees				✓	
Prince Five Weapons				✓	
The Buffalo And The Monkey	✓	✓	✓	✓	✓
The Deer Who Thought He Knew It All	✓	✓	✓	✓	✓
Angulimala (see <i>IB8 p1.37</i> )	✓	✓	✓	✓	✓

Before teaching a Jataka lesson, please read *JP2. Telling a Story with a Moral Meaning p3.4*. It will give you a template for an approach to get the most from the stories provided and suggestions of useful activities.

The **Wisdom Game** is another suitable activity to follow on from a Jataka lesson and will help to revise previous lessons so that the children eventually become familiar in an everyday way with these delightful and entertaining stories.







Instructors may like to set up a colourful, cut-out **Bodhi Tree** in the classroom as a means of reinforcing the paramitas and skilful action. See *Craft Activities: CA5. Growing our Bodhi Tree p8.9*.

Effort/ Perseverance	Wisdom	Honesty	Skilful Action	No Killing	No Lying	No Stealing	Hurtful Friend	No Intox- ication
✓	✓		✓	✓			✓	
✓	✓		✓			✓	✓	
	✓	✓	✓		✓	✓		
	✓	✓	✓		✓	✓		
	✓	✓	✓	✓	✓		✓	
	✓		✓					
✓	✓		✓					
	✓		✓					✓
	✓		✓					
	✓		✓			✓		
✓	✓		✓					
✓	✓		✓					
✓	✓		✓				✓	
	✓		✓				✓	
✓	✓	✓	✓	✓	✓	✓	✓	







## JATAKA TALES AND THE PARAMITAS:

# JP2. Telling a Story with a Virtuous or Moral Meaning




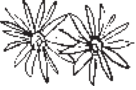











Lesson Plan	   	Years 3-6	Lessons 1-2
<b>1. Theme:</b>	Teaching the Paramitas and the Jataka Tales.		
<b>2. Topic:</b>	Telling a story with a virtuous or moral meaning		
<b>3. Aims:</b>	<ul style="list-style-type: none"> <li>To identify examples of virtuous and moral actions in the story</li> <li>To understand more of the wisdom of acting according to these</li> </ul>		
<b>4. Outcomes:</b>	<ul style="list-style-type: none"> <li>Children will select and write, draw or tell the class of a place in the story where a given quality is demonstrated.</li> <li>Children will explain why practising this quality will lead to a better understanding of the way the world works and to a happier life.</li> </ul>		
<b>5. Preparation:</b>	 Select a Jataka story, read it and refer to the values and virtues table. <ul style="list-style-type: none"> <li>Virtues can be practised at every opportunity, if they are done with wisdom.</li> <li>Moral codes talk of actions of body, speech and mind to be avoided, because they bring harm to self or others.</li> </ul>		
<b>6. Lesson:</b>	<p><b>Telling the story</b></p> <ul style="list-style-type: none"> <li>Read the story with the class.</li> <li>Re-read the story and invite students to read a sentence or paragraph.</li> </ul> <p><b>Finding the meaning of the story</b></p> <ul style="list-style-type: none"> <li>Ask the children if they can identify the moral of the story. Write their responses on the board.</li> <li>Use their responses to introduce a particular virtue or moral.</li> <li>Explain it in your own words.</li> <li>Ask the children to point to a place in the story where the virtue or moral is demonstrated.</li> <li>Write responses on the board to build a group of words that describe the virtue or moral. Children may write these in their books.</li> <li>Invite the children to tell of real life examples of this/ these virtues and morals.</li> </ul> <p> Children may draw a character from the story OR</p> <ul style="list-style-type: none"> <li>Divide a page into 4 or 6 sections and draw a cartoon OR</li> <li>Present the story as a play.</li> </ul>		

# JP3. The Wisdom Game




Lesson Plan		Years 3-6	Lessons 1-2
<b>1. Theme:</b>	Teaching the Paramitas and the Jataka Tales.		
<b>2. Topic:</b>	Playing the Wisdom Game		
<b>3. Aims:</b>	<ul style="list-style-type: none"> <li>To identify examples of virtuous and moral actions in the story</li> <li>To better understand the wisdom of acting according to these</li> </ul>		
<b>4. Outcomes:</b>	<ul style="list-style-type: none"> <li>Children will select and write, draw or tell the class of a place in the story where a given quality is demonstrated</li> <li>Children will explain why practising this quality will lead to a better understanding of the way the world works and to a happier life</li> </ul>		
<b>5. Preparation:</b>	<ul style="list-style-type: none"> <li> Prepare a set of 15 cards (see <i>JP3. The Wisdom Game Cards</i>) with one virtue or moral action on each. Refer to the Virtues and Values Table for these.</li> <li>Make a class set of sufficient Wisdom Cards so that each student who plays the game can play for one. (You may need a new set of Wisdom Cards each time you play if the children keep the card when they win.)</li> <li> Read the story prior to the class, consult the Virtues and Values table, and select the relevant cards for the game.</li> </ul>		
<b>6. Lesson:</b>	<p><b>Playing the Wisdom Game</b></p> <ul style="list-style-type: none"> <li> After the class has explored the selected story together, distribute the cards to each student or group of students, with a Wisdom card for each student.</li> <li>Students or groups are to identify a place in the story where the virtue/moral is shown.</li> <li>They will need to write or draw their answer.</li> <li>The group can then nominate to play for a Wisdom Card.</li> </ul> <p><b>To play they must tell the class the virtue/moral that they found in the story, eg. loving kindness, generosity etc.</b></p> <p><b>THEN</b> they must answer <b>two</b> questions:</p> <ol style="list-style-type: none"> <li>1) <i>How does this virtue/moral help me to better understand the way the world works?</i></li> <li>2) <i>How does this virtue/moral help me to live a happier life?</i></li> </ol> <p>If the class considers that the answers are suitable, the students win a Wisdom Card. These may be pasted in their books or on the class Bodhi Tree. It might take a few rounds of the game for students to learn how to play. (Prizes may be offered when students win five or more cards.) Bodhi Tree must be removed at the end of the bRI class.</p>		

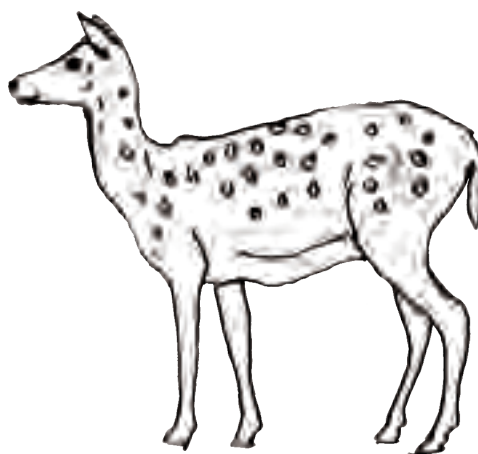


## JP3. The Wisdom Game Cards

<b>Avoid</b> <b>stealing</b> 	<b>Patience</b> 	<b>Wisdom</b> 
<b>Avoid</b> <b>hurting</b> <b>friends</b> 	<b>Middle way/</b> <b>Renunciation</b> 	<b>Effort</b> 
<b>Avoid Lies</b> 	<b>Generosity</b> 	<b>Equal love</b> 
<b>Avoid</b> <b>killing</b> 	<b>Honesty</b> 	<b>Skillful Actions/</b> <b>Morality</b> 
<b>Avoid</b> <b>intoxication</b> 	<b>Perseverance</b> 	<b>Loving</b> <b>kindness</b> 

# JP4. Loving Kindness – The Banyan Deer

Lesson Plan	Years	Lessons
	3-6	1-2
<b>1. Theme:</b>	Paramita of Loving Kindness and Compassion	
<b>2. Topic:</b>	Jataka Tale: The Banyan Deer	
<b>3. Values:</b>	Compassion	
<b>4. Aims:</b>	For students to more fully understand loving kindness and compassion	
<b>5. Lesson 1:</b>	 Read the story through at least twice, making sure the children understand any new vocabulary and concepts. <ul style="list-style-type: none"> <li>The following are some questions to get the class started in a discussion on loving kindness and compassion.</li> </ul> <p><b>Discussion questions:</b></p> <ul style="list-style-type: none"> <li>Why did the doe and the fawn stay close to the Banyan Deer?</li> <li>Why did the Banyan Deer offer his own life?</li> <li>Why did the Banyan Deer ask the king to spare the lives of other creatures?</li> <li>Why did the king accept these requests?</li> <li>Ask them what they think about this story. Do they like it, or not? What are their reasons?</li> <li>Are there any ways in which compassion is different from loving kindness?</li> <li>How can we live more compassionately?</li> </ul>	
<b>6. Lesson 2:</b>	 <i>Loving Kindness to People and Animals or Happy, Peaceful and Kind</i> would be suitable lessons to follow this Jataka Tale.	





## Paramita of Loving Kindness and Compassion: JP4. The Banyan Deer (*Nigrodhamiga - Jataka*)

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**A** long, long time ago in ancient India, the Buddha, on his way to becoming enlightened was born a deer. He was a big, beautiful deer with a golden brown velvety coat, large antlers that shone like silver and shiny hoofs that looked like patent leather.

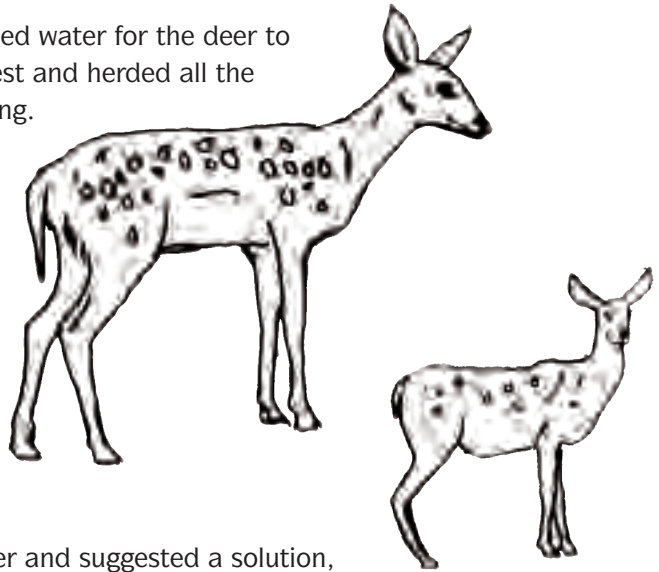
He was a mighty creature and ruled a herd of five hundred deer in the banyan forest. He was known as Banyan Deer.

On the edge of the forest there was another herd of five hundred and their leader, just as magnificent as Banyan, went by the name of Branch Deer.

The deer forest was owned by the king of Benares (today the city is called Varanasi) who loved to eat meat. He ate it three times a day. He also loved to hunt and would go out hunting in his forests daily. He loved to hunt with a great throng of people and commanded the people of Benares to go hunting with him. This meant that they could not get on with their work and businesses and wanted the king to stop.

So they sowed a field of juicy grass and provided water for the deer to drink. Then the townspeople went into the forest and herded all the deer to the grassland and promptly told the king.

The king went to inspect the herds. He saw the two large beautiful deer with the golden velvety coats and decided that he would not eat them. The others however, looked quite delicious. Each day the king would go to the grassland and shoot a deer. Sometimes his cook would go if the king was busy. Sometimes the kill was swift, but other times deer would be wounded and left to die slowly. This made Banyan very sad.



Banyan Deer called a meeting with Branch Deer and suggested a solution, "Our herds are being killed in great numbers. We deer cannot avoid this, but let us at least try to stop them from being unnecessarily wounded. How about we agree that each day a deer is presented for the kill? One day a deer from your herd, the next day a deer from mine. Let us have a place of execution with a chopping block. The deer can lay their head on the block and at least this way can avoid being wounded."

Branch agreed, and the king and the cook were happy with the arrangement.

One day it was the turn of a lovely doe nearly ready to give birth. She did not want her baby to have to die too. She went to Branch and begged that another take her turn until after she had had the fawn. Branch was not prepared to bend the rules.

Feeling desperate she begged Banyan to change her turn. Banyan felt great pity for her distress.



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“Go your own way, it is not your turn now,” he soothed.

What the doe did not know was that the next day the great Banyan himself went and laid his head on the block. When the cook arrived for the morning he was amazed at the sight and ran to fetch the king. The king and all his followers were also amazed to see the great deer with his head on the block.

“What on earth are you doing here my friend?” asked the king, “I have granted you immunity.”

“Oh king,” Banyan stated simply, “there was a doe near to giving birth who begged not to have to come this day. I cannot let one go only to make another pay, so I have come instead. ”

The king, the cook and the followers stood in stunned silence.

Eventually the king spoke, “Banyan golden king of the deer, even among people and royalty I have never witnessed so much kindness and compassion. I will spare your life and that of the doe.”



“Although two are spared what will the rest of the herds do, oh king?” replied Banyan.

“Their lives will be spared as well,” granted the king.

“And for all the other four-footed creatures, oh king?”

“Their lives too, I spare.”

“And what about the birds who fly in the air and the fishes and creatures who swim in water, oh king?” asked Banyan.

“Their lives must also be spared,” decided the king, for he had realised that all the creatures did not want to suffer. They too wanted to live.

Banyan led his herd back to live in the forest. The king, the cook and his followers planted crops and fruit and vegetables on the grassland.

The doe gave birth to a lovely fawn who grew up safely, staying close to the Banyan Deer.



# JP5. The Duck With The Golden Plumage

Lesson Plan		Years 3-6	Lesson 1
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**1. Theme:**

Paramita of Generosity

**2. Topic:**

Generosity as an antidote for greed

**3. Lesson:**



Read JP5. *The Duck with Golden Plumage*.

- List events in the story under two headings: *Generosity* and *Greed*.
- When the list is complete ask children what might be an antidote to greed eg. giving toys away, sharing one's lunch.



Play the JP3. *Wisdom Game p3.5* or use one of the other strategies suggested in JP2. *Telling a Story with a Virtuous Meaning p3.4*.





## Paramita of Generosity: JP5. The Duck With The Golden Plumage *Suvannahamsa – Jataka*

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*This story was told by the Buddha about a nun called Nanda.*

A local farmer had offered to donate some garlic to the nun's community. Nanda, went to the farm and dug up the whole crop. This was not what the farmer had intended at all. He simply wanted to make a donation to help the nuns live comfortably. He didn't want to give away his whole crop. He was so irate that he refused to offer the nuns anything at all.

Nanda returned to the nunnery empty-handed with the sorry tale to tell.

The other nuns were disgusted. They thought that this was no suitable example for a nun to set.

They were discussing the incident when the Buddha overheard them.

"That Nanda is as greedy now as she was in times gone by," observed the Buddha, and proceeded to tell this story from the past.



A long time ago in ancient India there was a good man who lived with his wife and three daughters. The man grew sick and died. He was reborn as a duck. However, he was no ordinary duck, for he was born with golden plumage. Each of his feathers was pure gold. That was not all. This magnificent creature had the ability to remember his former lives.

The beautiful golden duck looked back over his previous life and saw that his former wife and three daughters were very poor since he had passed away. So he flew to their home and landed on the roof.

The women were amazed to see the fabulous bird on the roof, and even more amazed when it began to speak!

He told them that he was the father who had died and that he had been reborn as a duck. He went on to say that he would put an end to their financial woes.

"You shall have my feathers, one by one," he promised, "and you can sell them. They will earn you enough to live comfortably."

With that he plucked a long golden feather from his wing and flew away.

The good duck honoured his promise and would return from time to time, land on the roof, and leave a golden feather. With the proceeds of the sales the mother and daughters became rich and quite well-to-do.

They were out of their financial misery, but this was not enough for the mother.



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One day she said to her daughters, “You can’t trust animals. There is no telling what they can do. Who’s to say that your father might fly away one day and not return. Let’s pluck him next time he comes so we make sure we get all the feathers.”

The girls were horrified, and would have no part of such a cruel plan. The mother, however, quietly hatched a scheme.

Then next time the duck arrived on the roof she called him down.

“Come my lovely, let me talk to you and stroke you,” she called softly.

The bird, feeling compassion for the widow, flew down and landed on her lap.

The moment he did, she grabbed him firmly in both hands and proceeded to rip the feathers from him. One by one, and sometimes in handfuls, out came every feather. The bird shivered with cold and even though he flapped his wings he could no longer fly.

The girls gathered the bird tenderly in their arms and placed him in a basket where they fed him daily.

As it was said, this was no ordinary bird, and the golden feathers had the magical property of ceasing to be gold; becoming like any bird’s feathers if they were plucked against his wishes.

The women were left with a pile of coarse feathers. They couldn’t even make a pillow to sell. In time the feathers grew back on the duck, simple duck’s feathers, and he flew away never to return.

At the close of the story the Buddha observed that Nanda was as greedy in the past as at this time. She lost the supply of gold like she had lost the supply of garlic. The Buddha identified the birth: Nanda was the wife, and the Buddha was the Duck with the Golden Plumage.

## JP6. The Golden Bowl

<i>Lesson Plan</i>		<i>Years</i> 3-6	<i>Lesson</i> 1
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**1. Theme:** Paramita of Honesty

**2. Topic:** Honesty

**3. Aims:** For students to appreciate that honesty has its rewards

**4. Lesson:**  Read the story *JP6. The Golden Bowl* with the class

- Check for understanding with jumbled sentences or jumbled words. (See Welcome section *Making Learning Fun – Strategies for Instructing pXIII*)

**Discussion questions:**

- The golden bowl was very valuable. How valuable is honesty?
- Invite students to talk about situations where they have seen honest behaviour. In what ways was honesty beneficial?
- Students may also give examples of dishonest behaviours. Discuss the effects of these.
- Which actions produced the better results?





## Paramita of Honesty: JP6. The Golden Bowl *Serivaniya-Jataka*

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**A** long, long time ago in ancient India there were two hawkers who would go from door to door selling pots and pans. One was an honest fellow and one was greedy. The two hawkers crossed the river and entered the city of Andhapura and went their separate ways to sell their wares.

The greedy one came to the door of a family that was very poor. Some time back the family had been very rich, but now that the father, the brothers and the husbands had all passed away there was only a young girl living in the home with her grandmother. They had gradually sold all the lovely things the family used to own to make ends meet, and these days they made their living by working long hours cleaning and doing labouring jobs just to get enough to eat.

When the hawker came to the door with shiny pots and pretty jugs, cups and painted plates the girl begged her grandma to buy her one.

“We do not have any money to spare my dear,” said grandma, “but perhaps we can offer something in exchange.”

Amid their old pots and pans at the back of the cupboard was a golden bowl. The father of the house used to have his dinner in it, in the days when he was alive and the family was rich. Now, after years without use, the precious bowl looked just like all the other rusty, battered pans in the cupboard.

They invited the hawker inside, sat him down and offered him the old bowl in exchange for a pretty cup. The hawker examined the bowl. It didn’t really look rusty. Perhaps it was gold? Very slowly and casually, not to draw attention to what he was doing, he turned the bowl over. He scratched a line with a needle, and saw beautiful gleaming gold!

The bowl was worth a fortune!

The hawker thought quickly to himself, “These people have no idea of this bowl’s worth, I reckon I can get it for nothing.”

With that in mind he bellowed, “You have got to be kidding. This bowl is worthless, not even worth five cents. You are insulting me!”

With that, he threw the bowl on the ground and stormed off angrily, but with the full intention to come back later to get the bowl.

Later that day the other hawker made his way past the ladies’ door. He was nicely spoken and had a gentle manner. He called out to sell his wares.

Once again the girl begged her grandma for a pretty cup. The grandma saw that this hawker was quite different from the other fellow and offered him the bowl. Immediately he knew that it was gold.

“Oh mother, I cannot possibly take this bowl. It is pure gold,”

“Don’t be silly,” said grandma, “another hawker looked at it today and said it was worthless. Take it. Just give me a little something for my granddaughter and go your way.”



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The hawker, the Bodhisattva who was destined to become the Buddha, looked in his wallet. He had five hundred pieces of money, and he looked at the stock he was carrying which was worth that amount as well.

“Mother, may I give you my money and my wares for this golden bowl? I will keep my bag and my scales and eight pieces of money to help me on my way,” he offered.

The grandma and the girl happily accepted the offer. Now they had money and goods to sell.

This hawker too was very happy and headed off to the river to pay the boatman eight pieces for the crossing.

Shortly afterwards the other fellow knocked at the ladies’ door. They were not at all happy to see him.

“Go away you rascal!” yelled grandma, “you are a sneaky, conniving, up-to-no-good good-for nothing! You said the bowl was worthless, but we know now it is pure gold. That other nice hawker told us so, and he bought it from us for one thousand pieces!”

This hawker went to pieces. He went red and then he went purple. The veins in his neck bulged and throbbed. He broke out in a sweat, and cried.

Through sobs of both grief and rage he moaned, “I have lost the bowl. I have lost the bowl. That so-called friend of mine has cost me a thousand pieces. I want to be rich, darn it!” and he raced off towards the river.

At the river’s edge he saw his honest friend on the boat, heading towards the other shore, with the golden bowl gleaming in the afternoon sunlight.







## JP7. The Ass in the Lion's Skin

Lesson Plan		Years	Lesson
		3-6	1

**1. Theme:** Paramita of Honesty

**2. Topic:** Honesty

**3. Preparation:**  A similar story is told in Aesop's Fables. You may like to look it up to also tell to the children. What differences are there?

**4. Lesson:**  Read the story with the class and revise their understanding. This is a simple story. Ask the children to retell the story in their own words.

### Discussion:

- Which characters in the story acted dishonestly?
- Which characters in the story acted stupidly?
- How could the merchant have avoided losing his donkey?
- How could the donkey have avoided losing his life?
- What might the merchant been thinking while walking on the road?
- What does the story teach us?





## Paramita of Honesty:

### JP7. The Ass in the Lion's Skin *(Sihacamma – Jataka)*

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**A** long time ago in ancient India the Wise One on his path of gaining wisdom, was a farmer. At this time there was a merchant who went from farm to farm selling goods that he carried on the back of a donkey. Wherever the merchant went, at the end of the day he would take the load from the donkey's back, throw a lion's skin over him and turn him out into the fields. When the watchman who guarded the crops saw the creature he thought it was a lion and no one would come near. All the donkey had to do was to keep quiet and enjoy the rice and barley there for the taking. The merchant of course saved himself quite a lot of money by this deception.

One day the merchant stopped at a village, and while he was eating his dinner he turned his donkey out into the fields with the lion's skin on its back.

The watchman didn't go near the field, seeing what he thought was a lion, but ran to the village to raise an alarm.

The village folk banded together and raced towards the field, banging drums and saucepans and generally making a huge racket to chase the lion away.

The startled donkey began to bray. His 'Eee-aw' was no lion's roar. The game was up. His identity was exposed.

A farmer spoke in verse:

*No lion or tiger do I see  
Not even a leopard this one be  
But a donkey – a wretched old hack  
With a lion skin over his back!*



As soon as the villagers saw that it was only an ass they were really cross. They beat the donkey until they broke all his bones, and went off with the lion skin.

When the merchant finally appeared he saw that the donkey had come to grief and his business was ruined. He cursed the donkey's stupidity:

*The donkey, if he had been wise,  
Might have long the barley eaten.  
A lion skin was his disguise –  
But he gave an Eee-aw and was beaten.*

The farmer continued with his farming. The merchant left dragging his load, with plenty to think about on the road.

## JP8. The Buffalo and the Monkey

<i>Lesson Plan</i>		<i>Years</i>	<i>Lesson</i>
		3-6	1
<b>1. Theme:</b>	Paramita of Patience		
<b>2. Topic:</b>	Patience		
<b>3. Lesson:</b>			
	Read the story through at least once, then ask the children to read the different characters in the story.		
	<ul style="list-style-type: none"><li>• Check their understanding and any new vocabulary.</li></ul>		
	<b>Discussion:</b>		
	<ul style="list-style-type: none"><li>• The buffalo certainly had a lot to put up with. He gave two reasons why he would not attack the monkey. What are they?</li><li>• How do we deal with annoying situations?</li><li>• What can we learn from the buffalo's example?</li><li>• What can we do to become more patient?</li></ul>		





## Paramita of Patience:

### JP8. The Buffalo and the Monkey *Mahisa – Jataka*

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**A** long time ago in ancient India the Great Being, who later became the Buddha, was born a buffalo. He was a fine buffalo. He was large and strong and had two long, sharp horns. He roamed around the Himalayas as he pleased and led a very comfortable life. That was, except for when he had his lunch.

The buffalo liked to have his lunch under a very lovely mango tree on top of a peak with a beautiful view.

In the tree lived a monkey who was a real pest.

Each day when the buffalo was eating his lunch the monkey would swing down from the tree to annoy the buffalo. The monkey would slide down his horns, swing from his tail and poo on his back!

Each day the buffalo would beg the monkey to stop his carrying on, but of course the monkey refused. He was having the best fun.

The buffalo would plead with the monkey, "Please my friend, stop this nonsense. No good will come of it."



A little bird that lived in the mango tree saw the monkey carrying on day after day and didn't know how the buffalo could stand it. She asked the buffalo:

*Why do you patiently endure this pest?*

*Why don't you crush him, and allow yourself rest?*

"If I get cross with the monkey I will end up even more bothered than I am now," explained the buffalo, "That isn't rest."

"Besides, my guess is that this monkey will carry on with other animals the way he does with me. I will put up with his nonsense and maybe save him from coming to harm, and save me from doing some harmful deed that I will live to regret later."

Then the buffalo continued in verse:

*If he treats others as he treats me*

*They will destroy him, sadly, but from giving harm I am free.*



A few days later the buffalo chose to eat lunch under another tree and a savage buffalo came to eat lunch under the mango tree.

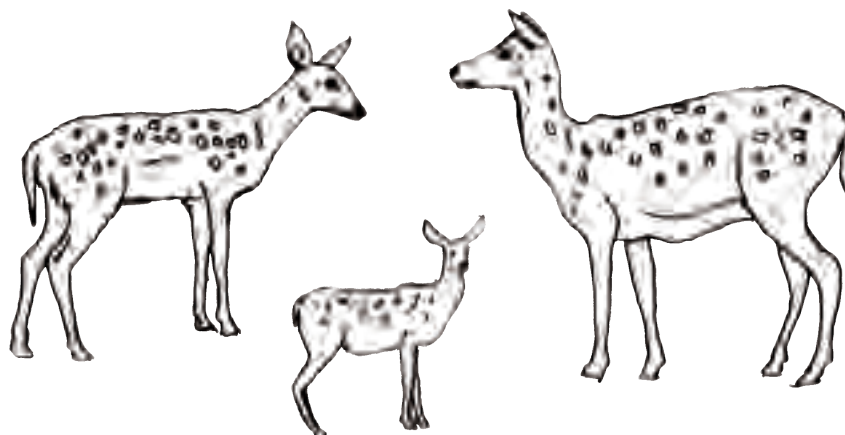
Down swung the monkey from the tree and slid up and down the horns, swung in circles from the buffalo's tail and pooped on his back.

The buffalo shook the monkey off his back and trampled him under his hoofs.

# JP9. The Deer Who Thought He Knew It All

Lesson Plan		Years 3-6	Lesson 1
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1. **Theme:** Paramita of Equanimity
2. **Topic:** Equal love and equanimity
3. **Values:** Respect, responsibility, understanding
4. **Aims:** To help children understand other people's experiences and points of view (empathy)
5. **Outcomes:** Students will identify how the happiness of each character varied at different stages of the story.
6. **Lesson:**
  -  With the class, read through the story at least once. Re-read it with the children reading a sentence or paragraph each.
  - Check their understanding with Quiz questions.
  -  Using the *ME2. Happiness Scale p6.4*, go through the story to look at how each of the characters was feeling, and when their happiness might have changed. Plot where you would place their happiness on the scale.
  - Using the scale will be a focus for further class discussion.





## Paramita of Equanimity:

### JP9. The Deer Who Thought He Knew It All *Kharadya – Jataka*

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**A** long time ago in ancient India lived a family of deer. The Great Being, on the path of wisdom and compassion was born a deer. One day his sister came to him. She was very troubled about her son. He was lazy, disinterested and hated being told what to do.

In desperation the mother deer went to her brother and said, “Brother of mine, can you please teach my son? I am at my wit’s end for he is disobedient and will not take advice from me. If he keeps on going like this, I fear for his safety.”

The great deer of course agreed, and asked that the nephew come to him the following morning.

Morning came, but the young deer did not.

The great deer made an appointment for the following day, this time later in the morning, but the young deer did not show. Nor did he appear for his lessons the next day or even the day after that.



The great deer was concerned. He scouted the forest to see what the young deer was up to. There he saw him cavorting with his friends, racing blindly around the forest scaring animals and destroying trees by smashing them with his antlers. The young bucks were having a great time, showing no heed for anyone but themselves.

In a final attempt to bring his nephew to his lesson the great deer called out, “Young deer, come here, spend time with me. Let me teach you what you need to know.”

“Uncle, thanks but no thanks,” the young buck replied, “I am fast and I am strong and I’ll be right,” and with that he bashed his antlers against a tree and hurtled off into the forest at full pelt.

The great deer shook his head sadly, for he knew that these deer did not realise how they were putting their lives at risk. Every young deer must learn some basic lessons.

Deer must learn to smell the air so as to sense what creatures are around, watch the forest floor for anything unusual, for there might be a trap; and deer must remain mindful of their herd, for their safety lies with the group.

The following day the sister ran to the great deer in a terrible state.

“My son! My son has been caught in a trap!” she wailed, and then turning to the great deer angrily, “I trusted you to teach him!”




“I have failed my son and you have failed your nephew and now he lies dying in a hunters trap!” she sobbed.

“Dear sister do not blame yourself,” soothed the great deer, “I cannot blame myself either. We can only offer advice and instruction, but it is up to the student to learn. A parent cannot force a son or daughter to learn. A Instructor cannot make a pupil learn. Learning is up to the son, the daughter or the pupil, and each will bear the fruits of their own actions.”

The two sad deer stood on the hill and watched the hunter finish off the young deer and leave the forest with a sack full of meat.

# JATAKA TALES AND THE PARAMITAS: THE MIDDLE WAY

## JP10. The Tortoise Who Could Not Leave Home

Lesson Plan		Years 3-6	Lesson 1
<b>1. Theme:</b>	Paramita of Renunciation and the Middle Way		
<b>2. Topic:</b>	Finding the Middle Way		
<b>3. Aims:</b>	To help children to understand that even precious and wonderful things cannot be held on to forever.		
<b>4. Outcomes:</b>	Children will have a positive appreciation that things may be loved and enjoyed but will be the cause of unhappiness if held too tightly		
<b>5. Preparation:</b>	 Instructor's copy of <i>JP10. The Tortoise Who Could Not Leave Home</i> or more copies if you want the class to read along with you.		
<b>6. Lesson 1:</b>	<ul style="list-style-type: none"> <li>• Ask the children if they have ever had something that was difficult to let go of. What was it? How did they let go of that thing? Why is it difficult to share?</li> <li>• <b>Read</b> the Jataka Tale: <i>JP10. The Tortoise Who Could Not Leave Home</i>.</li> <li>• <b>Check</b> for understanding with some quick comprehension questions.</li> </ul>		
<b>7. Lesson 2:</b>	<p><b>Preparation:</b> Collect small boxes or shoeboxes, coloured paper, glue and felt pens. Make a model Tortoise Box to show the class.</p> <p> <b>Activity:</b> <i>Making a Tortoise Box</i> Cut 4 legs, a head and tail and stick onto box to make a tortoise.</p> <ul style="list-style-type: none"> <li>• Draw a collection of most precious things, cut out each one and put it in the box.</li> <li>• Share the contents of the box with another student.</li> <li>• <i>Imagine</i> what the contents of the box will be like a week later, 6 months later, 2 years later etc.</li> <li>• What has changed? Have I changed too? Can I still enjoy the contents of this box?</li> </ul>		





## Paramitas of The Middle Way/Wisdom/Skilful Action: JP10. The Tortoise Who Could Not Leave his Home *Kacchapa – Jataka*

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**T**he Buddha taught that desires and attachments bind all sentient creatures to continual dissatisfaction and suffering.

Long ago there was a tortoise that lived in a great lake that was close to a great river. When there were heavy rains the lake and the river were one, but when the season was dry and water was low the lake and river were apart.

Fish and tortoises like many animals know by instinct when the year will be rainy and when there will be a drought.

Sensing a dry year the fish and tortoises from the lake would swim out of the lake and into the river while the two were joined. But there was one tortoise that would not leave the lake for the river. Although the other tortoises were swimming to the river with a drought approaching this tortoise would not budge.

“I was born here. My parents were born here. This place is my home. I cannot leave. I am staying,” the tortoise told them firmly, and the fish and tortoises left without him.

As summer approached the lake began to dry. Unperturbed, the tortoise buried himself in the mud.



During that summer a potter came down to the lake to dig for clay. With his spade he dug into the clay where the tortoise lay. Finding the clay very hard he rammed the spade hard into the lakebed. He hit the tortoise. To his great surprise, thinking that he was turning out a lump of clay, he revealed the tortoise, gashed by the spade and writhing in agony.

“I am dying here because I was too fond of my home to leave it,” thought the tortoise.

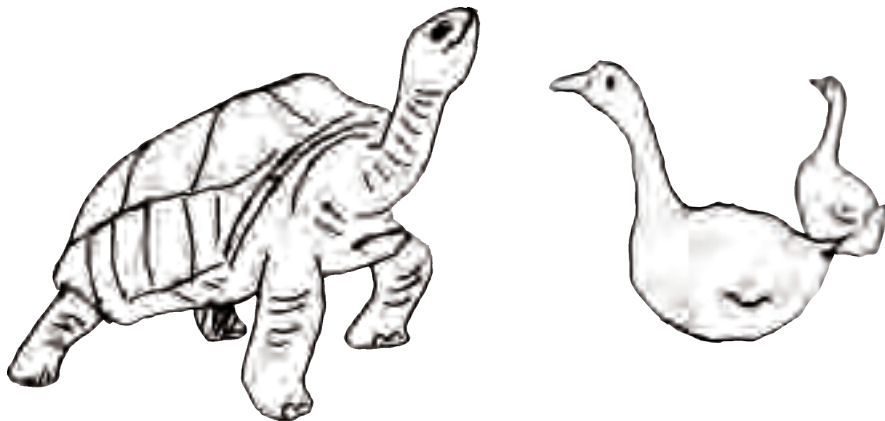
With his final breath he spoke this verse to the potter:  
*Here I was born and here I lived, my refuge was my clay  
And now the clay has done me wrong in a most grievous way.  
Go to where you find happiness, wherever that place may be  
Go to where there is life; don't stay for death like me.*

After a most unusual day the potter thought about what had happened. How clinging to his home in the clay without thinking of what would happen, the tortoise hastened his death. The potter also thought how holding on tightly to anything could never be wise. Everything changes. Just as the clay goes from wet to dry and soft to hard, all things change and so cannot be held onto forever.

# JATAKA TALES AND THE PARAMITAS: THE MIDDLE WAY

## JP1 1. The Talkative Tortoise

Lesson Plan		Years	Lesson
		3-6	1
1. Theme:	Paramita of Renunciation and the Middle Way		
2. Topic:	Renunciation/the Middle Way		
3. Lesson:	 Children enjoy taking turns to read this story aloud. Check their understanding of the story and any new vocabulary. <ul style="list-style-type: none"><li>List on the board the effects from too much talking that the children have experienced. These might apply to excesses of any kind.</li></ul>  Follow this lesson with the <i>JP3. Wisdom Game p3.6</i> or a play created from the story. See Welcome section: <i>Making Learning Fun: Strategies for Instructing pXIII</i>		





## Paramita of Renunciation/The Middle Way:

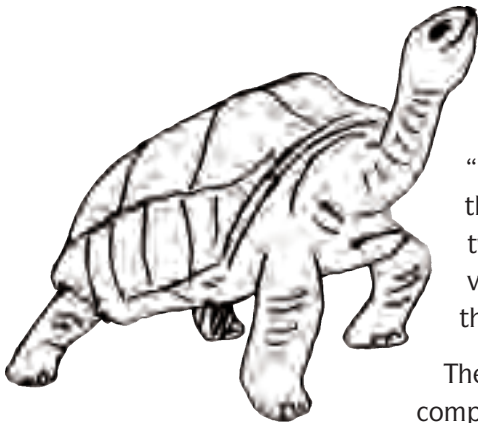
### JP1 1. The Talkative Tortoise *Kacchapa – Jataka*

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**A** very long time ago in ancient India lived a wise man, who was an advisor to a king. The king was a most talkative king. In fact he never shut up. He prattled on, day in day out and no one could get a word in edgewise. Apart from being very tedious company, the king's advisor knew that too much talk was not a good thing.

Being wise, the advisor knew that he had to pick the right time to let the king know. So he waited....

In a pond nearby lived a tortoise; not quite your ordinary tortoise, but a tortoise who liked to talk, and talk, and talk. The other creatures in the pond tolerated this tortoise, but by and large they found him quite a bore, and were often quick to leave his company. So the tortoise was always on the ready to strike up a conversation with someone new.



It happened one day that two wild geese were searching for food at the pond and the tortoise spied them.

"Hello, hello! I haven't seen you two in these parts before," said the tortoise amiably, "Mind you a couple of years ago I saw two other geese, not you of course, and last week we were visited by a very nice partridge family, and of course there's the ducks! Don't get me started on the ducks! Well anyway..."

The geese actually found the tortoise quite entertaining company and the three became good friends.

As summer approached it was time for the geese to return to their home, a lake in the Himalaya. The geese thought that it would be rather fun to take the tortoise with them, because life for them could get very quiet, high in the Himalaya.

They approached the tortoise.

"Tortoise old friend, we have a lovely home in the Himalaya, in a lake on Mount Cittakutu! Would you like to come to live with us there?"

"I am humbled. I'm honoured! I am gob-smacked. I am delighted. I am so pleased by the generosity of your offer," said the tortoise by way of introduction to an acceptance speech, "And, after deliberation and contemplation, having considered your kind invitation – you who are my most esteemed of friends – feel that I have surely outgrown my current abode...." And in this way the tortoise continued for another ten minutes.

Then it dawned on him that he could neither fly nor swim to the high mountains.





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“My very good friends, and it pains me to have to point this out to you, how can I get there?” he concluded.

“We will take you,” said the geese, for they had already devised a plan, “But you must keep your mouth shut, and not say a word to anybody.”

“No problems.! Piece of cake, easy as pie, I can certainly do that,” said the tortoise, “Take me along! I will pack my things; no I won’t, I don’t need to. In fact I am ready. And I will keep my mouth shut...”

So the geese found a big stick and asked that the tortoise stand in the middle and hold the stick between his teeth. The strong wild geese took hold of either end and flew up into the air. They were away.

They flew over a village next to the king’s palace. Children were outside playing when they saw this most unusual sight.

“Look, look, there are two geese carrying a tortoise by a stick!” they cried. People came out from their shops and houses and there was a great hullabaloo.

The tortoise felt extremely pleased with himself and cried back, “If my friends want to carry me, what’s it to you-oo-o-o-o!”

Down fell the tortoise right into the king’s courtyard. Thud! He landed on the bricks and his shell splintered in two.

What an uproar there was!

“A tortoise has fallen in the courtyard of the king and split in two,” the people cried.

The king was most puzzled and asked his advisor what the explanation might be.

“Now is my opportunity,” thought the Wise One, “The truth is this my king. The tortoise and the geese became friendly. The geese offered to transport the tortoise to their home by carrying him with a stick held between his teeth. While flying, the tortoise heard some remark and wanted to reply. Not being able to keep his mouth shut, the tortoise must have let go and fell to his death.”

Then turning to the king the Wise One recited these verses;


*The tortoise needs to speak aloud,  
Although between his teeth  
A stick he bit, yet in spite of it  
He spoke – and fell beneath.*



*And now my master, mark it well,  
Speak wisely, speak in season.  
To his death the tortoise fell:  
He talked too much – that was the reason.*

“Are you speaking of me!” the king asked incredulously.

“Doesn’t matter,” replied the Wise One, “Whoever talks beyond measure comes to misery of some kind.”

# JP12. The Lesson from a Monkey

<i>Lesson Plan</i>		<i>Years</i> 3-6	<i>Lessons</i> 2-5
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- 1. Theme:** Paramita of Effort
- 2. Topic:** Making effort and appreciating this life
- 3. Values:** Do your best
- 4. Aims:**
  - To allow students to appreciate their good fortune
  - With effort we can make our lives happier.
- 5. Outcomes:**
  - To participate in a group reading or in a play
  - To be able to relate the story to real life
- 6. Preparation:**
  - Multiple copies of the story
  - Props eg. feathers, wings, monkey mask, fur jacket, tail, coat etc (if doing play)
- 7. Lesson 1:**
  -  Read the story straight through.
  -  Delegate parts to students
  - Read the story several times (maybe over 2 weeks) with different students taking roles.

**Discussion Questions:**

  - Why did the beautiful bird want to be a human?
  - What can you do that makes your life special?
  - Why was the monkey unhappy?
  - Have you seen people act like the monkey?
  - Write about a time when you behaved like the monkey. Would you behave differently next time?

OR

  - If you would like to extend this lesson further, try Lesson 2.



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## 8. Lesson 2

**Theme:** Your precious human life

**Topic:** A Jataka Tale: *JP12 Lesson from a Monkey*

**Values:** Appreciation, gratitude and ownership of responsibility

**Aims:**

- To understand the words of the bird and the monkey
- To apply their understanding of the situation and to offer some possible alternative endings

**Outcomes:**

- A modern version of the speeches of the bird and the monkey
- Alternate endings to the story

**Preparation:** Photocopy worksheets.



Ask the class to re-tell the story of *The Lesson from a Monkey* from the previous lesson.

- Read and discuss what each speech means.



Do worksheet *JP12. Activity A. Speech Bubbles*.  
Remind students to only use polite language.

- With the students in pairs, ask them to swap their sheets and then to check them. Make changes to the speeches so that both students are happy with a common speech.
- Read speeches to class.



In groups of 4, students complete worksheet *JP12. Activity B. Continue the Story*.

- Share their versions of the ending of the story. Ask questions about why they chose those endings and identify the values/attitudes that motivated those endings. Identify how the actions of the monkey affected the bird and vice versa.
- Invite any student to share their own story.





## JP12. The Lesson from a Monkey:

### *Activity A. Speech Bubbles*

Rewrite the speeches of the bird and the monkey in modern English.

**Bird:**

Monkey, in hands and feet and face  
You are so like the human form  
Why don't you build a house to live  
Where you can shelter from the storm?

Bird:

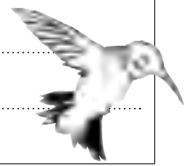
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**Monkey:**

In feet and hands and face, O bird  
Close to humans I am allied  
But humans are given wisdom  
That to me has been denied.

Monkey:

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**Bird:**

Monkey you could build a hut from leaves  
If only you would apply your mind  
If you would use just what you have  
Greater happiness you would find.

Bird:

.....

.....

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### Ending One:

1. If the monkey chooses to ignore the advice of the bird, what will happen to the monkey?
2. How will the monkey feel about it? Why? Who will the monkey blame?
3. How does the bird feel about it? Why?

1. If the monkey chooses to take the advice of the bird, what will happen to the monkey?
2. How will the monkey feel about it? Why? What makes the difference this time?
3. How does the bird feel about it? Why?





## Paramita of Effort:

### JP12. The Lesson from a Monkey *Kutidusaka – Jataka*

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*A short play version for three characters.*

**Narrator:** A long time ago in ancient India the great being, who later became the Buddha, was born as a beautiful bird. The bird lived in a tree high in the Himalayas where he built a sturdy nest to remain dry throughout the monsoon season.

One year when the rains fell day after day without stopping the bird saw a monkey sitting forlornly under the tree.

The monkey was cold and wet and miserable.  
He felt very sorry for himself.

The beautiful bird asked the monkey:

**Beautiful bird:** Monkey, in hands and feet and face  
You are so like the human form  
Why don't you build a house to live  
Where you can shelter from the storm?

**Narrator:** Through chattering teeth the monkey replied:

**Monkey:** In feet and hands and face, O bird  
Close to humans I am allied  
But humans are given wisdom  
That to me has been denied.

**Narrator:** All the same, the bird thought that the monkey could do better and replied:

**Beautiful bird:** Monkey you could build a hut from leaves  
If only you would apply your mind  
If you would use just what you have  
Greater happiness you would find.

**Narrator:** The monkey was too busy feeling sorry for himself to consider building a hut and he didn't appreciate the bird sitting dry in his nest offering advice. Rather, he got really cross and smashed up the beautiful bird's nest.

The beautiful bird flew away and promptly built a new nest.





As the rains continued to fall and the bird sheltered in the nest he thought about the monkey. He thought about how the monkey could have used his time and his skills and his resources better.

He also thought about what the monkey had said and realised how fortunate the humans are. Humans have bodies and minds that can create homes and other things they need, and they can develop their minds so that they can do many wonderful things to keep them happy.

That rainy season the beautiful bird wished that he could be a human.

# JATAKA TALES AND THE PARAMITAS: EFFORT AND PERSEVERANCE

## JP13. Prince Five Weapons

Lesson Plan	Years 3-6	Lessons 1-2
<b>1. Theme:</b>	Paramita of Effort and Perseverance	
<b>2. Topic:</b>	Prince Five Weapons	
<b>3. Values:</b>	Effort and perseverance	
<b>4. Aims:</b>	For students to appreciate that effort and perseverance will help them realize their full potential	
<b>5. Preparation:</b>	<ul style="list-style-type: none"> <li>• Read the story: <i>JP13. Prince Five Weapons</i></li> <li>• Make copies for the students.</li> </ul>	
<b>6. Lesson:</b>	 Read the story with the class. This is a longer story so you may need to take two lessons. <ul style="list-style-type: none"> <li>• Have a quiz to check for comprehension and word-meaning.</li> </ul>	
<b>7. Activity:</b>	<b>Discussion Questions:</b> <ul style="list-style-type: none"> <li>• How did Prince Five Weapons overcome his limitations?</li> <li>• Did Prince Five Weapons practice 'rightness'?</li> <li>• What was right about his actions?</li> </ul>	
	 As a class divide the story into six or eight episodes.  Direct students to the text and ask them to describe Hairy Grip.	
	 Make a cartoon of each scene to create a comic/story board of the tale.	



## Paramita of Effort and Perseverance: JP13. Prince Five Weapons *Pancavudha – Jataka*

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*This story was told by the Buddha about a monk who had become very lazy.*

“Is it true that you are a loafer?” asked the Buddha. “Yes, Sir,” came the reply.

“In days long ago,” said the Buddha, “the wise and good won a throne by their constant efforts and perseverance in the hour of need,” and he told this story from the past.

A long time ago in ancient India the future Buddha was born as a son to a king and queen.

On the day he was to be named the parents gave food and gifts to eight hundred wise and learned folk, and asked what the child’s destiny would be. They foretold a glorious life where the child would become a great king, and famous throughout the world for his mastery of five weapons. And so, because of the prophecy, the parents named their son Prince Five Weapons.

When the prince turned sixteen he was sent to study with a world famous Instructor at the best school in India. He learnt his lessons well, and when it was time for him to leave his Instructor gave him a present, a set of five weapons.

On his way back home he came to a forest haunted by an ogre named Hairy Grip. At the entrance to the forest, some men met the prince and tried to stop him saying, “Do not go into the forest, it is the haunt of Hairy Grip the ogre, and he kills everyone he meets!”

But bold as a lion, the self reliant prince pressed on until, in the heart of the forest, he came upon the ogre.

The monster appeared as tall as a palm-tree, with a great, over-sized head and huge bulging eyes, two tusks like turnips and the beak of a hawk. His belly was blotched with ugly purple spots and the palms of his hands and the soles of his feet were bluish black!

“Go away, or I will eat you!” cried the monster.

“Ogre,” the Prince replied fearlessly, “I knew what I was doing by entering the forest. I am Prince Five Weapons and I can defend myself. I warn you now not to come near me. I will slay you where you stand with a poisoned arrow.”

Defiantly he fitted his bow with an arrow dipped in the deadliest poison and shot it at the ogre.

It stuck to the monster’s shaggy coat, nowhere near piercing his skin. Then he shot another arrow, and another. He shot fifty poisoned arrows, all of which merely stuck into the ogre’s shaggy coat.

Then the ogre shook off the arrows and came at the Prince. The Prince was not going to give in, and with a shout drew his sword and struck out at the ogre. But like the arrows, his sword merely stuck fast in the shaggy hair. Next the Prince hurled his spear, and that also stuck fast in the ogre’s hairy hide.



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Not giving up, Prince Five Weapons struck the ogre with his club, but that only lodged itself in the dense thicket of hair under his armpit.

Still, Prince Five Weapons was in no mood to give up.

“Ogre, you obviously haven’t heard of me before. I’m Prince Five Weapons! When I ventured into this forest, I put my trust in my bow and other weapons. Now I put my trust in myself! I will strike you a blow that will crush you into the dust!”

The ogre did not move.

The Prince landed a massive blow with his right fist, and his right fist stuck on the hair. Then he landed a powerful left hook, which planted his fist firmly stuck in the ogre’s hair. He followed swiftly with a roundhouse kick with the right foot, and a sharp jab with his left foot, leaving Prince Five Weapons attached to the ogre’s hairy hide by all four limbs.

The Prince fully understood now why the ogre’s name was Hairy Grip. Still Prince Five Weapons was no quitter.

Summoning his strength once again Prince Five Weapons shouted, “I will crush you into dust!” and head-butted the ogre.

Now his head, too, was firmly stuck to the most aptly named Hairy Grip, yet defeat was not in Prince Five Weapons’ vocabulary.

As the Prince dangled from this person, the monster got to thinking, “This is a very lion among men, a real hero. Though he is caught in the clutches of an ogre like me, he does not tremble. Never, since I first took up slaying travellers upon this road, have I seen a man to equal him. How come he is not frightened?”

Not daring to eat the Prince just then he asked, “How is it, young man, that you have no fear?”

“Why should I?” the Prince replied with calm confidence, “I have a sword inside my body which you will never digest if you eat me. It will chop your innards to mincemeat, and my death will involve yours too. Therefore I have no fear.”

By this the Prince meant the Sword of Wisdom which shone within him.

This made the ogre think, “This man is talking the truth and nothing but the truth. I could not digest a morsel even the size of a pea of this young hero. I’ll let him go,” and so, in fear of his life, Hairy Grip carefully dislodged the Prince, limb by limb, from his hairy grip.

“I will not eat you. Go home to your family, your friends and your country. Make them happy. Don’t worry about me. I will think of something else to do....I suppose...”

“Yes, ogre, I will go,” answered the Prince, “but I want you to know that it was your deeds in the past that caused you to become a murderous, flesh-eating ogre, and if you continue like this, you will go from horror to horror.”



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“I am giving you something to think about,” the Prince continued, “Know that to destroy life will create for you a living hell and you will become one of the most wretched creatures. Even if you lived as a human, then these cruel actions will cut short the days of your life.”

By this blunt explanation of the consequences of virtuous and non-virtuous actions the monster did not want to create any more unhappiness for him or others.

Prince Five Weapons made him a guardian fairy of the forest, and proceeded home, letting it be known that the forest was now safe to enter.



At the end of the story the Buddha recited a verse:

*When no attachment hampers heart or mind  
When rightness is practised, peace you find  
By doing this you gain the victory  
And all limitations utterly destroy.*

The Buddha then explained the connection and identified the birth by saying, “Angulimala was the ogre of those days, and I myself Prince Five Weapons.”






## JP14. Have My Efforts Been Worthwhile?

Lesson Plan	Years 4-6	Lesson 1
<div data-bbox="496 450 794 521">  </div> <p><b>1. Theme:</b> Paramita of Effort. This lesson would be a suitable follow-up to <i>Prince Five Weapons</i>.</p> <p><b>2. Topic:</b> Effort and resolve</p> <p><b>3. Values:</b> Effort, persistence and results</p> <p><b>4. Aims:</b></p> <ul style="list-style-type: none"> <li>• To understand the importance of making an effort</li> <li>• To appreciate that effort pays.</li> <li>• To be persistent in pursuing a difficult goal.</li> </ul> <p><b>5. Outcomes:</b> To reflect on past achievements</p> <p><b>6. Lesson:</b></p> <ul style="list-style-type: none"> <li>• Ask the class who can ride a bicycle confidently? How long did that take? Who found it easy? Who found learning to ride difficult?</li> </ul> <div data-bbox="512 1032 584 1104">  </div> <p>Choose one student and create a timeline on the board of when and how he/she learnt how to ride a bike.</p> <p>Ask how the student felt? Did he/she feel pain? Did he/she feel tiredness? Did he/she feel like giving up?</p> <ul style="list-style-type: none"> <li>• What made him/her continue?</li> <li>• Who helped? Did that person feel tiredness too? Were there tears? Did that person feel like giving up too? Why didn't they give up?</li> <li>• At the end of it, how did the student feel? What can the student do with the new skill now? How useful is the new skill? Was the effort and resolve all worth it?</li> <li>• Ask other students to share their similar experiences.</li> </ul>		



# JP15. The Monkeys Water the Trees

Lesson Plan		Years 4-6	Lessons 1-4
<b>1. Theme:</b>	Paramita of Wisdom.		
<b>2. Topic:</b>	Wisdom		
<b>3. Values:</b>	Wisdom, compassion and doing your best		
<b>4. Aims:</b>	<ul style="list-style-type: none"> <li>• To discern who we should follow</li> <li>• To appreciate the highest human potential</li> </ul>		
<b>5. Outcomes:</b>	Students will link the story to their own lives, their choices and the effects of actions.		
<b>6. Lesson 1:</b>	 Read the story <i>JP15. The Monkeys Water the Trees</i>  Review the first two lines of the poem and ask the students for the moral of the story, and if they know of situations from real life that show this point. <ul style="list-style-type: none"> <li>• Discussion can also relate to how we care for our environment.</li> </ul>		
<b>7. Lessons 2-4:</b>	This story can be adapted to a play.		



## Paramita of Wisdom:

### JP15. The Monkeys Water the Trees *Aramadusak – Jataka*

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**A** long time ago in ancient India, near the city of Benares there was a king who had a beautiful garden which was tended meticulously by a group of dedicated gardeners. In this garden lived a band of monkeys, and very pleasant and comfortable lives they had too.

One day there was a public holiday in Benares, with much partying and festivities all over town. The gardeners desperately wanted to join in the fun. They just had to devise a way to leave the garden without the trees dying for lack of water.

After much thought the head gardener had an idea. He approached the leader of the monkeys and asked him a favour.

“Mr Major Monkey, my good man,” announced the gardener, knowing that the monkey leader liked to be considered important, “Would you and your band please do us a service today and water the young trees, so that we gardeners can go to the festival?”

Mr Major Monkey felt honoured. He puffed out his chest and said, “Certainly, you can rely on us one hundred percent.”

Relieved, and excited about the prospect of a day out, the gardeners gave each of the monkeys a watering can and headed off.

The monkeys began to water, but Mr Major Monkey wanted to be sure to do the job properly.

“Mind you don’t go wasting water now,” he called.

Then he had a brainwave.

“Listen monkeys,” he announced, “Pull up each of the trees and water them according to the size of the roots. Give a small amount of water to the trees with short roots, and more water to the trees with long roots.”

The monkeys dutifully obeyed.

A wise man was passing by on the road to Benares and saw all the monkeys pulling up the trees and watering them according to the size of the roots.

“Why on earth are you doing this?” he asked.

“It is what our leader told us to do,” came their simple reply.

The wise man shook his head sadly, and reflected that even with a desire to do good works, the ignorant and foolish only end up doing harm.

Then he addressed the monkeys in verse:

*Knowledge and effort will bring success*

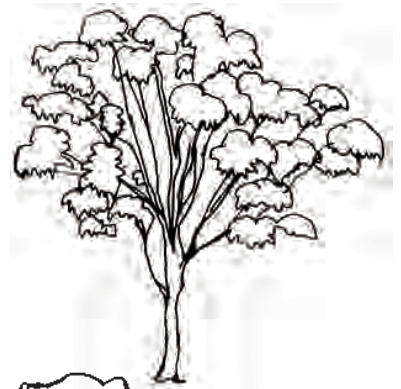
*Effort and no knowledge is foolishness*

*Mr Major Monkey can’t you see*




*Your apes have killed the garden trees.*

All of the monkeys were deeply ashamed, and they knew that they could now no longer live in the garden.

The band of monkeys followed the wise man, and Mr Major Monkey was left alone, feeling like a very minor monkey indeed.



## JP16. The Good Doctor

Lesson Plan		Years	Lesson
		3-6	1
<b>1. Theme:</b>	Paramita of Wisdom		
<b>2. Topic:</b>	Wisdom		
<b>3. Aims:</b>	To explore the nature of wisdom		
<b>4. Outcomes:</b>	Children will appreciate that wisdom is found amongst all people, in all cultures and throughout history.		
<b>5. Preparation:</b>	 A very similar story that is famous in Western cultures is the Wisdom of Solomon, found in the Bible 1 KINGS 3: 16; 4: 21-34. You may want to read this first so you can make a comparison.		
<b>6. Lesson:</b>	 Read the story <i>The Good Doctor</i> to the class. What made the Good Doctor wise? <ul style="list-style-type: none"> <li>• Does anyone know of other stories that tell about wise people?</li> <li>• Introduce the King Solomon story as an example.</li> <li>• Who do we know that we consider wise? Grandparents? Other elderly people? Any famous people eg the Dalai Lama?</li> </ul>		



## Paramita of Wisdom:

### JP16. The Good Doctor *Mahosadha – Jataka*

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**A** long time ago in a town in ancient India lived a doctor who was known to be very wise.

One day a mother and child went to the public baths for a wash. The mother bathed her baby, and then sat her on the bank while she took her turn to wash.

At that time a Yakshini, a cannibal witch, came by and saw the child.

“You my little precious look delicious,” she whispered.

Then she spoke to the mother in a friendly voice, “Mother, what a sweet child. May I play with her while you wash?”

As soon as the mother agreed the yakshini grabbed the child in her arms and ran off with her.

The mother was aghast. She leapt from the pool and ran after the witch.

“Where are you taking my child! Come back you wicked witch!”

“Mind your language,” the witch said boldly, “This is my child. Now get lost!”

They started a loud argument and a crowd gathered. The Good Doctor, who was well respected in the town, came out of his house to see what the fuss was about. He listened to the women and asked if they would accept his decision.

They agreed.

Then the doctor drew a line on the ground and instructed the women to each take a hand of the child.

“Whoever pulls the child over the line can claim the child!” he announced.

The women pulled; one pulled one way, the other the other way. The little child screamed with pain. The mother could not bear to see her child suffer. She let go and sobbed as if her heart was breaking.

“See, the kid is mine!” the yakshini cried gleefully.

“Just a minute,” halted the doctor addressing the crowd, “Who loves a baby the most? The one who has given birth, or the one who has not?”

“The one who has given birth!” the crowd agreed.

“And who would suffer if her child is suffering?”

“The mother,” came the clear reply.

“So who would let the child go?”

“The mother!”



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“And who is the thief?”

“This vile creature here,” they cried.

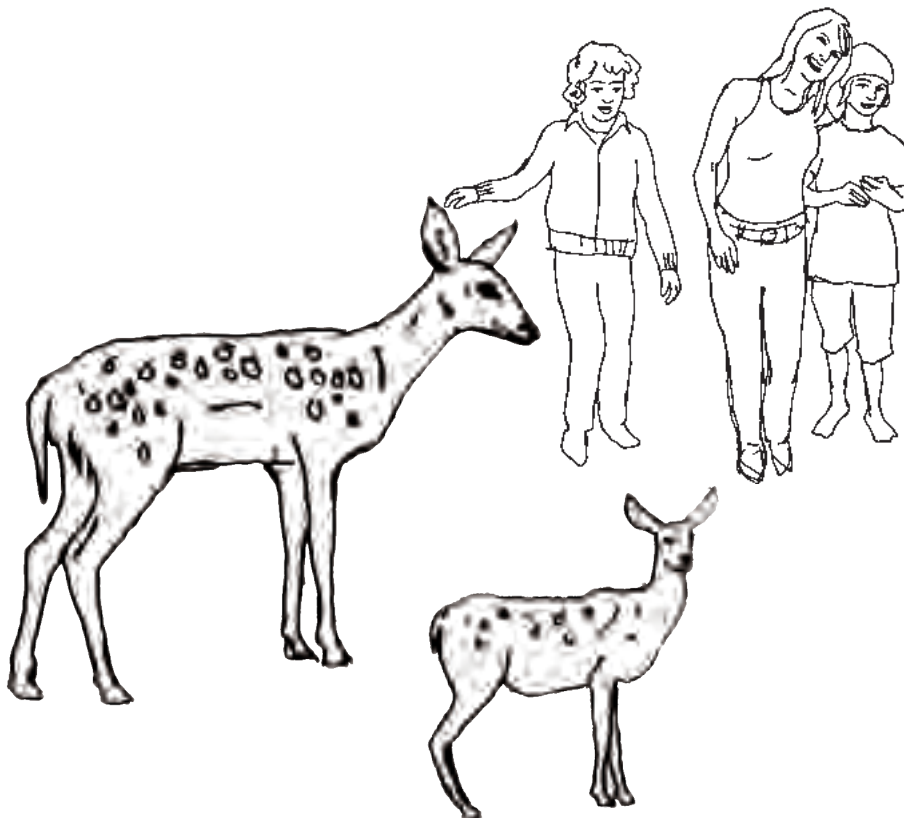
The doctor, who was later to become the Buddha, turned to the yakshini and asked, “Why did you do such a thing?”

“Because I wanted to eat her!” was the defiant reply.

“Oh foolish woman,” the doctor replied, “From your former deeds you have been born a cannibal, and now you keep on behaving in ways that still bring no good.




You must promise to be honest and not harm another creature if you are to go.”

All the people were moved by the doctor’s wisdom and felt confident that what he had said was true.



# JATAKA TALES AND THE PARAMITAS: WISDOM/RIGHT CONDUCT

## JP18. The Drunken Beetle *Kamanita – Jataka*

Lesson Plan		Years	Lesson
		3-6	1
<b>1. Theme:</b>	Paramita of Wisdom/Right Conduct		
<b>2. Topic:</b>	Wisdom and Right Conduct		
<b>3. Values:</b>	Wisdom and morality of avoiding intoxication		
<b>4. Aims:</b>	For students to consider various effects of intoxication.		
<b>5. Outcomes:</b>	Students will link the story to their own lives, their choices and effects of actions.		
<b>6. Preparation:</b>	 Students really enjoy this story. Read it several times before the class, so that you know it well.		
<b>7. Lesson:</b>	 Read or tell the story <i>JP18. The Drunken Beetle</i> . <ul style="list-style-type: none"><li>• Ask how common is it for people to talk nonsense (a lot of bunk) and fight when drunk or intoxicated?</li><li>• What are some other effects of intoxication?</li><li>• Why then might Buddha recommend that people avoid getting drunk or intoxicated?</li></ul>		



## The Paramita of Wisdom/Right Conduct

### JP18. The Drunken Beetle *Kamanita – Jataka*

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**T**here was once a little dung-beetle who lived near a hotel. One day he was very thirsty and saw a glass of wine that was left outside on the ground.

He knew that it was not water, but thought he would drink it all the same.

Quite drunk, the beetle staggered back to the pile of dung that was his home. As he crawled into the moist mound it gave way a little.

“The world crumbles under my feet,” he bawled, “I am a champion!”

The beetle thought he was king of the world and utterly invincible.

At that time a crazy elephant came by. He smelled a mixture of dung and alcohol and jumped back from the sickly smell.

The beetle staggered to the top of the mound.

“Elephant, you little wuss. I saw you jump back from me. Come on, let’s fight,” he hollered.

Then standing up on his four back legs and shaping up to the elephant with his front legs he continued in verse:

*We are well matched!*

*You and I are heroes.*

*So go on, land your punches*

*And then you can cop my blows.*

The elephant was not amused. He thought the beetle was pathetic.

The elephant lifted his tail and landed a big poo on top of the beetle and then wee-ed all over him, drowning the beetle there and then.

As the elephant ambled back to the forest he too thought of a verse:

*That beetle must have been drunk*

*He was talking a lot of bunk*

*Wanting to fight he was out of his head*

*So I pooped on him instead!*

