

UNIT 8

THE SERMON AT BENARAS

LET'S BEGIN

1. In the lesson 'The Sermon at Benaras' you were asked to find out the meaning of 'sermon'. The meanings are given below but these are in different contexts:

- a talk on a religious or moral subject
- a long or monotonous piece of admonition or caution or a warning, a lecture.

(a) Discuss with your classmates the context to which the present text belongs.

(b) What could be the examples for the different context according to you?

(c) When your parents or elders say something, you say, "Oh, not again!" When do you say so and why?

2. Read the poem given below in the context of 'The Sermon at Benaras'. It was actually delivered as a part of a sermon in 1910 by the author, Canon Henry Scott Holland (1847–1918), a priest at St. Paul's Cathedral, London. After reading the poem, discuss in groups of four and list the similarities and differences between 'The Sermon at Benaras' and 'Death Is Nothing At All'. For example the theme, the situation, the philosophy of the two speakers etc.

Death Is Nothing At All

Death is nothing at all.
It does not count.
I have only slipped away into the next room.
Nothing has happened.



1076CH10

1.(a) Ans:

The chapter 'The Sermon at Benaras' discusses the religious preachings of Lord Buddha on life, death, suffering, immortality etc. The word 'Sermon' here has been used in reference to a talk on a religious or moral subject.

1.(b) Ans:

Examples for the different contexts are:

A talk on a religious or moral subject

Example – A speech delivered by a philanthropist or a spiritual leader on subjects concerning the truth about human existence and its connection with the Divine matrix.

A long or monotonous piece of admonition or caution or a warning, a Lecture.

Example – A piece of advice given to a child by his parents on the right kind of conduct to be demonstrated and maintained before the guests.

1.(c) Ans:

When your parents or elders ask you to be careful on road, or they lecture you to be on your right behaviour before the guests or they give you any kind of advice in relation to sensitive matters like marriage, live in relationship etc, you end up using expressions like "oh, not again!" The probable reason behind this could be that children assume that they don't need any kind of lecturing or advice and they are already aware. It could also be possibly due to the fact that children think that the elders are restricting their freedom by imposing things on them, telling them to be on their best behaviour at all times.

Differences	Similarities
<p>(1) 'The Sermon at Benaras' is an excerpt from the sermon preached by Gautama, the Buddha at Benaras. Whereas 'Death is nothing at all' is an excerpt from the sermon delivered in 1910 by the author, Cannon Henry Scott Holland, a priest at St. Paul's Cathedral, London.</p>	<p>(1) Both the Sermons share a common theme – Death is inevitable. It comes upon all those who have taken birth. As mortals we are all subject to death.</p>
<p>(2) 'The Sermon at Benaras' was addressed to a woman by the name of 'Kisa Gotami' who had lost his only son and came to Buddha for help. Whereas the sermon 'Death is nothing at All' Seems to address a large congregation at the church.</p>	<p>(2) Both the speakers share the same philosophy to an extent. They advocate that one should not grieve or lament the loss of somebody who has died. Any amount of lamentation is not going to save the dead or bring peace to the one lamenting. Death of a loved one should not bring about any change in those who were attached to the dead one. They should always remain happy despite the loss.</p>
<p>(3) Buddha, in his preachings called death as something unavoidable. He says that mortals when born are always in danger of death. Whereas, the speaker in 'Death is nothing at all' calls death a negligible accident.</p>	
<p>(4) In The Sermon at Benaras' Buddha preaches that one should not grieve over the death of a loved one as weeping and grieving only cause more and more mental and physical suffering whereas in 'Death is nothing at all' it is suggested that one should laugh at the troubles, laugh even at the loss of a loved one and remain happy as death is insignificant and nothing changes after that but remains the same.</p>	

భవిష్యత్తులో మనకు సంతోషకరమైన మనుషుల సమాజం, సంతోషకరమైన ప్రపంచం కావాలంటే, మనం సమస్య యొక్క మూలాన్ని పరిష్కరించాలి. ఇక వ్యవస్థ మరియు రాజకీయ శక్తి కూడా కారణాలు కాబట్టి వాటిని కూడా పరిగణనలోకి తీసుకోవాలి. కానీ అసలైన కారణం మనుషుల మనస్సులోనే ఉంది. ప్రతి మనుష్య చర్య, అది మాటల్లో లేదా శారీరకంగా అయినా, సుమారు తక్కువచేసినా, దానికి ఏదో ప్రేరణ ఉంటుంది. సరైన ప్రేరణ లేదా సరైన అభివృద్ధి చాలా ముఖ్యమైన అంశం. ఈ కారణంగా, బుద్ధి అనేది మానవ అనురాగం మరియు కరుణతో పాటు వస్తే, నేను మానవ అనుభూతి అని పిలుస్తాను, అది చాలా ఉపయోగకరంగా ఉంటుంది. సమాజంలోని నైతిక విలువలు మరియు ప్రవర్తన ప్రమాణాలు ప్రతికూలంగా మారితే, మనమందరం బాధపడతాము. అందువల్ల, ఒక వ్యక్తి ఉద్దేశాలు సమాజ ప్రయోజనాలకు చాలా సంబంధం కలిగి ఉంటాయి. వీటి మధ్య ఖచ్చితమైన అనుసంధానం ఉంది. శిక్షణా వ్యవస్థ మరియు కుటుంబ జీవనం రెండు అత్యంత ముఖ్యమైన రంగాలు. విద్యా రంగంలో, మనం కేవలం మెదడును కాకుండా ఒకరి ఆధ్యాత్మిక అభివృద్ధి మీద కూడా శ్రద్ధ చూపాలి. నేను “ఆధ్యాత్మిక అభివృద్ధి” అనే పదాన్ని మతపరంగా కాకుండా, కేవలం మంచి మరియు కరుణతో కూడిన హృదయం ఉండటం అనే అర్థంలోనే ఉపయోగిస్తున్నాను. ఒకవేళ ఒకరికి కరుణతో కూడిన హృదయం ఉంటే, అది స్వతహాగా లోపలి బలాన్ని తీసుకువస్తుంది మరియు తక్కువ భయం, తక్కువ సందేహాన్ని కలుగజేస్తుంది. తదుపరి, ఆ వ్యక్తి సంతోషంగా, మరింత విస్తృతమై, మనసులో దృఢతతో ఉంటాడు, తద్వారా సమాజంలో మరింత స్నేహితులను సంపాదించగలడు.

even minor actions, have some motivation. Proper motivation or proper development is an important factor. Thus, if intelligence is accompanied with human affection and compassion, what I call human feeling, then it is very useful.

If society's moral values and standards of behaviour become negative, each of us will suffer. Therefore, the intentions of an individual are very much related to the interests of society. There is a definite correlation.

The educational system and family life are two very important areas. In the educational field, one has to take care not only of the brain, but also of one's spiritual development. I say "spiritual development" not in a religious sense but simply in the sense of having a good and compassionate heart. If one has a compassionate heart, it automatically brings inner strength and allows for less fear and less doubt. Subsequently, one becomes happier and more open-minded, thus making more friends in society.

(Source: *The Transformed Mind* by His Holiness the Dalai Lama)

**LOOK UP
AND
UNDERSTAND**

humanity
motivation
correlation
spiritual
compassionate



Words

Sentences



Q.1. According to His Holiness the Dalai Lama, what should we do if we want a happier humanity?

According to His Holiness, the Dalai Lama we must tackle the root of the problem if we want a happier humanity.

Q.2. Where does the ultimate cause of the problem lie?

The ultimate cause of the problem lies with in the human mind.

Q.3. "What I call human feeling, then 'it' is very useful." What is 'it' referred to here?

Intelligence accompanied with human affection and compassion.

Q.4. Why does the Dalai Lama say that proper motivation is important?



LOOK UP AND UNDERSTAND

flock
grieve
parishioners
spake

He said so because according to him every human action, verbal or physical, even minor actions, have some motivation. Proper motivation will yield positive results.

Q.5. Why is there a requirement of correlation between the intention of an individual and the interest of society?

The intentions of an individual are very much related to the interests of the society. If society's moral values and standards of behaviour become negative, each of us will suffer.

Q.6. What does His Holiness the Dalai Lama mean by "spiritual development"?

By spiritual development he means having a good and compassionate heart.

Q.7. A compassionate heart brings—

- (a) inner strength
- (b) Self confidence
- (c) freedom from fear.

TEXT II

Read the poem given below and answer the questions that follow.

Father Gilligan was overworked and extremely tired as he kept attending to the sick and dying among his parishioners. He was offering them spiritual comfort day and night. One night he fell asleep on a chair. God sent his angel down to help his most beloved servant of the people.

The Ballad of Father Gilligan

The old priest Peter Gilligan
Was weary night and day,
For half his flock were in their beds,
Or under green sods lay.

Once while he nodded on a chair,
At the moth-hour of eve,
Another poor man sent for him,
And he began to grieve.

"I have no rest, nor joy, nor peace,
For people die and die;"
And after cried he, "God forgive!
My body spake, not I!"

And then, half-lying on the chair,
He knelt, prayed, fell asleep;
And the moth-hour went from the fields,
And stars began to peep.

They slowly into millions grew,
And leaves shook in the wind;
And God covered the world with shade,
And whispered to mankind.

Upon the time of sparrow chirp
When the moths came once more,
The old priest Peter Gilligan
Stood upright on the floor.

"Mavrone, Mavrone! The man has died,
While I slept on the chair,"
He roused his horse out of its sleep
And rode with little care.

He rode now as he never rode,
By rocky lane and fen;
The sick man's wife opened the door:
"Father! You come again!"

"And is the poor man dead?" he cried.
"He died an hour ago."
The old priest Peter Gilligan
In grief swayed to and fro.

"When you were gone he turned and died,
As merry as a bird."
The old priest Peter Gilligan
He knelt him at that word.

"He who hath made the night of stars
For souls who tire and bleed,
Sent one of His great angles down
To help me in my need.

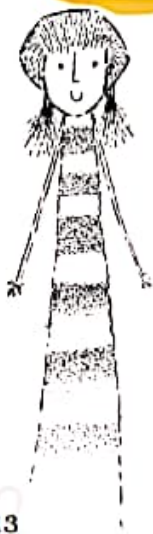
**LOOK UP
AND
UNDERSTAND**

peep
pity
roused
swayed

!

Words

Sentences



ముసలి యాజకుడు పీటర్ గిల్లిగాన్

రాత్రింబగళ్లు అలసిపోతున్నాడు,

అందులో అర్థం అతని జనం తలపై విశ్రాంతి లేకుండా ఉండటం,

లేదా పచ్చిక మైదానాల కింద పడుకుని ఉండటం.

ఒకసారి అతను కుర్చీలో ఒప్పుకోగా,

సాయంత్రపు వానపాము సమయం,

మరో పేదవాడు అతనిని పిలిచాడు,

అతను విచారంగా మొదలయ్యాడు.

“నాకు విశ్రాంతి లేదు, సంతోషం లేదు, శాంతి లేదు,

ఎందుకంటే ప్రజలు చనిపోతున్నారు, చనిపోతున్నారు;”

మరి కొద్దిసేపటికి తర్వాత అతను “దేవుడు క్షమించాలి!” అని అరిచాడు.

“నా శరీరం మాట్లాడింది, నేను కాదు!”

ఆపై, కుర్చీలో మోచేతితో,

అతను మోకరిల్లాడు, ప్రార్థన చేశాడు, నిద్రపోయాడు;

మరియు వానపాము సమయం క్షేత్రాలను దాటి వెళ్లింది,

మరియు నక్షత్రాలు ప్రకాశించడం మొదలయ్యాయి.

అవి నెమ్మదిగా కోట్లకు పెరిగాయి,

మరియు ఆకులు గాలిలో కదిలాయి;

దేవుడు ప్రపంచాన్ని నీడతో కప్పాడు,

మానవాళికి నిశ్శబ్దంగా సందేశం ఇచ్చాడు.

పిచుకలు అరుస్తున్నప్పుడు

వానపాములు మళ్ళీ వచ్చినప్పుడు,

ముసలి యాజకుడు పీటర్ గిల్లిగాన్

నేల మీద నిటారుగా నిలిచాడు.

“మవ్రోస్, మవ్రోస్! ఆ మనిషి చనిపోయాడు,

నాకు కుర్చీలో నిద్రపోయినప్పుడు,”

అతను తన గుర్రాన్ని నిద్ర నుండి లేపాడు

మరియు నిర్లక్ష్యంగా ప్రయాణం చేశాడు.

ఇప్పుడు అతను ఎప్పుడూ సవారీ చేయని విధంగా సవారీ చేశాడ

రాతి మార్గం మరియు కొలమానంలో;

ఆ రోగి భార్య తలుపు తెరిచింది:

“ఫాదర్! మీరు మళ్ళీ వచ్చారు!”

“మరియు ఆ పేదవాడు చనిపోయాడా?” అతను అరిచాడు.

“అతను గంట క్రితం చనిపోయాడు.”

ముసలి యాజకుడు పీటర్ గిల్లిగాన్

విషాదంతో ముందుకు వెనుకకు ఊగాడు.

“మీరు వెళ్లిపోయినప్పుడు అతను తిరిగి మరణించాడు,

పక్షిలా ఆనందంగా.”

ముసలి యాజకుడు పీటర్ గిల్లిగాన్

అతను ఆ మాట విని మోకరించాడు.



“అందరికి నక్షత్రాల రాత్రిని చేసినవాడు

ఆత్మల కోసం, వారు అలసిపోతారు మరియు రక్తస్రావం చేస్తారు,

తన గొప్ప దేవదూతలలో ఒకరిని పంపించాడు

నన్ను నా అవసరంలో సహాయం చేయడానికి.

తనే పర్పుల్ చీరలో కప్పబడినవాడు,

గ్రహాలను తన సంరక్షణలో ఉంచాడు,

అతి చిన్నవారిని కూడా జాలిపడ్డాడు,

ఒక కుర్చీలో నిద్రపోతున్నప్పుడు.”

He who wrapped in purple robes,
With planets in His care,
Had pity on the least of things
Asleep upon a chair."

W.B. Yeats

Q.1. Why did Father Gilligan cry "my body spake, not I"?

Father Gilligan always remained willing to provide his help, in the form of spiritual comfort, to the sick and dying among his parishioners but he was physically overworked and extremely tired.

Q.2. "The moth-hour of eve", "the moth hour went" and "the moths came once more" establish a link. They suggest —

- (a) the movement of moths.
- (b) the passage of time.
- (c) the actions of Father Gilligan.

Q.3. Why did the poet say that the priest "rode with little care"? Does it mean that the old priest, Peter Gilligan, had no care for the safety of the horse and people on the way? What did he not care about?

An old man was dying when father Gilligan was fast asleep in his chair. After getting up from his sleep, he was in a hurry to reach the dying man. He drove really fast through the rocky lane and wet land and didn't even care about his

Q.4. How did the priest feel when he heard that the sick man was dead? (Choose the correct option.)

- (a) He was frustrated and amazed.
- (b) He was ashamed and annoyed.
- (c) He was full of grief and self-condemnation.

Q.5. Why did Father Gilligan kneel down when he heard the sick man's wife say "When you were..."?

On hearing the words of the sick man's wife, Father Gilligan was filled with regret for his failure to attend to the sick man and to provide spiritual comfort. His kneeling down was an act of repentance.

Q.6. How did God help when "the least of things" was in need?

God helped the 'least of things' at the time of need by sending his angel down to the dying man's house to provide him spiritual comfort when father Gilligan was fast asleep.

Writing

Editing



VOCABULARY

1. Antonyms for the words in the text 'The Sermon at Benaras' are given below. Find the words and fill in the blanks.

- (a) unfit befit, capable
(b) joy sorrow, misery
(c) contentment discontentment
(d) found lost
(e) cheered grieved
(f) lively lazily, tardily
(g) calm noisy, anxious

FUN FACTS

SILENT LETTER: W

Wrap
Wrist
Wreck

2. Use a dictionary to find out four words each having the meaning nearest to the ones given below.

Example:

wander — stroll dawdle drift roam

- (a) vow pledged, committed, deposed, promised
(b) preach proclaimed, sermonized, evangelized, advocated
(c) preserve conserved, protected, safeguarded, looked after
(d) awaken enlightened, aroused, roused, stimulated
(e) enlighten illuminated, learned, knowledgeable, informed
(f) reign ruled, governed, influenced, dominated

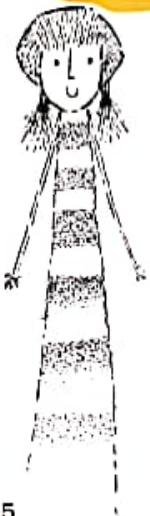
GRAMMAR

Reported Speech

We use direct speech when we repeat someone's words and indirect speech when we use our own words to report what someone else has said. We use an appropriate reporting verb, make pronominal (relating to pronouns) changes and change certain words denoting 'nearness' in the direct form to words suggesting 'remoteness' (in time and place) in the indirect form.

Words

Sentences



FUN FACTS

Allude — refer
Elude — escape

For example

- (a) Riki said, "I'm hungry."
- (b) Riki *said* that *he* was hungry.
- (c) Alexa said to Meena, "Have you visited your home town Puducherry?"
- (d) Alexa *asked* Meena if *she* had visited her home town Puducherry.

In the sentences 'b' and 'd' there are changes of person (I-he, Meena-you-she, your-her). The reporting verb 'said' has been changed to 'asked'.

Some of the reporting verbs are: tell, ask, reply, warn, say, report, answer, explain, exclaim, mention, promise, suggest, order, etc.

Example

- (a) The doctor said to me, "Drink eight glasses of water to avoid acidity."
- (b) The doctor told me to drink eight glasses of water to avoid acidity.
- (c) "Please don't tell anybody about my illness", Amita said to me.
- (d) Amita asked me not to tell anyone about her illness.

1. Read the passage ("Kisa Gotami had an only son, ... a child, husband, parent or friend.") from the text, 'The Sermon at Benaras' (page 134). Rewrite the paragraphs changing the direct speech into reported speech in the space given below.

Kisa Gotami had an only son, and he died. In her

grief she carried the dead child to all her

neighbours, asking them for medicine, and the

people said that she had lost her senses as the boy

was dead. At length, Kisa Gotami met a man who

replied to her request and said that he could not

give the medicine for her child but he knew a

physician who could. And the girl asked the man to

tell him who it was. The man told him to go to

Salyamuni the Buddha



Kisa Gotami repaired to the Buddha and requested him to give the medicine that would cure her boy.

The Buddha said that he wanted a handful of mustard-seed. And when the girl in her joy promised to procure it, the Buddha said that the mustard-seed must be taken from a house where no one had lost a child, husband, parent or friend.

2. Read the story given below. Change the direct speech into reported speech and rewrite the story in the space provided. Use the reporting verbs given above wherever necessary. You can use any other reporting verb you find suitable.

It is said, "It is not how much we have, but how much we enjoy that makes happiness."

Being happy does not require everything to be good but an eye to see good in everything. One day a crow saw a swan. "This swan is so white," he thought, "and I am so black. This swan must be the happiest bird in the world."

The swan replied, "I was feeling that I was the happiest bird around. But I think the parrot is the happiest bird as it has two colours." The crow then approached the parrot. The parrot said, "I have only two colours, but the peacock has multiple colours."

The crow then visited a peacock in the zoo. "Dear peacock," the crow said, "you are so beautiful. Every day, thousands of people come to see you. You are the happiest bird on the planet."

The peacock said, "I always thought that I was the most beautiful and happy bird on the planet. But I am entrapped in this zoo. I have realised that the crow is the only bird not kept in a cage, and could happily roam everywhere."

It is said that it is not how much we have but how much we enjoy it that makes happiness. Being happy does not require everything to be good but an eye to see good in everything. One day a crow saw a swan. He thought to himself that swan was so white and he was so black; she must be the happiest bird in the world.

! Words

Sentences



The swan replied that she was feeling that she was the happiest bird around. But she thought that the parrot was the happiest bird as it had two colours. The crow then approached the parrot. The parrot said that he had only two colours but the peacock had multiple colours. The crow then visited a peacock in the zoo and said to him that he was very beautiful. Every day, thousands of people came to see him. He was the happiest bird on the planet. The peacock said that he had always thought that he was the most beautiful and happy bird on the planet. But he was entrapped in that zoo.

He had realised that the crow was the only bird not kept in cage and could happily roam everywhere.

EDITING

1. There are some omissions in the paragraph given below. Edit the paragraph, use suitable prepositions and words.

The Wild Geese

One day, Prince Siddhartha was going the royal gardens on his way the river. A flock wild geese passed overhead. Devadatta, the Prince's cousin, shot arrow into their midst one of the geese fell. It was wounded and fell just front of Siddhartha. His heart was filled compassion when he saw poor bird bleeding profusely. He lifted it and he drew the arrow very carefully from its body. He took the bird with him. Devadatta sent a messenger claim the bird. But Siddhartha

Writing

Editing

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One day, Prince Siddhartha was going to the royal gardens on his way along The river. A flock of wild geese passed overhead. Devadatta, the prince's Cousin, shot an arrow into their midst and one of the geese fell. It was wounded And fell just in front of Siddhartha. His heart was filled with compassion when He saw the poor bird bleeding profusely. He lifted it and he drew the arrow out Very carefully from its body. He took the bird with him. Devadatta sent a Messenger to claim the bird. But Siddhartha refused to give it. He said that it Belonged to him because he had saved its life. It did not belong to Devadutta Who had tried to kill it.



refused to give it. He said that belonged to him because he had saved its life. It did not belong to Devadutta who had tried to kill.

LISTENING

1. Following is a narrative on Sanchi stupa. Listen to it carefully and answer the questions that follow. You can listen to the recorded narrative or ask your teacher, sibling or friend to read it aloud.

The fascinating and world famous Sanchi stupa is located on a hilltop in Sanchi town, Madhya Pradesh, India. It is one of the most important Buddhist monuments that portrays Buddhist art and sculpture. Starting from the third century BC through the twelfth century AD, it attracts the attention of thousands of visitors round the year including national and foreign tourists, archaeologists, and historians among others.

This stupa is the oldest stone structure in India that was built during the Mauryan period. Originally commissioned in the third century BCE by Emperor Ashoka, this huge hemispherical dome consists of a central chamber. In this chamber, the relics of Lord Buddha are placed. The original construction work of this stupa was supervised by Ashoka. His wife, Devi, was the daughter of a merchant of nearby village, Vidisha. Sanchi was also her birthplace as well as the venue of her and Ashoka's wedding. Later, four ornamental gateways or *toranas* facing four directions and a balustrade surrounding the stupa were added in the first century BCE. The Great stupa at Sanchi is one of the oldest stone structures in India and counted among the best conserved ancient stupas of Central India. It has been enlisted as an UNESCO World Heritage Site since 1989.



Words

Sentences



ప్రపంచ ప్రసిద్ధి గాంచిన సాంచి స్తూపం

మధ్యప్రదేశ్ లోని సాంచి పట్టణంలో కొండ శిఖరంపై ఉంది. ఇది బౌద్ధ కళ మరియు శిల్పకళను ప్రతిబింబించే అత్యంత ముఖ్యమైన బౌద్ధ స్మారకాల్లో ఒకటిగా గుర్తించబడింది. మూడవ శతాబ్దం BCE నుండి పన్నెండవ శతాబ్దం CE వరకు ఈ స్మారకం అద్భుతంగా నిలిచింది. సంవత్సరం పొడవునా ఇది జాతీయ మరియు విదేశీ పర్యాటకులు, పురావస్తు శాస్త్రవేత్తలు, చరిత్రకారులు వంటి వేలాది మంది సందర్శకులను ఆకర్షిస్తుంది. ఈ స్తూపం భారతదేశంలో అత్యంత పురాతన రాతి నిర్మాణం, ఇది మౌర్య కాలంలో నిర్మించబడింది. మూడవ శతాబ్దం BCEలో చక్రవర్తి అశోకుడు దీనిని ప్రారంభించి, ఈ భారీ అర్ధగోళాకార గోపురం కేంద్రీకృత గది కలిగి ఉంది. ఈ గదిలో భగవంతుడు బుద్ధుని అవశేషాలు ఉన్నాయి. ఈ స్తూపం నిర్మాణ పనులను స్వయంగా అశోకుడు పర్యవేక్షించాడు. అశోకుడి భార్య, దేవి, సమీప గ్రామమైన విదిశాలో ఒక వ్యాపారి కుమార్తె. సాంచి ఆమె జన్మస్థలం మరియు అశోకుడి వివాహ వేదిక కూడా. తర్వాత, నాలుగు అలంకారపు గేట్లు లేదా తోరణాలు, నాలుగు దిక్కులను ఎదుర్కొంటూ, మొదటి శతాబ్దం BCEలో స్తూపం చుట్టూ ఒక మెడబట్టతో పాటు జోడించబడ్డాయి. సాంచిలోని ఈ మహా స్తూపం భారతదేశంలో అత్యంత ప్రాచీన రాతి నిర్మాణాల్లో ఒకటిగా మరియు మధ్య భారతదేశంలోని అత్యంత మెరుగ్గా సంరక్షించబడిన పురాతన స్తూపాల్లో ఒకటిగా లెక్కించబడుతుంది. 1989 నుండి ఇది యునెస్కో వరల్డ్ హెరిటేజ్ సైట్ గా నమోదు చేయబడింది. అలంకార త్రోవలపై ఉన్న శిల్పాలు భగవంతుడు బుద్ధుని జీవితంలోని సంఘటనలను వివరించే జాతక కథలతో కూడి ఉంటాయి. చెట్టు ఇక్కడ బుద్ధునికి ప్రతీకగా ఉపయోగించబడింది. స్తూపం విషయంలో అత్యంత ఆకర్షణీయమైన లక్షణం ఏమిటంటే, బుద్ధుని సింహాసనాలు, చక్రాలు, అడుగుల ముద్రలు వంటి ప్రతీకల ద్వారా సూచనాత్మకంగా చూపించబడింది.



FUN
FACTS

TONGUE TWISTER

I saw Susie
sitting in a shoe
shine shop.

Where she sits
she shines, and
where she shines
she sits.

The sculptures on the ornamental gateways or *toranas* consist of decorative illustrations of events encompassing the life of Lord Buddha. These events are explained in the Jataka tales. The tree used here symbolises Lord Buddha. The most striking features regarding the stupa is that Lord Buddha has been depicted symbolically by figures like thrones, wheels, and footprints among others.

- (a) Which Buddhist monument is referred to here and what does it portray?

Sanchi stupa is referred to here. It portrays Buddhist art and sculpture

- (b) Who are the people who visit this Stupa throughout the year?

National and foreign tourists, archaeologists, and historian

- (c) In which period the Stupa was built, and who commissioned it?

The stupa was built during the Mauryan period. It was commissioned in the third century BCE by Emperor Ashoka.

- (d) Where is the central chamber in the Stupa? What is kept inside it?

The hemispherical dome consists of a central chamber. The relics of Lord Buddha are kept inside it.

- (e) What structures were added to the huge hemisphere in first century BCE?

Four ornamental gateways or toranas facing four directions and a balustrade surrounding the stupa were added to the huge hemisphere in first century BCE.

- (f) The *toranas* are decorated with: (Tick the right answer)

(a) stone ornaments (X)

(b) events of Lord Buddha's life (✓)

Writing

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- (c) Lord Buddha's relics (X)
- (d) symbolic depiction of Lord Buddha as throne, wheel, footprints, etc. (✓)

SPEAKING

It is important to know that everyone has some problem or other, and they grieve in unique ways. Your grief is different than those around you. You have experienced a loss or an intense sorrow, especially caused by someone's death. This can also refer to the loss of physical or cognitive abilities or the loss of something that was routine in your life such as friendship, head boy or head girl, playing for school, etc.

Discuss with your friend and note down—

- what could be the possible reasons for someone's grief or sorrow.
- how can they overcome this.

Share your feelings and suggestions in the class.

WRITING

1. Write a paragraph on how you can help others who are in grief. You may consider the following points:
 - grief is expressed through a variety of behaviours—observe these
 - reach out to others in their grief, but some people may not want to accept help; some will not share their grief—understand this
 - some others will want to talk about their thoughts and feelings—be a support to them, stand by them
 - let the grieving person know you care for them—be patient
 - focus on what you can do, like holding their hand, etc.—a solace or a consolation



Words

Sentences



The possible reasons for someone's grief or sorrow are :

? death of a close friend, relative or a family member

? failure in examinations

? failure in job interviews

? Inability to find a suitable employment

? financial distress

? Marital disharmony

? Physical and mental impairment

? Lack of basic amenities of life

? loss of friendship





We all know that life is full of challenges. There are moments and phases in our lives when we are extremely happy and contented interspersed with the bad phases that shatter us physically, mentally and emotionally. When we are afflicted with grief our behaviour changes drastically. But our behavioural patterns in response to grief or sorrow vary. Grief is known to be expressed through a variety of behaviours. There are some people who become silent with grief and isolate themselves from other people. They become secluded. They prefer to spend some time alone till they learn to control their emotions and get back on track in their lives. In such a scenario it is advisable to give space to these people and let them come out of their problems on their own.

On the contrary there are others who crave consolation. They feel better when they are consoled at the time of grief. Their pains and sufferings get alleviated when they can share their thoughts and feelings with others who listen to them patiently. In such a case we should make efforts to provide emotional support to those in need. We should let them know by our warm gestures that we care for them. We should stand by them as long as they need our support. We should try to build in them positivity, confidence, strength through motivation so that they become able to overcome their grief and move ahead in their lives.

- Two poems are given in the textbook, *First Flight*, page 138-139, one by Kahlil Gibran, and the other by Rabindra Nath Tagore. Read the poems, discuss in groups of four on what these two poets want to say in their respective poems. Then write the summary of each poem and share it with your classmates.

Poem 1. Joy and Sorrow

Summary : Through this poem the poet wants to convey that the more a person does hard work in life, undergoes trials and tribulations, take pains, go through troubles and sufferings, the more he is able to enjoy the happiness, the joys of life. The persons who experience great sorrows in life are able to appreciate the joys in their entirety. He also advocates that, must take joy and sorrow both in stride and accept them as part and parcel of life. Life weaves both joys and sorrows, when one ends other inevitably follows. We must learn to always remain thankful in our lives, even for the sorrows as they teach us many good virtues and help us grow naturally.

Poem 2:

Summary : Through the poem the poet wants to give the message that when grief is absent from our lives we should not feel thankful for its absence because grief improves us as a person, it brings many positive changes in us. It teaches us many good qualities which polish us and make us a better person.

When we successfully manage the period of grief in our life we automatically learn to deal with difficult situations in life. We become more tolerant, patient and emotionally mature. We are better able to appreciate the good in life and view everything in a positive light.

PROJECT

- Work in groups of four.
- Collect Jataka tales (at least six) concerning the previous births of Gautama Buddha in both human and animal form.
- Read these and rewrite the stories in your own words. You can develop a comic strip too.
- Make a collage of the stories.
- Illustrate the stories and display the collage in your class.

Words

Sentences



Answer:1 (PROJECT)

Jataka Tales:

(1) The Ass in The Lion's Skin:

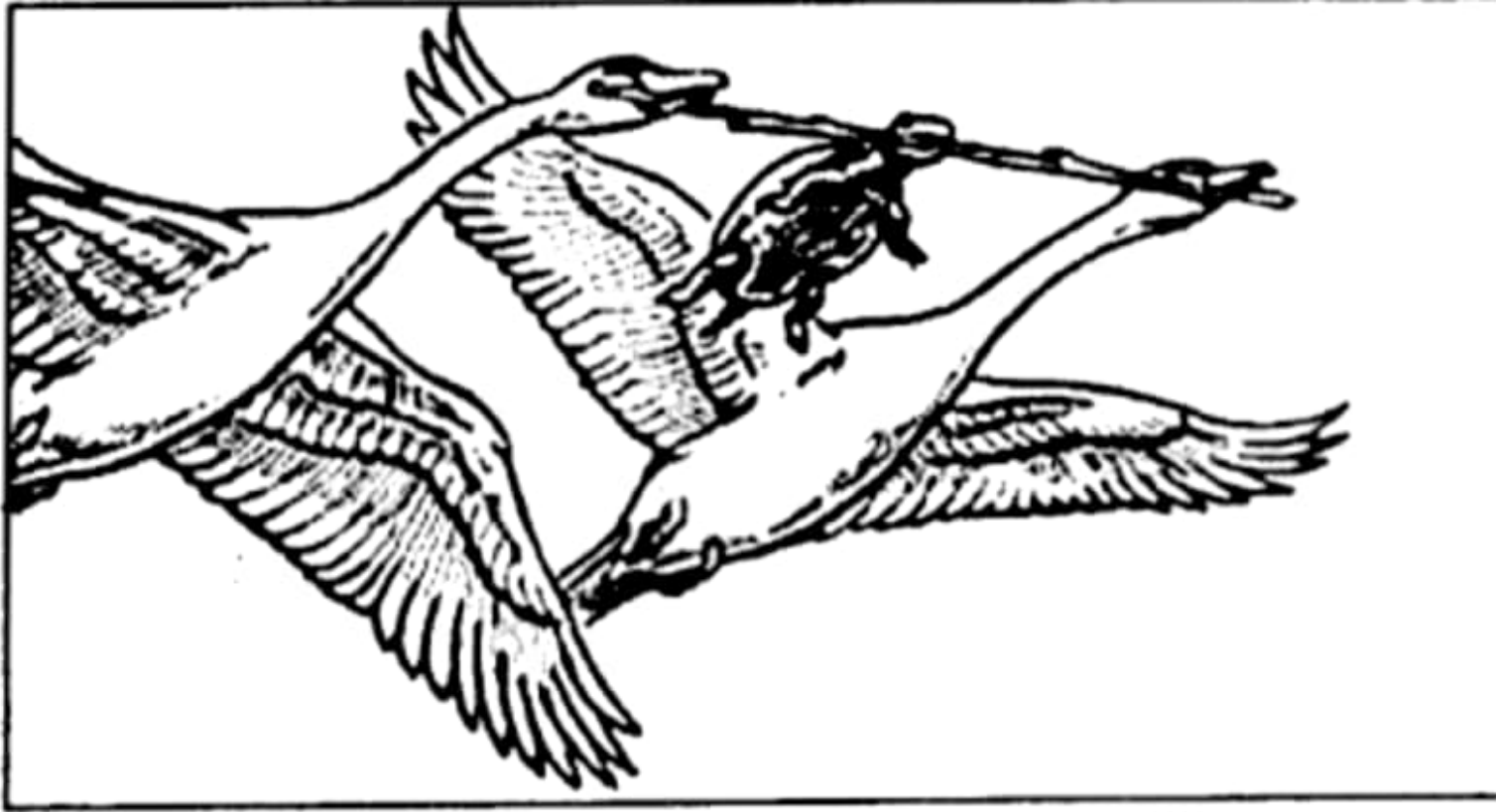
Once upon a time an Ass found a Lion's hide in a jungle left by a hunter. He felt very happy to find it. He thought to himself "if I wear the lion's skin and roam about in the jungle, all the other animals will be scared of me."



The idea of creating fear amongst the animals of the forest amused the Ass. The Ass donned on the Lion's skin and hid himself in the thick bushes. As any animal passed by he suddenly came rushing out at the animal and scared it away. All the animals of the jungle developed great dread of him. He felt really delighted to know that. He got so overwhelmed with joy that he could not contain his happiness. He started giving out a loud harsh bray. A fox who was running with other animals to escape from the Ass suddenly stopped short. He laughed at the Ass and told him that if he had not been stupid to give out a bray of an Ass, he could have saved himself from a lot of trouble. Soon all other animals gathered around him and beat him black and blue.

2, STORY - The Turtle Who Could Not Stop Talking:

Once upon a time there lived a Turtle in a river in a forest. Due to extremely hot weather the river, soon, started running dry. All aquatic life in that river started getting seriously affected. The fishes, the plants, the phytoplanktons were dying. The turtle called out his close friends who were the two geese that lived in a river few kilometres away. The turtle requested his friends to take him away with them to their dwelling. His friends agreed to the Turtle's request. They picked a thick branch of a tree from the ground. Both of them held it from its two ends



in their beak. They asked the turtle to hold the branch in his mouth from its centre. The turtle did what the geese said. The geese told the turtle that he must not open his mouth while they fly in the air. As the three of them moved through the air, a bunch of naughty boys, who were playing on the ground started making fun of the turtle. They mocked at the Turtle and laughed at the funny sight. The Turtle got irked and to defend himself opened his mouth. His grip on the wooden branch got loose, he fell on the ground 'and lost his life.