

**SCHEME OF 39 LESSONS FOR SCHOOL YEAR 2007
BUDDHIST EDUCATION QUEENSLAND PROGRAM**

{Eight (8) pages including teaching techniques, objectives and perspectives}

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(with minor additions for module 1 by Venerable Lozang Chophel)

for Trainings 1, 2 and 3 held on 13, 21 and 28 January 2007 at Phat Da Monastery, Sri Lankan Buddhist Monastery and Karuna Hospice.

Lessons are sequentially numbered and placed under the modules to which they belong. The modules have been taken from the system used in the BDEA course, the NSW BS course, the Living Buddhism course and the Victoria BS course. The sequence has not been changed. No attempt has been made to expand the system. Sub-topics have been inserted for lessons 1 to 18 simply as a guideline to assist in comprehensive lesson analysis.

MODULE (1) : INTRODUCTION TO BUDDHISM

1. REFUGE, MOTIVATION, MEDITATION

BE Classes will start as follows:

- a. Refuge: I go for Refuge to the Buddha, the Dhamma and the Sangha.
- b. Set Positive Motivation to study Buddhist Education - to free ourselves from suffering and to become better people.
- c. Meditation – short breathing meditation to settle the students down and get them focused
- d. "Why is learning about Buddhism important? Who is Buddha? What was his life like? What did he teach? How can his teachings help us to be better people."

BE Classes will finish as follows:-

- e. Meditation – Guided Analytical meditation revising main points of this class
- f. Dedication : I dedicate the merits of this class to the benefit of all living beings

MODULE (2) : BIRTH, CHILDHOOD AND MARRIAGE

2. QUEEN MAHAMAYA IS EXPECTING A BABY

- a. The Sakyan Royal family
- b. Mahamaya sees four dreams
- c. The wise men give the meaning of the dreams
- d. The great expectations

3. MAHAMAYA TRAVELS TO SEE HER PARENTS

- a. The birth of the prince is nearing
- b. Mahamaya's desire to visit her parents, and the tradition
- c. The royal carriage and the comforts

- d. A large retinue with nurses and guards

4. BIRTH OF PRINCE SIDDHARTHA

- a. Mahamaya needs a break at Lumbini
- b. The labour pains set in
- c. Attendants erect a temporary enclosure
- d. Mahamaya reaches out towards a branch of a Sala tree
- e. Prince Siddhartha is born
- f. Unusual things happened in the world at that time
- g. The baby started walking and took seven steps; seven lotuses sprang up
- h. The baby makes a declaration of his ambition

5. PREDICTION MADE BY THE ASCETIC ASITA

- a. The news spreads and there is rejoicing
- b. King Suddhodana's tutor Asita and his attainments
- c. Asita visits the palace to see the baby; remains seated
- d. Baby Siddhartha taken for him to see
- e. The baby's feet roll on to Asita's head
- f. Asita smiles and cries
- g. Asita explains himself
- h. The King and Asita both worship the baby
- i. Asita makes a prediction

6. THE NAMING CEREMONY

- a. The fifth day after the birth
- b. Name given "Siddhartha" or "Wish fulfilled"
- c. Full name Siddhartha Gautama
- d. 108 learned men invited to the palace
- e. 8 were very wise men
- f. Seven raised 2 fingers, only Kondanna raised one making predictions

7. THE PREDICTION MADE BY KONDANNA

- a. Kondanna noticed the hair in the middle of the baby's forehead
- b. The meanings of the gestures
- c. Who proved right?
- d. What happened to Kondanna later in life

8. PLOUGHING FESTIVAL

- a. Importance of agriculture
- b. Participation of the King

- c. Baby Siddhartha taken with other royals to the paddy field
- d. Baby kept in a couch with canopy under a rose apple tree
- e. Baby looked after by a group of courtiers
- f. Activity and fun in the field divert the attention of the nurses
- g. When nurses return the baby is seated in a meditative posture
- h. Everyone rushes to see
- i. The King salutes the baby for the second time

9. THE DAILY COMFORTS ENJOYED BY THE PRINCE

- a. Prince protected from sun and rain by attendants
- b. A parasol over his head all the time
- c. Entertained by musicians and dancers all the time
- d. Spends time among beautiful things and in the gardens etc.

10. THE THREE PALACES

- a. Summer palace
- b. Rainy season palace
- c. Winter palace

11. THE PRINCE IS ALLOWED TO SEE ONLY THE HAPPY SIDE OF LIFE

- a. Never shown the people who suffer due to illness, old age and death

12. A PICNIC WITH HIS COUSIN DEVADATTA

- a. Prince Devadatta and his connection to Siddhartha
- b. Two different personalities
- c. Tour in the forest area
- d. Devadatta shoots an arrow at a swan and causes injury
- e. Siddhartha carries the swan and nurses the wound

13. THE DISPUTE REGARDING THE SWAN

- a. Dispute among the two princes as to ownership of the swan
- b. The two claims at the royal court
- c. Court awards ownership to Siddhartha

14. RESOLUTION OF THE DISPUTE & WHAT IT SHOWS

- a. The reasoning behind the decision
- b. The compassionate nature of Siddhartha

15. EDUCATION OF THE PRINCE

- a. Siddhartha educated by royal tutors at the palaces

- b. Learns all knowledge available at the time, in a wide selection of fields
- c. Included arts, sciences, medicine, politics and commerce
- d. Learns a wide variety of skills such as warfare, horse-riding and archery

16. AN UNUSUALLY GIFTED BOY NEVER SEEN BEFORE

- a. A contemplative and highly disciplined student
- b. Very intelligent and hard working boy
- c. Very quick and effective in learning

17. SELECTION OF A BRIDE

- a. The King is keen to avoid the prince becoming an ascetic
- b. The King invites all eligible damsels to a party, promising the best presents
- c. At the end the prince hands over presents to each one but says nothing
- d. The King worries
- e. The last was Devadatta's sister Princess Yasodhara
- f. All presents were finished and a short conversation ensues
- g. Siddhartha takes off his golden necklace and presents it to Yasodhara
- h. Yasodhara selected as the bride

18. OBJECTIONS AND THEN THE MARRIAGE TO PRINCESS YASODHARA

- a. King Suprabuddha objects to the marriage, giving lack of skill as the reason
- b. Festival of skills as an absorbing show
- c. Games included splitting a horse hair by shooting an arrow, shooting flying objects, horse racing etc.)
- d. Siddhartha gets top place
- e. The parents consent and Siddhartha marries Yasodhara

MODULE (3) : LEAVING THE PALACE- THE FOUR SIGHTS

19. THE SICK PERSON AND THE OLD PERSON

20. THE DEAD PERSON AND THE ASCETIC

MODULE (4) : UNDER THE BODHI TREE-ENLIGHTENMENT

21. UNDERSTANDING ENLIGHTENMENT IN OUR OWN WAY

MODULE (5) : WHAT THE BUDDHA TAUGHT-THE FOUR NOBLE TRUTHS

- 22. UNSATISFACTORINESS OF WORLDLY EXPERIENCES
- 23. THE REASON FOR THAT UNSATISFACTORINESS
- 24. THE ULTIMATE HAPPINESS, THE END OF THAT UNSATISFACTORINESS
- 25. THE WAY TO THAT ULTIMATE HAPPINESS, THE NOBLE PATH

MODULE (6) : THE BUDDHA'S DISCIPLES-THE SANGHA

- 26. SARIPUTTA & MOGGALLANA
- 27. MAHA KASSAPA & UPALI
- 28. ANANDA & RAHULA
- 29. KONDANNA AND THE FIRST FIVE MONKS
- 30. KHEMA & UPPALAVANNA
- 31. MAHA PAJAPATI GOTAMI & YASODHARA

MODULE (7) : SHOWING LOVING KINDNESS

- 32. WHAT IS LOVING-KINDNESS AND HOW DO WE EXTEND IT?

MODULE (8) : THE BUDDH'A LAST DAYS

- 33. THE PREDICTION, THE LAST THREE MONTHS, AND THE LAST DAY

MODULE (9) : THE TRIPLE GEM AND THE FIVE PRECEPTS

- 34. THE ATTRIBUTES OF THE BUDDHA
- 35. THE ATTRIBUTES OF THE TEACHING

36. THE ATTRIBUTES OF THE SANGHA

37. KILLING AND CAUSING HURT

38. STEALING AND BAD CONDUCT

39. TELLING LIES AND INTOXICATION

REFERENCE (1) FOR PREPARATION OF LESSON PLANS

A SELECTION OF TEACHING TECHNIQUES

1. Lecturing
2. Classroom teaching including oral explanations and gestures
3. Raising questions and helping with answers
4. Facilitating research
5. Enabling role play
6. Enabling group interaction and debating
7. Video presentations and evaluations
8. Audio presentations and evaluations
9. Encouraging discussions
10. Encouraging reading texts and reference works
11. Promoting appropriate activities
12. Promoting games
13. Promoting creativity
14. Arranging site visits
15. Practical exercises in chanting, singing, meditation etc.
16. Other techniques (please specify)

REFERENCE (2) FOR PREPARATION OF LESSON PLANS

A SELECTION OF LESSON OBJECTIVES

1A. Promoting the general objectives set by the school (which might include, for instance items such as, imparting knowledge, developing respect for authority, developing skills in listening, comprehension, interpretation, communication, articulation, acceptance of diversity, resolution of differences and, sorting, prioritising and evaluation of information).

1B. Promoting the general objectives of Buddhist education (which might include imparting knowledge of the triple gem, the Buddha, Dhamma and Sangha, history and culture of Buddhism, and the methods and techniques of applying such knowledge to achieve greater success and happiness in life, and to promote peace within and in society).

2. Promoting clear thinking, and productive speech
3. Encouraging thinking before bodily action
4. Managing of attention, and the development of mindfulness
5. Development of concentration and wholesome mental effort
6. Understanding that perceptions differ among individuals, and vary with time
7. Developing calmness and adaptability
8. Developing loving kindness and compassion
9. Developing appreciative joy
10. Understanding the intrinsic value of generosity and the need to share
11. Understanding the intrinsic advantages of self discipline as opposed to forced discipline
12. Developing the ability to accept diversity and differences among individuals, groups etc., professing various systems of belief.
13. Developing an attitude of inquiry and investigation.
14. Other objectives (please specify)

REFERENCE (3) FOR PREPARATION OF LESSON PLANS

KEYS TO SOME PERSPECTIVES THAT CAN HELP IN DEVELOPING LESSON PLANS

Perspective (1):

How do you teach this module to children in different years in school? What are the issues to consider?

Perspective (2):

What are the best approaches to consider when you have children belonging to different traditions and schools of Buddhism sitting in the same class?

Perspective (3):

What is the relevance of the lessons you teach in a child's life, where material enjoyment reigns supreme.

Perspective (4):

How do you deal with the knowledge that children have regarding science and technology? Doesn't Buddhism sound irrelevant in the modern age?

Perspective (5):

How do you teach Buddhism in a world in the context of modern commerce and the tendency to amass money and wealth?

Perspective (6):

How do you break the barrier created by the wrong belief that past Kamma determines every thing in the future?

Perspective (7):

How do you break the barrier created by the wrong belief that Buddhism preaches pessimism with its theory of 'suffering'?

Perspective (8):

How do you meet the challenge that parts of the life story of the Buddha are probably based on ancient mythology?

Perspective (9):

Parts of the life story of the Buddha suggest the possibility that miracles are a part of Buddhist teachings. How do we face that challenge?

Perspective (10):

What are the best approaches to consider when you have children who speak different languages at home sitting in the same class?

Perspective (11):

How do you deal with the situation in which students in different years and groups of years sit together in the same class and only one teacher is available?

Perspective (12):

Other perspectives (please specify)