

A HISTORICAL STUDY OF PARIYATTI SIKKHā IN NEPAL

Ven. Paṃṣā Murti

A Thesis Submitted in Partial Fulfillment of
The Requirement for the Degree of
Master of Arts
(Buddhist Studies)

International Master's Degree Programme
Graduate School
Mahachulalongkornrajavidyalaya University,
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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this thesis as a part of education according to its curriculum of the Master of Arts in Buddhist Studies.

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Abstract

The objective of this research is to study the historical aspect of Buddhism and the *Pariyatti Sikkhà* in Nepal. There was not clear evidence of the disappearance of Theravada Buddhism in Nepal. After the revival of Theravada Buddhism in Nepal, Nepalese monks founded a Buddhist organization, the All Nepal Bhikkhu Sangha Council in Nepal. At present, the council has been conducting the Nepal Baudha *Pariyatti Sikkhà* to provide a Theravada Buddhist education in Nepal. Previously, the people of Nepal did not have any knowledge about Buddhism. They had some ideas about Hindu hermits or sages in Nepal. Therefore, they thought those Buddhist monks were similar to the Hindu hermits. They saw no differences among them, because they never saw Buddhist monks before the revival of Theravada Buddhism in Nepal.

After the revival of Theravada Buddhism in Nepal, the All Nepal Bhikkhu Sangha Council has been providing the Theravada Buddhist education in the nation. Most Nepalese people benefit from this education in Nepal. They have an opportunity to learn Theravada Buddhism in their mother tongue, as well as participate in various Buddhist ceremonies. At present, they know the significance of monk-hood, Buddhist monasteries and Buddhism in Nepal.

Most Theravada Buddhist monks come from the Newar Community, so they write and give discourses to people in the Nepalbhasa Language (Not the National Language). Most Nepal Baudha

Pariyatti Centers are also running in the Nepalbhasa Language, which make it inconvenient for other ethnic groups of Nepal. Therefore, the *Pariyatti Sikkhā* has been making the efforts to write the textbooks in the different languages in Nepal, which will also be of help to other ethnic groups of Nepal to learn and realize the Buddhism.

It has more than forty-two years of experience and more than thirty- two centers in various districts in Nepal. There are more than thirty-eight *Pariyatti* Degree holders up to now. Therefore, Committee and Buddhist scholars have requested the government to recognize it as a formal academic institute.

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Ven. Paṃṃā Murti

20/April/2005

List of Abbreviations

AN. (PTS)	<i>Aguttara Nikāya</i>
DN.	<i>Dāgha Nikāya</i>
It.	<i>Itivuttaka</i>
MN.	<i>Majjhima Nikāya</i>
Mp.	<i>Manoratha-pāraḍā</i>
SN.	<i>Samyutta Nikāya</i>
Thag.	<i>Thera and Therā Gāthā</i>
Vin.	<i>Vinaya Piṣaka</i>

Other abbreviations:

Cr	Credit
Ed	edited by
f	forward
hr.	Hour
Ibid.	Ibiden/in the same book
NBPS	Nepal Bauddha <i>Pariyatti Sikkhā</i>
P(p)	page(s)
Tr.	Translated
Vol. (s)	Volume(s)

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CHAPTER I

INTRODUCTION TO RESEARCH

1. Backgrounds and Significance of the Study

The Buddhist history of Nepal is dated from the birth of Siddhartha Gautama. He was born at Lumbini in Nepal. Sudarsana Bhikkhu said, “The Buddha was born at the Lumbini garden which is situated between the kingdom of Kapilavasthu and Koliya and which is now situated in modern kingdom of Nepal. Many Buddhist scripture and literature noted down the prince Siddhartha was dwelled 29 years old at the royal palace of Kapilavasthu is situate in modern kingdom of Nepal and his maternal uncle’s kingdom of Koliya is also situate in modern Kingdom of Nepal.”¹ Therefore Nepal is known as the birthplace of the Buddha, so there is no doubt that the Buddhist history of Nepal and relations with Buddhism began from the birth of the prince Siddhartha.

Singh Harischandra wrote: “The birthplace of the Guatama Buddha, Lumbini, is the one of the four holy places of Buddhism. The *Parinibbana Sutta* mentions that Buddha himself identified that four places of future pilgrimage should be visited and seen by a person of devotion and which should cause awareness and apprehension of the nature of impermanence: the sites of his birth, enlightenment, first discourse, and death (*Parinibbana*)”². Therefore, the first Buddhist pilgrimage of birthplace of Gautama Buddha is situated in modern Nepal, so the Buddhist history of Nepal related with the birth of the Prince Siddhartha.

According to Chinese pilgrim Xuan Xang (Hsuan-Tsang): “... The Buddhist monasteries and the Hindu temples touch one another. There are some two thousand monks who follow both the Mahayana and

¹ Sudarsana Bhikkhu, **Nepalaye Buddha-Dharma-I**, (Kantipur: Santi Printing Press, B.C. 2526), P.4

² Harischandra Lal Singh, **Buddhism in Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd.,1990), P.19

Hinayana. ...The present king Amśuvarma has a sincere faith in the Buddhist religion”³. So it indicated that in the sixth or seventh centuries there were Theravada monks and Mahayana Buddhist monks who practiced Buddhism and Buddhist monasteries were situated nearby the Hindu Temples. So Buddhism and Hinduism had a great mutual relationship in Nepali society, and the King of Nepal also had great faith on the Buddhism, even though he was a Hindu. But unfortunately, original Buddhism disappeared in Nepal, so it is difficult to trace the exact time of its disappearance in Nepal.

After the medieval period, the tradition of constructing Vihara, shrines and offering of charities, in consecration of the Buddha, Dharma and Saṅgha declined. Therefore, the period from the latter half on the 18th century to the first quarter of the twentieth century is the darkest period in the history of Buddhism in Nepal. Causes mainly attributed are the dominant influence of Hinduism, lack of vigour in the Saṅgha and among the leading Buddhist communities and above all corruption in monasteries⁴.

Therefore they had lost the original Buddhism in Nepal by the medieval period, Vajrayana or Newar Buddhism still existed in Nepal during that period. It was not original Buddhism because the Vajracarya still used household chief priests and the actual ritual specialists of Newar Buddhism. “The blend of monastic Buddhism with the Mahayana and the Vajrayana ones, with the quaint mixture of Tantric Tradition and Hindu influences is Newar Buddhism. This is a unique feature of Buddhism in Nepal”⁵. However there no longer remained any Buddhist celibate monks in that period. “There is Buddhist monks only in wall paintings, no living ones are left on earth”⁶. In that kind of atmosphere, Buddhist monks reappeared in the twentieth century. Venerable Mahapragya was first ordained in 1924 (B.E. 2467) as a Mahayana Buddhist monk by a Tibetan Lama. Later on, others came to became monks so

³ Devid L. Snellgrover, **Indo-Tibetan Buddhism**, (London: Serindia Publications, 1987), P.370

⁴Harischandra Lal Singh, **Buddhism in Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P.19

⁵ **Ibid.**, P.45

⁶ Bhikkhu Amritananda “A Short History of Theravada Buddhism in Modern Nepal”, **The Buddhist Heritage Of Nepal**, Swasti Ratna Shakya, Ed. (Kathmandu: Dharmoday Sabha, 1986), P.93

“*Mahāpragya, Pragyānanda and Dhammaloka; these three monks the assertion is in each case made that they were the first yellow-robed monk to visit Nepal*”⁷.

This fact influenced the Nepali people to become a Theravāda monk because Vajrayāna laid emphasis on ritual performances rather than the study of Sanskrit Buddhist texts and teaching Dhamma. So, the Vajrayāna Buddhists and the Vajrācāryas⁸ remained only as ritual performers of cast and living the household life. The tradition of studying Buddhist texts died out. Only the Pājā and rituals became dominant, which are used to attain Buddhahood. This situation became a problem in the development of Buddhism in Nepal. Therefore, lack of Buddhist education is an obstacle for the development of Buddhism in Nepal. Hence, “the feeling that a good education is necessary is very widespread among most Theravādins of Nepal. This ties in closely with the conviction that the teaching of doctrine is one of the monks and nuns primary tasks.”⁹ As a matter of fact, a massive education of Buddhist doctrine through Saturday Dhamma School or *Pariyatti Sikkhā* was felt necessary to educate the laity on Theravāda tradition because the Buddha propagated the Dhamma 45 years to the disciples. After the passing away of the Buddha (*Parinibbāna*) all the Dhamma and Vinaya were compiled and categorized into three groups and made into the present textual form called the *Tipiṭaka*. Those texts are used to learn in various ways and times. Most of Buddhist countries have been running this kinds of schools call Sunday Dhamma School, especially Thailand, Burma and Sri Lanka. I am coming to know that some monasteries in Sri Lanka have been running this school on Saturday and Sunday because the lack of enough class rooms. Although we should notice that most of country has a public holiday on Sunday, it is proper time for the students to study the Dhamma on Saturday or Sunday. In the case of Nepal, they have holiday on Saturday so they run it on Saturday. Whatever Buddhism should be understand and realize through *Pariyatti, Paṇipatti* and *Paṇivedha*.

⁷ Heinz Bechert, Jens-Uwe Hartmann, “Observations On The Reform Of Buddhism In Nepal”, **Journal Of Nepal Research Center**, Vol. VIII, (Kathmandu: Kantipur printing press, 1988),P.9

⁸ See Appendix 3

⁹ Heinz Bechert, Jens-Uwe Hartmann, ‘Observations On The Reform Of Buddhism in Nepal’, **Journal Of Nepal Research Center**, Vol. VIII, (Kathmandu: Kantipur printing press, 1988),P.16

Although, *Pariyatti Sikkhā* has the significance to create manifold consequences in Nepalese society, no academic researches have been made on the theme with an exception of a few analytical studies. Thus, research similar to the proposed theme has not yet been made.

The lack of conceptual knowledge of Buddhism inspired the Buddhist laity to organize *Pariyatti* schools, which has the curriculum of different levels, with the conferring of Kovidā as the highest degree. The smooth running of *Pariyatti Sikkhā* attracted the Buddhist laity, mainly the children, to join the schools and study Buddhism.

The proposed research is designed to pursue mainly with an aim to evaluate the impact of *Pariyatti Sikkhā* in Nepal, especially, in terms of the present day context.

2. Objectives of Research

2.1 To analyze the historical background of the Theravada *Pariyatti Sikkhā* in Nepal.

2.2 To critically study the *Pariyatti Sikkhā* curriculum with analyzing it in the present educational situation in Nepal.

2.3 To sociologically analyze the role of teachers and students in the *Pariyatti Sikkhā* of the lay Buddhists and Vajrayana Saṅgha in Nepal.

3. Statement of the Problems Desired to Know

1. In what circumstances was Dhamma education introduced in Nepal? How was its preliminary curriculum organized?

2. What section of the Buddhist society is focused on the Dhamma in Nepal?

3. What are the consequences of Dhamma education in Nepal?

4. Definitions of the Terms

<i>Pariyatti</i>	-	Study of The Buddha's Teachings
Aju	-	senior members in the Vajrayana Monastery who are not monks but claim themselves as householder monks.
<i>Saṅgha</i>	-	The Vajracārya <i>Saṅgha</i>
Bahā	-	Vajrayana Monastery.
Bahā	-	Vajrayana Monastery
Newar Buddhism	-	Vajrayana (mixture of Tantric Buddhism)
<i>Vihara</i>	-	Theravāda Monastery
Vajracārya	-	The Vajrayana priest, a caste of Vajrayana Buddhist who consider themselves as the highest caste
Sākya	-	Followers of Vajrayana or Theravāda Buddhism
<i>Bhante</i>	-	Theravāda monk
Baudha	-	Buddhist

5. Review of Related Literatures

Not many researches have been done on *Pariyatti Sikkhā* in Nepal. It is almost ignored by the researchers. But some informative articles are collected in a souvenir issue published on the occasion of its silver jubilee celebration of the Buddhist Association. The titles included so far are -

1. Devachari Anāgarika wrote an article entitled “**Importance of *Pariyatti Sikkhā***”, where the author talked about education in the world. All human beings live with peace and harmony with a proper elementary education. Therefore two kinds of education exist in the world; spiritual (supermundane) education and customary education. The

customary education is only for the present life, while the spiritual education is for the beyond (holy) life.

The spiritual education of Buddhism can be categorized into three divisions 1. *Pariyatti* (Education of Dhamma), 2. *Pañipatti* (Practice of Dhamma) and 3. *Pañivedha* (Realization of Dhamma). This article especially education of morality and its importance. But my thesis will be different from it because I will explain on *Pariyatti Sikkhā* of development and consequences in Nepali Buddhist society¹⁰.

2. “*Pa-casāla in the Pariyatti*”, an article of Sākya K. M., mentioned the degree of *Pariyatti Sikkhā* and the five hindrances. The author further mentions the five precepts in the degree of Saddhammapāḷaka’s first year curriculum. It is the basic development of the personality and the basic attitude of mankind. It is very clear this article only describes the degree of *Pariyatti Sikkhā*, *Pa-casāla* (five precepts) and the five hindrances. There is no any evidence of the *Pariyatti Sikkhā*, development, managements and consequences. But my thesis will be focus on its development, consequences, managements and its present situation too¹¹.

3. Buddhaghosha Bhikkhu wrote an article entitled “**Importance and Necessity of *Pariyatti Sikkhā***” In this article he explained that without learning the Dhamma (*Pariyatti*) one cannot practice the Dhamma (*Pañipatti*) in the real way and without practicing the Dhamma it will be incapable to gain the ultimate truth (*Pañivedha*). Therefore, it is necessary for mankind to keep practicing friendship, loving kindness and compassion. Without this education s/he does not have loving kindness and compassion etc. At the present time, every Buddhist country has been running this kind of education and offering the degree. Such as the same in Nepal; they are presently offering the degrees of a Tipiṣakadhara, Sāsanaḍhajasripavara dhammacariya and *Pariyatti Sadhammapāḷaka*, etc. Now days one who is educated in *Pariyatti* is serving in the Nepali society in various aspects, such as publishing Buddhist books, magazines, newspapers, free health service, etc.

¹⁰Devachari Anāgarika, “Importance Of Parityatti Sikkhā”, **Nepal Baudha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989),P.10

¹¹K. M Sākya, “Pa-casāla In The Pariyatti”, **Nepal Baudha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.20

Therefore his explanation on the *Pariyatti Sikkhā*, covered its degrees and the students. My research will instead be on its history, developments, consequences, present situation and its management etc¹².

4. Sushila Anāgarika wrote an article entitled “**Some Experience in the Progress of *Pariyatti Sikkhā***”. The writer was very excited and happy about the starting of the *Pariyatti Sikkhā* in Nepal because she learned the *Pariyatti Sikkhā* seventeen years after becoming a nun. Further, she mentioned about how it became established and how it running. In her article there is no evidence mentioning about the education of *Pariyatti*, its development and consequences.¹³

5. Suzika Herakazi wrote an article entitled “**Some Facts on *Pariyatti Sikkhā* in Nepal**”. In this article he had mentioned the founder of *Pariyatti Sikkhā* in Nepal, its founding locality and suggestions for the founding the *Pariyatti Sikkhā* in Nepal. But there is not any evidence education of *Pariyatti Sikkhā*, development and consequences.¹⁴

6. Charles Allen wrote a book entitled “**The Buddha and the Sahibs**”. The author talked about that revival of Buddhism in Ceylon and how Henry Steel Olcott set up a Buddhist defense committee... He initiated as well the formation of Buddhist Sunday Schools and young Men’s Buddhist Association branches.....”¹⁵ Further he noted the Buddhist scholars enrolled in that time and the forming the Buddhist schools. He did not mention any evidence of Sunday Buddhist schools, their management or development.

7. Somparn Promta wrote an entitled “**Buddhist Studies in Thailand**”, where the author explained both the classical and the modern study of Buddhism in Thailand. Traditionally, Buddhist study is provided for the monks. If somebody wants to study Buddhism, he should be ordained because most of Buddhist education institutes are founded in the

¹²Buddhaghosha Bhikkhu, “Importance And Necessity Of *Pariyatti Sikkhā*”, **Nepal Baudha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.32

¹³Sushila Anāgarika, “Some Experience In The Progress Of *Pariyatti Sikkhā*”, **Nepal Baudha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.37

¹⁴Herakazi Suzika, “Some Facts On *Pariyatti Sikkhā* In Nepal”, **Nepal Baudha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989),P.43

¹⁵Charles Allen, **The Buddha And The Sahibs**,(London: Albemarle Street, 2002), P.247

monasteries. The *Pariyatti* Dhamma study contains two branches: Naktham and Pali Studies¹⁶. So, Thai young men have a chance to learn Buddhism as a Buddhist monk or novice in Thailand. The author further explained that *Sagha* Universities in Thailand, such as Mahamakut and Mahachulalongkorn, also provide a higher education for the *Sagha*¹⁷. He did not mention about Saturday Dhamma study.

8. Rupert Gethin, in his “**The Foundations of Buddhism**”, mentioned the threefold characterization of Dharma as the textual traditions of *Pariyatti*, *Paṇipatti* and *Paṇivedha*, which as a textual tradition goes back to the teachings heard directly from the Buddha and was handed down directly from master to pupils. Further, he explained that the ordinary lay Buddhist’s access to Buddhist teachings was always through the *Sagha*: he or she learnt the Dharma by sitting in the presence of a monks or nun and listening to their exposition of the teachings¹⁸. The author did not explain *Pariyatti Sikkhā* as an institution. He just explained it as textual traditional. So I would like to trace out in its modern aspect its management and impact in the society.

9. The graduate students compiled a book entitled “**Buddhist Education in Thailand**” they explained that Thai monarchs had supported Buddhist education, called PARIEN or, in informal language, a MAHā and the syllabus of Buddhist education in the reign of King Rama I. Thereafter, in the reign of King Rama II, the supreme Patriarch, whose name was Mee, elaborated the course by further dividing it into nine steps or grade nine which was accepted and has been followed ever since¹⁹. Further, the students had given a chart of Buddhist education of the Ratanakosin Period, which mentioned the special syllabus for Mon Bhikkhus too. This book especially explained about the education of monks, it’s Grade (title), support of royal patronage and syllabus, but it did not mention *Pariyatti Sikkhā* as an institution. My thesis will be consult on the history of *Pariyatti*, its necessity, impact to society, its

¹⁶Somporn Promta “Buddhist Studies in Thailand” **The State Of Buddhist Studies In The World**, Donald K. Swearer And Somporn Promta, Ed., (Bangkok: Chulalongkorn University Printing House, 2000), P.2

¹⁷**Ibid.**, P.3

¹⁸ Rupert Gethin, **The Foundations Of Buddhism**, (New York: Oxford University Press, 1998), P.39

¹⁹ Graduate Students, **Buddhist Education In Thailand**, (Bangkok: Mahamakut Educational Council, 1961), P.78

management, administration, present situation and consequences in Nepal society.

There are other articles published in the souvenir issue, covering Buddhist education and Buddhism in various aspects. “But all of these article share experience and focus mainly on its importance, *Pariyatti* centers in Nepal, brief history, Buddhist education for monks in Thailand, its history and support of the royal patronage etc. But those articles and matters do not give more details. Thus, this topic demands a thorough investigation.

6. Expected Result

1. A detailed history can be prepared.
2. Identifies problems that have penetrated in the *Pariyatti* activities.
3. It will help to reform the *Pariyatti* system according to present social needs.

7. Methodology of Research

The proposed research will use both primary and secondary data. However, priority will be given to primary sources. Such information will be collected from related articles and other records. The research methods such as observation and interview, etc. will also be applied to collect relevant information.

The published sources such as books, journal articles etc. will also be used to authenticate the analysis made in the research report. It will help to authenticate the primary information.

To operate scientific research methods such as interview, questionnaires, etc. samples will be selected on the basis of approved random sampling methods. Data collected through these research methods will be generalized.

CHAPTER II

DEVELOPMENT OF PARIYATTI SIKKHĀ IN NEPAL

2.1 Short History of Buddhism in Nepal

The history of Buddhism in Nepal dated from the birth of Siddhattha (Skt. Sidhartha). His family name is *Gotama* (Skt. Gautama). Gotama, the son of a Sākya prince, was born (623 B.C.)²⁰ at Lumbini now within the territorial sovereignty of Nepal. This place was about fifteen miles from the capital, Kapilavatthu. The Lumbini garden was situated between the two kingdoms - Kapilavatthu and Koliya – both of which are also now in Nepal. Ven. Sudarsana of Nepal believes that Prince Siddhattha dwelled until he was twenty-nine years old at the royal palace of Kapilavatthu and his maternal uncle's kingdom of Koliya is also situated in modern kingdom of Nepal.²¹

The Mahāparinibbāna Sutta of *Dāgha Nikāya* mentions that the Buddha himself identified four places as sites of future pilgrimage and should be visited and seen by a person of devotion and which should cause awareness and apprehension of the nature of impermanence. The four sites are his places of birth, enlightenment, first discourse, and demise (*parinibbāna*). Therefore, the first site of Buddha's birthplace of Lumbini is situated in modern kingdom of Nepal, which was declared a world Heritage site by the United Nations Educational Scientific and Cultural Organization (UNESCO) in 1997 (B.E. 2540). During the fifth and seventh centuries, Chinese pilgrimage Xuan Xang (Hsuan-Tsang) visited Lumbini. King Ashoka's visit to Lumbini and erection of an inscribed pillar to commemorate the sacred birthplace of the Buddha is an

²⁰Nārada Thera, **The Buddha And His Teachings**, (Taiwan: The Corporate Body Of The Buddha Educational Foundation, 1988) P.1 Unlike The Christian Era The Buddha Era Is Reckoned From The Death Of The Buddha, Which Occurred In 543B.C. In His 80th Year, And Not From His Birth.

²¹Sudarsana Bhikkhu, **Nepalaye Buddha-Dharma-I**, (Kantipur: Santi Printing Press, B.C. 2526), P.4

important landmark in the history of Buddhism²². That is clearly approved by an inscription on the Ashoka pillar, which is erected in the birth place of the Buddha in the Lumbini garden. The inscription is as below-

“Devaña Piyena piyadasina Lajana visativaśabhisitena atana āgachā mahāyite hidabudhe jate sakyamunati. Sālavigadabhi cha kālapita silathame cha usapite hida bhagavam jāteti Lummini game ubalike kate atha bhāgiye cha

King Piyadasi (Ashoka) the beloved of Devas, in the twentieth year of the coronation, himself made a royal visit Buddha Sākyamuni having been born here, a stone railing was built and a stone pillar erected. The Bhagavan having been born here, Lumbini village was tax freed and entitled to the eight parts”²³.

The above inscription clearly shows that King Ashoka visited in Lumbini in the twentieth year of the coronation and erected the stone pillar with Brahmi Script, which clearly mentions that the Buddha was born in the Lumbini and Lumbini village was made tax free village on that time. That stone pillar is still standing in Lumbini, Nepal.

Ashoka had sent missionaries to nine countries of Asia and the Middle East, According to Sinhala chronicle, dated around fifth or sixth century, Mahavamsa, Ashoka sent one group to Nepal as part of Himalayan missionary team under the leadership of Arahat Majjhima²⁴. King Ashoka sent the missionaries to nine countries - among them was Himavanta padesa or Nepal. Arahat Majjhima led the one group of missionary to present Nepal or Himavata padesa. This evidence give us an idea that they were successfully propagating Buddhism in Himavata padesa. Therefore, inhabitants of Himavata Padesa or Nepal would have well known Buddhism and practiced it. Nepal has had great relations with Buddhism from then to now.

²² P.V. Bapat, **2500 Years Of Buddhism**, (New Delhi: Government Of India, 1997), P.73

²³No Author, **Lumbini Ashok Inscription Nepal**: (Lumbini: Lumbini Dharmodaya Committee, No Date), p.3

²⁴ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P. 4

According to the book **2500 years of Buddhism** edited by P. V. Bapat, in the early centuries of the Christian era the disciplinary rules applicable to the monks in the Māla-Sarvastivāda school of Buddhism in Nepal reveal certain special concessions in view of the rigid climatic conditions of that region, which is indicative of the wide prevalence of Buddhist monastic life in this country.²⁵ According to the Māla-sarvastivāda Vinaya, the Buddhist monks led by ananda came to Nepal, along with businessmen of Sravasti, India, to buy Nepalese wool and other goods. On the way Ven. ananda encountered hardships on his journey in the hills of Nepal. Therefore, Harishchandra Lal Singh Further gives evidence on the visiting of ananda that ananda had come to Nepal valley to acquire information about the condition of his Sakyas²⁶ relatives living in the Nepal valley that fled from Kapilavatthu to escape the onslaught of Virudhaka. It is said that the powerful king of Kosala Prasenajit had sought matrimonial relations with the illustrious Sakya clan of Kapilavatthu. The Sakyas, who prided themselves in racial superiority, gave a slave girl in marriage to the king. Virudhaka was the son born to the slave girl. He was insulted during his visit to his maternal home.²⁷ Therefore, the Sakyas of Nepal claim that they are the native of the Buddha. John K. Locke says,

*“Given the proximity of the Kathmandu valley to Lumbini and Kapilavatthu and to the areas of North Bihar and Uttar Pradesh where Buddhism spread rapidly even during the lifetime of the Buddha it is quite possible that the Dhamma found its way to the valley during the lifetime of the Buddha himself.”*²⁸

Nepal is the place where great scholars came to propagate the Buddhism and practice. The great Buddhist philosopher of the 4th century A.D., ācārya Vasubandhu, is also said to have visited Nepal to propagate the doctrine. Amśuvarṃā in the 7th century A. D., the king of Nepal had a sincere faith in Buddhism and was a strong supporter. His patronage helped to build the monasteries and support the spread and development of Buddhism in Nepal and Tibet. In fact, he gave his daughter Bhrikuti in

²⁵ P.V Bapat, **2500 Years Of Buddhism**, (New Delhi: Government Of India, 1997), P.73

²⁶ See Appendix 3

²⁷ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P.3

²⁸ **Ibid**

marriage to the first powerful king of Tibet, Sron-btsam-sgam-po. Through her he propagated Buddhism and built the Buddhist monasteries with Nepalese architecture in Tibet, as well as supported the translation of Sanskrit Buddhist text into Tibetan under royal patronage. The name of a Nepalese Paṣḍita, Sālamaṁju, is mentioned. In the age of Santaraksita (8th and 9th centuries A.D.) strong ties of religious and cultural friendship appear to have developed between these two countries.²⁹

According to Chinese pilgrim Xuan Xang (Hsuan-Tsang): "... The Buddhist monasteries and the Hindu temples touch one another. There are some two thousand monks who follow both the Mahāyāna and Hinayāna..."³⁰ This evidence tells us that the Nepal was a place for the great scholars of Buddhism, as well as a Buddhist education center for monks. It had a great relation with Buddhism. During the medieval period Nepal produced very high quality Buddhist scholars, Masters of both Tantra and Sutra. They were very famous among the Tibetans. Many Tibetans studied Buddhism with the Nepalese teachers and became famous scholars in Tibet. Although, from time to time some sad episodes occurred in Buddhism in Nepal. Therefore, the revival of Buddhism in Nepal is a very painful episode, full of rise and falls.

2.1.1 Revival of Theravāda Buddhism in Nepal

It is convenient to date this change in the nature of Nepalese Buddhism from the reign of King Jayasthitimalla (1382-95A. D.), who formalized the arrangement of Nepalese society into a caste structure. This included Buddhists as well as Hindus and intermarriage prevailed between Hindus and Buddhists. This can only have been possible if already by the fourteenth century the rule of celibacy as a fundamental condition of being a Buddhist monk had largely ceased to apply. The celibate monks and nuns were forced to disrobe. The celibacy was not compulsory for the Buddhist monks. Consequently, celibacy amongst monks died out and the monks' positions were substituted at monasteries

²⁹P.V. Bapat, **2500 Years Of Buddhism**, (New Delhi: Government Of India, 1997),P.73

³⁰ Devid L. Snellgrove, **Indo-Tibetan Buddhism**, (London: Serindia Publications, 1987),P.70

by the Vajra Master or priest and they become a Vajracarya.³¹ Consequently, no more celibate monks remained in Nepal. If some one needs to see the celibate monks in that time they should have to see the wall paintings of the monks in the monastery, such as paintings of Venerable Sariputta and Mahāmaudgalyāyana. Therefore, Venerable Amritananda says:

*“I often remembered something a lay Buddhist teacher told me when I was a child. There is Buddhist monks only in wall paintings, no living ones are left on earth (Nepal).”*³²

Therefore, the medieval period was the darkest period in the development of Buddhism in Modern Nepal. Although there were Baha, Baha (modern equivalents of monasteries) and Buddhist ritual practices, they were the remnants of what is called’ Tantrism. Sakya, Vajracarya, Tuladharas, Citrakars, Manandharas, Taadukar, etc. of the Newar castes followed ritualistic Buddhism. They worshiped and performed rituals to the Buddha image. Therefore, David N. Gellner says that Tantric initiation, although it seems to have been virtually universal among the Vajracaryas in the past, has never lost its strongly soteriological flavour.³³

In the later half of the 20th century, Prime Minister Jung Bahadur Rana came to power. The prime minister raided the Buddhist monasteries, confiscated the valuable Buddhist manuscripts and threw them into the street. Daniel Wright from the British acquired permission to take them. He presented them to Cambridge University. Britain H. Hodgson, who worked in Nepal, collected the Buddhist texts and manuscripts and contributed to the collection of Buddhist Sanskrit texts.³⁴

During the time of Prime Minister Chandra Shumshere a new law was passed that it was legal if Buddhist people converted to Hinduism but if Hindus converted to Buddhism it was an offence and

³¹ David N. Gellner, **Monk, Householder, And Tantric Priest**, (New Delhi: Foundation Books, 1996), P.164

³² Bhikkhu Amritananda Mahasthavir, “A Short History Of Theravada Buddhism In Modern Nepal”, **The Buddhist Heritage Of Nepal**, Swasti Ratna Sakya Ed., (Kathmandu: Dharmodaya Sabha, 1986), P.93

³³ David N. Gellner, **Monk, Householder, And Tantric Priest**, (New Delhi: Foundation Books, 1996), P.7

³⁴ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P. 57

punishable by law. However, the Buddhists were able to stop the animal slaughter in the Lumbini monastery as humbly requested by Dharmaditya Dharmacarya.³⁵ Nepal has seen a remarkable effort in reviving Buddhism and the formal educational role of the monastery in the present, where before the monkhood, celibate monks and Buddhist education centers were completely out of the scene.

Even under these kinds of circumstances, the people of Nepal have great faith in Buddhism, as seen by their use of ritual performance and worship to the Buddha images in their house and the Bahā Bahā, which was the seed to revival of Buddhism in modern Nepal. There was great support for the revival of Theravāda Buddhism in modern Nepal by the Mahābodhi Society of Calcutta, which was founded by Anāgarika Dhammapala from Ceylon. A great contribution was given to the revival of Theravāda Buddhism in Nepal by Mr. Jagatman Vaidya from Patan, Nepal. He had gone to Calcutta to study for a Bachelor of Commerce degree at Calcutta University. On the way, he encountered Anāgarika Dhammapala at Calcutta and was influenced by Anāgarika Dhammapala's contribution on the revival Buddhism in India. He studied Pali and Theravāda Buddhism under the guidance of Anāgarika Dhammapala in the library of the Mahābodhi Society and became a member of the Mahābodhi Society of Calcutta. Hence he was known by Dharmaditya Dharmacarya, a name given by Anāgarika Dhammapala. Being associated with Anāgarika Dhammapala led to a new turn in his life. He began to write articles in several languages, including Nepālbhāṣā, Hindā, Bangalā and English, highlighting the important of the Buddhism in Nepal. In 1923 (B.E. 2466), he came back to his motherland with new ideas and began to spread Buddhism in Nepal. For that he found the trust called Nepal Buddhist Promotion Association in Lalitpur and the Buddhist Relief Association in Kathmandu in July 1924 (B.E. 2467).³⁶ He brought out the magazine Buddha Dharma and later the “**Buddha dharma va Nepālbhāṣā**” publishing ten issues within five years. In that magazine, he wrote:

³⁵ Sudarsana Bhikkhu, **Bisvama Buddhadharma**, (Lalitpur: Bagmati Chapakhana, B.C. 2540), P. 12

³⁶ Harischandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhaphkhana Pvt. Ltd., 1990), P. 62

It is a sad thing that in Lumbini where Lord Buddha was born and where there are still thousands of necessary that a worship procession is held on the auspicious occasion of Vaiśākha Purnima. Let us start the worship of Lord Buddha at the main Buddhist sites like Manjupatan, Asokapattan and Lumbini. The observation of the same in Lumbini is indispensable as it is the most important place where prince Siddhattha was born.³⁷

During his stay in India, he formed the Buddhist India Association, Nepal Buddha Margi *Sagha*, Kalimpong Buddhist Association and the All India Buddhist Association. He held an All India Buddhist Conference in Calcutta in December 1928 (B.E. 2461) under his coordinator and been general secretary to what was the first Buddhist conference in modern India.³⁸ His fame spread around the world. His movements helped to awaken the Nepalese people about Buddhism. They were soon participating in Buddhist activities and reading Buddhist texts, as well as supporting the publishing of Buddhist and language magazines in secret in India because the government of Nepal did not allow doing these kinds of activities during those times.

In 1923 (B.E.2466), the Tibetan monk (Lama) Kyangtse Lama came on a pilgrimage tour in the Holy places of Nepal from the Kham province of Tibet. He was giving discourses to Nepalese devotees during his stay in Nepal. Especially, he was given the discourses in the Newar community in Kathmandu and day by day increased the devotees with great faith to listen to his discourses. His preaching was so effective that some devotees urged him to accept them as a disciple. A devotee, Prembahadur Srestha, by birth a Hindu, was ordained under the Kyangtse Lama in 1924 (B.E. 2467) in the Tibetan tradition and was given the name Palden Sherab. Later on, five monks, Palden Sherab, Mahāvira, Mahāgyāna, Mahāgyāni, and Mahāchandra proclaimed themselves as Buddhists who wore the yellow robes and preached the Dhamma. Palden Sherab started a kind of religious revolution in the society by adapting Buddhist tenets as the religious guideline for somebody who belonged to a non-Buddhist family. Prime Minister Chandra Shumser invoked the law

³⁷Harischandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P.62

³⁸ **Ibid**,

according to which conversion was strictly prohibited. As a matter of fact; the five first monks were expelled from Nepal in 1925 (B.E. 2468). Later they headed towards India and Tibet. This was the first kind of persecution against the Buddhists by the regime. However, the rulers were never against the practice of Buddhism in Nepal. It is said that the Prime minister later created obstruction in the renovation of Svayambhā Chedi but details of this is not available.

Some time after his expulsion, Palden Sherab secretly returned to Nepal wearing the dresses of the Hindu sages. He did to give up teaching Buddhism to the ordinary masses. He wanted Buddhist awakening and at the same time Unity of the Buddhist laity in the Kathmandu valley. In fact, in 1928 (B.E. 2471), he embraced Theravāda Buddhism and became a Theravāda monk under supervision of Ven. U. Chandramani Mahasthavir, a renowned Buddhist monk from Myanmar in Buddhagaya. He was given the name of Mahāpragya. He could not come back to Nepal immediately because he had political restriction to returning to the motherland. However, he did not give up motivating local youths to renounce the worldly desires and become monks. Pragyānanda was foremost to follow his footprints. Mahāpragya motivated him to become a monk. After ordination, he came back to Nepal and began to go for alms (Pindapata) in the city of Kathmandu. He was the first Theravāda monk who started collecting alms 1931 (B.E.2474). His valuable preaching activities had enormous impact in the Newar Buddhist society. Heinz Bechert writes –

*“Mahāpragya, Pragyānanda and Dhammaloka; these three monks the assertion is in each case made that they were the first yellow-robed monk to visit Nepal”.*³⁹

The growing activities of the newly ordained monks in Kathmandu started to inspire some women devotees as well. Therefore, some women also followed the foot-steps of the monks and converted to Anāgarika (nun). The first Buddhist Anāgarikas (nuns) were Anāgarika Dharmapali, Sanghapali and Ratnapali. The monks were preaching the dhamma and prayed for the Buddha, which impressed the local people to

³⁹ Heinz Bechert, Jens-Uwe Hrtmann, ‘Observations On The Reform Of Buddhism In Nepal’, **Journal of Nepal Research Center**, Vol VIII, (Kathmandu: Kantipur printing press, 1988),P.9

a great extent. Kiadol *Vihāra* (monastery) became the center of study for the Dhamma, public debates and a place of regular religious ceremonies. It was the first main center of study and religious ceremonies, which also played an important role in the development of the Theravāda Buddhist tradition in Nepal.

After coming back to Nepal, Mahāpragya preached the Dhamma in Bhojpur, a remote area in Eastern Nepal in 1937 (B.E. 2480). But he was arrested on charges of being a Buddhist monk and preaching the Dhamma and sent to jail along with Samaera Amritananda, who became a novice at Kusinara under the late Ven. U. Chandramani Mahathera in 1936 (B.E. 2479). Both were arrested and detained for several months and expelled to India. The Ven. Amritananda went to Burma and later to Sri Lanka to study Pali and Buddhism.

Dhammaloka states that he was the first Nepalese monk to wear the yellow robe. He took ordination under the guidance of Ven. U. Chandramani Mahathera at Kusinagar in India. He returned to Kathmandu and stayed at Kiadol Vihara where he used to stay for religious practices. The number of people taking part in the religious activities in the Vihara then increased rapidly. At that point, the police started to keep an eye on the activities of the group. Dhammaloka was arrested with other Buddhist followers. However, he was released after a few days. He came back to Nepal after receiving higher ordination in Sarnath in 1933 (B.E. 2476) and again stayed at Kiadol Vihara. He felt inconvenienced to stay over there because few nuns (Anāgarika) had already started to live there. As a matter of fact, Ven. Dhammaloka moved to the present location of ananda Kuṇi Vihara and developed it as a sacred place for the practicing monastics.

In 1942 (B.E. 2485), Venerable Amritananda⁴⁰ came back to Nepal from Sri Lanka after receiving higher ordination (*Upasampada*). He started preaching the Dhamma near the Svayambhā Stāpa for one month during the local Buddhist month of Guḷā. This was the first open *Dhammadesana* (giving Dhamma talk) as part of the revival of Theravāda Buddhism in modern Nepal, which had impressed a large mass of the

⁴⁰ Srinivas Pathak, Tr., **Pilgrimage To Great China**, (Lumbini: Dharmodaya Sabha, 1980), P. 13

followers. He also arranged the Mahāparitraṣa Pāḷa for the first time in the style of the Sri Lanka Buddhists. The ceremony of reciting the *Paritta Sutta* lasted for the whole night. This practice was very successful in influencing the local Newar Buddhists. Since then, the Newar Buddhists adapted the chanting or performing of the Mahāparitraṣa Pāḷa. It has become a very popular practice among the Newar Buddhists in the Kathmandu valley. Therefore, the chanting practice is still practiced by the followers of Theravāda in various occasions in Nepal.

During the course of time, other monks also returned to Kathmandu after completing studies. Then, afterwards, they were engaged in various activities to propagate Buddhism in Nepal. But once again the government of Nepal has created obstacles against the Buddhist preachers. On July 30, 1944 (B.E. 2487), the government of Nepal made certain decisions to control the activities of the Buddhists.

1. *Prohibition to convert into Buddhism.*
2. *Nobody should be initiated into the order of monks, not even those born as Buddhists.*
3. *No sermons to be delivered to the laity even if they come to the monasteries and demand it.*
4. *No religious ceremonies to be performed or festivals to be observed.*
5. *Buddhist monks or nuns are not allowed to remain in Nepal. They need to give up the monastic life and returned to the worldly society to continue to stay in Nepal.*⁴¹

Those who did not agree to these conditions were ordered to leave Nepal within three days. Eventually all the copies of the books written by Ven. Amritānanda, were seized. The four books seized so far were - *Dhammapada*, *Gihivinaya*, *Tiratana Vāḍana* and *Pathya Sutta*.⁴² According to the order of the Government of Nepal, Buddhist monks such as Ven. Pragyānanda, Ven. Dhammaloka, Ven. Subodhananda and Ven. Pragyārashmi, as well as the novices, including Pragyārāsa,

⁴¹ Nhuchhe Bahadur Bajracharya..., **Amritanjali A Homage**, (Kathmandu: ananda Kuṇi Vihara Trust, 1992), P. 96

⁴² Ibid. 134

Ratnajyoti, Aggadhamma and Kumāra were also to leave Nepal for India.⁴³ They went to Sarnath where Ven. Amritananda had already arrived some days before. They were warmly welcome by Ven. U. Chandramani Mahathera, who was the teacher of the first and second generation of Nepali monks and nuns (Anāgarikas). The Nepalese monks were provided with residence over there. They also formed a Buddhist Society of Nepal on November 30, 1944 (B.E. 2487) under the name of the Dharmodaya Sabha. The Sabha was opened under the Chairmanship of Ven. U. Chandramani Mahathera of Burma with Bhadanta ananda Kausalyāyana and Bhikkhu Amritananda as Vice-President and General Secretary respectively.⁴⁴ After formation of the Sabha, Ven. Amritananda wrote a protest letter to the Nepal in the capacity of the General Secretary. Ven. Amritananda has mentioned this in his book entitled “**A Short History of Theravāda Buddhism in Modern Nepal**” –

*I visited each and every Buddhist society in India and appealed against the expulsion of the monks. I also wrote letters to influential people in Theravāda Buddhist countries for their support to my campaign.*⁴⁵

Most countries and Buddhist societies came to know about this situation. They also knew the attitude of the Rājā in Nepal. As part of lobbying to protect the Buddhist monks in Nepal, meetings were held in several countries protesting against the unjust treatment to the Bhikkhus in Nepal. Ven. Amritananda had made a great contribution to revive Theravāda Buddhism in Nepal. Therefore, Dhammaloka Mahasthavira was very impressed by Amritananda. So, he wrote in his diary that Venerable Amritananda had highlighted and popularized Theravāda Buddhism once again in Nepal. During the expulsion of the monks in Nepal, many lay devotees had given their immeasurable support and helped the Nepali monks in both Nepal and India. The support extended

⁴³ Phra Vipassi Dhammaramo, **Buddhism In Nepal**, (Bangkok: Mahamakut Buddhist University, 2001), P.97, This Thesis Submitted For The Degree of Master of Arts Into Mahamakut Buddhist University, Bangkok, Thailand In 2001.

⁴⁴ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P.58

⁴⁵ Nhuchhe Bahadur Bajracharya..., **Amritanjali A Homage**, (Kathmandu: ananda Kuni Vihara Trust, 1992), P.94

by a well-known Newar merchant Sri Maniharsajyoti is also memorable. He extended substantial help to the monks in exile.

In those circumstances, Ven. Amritananda visited Sri Lanka to bring a goodwill mission to Nepal in 1946 (B.E.2489). He was successful in bringing about the mission under the leadership of the Ven. Nārada Mahāthera of Vajiraramaya, Colombo. The Venerable pleaded to Prime Minister Padma Shumsher to permit the Theravāda monks to return to Nepal.⁴⁶ The mission was able to persuade the Prime Minister to uplift restrictions imposed against the Nepalese monks. Consequently, the exiled monks returned to Nepal. Later, several new Viharas were erected in Kathmandu. Venerable U. Chandramani Mahāthera donated a white marble Buddha image to Ven. Dhammaloka Mahāthera, which is enshrined at ananda Kuṇi Vihāra in Svoyambhā. The most Venerable Nārada Mahāthera visited Nepal for the second time with the sacred relics of Lord Buddha and a sapling of the Mahābodhi tree from Anuradhapura in Sri Lanka in 1947 (B.E. 2490).⁴⁷ The sapling was planted at ananda Kuṇi Vihāra. A prototype Chaitya of Thuparama of Anuradhapura, Sri Lanka was built under the guidance of Nārada Mahāthera within the premise of ananda kuṇi vihāra to house the relics of the Buddha. This Chaitya is different looking compared to other Nepali style Chaityas.

Ven. Nārada Mahāthera visited Kathmandu a third time to inaugurate the newly built Chaitya and *Uposathāgāra* (Ordination Hall) at ananda Kuṇi Vihāra in 1948 (B.E. 2481). This time, Prime Minister Mohan Shumsher declared Vaiśākh Purnima (Vesakh full-moon day) a public holiday for Buddhist civil servants in Kathmandu. It was made possible only after Ven. Nārada Mahāthera made a request to the Premier.⁴⁸

After the overthrow of the Rāṅgā regime in 1950 (B.E.2493), the Buddhists were able to organize activities freely. Therefore, the Theravāda Buddhists expressed their wishes for future projects and plans. On behalf of the Nepalese Buddhists, Venerable Amritananda led the Nepalese delegation to the first general conference of the World Fellowship of Buddhists (W. F. B.) in Colombo. He was able to present the eight points of action at the conference in 1950 (B.E. 2493):

⁴⁶ Ibid, P.193

⁴⁷ Ibid

⁴⁸ Ibid

- a) To open Buddhist schools all over Nepal,
- b) To build a Vihara in every city or village where the majority of people are Buddhist and to have one or two monks live there to give religious instructions and provide free medical services;
- c) To publish translations of canonical texts as well as other books on Buddhism in Nepali and Newari,
- d) To educate Nepalese to propagate Buddhism,
- e) To publish two journals, one in English and one in Nepali,
- f) To persuade the Nepalese authorities to take necessary steps to preserve the ancient Buddhist monuments (Lumbini, Kapilavasthu),
- g) To encourage Buddhists of other countries to visit Nepal and to offer facilities to Buddhist scholars;
- h) To guard against institutions active in converting people to other faiths (mainly meant against the Christian mission). For the realization of this program, they asked the assistance of other Buddhist nations, especially in providing scholarships to Nepalese students and in giving moral and material support.⁴⁹

After the end of the Rāṣṭra regime, the number of Theravāda Buddhist monks increased rapidly. Foreign Buddhist scholars also started to visit Nepal. Therefore, Ven. Amritananda had an audience with His Majesty the King Tribhuvan Bir Bikram Shah Dev, in the Nārāyaṇīnā Royal Palace along with venerable Madhihe Paṃṣāsaḥa from Sri Lanka. Since then, Ven. Amritananda had established a special relationship with the royal palace of Nepal. The royalty had respect towards the Buddhists monastics and also had established good relations with the Buddhist monks.⁵⁰ This situation had a great role in the development of Theravāda Buddhism in Nepal.

The year proved to be very important for the Buddhists of Nepal. His Majesty King Tribhuvan accepted the chair to preside over the reception committee to receive the sacred relics of Sariputta and

⁴⁹ Ria Kloppenborg, "Theravāda Buddhism In Nepal", *Kailash*, Vol. V, (Kathmandu: A Journal Of Himalayan Studies, 1977), P.307

⁵⁰ Bhikkhu Amritananda, *A Short History Of Theravāda Buddhism In Modern Nepal*, (Kathmandu: ananda Kuṇi Vihāra Trust, 1986), P. 8

Mahāmaudgalyāna, the two foremost disciples of the Buddha. The king received the relics at the airport with a 31-gun salute and took it directly to the Royal Palace. The relics were brought from the Mahābodhi Society of Calcutta. After private viewing of the relics by the royal family, it was opened for the general public. The relics were warmly welcomed by the residents of the three main cities in the Kathmandu valley and Banepā. Crown Prince Mahendra chaired the relic reception committee in Pañan. A large crowd of people paid their respects to the holy relics throughout the whole day and night.⁵¹

On the occasion of the His Majesty's birthday, the Theravāda Buddhist monks chanted *Mahāparitta* for 24 hours at the Royal Palace. The monarch offered alms to the Theravāda Bhikkhu *Saṅgha*.⁵² Since then, the monks recite the *Mahāparitta* during the king's birthday at ananda Kuṇi Vihāra. In the same year, Ven. Amritananda founded the All Nepal Bhikkhu Saṅgha Council and was elected its first president.

King Tribhuvan and Crown Prince Mahendra, along with other high ranking officials, participated in the Vesakh day celebration at ananda Kuṇi Vihāra. The royal visit morally gave an impetus to the Buddhists to uplift their activities by themselves. From then on, they had nothing to worry about. Religious freedom was fully guaranteed by the constitution of Nepal. The King also declared the day as a national holiday throughout the country.⁵³

The Vesakh day of 1954 (B.E.2497) at ananda Kuṇi Vihāra was observed under the chairmanship of H. M. King Tribhuvan. His untimely and sad demise in 1955 (B.E.2498) was a great loss not only to Nepal but also to the development of Buddhism. Later on, King Mahendra visited Lumbini, the birthplace of the Buddha. He also proclaimed in 1956 (B.E. 2499) that no animal should be slaughtered on the Vesakh full moon day throughout the kingdom. In the same year, the fourth World Fellowship of Buddhist Conference (WFB), was held under the auspices of the Dharmodaya Sabhā in Kathmandu. H. M. King Mahendra inaugurated the conference.

⁵¹Nhuchhe Bahadur Bajracharya...., **Amritanjali A Homage**, (Kathmandu: ananda Kuṇi Vihāra Trust, 1992), P.194

⁵²**Ibid**, P.195

⁵³**Ibid**,

His Majesty King Birendra visited ananda Kuṇi Vihāra for the first time on the occasion of Vesakh day in 1977 (B.E.2520). In 1992 (B.E.2535), he revisited the Vihāra with Her Majesty to celebrate the Vesakh day. His Majesty consented to attend the celebration of Vesakh day every fourth day at ananda Kuṇi Vihāra.⁵⁴

The most important movement in the revival of Buddhism in Nepal was the Gyanmālā recitation activities. It is the society of amateur musicians and hymn singers who sing religious songs every morning at Svayambhā and other Buddhist shrines as part of devotional acts. The Gyanmālā *Saṅgha* was founded in 1940 (B.E.2483). At first, it composed a book of Gyanmālā songs consisting of 18 religious songs. Most of the songs were written by Buddhist monks. The monks used nicknames while writing the songs in Nepālbhāsā (Newari language). This practice of singing also proved to be a successful way to impart religious knowledge to the Buddhist laity. This has proved to be the most effective way to bring about a renaissance in the Newar Buddhist society of Nepal. However, some people say that the Rājās also created obstructions to them as well. The Rājā rulers even arrested the amateur singing groups and confiscated the books of songs. The booksellers were obviously targeted by the regime. Even in such a situation, the Gyanmālā groups contributed to the awakening of Buddhists in the Nepalese society, which was a very effective way to propagate Buddhism in Nepal.⁵⁵ At present there are more than 69 active Gyanmālā bands working in different regional centers in the country. Svayambhā Gyanmālā is the main center. They also established the National Gyanmālā Association. The association arranged a national conference, which is held every third year. The Gyanmālā groups also arrange the *Buddha Pājā* and *Bahā Bahā Pājā* which are enough to create awareness among the Buddhists in Nepal. Many Buddhists participated in their activities. Since the devotional songs are composed in the Newari language, it is more beneficial for the Newars themselves. The third general conference also discussed the language of the Gyanmālā movement. Then the Gyanmālā groups also

⁵⁴ Phra Vipassidhammaramo, **Buddhism In Nepal**, (Bangkok: Mahamakut Buddhist University, 2001), P.105

⁵⁵Dharma Ratna Śākya, “Gyanmālā On The Way Of Spreading The Teachings Of The Buddha”, **Gyanmālā Souvenir**, Suvāna Śākya Ed., (Kathmandu: Gyanmālā Mahasaṅgha Nepal, 2000), P. 48

started to translate the devotional song in other languages as well. Similarly, they organized Buddhist pilgrimages to the holy places in the Buddhist circuit with the leadership of the Buddhist monks.

After the overthrow of the Rāṣṭra regime, the new constitution guaranteed religious freedom in Nepal. As a matter of fact, Buddhists in Nepal also now had the opportunity of religious freedom. It provided them a very convenient situation to organize religious as well as missionary activities. Therefore, the Buddhist organizations and individuals were engaged in the propagation of Buddhism, publishing books and magazines, arranging mass ordinations, opening meditation centers, managing Buddhist education, etc. Several Buddhist countries provided support to their Nepalese counterparts in such a holy mission. The support mainly came in the forms of material grants and scholarships.

The Buddhists started to organize the *Dhammadesana* (preaching the Dhamma) during the rain retreat. *Dhammadesana* and *Buddha-Pāṭṭhā* were observed in Bahā and Bahā in the Kathmandu valley. On full-moon days and half-moon days *Buddha-Pāṭṭhā* and *Dhammadesana* were performed by scholarly monks. The Gyanmalā groups also sang devotional songs as part of such activities.

The most important occasion is that His holiness Somdet Phra Nyanasamvara Mahāthera Upasangharaja (presently the Supreme Patriarch of Thailand) had given the mask ordination to the seventy-three Sakyas during his visit to Nepal in 1985 (B.E. 2528). From then, up to the present, the grand mask ordination ceremonies are held in different occasions.

At present, there is the All Nepal Bhikkhu *Saṅgha* Council which was established in 1951(B.E.2494). There are more than 92 Theravāda Buddhist monasteries. Altogether, there are about 389 *Saṅgha* members and 350 Anāgarikas (nuns). More than 269 monks, novices and Anāgarikas have been studying Buddhism in various countries such as Sri Lanka, Myanmar, Australia, and Thailand and so on with the support of devotees.

The painstaking efforts of the Theravāda Buddhist monks of Nepal have very much contributed to develop the Theravāda tradition in

the Nepalese society. The foreign Buddhists also extended support for them and joined hands in the holy mission. The Nepalese Theravada Buddhists have good relations with the Buddhists in Theravada countries such as Thailand, Myanmar and Sri Lanka, etc. This has had a very positive role in the revival of Theravada Buddhism in Nepal.

At present, there are three kinds of Buddhist schools existing in Nepal. They are known as –

1. Vajrayana or Newar Buddhism,
2. Mahayana or Tibetan Buddhism, and
3. Theravada Buddhism.

Therefore, Vajrayana or Newar Buddhism is practicing by the Newar community. Vajracharya and Sakya are the main householder priests there.

Mahayana or Tibetan Buddhism especially influenced Nepal through Tibet. Sometimes it is also called Lamaism. Generally, Lamaism is a name for the Buddhist schools of Mahayana and Vajrayana, mixed with the local tradition of Bonpo. Nevertheless, they have main four sects -

1. Nyingma-pa
2. Kar-gyu-pa
3. Sa-kya-pa, and
4. Ge-lug-pa

I am not going to consult on the Mahayana or Tibetan Buddhist schools and the Vajrayana or Newar Buddhist schools in detail because this thesis is focused on the Nepal Buddha *Pariyatti Sikkha* in Nepal, which is based on the Theravada Buddhist school in Nepal. So, it is necessary to know a brief history of the revival of Theravada Buddhism in Nepal, which has been mentioned here.

2.2 Buddhist Pariyatti Sikkha

2.2.1 Meaning in the General Texts

The term education is derived from the Latin words *Educatum*, *Educere* and *Educare*, which is full development of the existence of power or energy of human beings.⁵⁶

According to Lalmani Joshi –

*“Education is thus a source of power an invisible force which transforms human nature so as to make him or her perfect personality, physically, morally and mentally or intellectually”.*⁵⁷

Therefore, education is the invisible power of human beings which leads to be perfect or attain the ultimate goal of Nibbana. It is said that the modern educational components of human beings are: -

Head, heart, health, and hand, the ‘4Hs’, by head, it means all possible things that a child should know in order to grow up into a wise and able man. Education in this respect is also known as intellectual education. By ‘heart’, it means the training of a child’s character so that he may become a true man with firm moral principle, a worthy member of the civilized community, he lives in; and is generally known as moral education. While, ‘heart’ and ‘head’ concern wholly with the education of a child’s mind, ‘hand’ and ‘health’ or otherwise called physical education, concern chiefly with the training of a child’s body so as to make him a strong and healthy man. The last but not the least important one, ‘hand’, emphasizes the practical side of education. It is not enough for a child to know such and such things if he does not know how to make use of them in real life, as we teach a child to use his brain, we must at same time teach him to use his hands also. It is necessary, therefore that intellectual

⁵⁶ Sri Krishna, Ed., *Bulletin Of Siddhartha University*, Vol. 8, Year 2, (Kathmandu: Nala, B.C. 2546), P.2

⁵⁷ Lalmani Joshi, *Studies In The Buddhistic Culture Of India*, (Delhi: Motilal Banarasidas, 1987), P. 121

*education of the hands, must go on in close collaboration with each other.*⁵⁸

Meanwhile, there are currently four aspects of education in the world. This education is called academic in modern times, which is used for surviving their present life in society. It is listed by the UN as shown below.

- 1) Primary Education,
- 2) Secondary Education,
- 3) Higher Education, and
- 4) Fundamental Education.⁵⁹

The branches of modern education are divided into two main branches 1) General Education: elementary education, secondary education and higher education and 2) Vocational Education: for those whom cannot continue their studies at that time. The time needed for study in this branch of education ranges from two to five years.

In general, education aims at giving a child a general knowledge which will serve as a good foundation for his future interest and study, whereas vocational education aims at giving him a good knowledge of a specialized field of occupation which a child would like to take up in the future.⁶⁰ All those education systems make human beings perfect in personality, physically, morally and mentally or intellectually.

Humans have wished to live in peace and harmony in the society so they have to learn how to live in peace and harmony with happiness in the society. All humans have to learn something in society and they fulfill this necessity by elementary education. Therefore, Devachari Anagarika wrote an article entitled Importance of *Pariyatti Sikkhā* that says that there are generally two kinds of education existing in the world: spiritual (supermundane) education and customary education.

⁵⁸Sutthipong Srivichai, "Buddhism and Education", **Buddhism And Education Working As One Buddhist Unity And Cooperation**, Dr. Pramaha Phol Abhakaro Ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2004), P. 166

⁵⁹J.C. Johari, **Human Rights And New World Order**, (New Delhi: Anmol Publication Put Ltd., 1996), Pp. 152-153

⁶⁰Sutthipong Srivichai, "Buddhism and Education", **Working As One Buddhist Unity And Cooperation**, Dr. Pramaha Phol Abhakaro Ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2004), P. 166

Customary education is just only for the present or material life, which is used to survive the life in the present, while spiritual education for the beyond (holy) life is learning and practice as a religious life.⁶¹ Therefore, Buddha praised spiritual education and taught on the spiritual value, its advantage as well as importance. So the teaching of the Buddha is on spiritual education, which taught us how to live right way with compassion, harmony in happy life and finally, the achievement of enlightenment.

Regarding the concept of the ancient education, Bapat, P. V. (ed.) **2500 Years of Buddhism** clearly mentioned that

*The Brahmanical system is the most ancient. Its educational tradition, dating back to the Vedic age and followed in this country up to the present, is essentially based on an individual teacher with his small group of disciples and pupils the gurugrha (the teacher's house) as it is term.*⁶²

The Buddhist educational system is the outcome of a group based educational system which is followed by a small group of disciples or pupils at the individual teacher's house in the oral tradition, which is the educational system of ancient times.

According to Lalmani Joshi, before the Buddhist 'wanderers' settled in residential monastic establishments, the Sthavira or teacher probably took his class informally in the open air. A pre-Gandhara sculpture from Mathura shows a Buddhist master standing in a teaching posture with a parasol in his left hand, addressing a group of monks sitting in three lines.⁶³ Therefore, in the ancient time, disciples learned the *Pariyatti* living in open places and that was recited by pupils.

Men had the main role in society and the women's role was one of silence in ancient times. Women could not get any education, but for man everything was possible in that society, which was based on the Brahmanical system. Maybe the education system is based on the Vanna

⁶¹ Devachari Anagarika, "Importance Of Pariyatti Sikkha", **Nepal Baudha Pariyatti Sikkha Rajat Jayanti Smarika**, Suvarna Sakya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.10

⁶² P. V. Bapat, Ed. **2500 Years Of Buddhism**, (New Delhi: Government Of India, 1997), P.156

⁶³ Lalmani Joshi, **Studies In The Buddhistic Culture Of India**, (Delhi: Motilal Banarasidas, 1987), P.123

in ancient times. Therefore, small groups of pupils got their education at the house of the teacher. In fact, there are Vanna (castes) systems which exist up to the present. We can observe the caste system known as catuvanna (four castes), which include the Khattiya (the warrior-caste); Brahman (the priestly caste); Vessa (the trading and agricultural caste - merchants and farmers) and chudra (untouchable caste or lower caste). Among them, education and religious tasks are exclusive to the Brahmans. Therefore “**manusmriti**” clearly stated that-

Adhyayan Madhyayanam yajanam yajanam tatha
Dana pratigrahanam brahmanamakalpayat

Learning-teaching, religious sacrifice and receiving charity etc tasks belong to Brahman.

Regarding the Buddhist education U. D. Jayasekera mentioned in his book entitled “**Early History of Education in Ceylon**” that

*The Buddhist form of education differed from the Brahmanic pattern of education in two characteristics. Firstly, it was not based on a study of the Veda and the Vedic lore; and secondly, the Buddhist order was open to everybody irrespective of caste. Buddha recognized a community of lay adherents, (upāsaka, Upāsikā) but advocated the life of the bhikkhu for those who were earnest in their endeavor for spiritual progress.*⁶⁴

In modern times a learned person is referred to as ‘well-read’ or educated or literate, because knowledge is acquired chiefly through learning. But in ancient times an erudite person was referred to as bahussuta “one who has heard much”, for knowledge was then acquired chiefly through hearing. It is believed that no books were found in India at the time of the Buddha.⁶⁵

Regarding the Buddhist education, venerable Walpola Rahula mentioned –

Buddha taught to all classes of men and women - kings and peasants, Brahmins and outcasts, bankers and beggars, holy men

⁶⁴U. D. Jayasekera, **Early History Of Education In Ceylon** (Ceylon: Department Of Cultural Affairs, 1969), P.108

⁶⁵Rhys Davids: **Buddhist India**, (Delhi: Motilal Banarasidas, New Delhi, 1985), P. 107

*and robbers - without making the slightest distinction between them. He recognized no difference of caste or social groupings, and the way he preached was open to all men and women who were ready to understand and to follow it.*⁶⁶

There is no rank or difference among humans to learning and practicing the spiritual life or *Brahmacariya*. According to Lalmani Joshi, there are five kinds of education or *vidya* in ancient times:

1. Adhaytma*vidya*, which includes inner science or spiritual science, metaphysics and psychology;
2. Hetu*vidya* or Tarkasastra, which included logic, epistemology and the art and rules of debate;
3. Sabda*vidya* or Vyakarana, which included linguistic, grammatical, and literary studies of the Sanskrit language;
4. Cikitsa*vidya* or medicine and pathology; and
5. Silpa*sthanavidya* or arts and crafts.⁶⁷

One who completed this education got the title '*Paṇḍita*' or well-versed or an educator in the texts in the ancient time.

There are four aspects of education in modern society.

- 1) Family education: to observe the basic five precepts,
- 2) Formal education: to understand good or bad,
- 3) Social education: to practice according to the Buddhist perspective (*Mahamangalasutta*, *Parabhavasutta*, *Vasalasutta*, and *Singalovadasutta* etc.), or a social perspective, etc.
- 4) Religious education: to have fulfilled the spiritual items.

Generally, education is necessary to keep the peace in society, as well as intellectual knowledge for gaining the higher knowledge which will lead to the higher goals of Buddhism.

⁶⁶Walpola Rahula, **What The Buddha Taught**, (London: The Gordon Fraster Gallery Limited Bedford, 1959), P. XV

⁶⁷Lalmani Joshi, **Studies In The Buddhistic Culture Of India**, (New Delhi: Motilala Banarasidas, 1987), P. 127

According to the Samantapasadika, there were three grades of the learned (*bahussuto nama tividho*). These three seem to have corresponded to the preliminary, intermediate and final grades, and ‘syllabuses’ were prescribed for each grade. Therefore, Ven. Walpola Rahula defined those three kinds of grade as:

*the monk of the lowest grade, known as Nissayamuccanaka (independent), counting five years after his upasampada, should know by heart (vacuggata) at least two Matikas; the monk of the second grade, known as Parisupatthapaka (Attendant of the Assembly), counting ten years after his upasampada should know by heart at least the two Vibhargas of the Vinaya, failing which, he should be able to recite these texts with three others.*⁶⁸

All humans have wished to live in peace and harmony in the society so they need to learn how to live in peace and harmony with happiness in the society. All human beings always try to learn something in society, either positive or negative, from birth until death, which is used to fulfill their needs in daily life.

2.2.2 Meaning in the Buddhist Texts

In Buddhism, “the term *Sikkhā*’ (Skt. Siksā) denotes to the process of learning, training, instruction, acquisition, development and finally, enlightenment.”⁶⁹ In Sanskrit term of Siksā means study, convincing, training, disciplining.⁷⁰ In the Buddhist texts it is mentioned that the word of Bhikkhu is related to the meaning of Sikkhā, one of twelve meaning of Bhikkhu is Sikkhā or Education. It obviously, covers the training of advanced morality, spiritual concentration, and wisdom.⁷¹ It is often combined with the word ‘*pada* to denote the educational code. The term *Sikkhāpatipada* is normally known as the learner’s course.⁷² The terminologies of *Sikkhā* and *pada* reconstruct the set of precepts, the

⁶⁸Ven. Walpola Rahula, **History Of Buddhism In Ceylon**, (Sri Lanka: The Buddhist Culture Center, 1993), P.295

⁶⁹Vin. III. P. 23

⁷⁰ Phra Broon Gunabhorn, (P. A. Payutto), **Buddhadhamma**, (Bangkok: Mahachulalongkornrajavidyalaya, B.E. 2532), p. 603

⁷¹ AN. I. P.231

⁷² MN. I. P.354

preceptorial code of training; instruction, and rule.⁷³ Such a continual process of educational concern has for its functional character the gradual training or instruction, gradual practice or performance and gradual progress (*Anupubbāsikkhā Anupubbakiriya Anupubbapatipada*).⁷⁴ It gives learners correct and noble leads in various spheres of life and insight into different affairs. It teaches how to act rightly and how to live a moral and successful and happy life. The guidelines of the *Sikkhāpatipada* lead us to all-around progress, prosperity and welfare, and at the same time, it also leads humanity to the development of a good personality with perfect knowledge and behavior.⁷⁵ Finally, it could also help sentient beings to eradicate suffering and attain enlightenment.⁷⁶ Such an educational bond is also called ‘*Sikkhāsajiva*’, i.e. the mode of living constituted by an educational code (*Sikkhāpada*). Those who believe in the directions of the *Sikkhāpatipada* lives the moral life as ordained by the code (*Sikkhāsajivasamapanno*) is bound to follow this pattern of life.⁷⁷

“I allow you, monks to learn the words of the Buddha in your own dialect (*amujanami bhikkhave sakaya niruttiya Buddhavacanam pariyapunitum.*”⁷⁸

Here, the word *Buddhavacanam Pariyapunitum*, literally indicating to learn the words of the Buddha, points to Buddhist education in this sense. The Buddha has enabled the monks to learn the words of the Buddha in their own dialect, which is very important to realize the truth.

According to K. R. Norman, the vocabulary of the early texts is centered on the words for hearing from the root *sru* to hear, and for speaking from the root *vac* to speak. So a learned man is spoken of as *bahusruta* (*Pāli bahussuta* - having much hearing [*‘Srutī*]), and the word for “to teach” is *vaceti* “to make someone say something, to recite something (after his teacher)”- such examples can be multiplied endlessly

⁷³ T. W. Rhys Davids and William Stede, ed., **Pali-English Dictionary**, (London: PTS 1966), P. 708

⁷⁴ DN. I. P.63

⁷⁵ Ibid., P. 124

⁷⁶ AN. I. P.231

⁷⁷ Vin. III. P.23

⁷⁸ Ibid., Vols. II. P.139

and collections have been made of the words and phrases which imply reciting text rather than reading a written one.⁷⁹

Siddhattha discovered the Four Noble Truths and *Pañicca-samuppada* etc. by his intuitive knowledge and started his mission by delivering it to the five ascetics (*Pañca Vaggiya Bhikkhu*) and continued propagating the noble discourses to the people for deliverance from the suffering in the world for forty-five years. For this purpose, he started teaching to mankind, and many human beings benefited from his compassionate outlook. As a matter of fact, many people seeking to come across the ultimate truth joined the *Saṅgha* community. After formation of the *Saṅgha* community, he suggested to the *Saṅgha* that

“...live a good, moral holy life (*brahmacariya*) to put an utter end to all the suffering.”⁸⁰

While sending them on the Buddhist mission to educate the rest of the masses with the holy aim to teach the Four Noble truths, he also exhorted them –

“Go journeying, monks, in a round that can bear the good and happiness for the sake of many folk, out of compassion... introduce this *brahmacariya* to them...”⁸¹

One who has completed or reached the final goal of this way of life is lucidly described in this statement:

“... the holy life is successfully lived, in which the task of learning and training has completely been done (*Vusitam Brahmacariyam Katam Karaniyam*).”⁸²

In this way the missionary movement was founded on the base of compassion, determined to spiritually transform the world of humanity and to awaken it morally, intellectually and spiritually by education.

The Buddhist education is freely open to all people of the world. The Buddha traveled for forty-five years from place to place to deliver the noble discourses to the diverse people in the society.

⁷⁹ K. R. Norman, **A Philological Approach To Buddhism**, (London: School Of Oriental And African Studies University Of London, 1997), P. 42

⁸⁰ Vin. I, P.12

⁸¹ **Ibid.**, P.21

⁸² SN. III, P.83

Therefore, in the beginning, the Buddha's entire body of teachings was preserved in memory. The audience listened to the Holy discourses sitting in the presence of the Buddha or monks or masters, which were carried on by oral communication in the earlier stages of the Buddhist missionary activities.

In fact, during Buddha's time, Ven. ananda, a foremost disciple of the Buddha, insisted on eight conditions essential to become the Buddha's personal attendant. Among them is one condition that

*...You must tell me exactly all the sermons, discourses and discussions you have had when I was not present. You must describe to me all the incidents that took place during my absence.*⁸³

It is clear that the followers learn by hearing from the Masters on different occasions and in different places.

All the noble disciples of the Buddha carefully listened and understood the teachings the deliberations of the Master. Therefore, a Brahman named Gopaka Moggallana came to Ven. ananda and spoke to him thus:

O! Venerable, the long lived one, you are well known as a versatile person in the order of the Buddha. To achieve that status, what is the quantum of dhamma preached to you by the Buddha? How much Dhamma have you preached?

Responding to him, Ven. ananda said:

*Dvāsātaū Buddhato gāchi - Dve sahaṣṣāni bhikkhuto
Caturāsāti Sahaṣṣāni ye' - Me Dhammā pavattino.*⁸⁴

O Brahmin, I have learnt eighty-two thousand forms of Dhamma from the Buddha. And, from such Venerable as Sariputta I have learnt two thousand forms of Dhamma. All together, I have studied eighty-four thousand forms of Dhamma.

In the same manner, all the teachings of the Buddha were handed over by oral tradition whereby, during the Buddha's time, disciples learnt personally from the teacher and memorized whatever they

⁸³ Ven. W. Sarada Mahathera, **Buddha's Constant companion Venerable Ananda**, (Singapore: Singapore Buddhist Meditation Centre, 2000) P.19

⁸⁴Thag. p. 92

learnt. In fact, the Buddha divided his teachings into two parts, *Dhamma* and *Vinaya*, and in brief, we can observe all the Dhamma as *Dhura* which means burden, task, business or responsibility in the dispensation.⁸⁵ Therefore, whole teachings of the Buddha can be categorized into two groups *Gantha-dhura*- the burden of study or the task of learning, and *Vipassanā-Dhura* - the burden of insight development or the task of meditation practice. All of the Buddha's teachings learnt by the disciples fall under these two categories of education.

Nevertheless, the *Gantha-dhura* is classified in different ways in Buddhist education. The Buddha sees within it nine different literary types and not necessarily individual texts as such. This nine-fold division is referred to as the *Navaga-satthusāsana*.⁸⁶ The teacher's nine factors dispensation i.e. the master's nine-fold teaching are -

<i>Sutta:</i>	threads, discourses
<i>Geyya:</i>	discourses mixed with verses; songs
<i>Veyyakaraṇā:</i>	prose expositions
<i>Gāthā:</i>	verses
<i>Udāna:</i>	exclamations; psalms; verses of uplift
<i>Itivuttka:</i>	thus-said discourses
<i>Jātaka:</i>	birth-stories
<i>Abbhātadhamma:</i>	marvelous ideas
<i>Vedalla:</i>	question and answer; catechetical Suttas

The Buddha said that by the term *Sikkhā* some ideas arise, and by education again others pass away.⁸⁷ To be educated is said to be an auspicious thing (*Maṅgala*) in that it brings about a creative power, and serves as the means for abandoning what is unprofitable and for creating, developing and achieving what is profitable, in that it leads to welfare and well-being both for oneself and others. In that sense, it is a cause and means for gradually realizing and attaining the ultimate aim of life, Nibbāna.

⁸⁵ Phra Broon Gunabhorn, (P. A. Payutto), **Dictionary Of Buddhism**, Bangkok: Mahachulalongkornrajavidyalaya Press, 2000, P. 66

⁸⁶ MN. I. P.133, *Idha Bhikkhave Ekacce Moghapurisa Dhammam Pariyapunanti Suttam*, *Geyyam*, *Veyyakaranam*, *Gatham*, *Udanam*, *Itivuttakam*, *Jatakam*, *Abbhutadhammam*, *Vedallan'ti*.

⁸⁷ DN. I. P.181

The Buddha observed humans and discoursed to them what was suitable to them. So, what kind of discourses were suitable for humans that were expressed by the Buddha for their absorption and realization? This is called a progressive sermon, a graduated sermon on subjects for gradual instruction in *Anupubbikathā* which is categorized as below:

<i>Dāna-kathā:</i>	talk on giving, liberality or charity
<i>Sāla-Kathā:</i>	talk on morality or righteousness
<i>Sagga-kathā:</i>	talk on heavenly pleasures
<i>Kāmadānava-Kathā:</i>	talk on the disadvantages of sensual pleasures
<i>Nekkhammānisaṃsa-kathā:</i>	talk on the benefits of renouncing sensual pleasures. ⁸⁸

The Buddha used different types of methods to deliver his discourses to the disciples. There is no doubt about the appropriateness of his teaching method because diverse people have different skills for realization of the truth. Therefore, Buddha said *nanntasaṃā, nanattakāya*, which means no similar minds, and the physical bodies of each human differs, so the Buddha applied different methods of teaching for comprehending the noble truth. There are three aspects of the Buddha's teachings and the manners of teaching. These are:

1. *Abhiṃāya-dhammadesanā:* Having himself fully comprehend, he teaches others for the full comprehending of what should be fully comprehended; teaching with full comprehension.
2. *Sanidāna-dhammadesanā:* He teaches the doctrine that has a causal basis; teaching in terms of or with reference to causality.
3. *Sappāñihāriya-dhammadesanā:* he teaches the doctrine that is wondrous as to its convincing power and practicality; teaching in such a way as to be convincing and practical.⁸⁹

On the other hand, *Desanāvidhi* or the Buddha's style and manner of teaching that he applied are mentioned in the Buddhist

⁸⁸ Vin. I, P.15

⁸⁹ MN. II, P.9

literature, which has been comprehended by the people through *Pariyatti* or education:

1. *Sandassanā*: elucidation and verification
2. *Samādapana*: incitement to take upon oneself; inspiration towards the goal
3. *Samuttejana*: urging; encouragement; animation; filling with enthusiasm
4. *Sampahaṣṣanā*: gladdening; exhilaration; filling with delight and joy.⁹⁰

The Buddha has adapted traditional ideas and practices, but he adjusted his sermons to suit the temperaments of his audience. The method that the Buddha applied is called *upaya-kosallam*, i.e. the skilful means.⁹¹ It means that the Buddha possessed as one of his intellectual faculties the ability to comprehend the dispositions or tendencies of his fellow men (*nanadhimmuttikathā*) or those to whom he spoke.⁹²

The Buddhist education is the system starting from the mundane level, such as preparatory cultivation, elementary education, and the progressive wisdom development to the supramundane education and ultimately attaining the *Nibbāna*, which is shown in figure.⁹³

⁹⁰ DN. I. P.126

⁹¹ DN. III, P.220

⁹² MN. I, P.70

⁹³ Phramaha Pongnarinhitavaso Monboonliang, **Buddhism as Real Education**, (unpublished essay)

Chart 1

Education Term	Buddhist Term	
Ultimate Goal/ Benefit	Nibbana/Nirodha	} Lokuttara
	↑	
Real Education (Supreme Tisikkhā)	Noble Eight-Fold Path	} (Supramundan Level)
Intermediate Education	Vipassananāḥāna	}
(Advance Tisikkhā)	↑	
Elementary Education	Advance Cultivation of 5-Indriyāni*	} Lokāya (Mundane Level)
(Higher Tisikkhā)	Satipathāna Practice ↑ Catupārisuddhisāla	
	↑	
Preparatory Cultivation	Fundamental Cultivation of 5- Indriyāni*	}
(Tisikkhā in General) Sāla+ Samādhi + Paḥā	Tisaranagamana, Puḥakiriyavattu Pancasāla, Gihi-Patipatthi (e.g. 6 Disa), Bhojanemattaḥutā, Uposatha Sāla, etc.	

* 5-Indriyāni: *Saddhā, Viriya, Sati, Samādhi, Paññā*

Nibbana or *Nirodha* is pointed to as the ultimate goal as well as the end of education. One who has attained it becomes an *Arahant*, who can get the ultimate benefit and dwell in a truly happy and peaceful life. In brief, the learner and learning means the Noble Eightfold Path (*Ariya Athaḡgika Magga*) that is represented as the real education.

The Noble Eightfold Path is the supramundane path of education. This path is the way of learning life, which leads directly to the supreme goal. The progress of learning is the eradication of unwholesome qualities and cultivation of the wholesome simultaneously.

It is also the attainment of the higher supramundane goal. This is the middle way or middle path that avoids polarization of clinging, whether good or bad in conventional perception. It is composed of eight wholesome qualities⁹⁴ that can be incorporated into the three-fold training, *Tisikkhā* which is mentioned below-⁹⁵

Chart 2



Those *Tisikkhā* can be show in briefly as below:

Adhipaṇṇā-sikkhā: training in higher wisdom; right knowing, penetrative knowledge, understanding nature and as it overcomes ignorance, it is the way to use different tools in living.

Adhisāla-Sikkhā: training in higher morality. Lives and restrained with the restraint of the obligations ... he takes up and trains himself in the laws of morality. That is the practice for physical action and verbal actions i.e. prevention from doing bad and control of bad speech through the discipline of laws and rules.

Adhicitta-sikkhā: training in higher mentality; that is the tool for mind training to strengthen self-realization.⁹⁶

⁹⁴ MN. III, Pp.248-252

⁹⁵ Nyanamoli And Bodhi Bhikkhu, **The Middle Length Discourses Of The Buddha**, (Sri Lanka: Buddhist Publication Society, 1995), P. 33

⁹⁶ DN. III, P.220

Bodily and verbal development in morality and ethic by *Adhisāla Sikkhā*, mental development through meditation by *Adhicitta Sikkhā*, and wisdom development in *Kamma* law (*kammasakata sammadithi*) by *Adhipaṃṣā Sikkhā* are considered as the beginning levels of *Tisikkhā* or *Trisikkhā* in general, which is used as the learning process for preparatory cultivation. It aims to provide powerful and effective faculties to develop a firm ground and high potential as sufficient as the success of *Satipaṭṭhāna* practice. There is not only one way, but many ways to be used through applying various items of noble truth in the life.

The principle of the Noble Eight-fold Path and *Tisikkhā* is applied and simplified to be a compact model as a learning vehicle such as

Output = 3 doors of bodily, verbal, physical and mental action

Input = 6 doors of external objects into eyes, ears, nose, tongue, body, mind.

Indeed, practicing the noble eight-fold path and *Tisikkhā* can eradicate craving, delusion and ignorance, so that a person can benefit from Buddhist education gradually and develop wisdom; live in compassion in harmony in the society and finally attain the supreme goal of Buddhism (*Nibbāna*) through the Buddhist education.

2.3 An Overview of The Historical Aspect of *Pariyatti Sikkhā*

After becoming the Buddha, he started the mission to deliver the noble discourses to mankind. Indeed, the Buddha delivered his first Noble eight-fold path discourse to the *paṇḍavaggiya* or the group of five ascetics and they realized the Noble eight-fold path. Later on, he traveled from place to place for forty-five years, giving discourses on the noble truth to mankind and suggested to the disciples to deliver the noble discourses for the welfare and harmony of all humans. The discourses of the Buddha were carefully committed to memory by the disciples, which are called briefly the “nine elements”. This nine-fold division is referred to as the *Navaga-Satthusāsana*⁹⁷ or Buddha’s nine-fold teaching. Thus,

⁹⁷ MN. I, P.133

what Buddha taught, is learnt as a *Pariyatti* by the disciples, whether monk or layman.

Therefore, the '*Pariyatti*' is defined in the Buddhist texts as 1. Skill or accomplishment, particularly in the study of the scriptures, 2. The scriptural corpus itself and by extension the Dhamma or teachings of Buddhism.⁹⁸ '*Pariyatti*' accomplishment in the scriptures, study (learning by heart) of the holy texts;⁹⁹ Also the scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; *tisu piñakesu tividho pariyattibhedo*, herein, three kinds of division in Buddhism are clearly mentioned as *Pariyatti*, *Pañipatti* and *Pañivedha*. Indeed, '*Pariyatti*' means learning the doctrine or the wording of the doctrine. In the 'progress of the disciple (q.v.) 3 stages may be distinguished: theory, practice and realization, i. e. 1. Learning the wording of the doctrine (*Pariyatti*), etc.¹⁰⁰ In fact, *Pariyatti* means learning or studying the Holy Scriptures or Buddha Vacana. That was learned by the disciples by hearing, memorizing and practicing in ancient times, which is practiced by the Buddhist disciples up to now.

Pariyatti is regarded as the theoretical aspect of the religion, which is concerned with study and teaching, or dissemination of the words of the Buddha - the Dhamma and Vinaya. Thus, *Pariyatti* deals with the studying and teaching, or dissemination of Buddha *Vacana*.

According to **The Guide to Tipiñaka** "there are three kinds of the essential doctrines such as *Pariyatti*; Theoretical learning, *Pañipatti*; Practice, *Pañivedha*, fruits of the practice,"¹⁰¹ as John Ross Carter mentioned in his book entitled "**Dhamma: Western Academic and Sinhalese Buddhist Interpretations**" that the same kind of tension is in part reflected in a threefold characterization of Dhamma itself as textual tradition (*Pariyatti*), practice (*Pañipatti*), and realization (*Pañivedha*), once again found in the pali commentaries. Further, he explained that the

⁹⁸Damien Keown, **Dictionary Of Buddhism**, (London: Oxford University Press, 2003), P.213

⁹⁹T.W. Rhys Davids and William Stede, ed., **Pali- English Dictionary**, (Oxford: PTS, 1966), P. 432

¹⁰⁰Nyanatiloka Bhikkhu, **Buddhist Dictionary**, (Colombo: Frewin & Co., 1971), P. 127

¹⁰¹The Editorial Committee, **Guide To Tipiñaka**, (Burma: Burma Piñaka Association, 1986), P. 94

first refers to the sum of Buddhist theory as contained in Buddhist scriptures, the second to the putting into practice of those teachings, while the third to the direct understanding acquired consequent upon the practice.¹⁰²

In the matter of *Pariyatti*, we encountered in the first saṅgayaṇa the venerable Mahākassapa appealing to the assembly of the monks to select and accept the venerable ānanda for the purpose of convening the first council (saṅgayaṇa):-

*“Honored sirs, this ānanda, though he still is a learner, cannot be counted as one who follow a wrong course of action, either through favoritism or hatred or dilution or fear; he has largely studied (pariyatti) the norm and law under the lord...”*¹⁰³

Thus, the educational business, in its highest sense, aims at a man’s highest value of life, the life of spiritual fulfillment, enlightenment and perfection, and a truly educated person is one who achieves his emancipation, freedom from bondage.¹⁰⁴

Phra Broon Gunabhorn (P. A. Payutto) says about the *Pariyatti* in his book entitled **“What a Buddhist must know”**, that from another perspective, what Buddhism is all about can be summarized in three words: *Pariyatti*, *Paṇipatti*, and *Paṇivedha*, or the three true doctrines.¹⁰⁵ Further, he mentioned that *Pariyatti* refers to the word of the Buddha that we study, without that one could not know the Buddha vacana and the *Pariyatti* is the result of the *Paṇivedha* and is also the basis for the practice (*Paṇipatti*) of Buddhism.

After having the knowledge of Buddhism through the *Pariyatti*, the practitioner will achieve the result as *Paṇipatti*. However, we regard the *Pariyatti* as the result of the *Paṇivedha*,

Pariyatti is necessary for humans to practise what he has learnt. Therefore, said Phra P.A. Payutto, that without learning the *Pariyatti* or what the Buddha taught, our practice would be misguided, mistaken, and

¹⁰² John Ross Carter, **Dhamma: Western Academic and Sinhalese Buddhist Interpretations** (Tokya: Hokuseido press, 1978), Pp. 131-5.

¹⁰³ Vin. II, P.285

¹⁰⁴ MN. III, P.55

¹⁰⁵ Phra Broon Gunabhorn (P. A. Payutto), **What A Buddhist Must Know**, (Bangkok, S.R. Printing Mass Products, Co. Ltd, 2003), P.9

deviant from the original teaching. If our practice was wrong, whatever result we achieved could not be correct. And if we deceived ourselves with our own findings that were erroneously taken to be true, there could be no way for *Pañivedha* to ensue. Furthermore, he mentioned that without the *Pariyatti* as a basis, the *Pañipatti* and the *Pañivedha* would also fail to materialize. All would collapse together.¹⁰⁶

Indeed, *Pañivedha* or result or realization or knowledge will come through *Pariyatti*, what we learn, and which provides the basis for practice or *Pañipatti*. Actually, when we have *Pariyatti*, or learning the doctrine in the right way, it will be a guide to practise properly and it would be easy to achieve *Pañivedha*, the supreme goal, just as the noble beings did. Indeed, this circle is still going on in Buddhist education up till now.

As a matter of fact, education requires for its maturity and success three complementary modes or factors, viz. the primary mode of literary or academic scholarship in the Buddha's body of teachings (*pariyatti*), then the practical mode of what has been academically learnt and remembered by trying and putting these teachings into habitual practice (*pañipatti*), and finally the skilful mode of penetration, realization and mastery of the truth (*pañivedha*).¹⁰⁷

Anguttara-Nikāya commentary spells the importance of *Pariyatti* as follows:

Suttantesu asantesu - pamuññhe vinaymhi ca

Tamo bhavissati loke - Suriye atthagate yathā

Suttante rakkhite sante - Pañipatti hoti rakkhita

*Pañipattiyam ñhito Dhāra - Yogakkhemā na dhaṅsatā'ti*¹⁰⁸

If the Sutras and Vinaya is destroyed, the world becomes dark, as if the sun has gone out. If the sutras and vinaya is preserved, *Pariyatti* and *Pañipatti* will also be preferred by the one established firmly in *Pariyatti*, then the wise ones will not be barred from attaining Nirvana.

¹⁰⁶ **Ibid**, P. 9

¹⁰⁷ DN. III, P. 253

¹⁰⁸ Mp. I, p.93

There are three important aspects of the Buddha vacana - *Pariyatti*, *Pañipatti* and *Pañivedha*. The theoretical, textual aspect is known as *Pariyatti*; *Pañipatti* is the practical aspect of the teachings as applied to one's daily living and *Pañivedha* are the fruits obtained, including Nirvana.

Sikkhā or education in Buddhism can be divided into the three-fold learning; the three fold training; three characteristic principles; those three-fold learnings or training can be defined as Morality, Concentration and Wisdom, and to gain the intellectual knowledge there are three types of way of wisdom explained in the *Tipiṅka*.

1. *Sutamaya-paññā* – knowledge based on learning or studying.

2. *Cintāmayā-paññā* – knowledge based on analytical thinking.

3. *Bhāvanāmayā-paññā* –knowledge based on self observation or self internalization.¹⁰⁹

In this sense, we can define all knowledge based on the *Pariyatti* because without learning no knowledge is achieved. Then we cannot develop the ability of analytical thinking. As above-mentioned, a person should have knowledge on both *Pariyatti* and *Pañipatti* for without that knowledge there is no good fruit or the highest goal.

It is said that a practice without theory is misguided and theory without practice will be useless. Therefore, the two aspects are equally important to achieve the highest goal or enlightenment.

Nevertheless, the teaching of the Buddha is called in one word *Sāsan*; teaching or dispensation therefore, *Sāsana* can be categorized as below:

“*Pariyatti-Sāsana*: teaching to be studied or mastered; textual or scriptural teaching; dispensation as text (*suttam*, *geyyam*, *veyyakaranam* etc. *navaṅga-satthusāsana*).

Pañipatti-Sāsana: teaching to be practised; practical teaching; dispensation as practice.”¹¹⁰

¹⁰⁹DN. III, P. 219

What the Buddha taught is called *Sāsana*, that is learning, and after learning, the *Sāsana* or Buddha's teaching will be practiced in the right way to achieve the final goal of life. In another sense, *Sāsana* is known as *Saddhamma*, which means a good law; true doctrine, doctrine of the good; essential doctrine.

Therefore, as a view of the *Pariyatti* aspect it is called *Pariyatti Saddhamma*, which is the true doctrine of study; textual aspect of the true doctrine; study of the text or scriptures. It indicates that the whole of the Buddha's doctrine or Buddha vacana is studied is *Pariyatti*.

Buddhist literature also mentions about different types of *Cakkhu* or eye which is defined as knowledge, namely the physical eye (*mamsacakkhu*), the divine eye (*dibbacakkhu*), and the eye of wisdom (*Paṇḍācakkhu*). The third one is regarded as the best, leading a person to the highest insight and to success in life and finally to emancipation from all ills.¹¹¹ All the *Cakkhu* can be gained through the *Pariyatti*.

In the same manner, after the *Parinibbāna* of the Buddha, the disciples preserved the Buddha's teaching by reciting and memorizing as well as handing over the teaching of the Buddha to the their disciples. Venerable Walpola Rahula said in his book entitled **“History of Buddhism in Ceylon”** that certain teachers and their pupils specialized in the Nikāyas. He further talked on the bhanaka system, such as certain Theras known as Dāgha-bhanakas, Majjhima-bhanakas, Anguttara-bhanakas and Samyutta-bhanakas¹¹² who were regarded as masters of these Nikāyas or collections and they preserved the Buddha's teaching as a bhanaka system in ancient time.¹¹³ Later on, in order to collect and preserve the word of the Buddha, six historical dhamma councils or dhamma sangitis were convened at different times and places. Thus, we have the opportunity to study Buddhism in the form of *pariyatti Sikkhā* as text form because of the strenuous work of the *Bhikkhus*. They preserved

¹¹⁰ Phra Broon Gunabhorn (P.A. Payutto), **Dictionary Of Buddhism**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 2000), P.76

¹¹¹It. P. 52f

¹¹² Bhanaka Means ‘Reciter’. Hence, Dāgha-Bhanaka Means ‘Reciter Of The Dāgha-Nikaya.’ So Are The Majjhima And Other Bhanaks. To Be A Bhanaka One Had To Know At Least A Good Portion Of The Collection, If Not The Whole Nikaya.

¹¹³ Walpola Rahula, **History Of Buddhism In Ceylon**, (Dehiwala: The Buddhist Culture Center, 1993), P.294

all those Buddha's teaching in the *Tipiṅaka* form in various periods, under different patronships and leaderships of monks, which are briefly charted below.¹¹⁴

Chart 3

Congregation	Period in Buddha Er (B.E)	Place/Patronship	Participation/leadership	Achievement
1 st	3 months after Buddha's parinibbana	Rajagaha/ King Ajatasattu	500 Arhats/ Ven. ahakassapa	Collection & systematization on the teaching
2 nd	100 B.E.	Vaisali/ King Kalasoka	700 Arhats/ Ven. Revata	Dhamma & Vinaya to be followed as stated before in the 1 st congregation
3 rd	280 B.E.	Pataliputta King Asoka	1000 Arhats/ Ven. Moggaliputtatissa	Clarification of Doubts, keeping Religion undefiled
4 th	404 B.E.	Alu Vihara, (Sri Lanka) King Vattagamini	500 Bhikkhu/ Ven. Rakkhita	Tipitaka scribed in Talapatta (Palm leaves)
5 th	2345 B.E.	Mandalay/ King Mindon	2400 Bhikkhus	Tipitaka scribed in Marble Slabs
6 th	2500 B.E.	Rangoon/ President Ba U	2500 Bhikkhus	Tipitaka Printed & Distributed

The *pariyatti Sikkhā* was given in ancient times to achieve the final goal to be an Arahant or an *Asekha*. But the modern *Pariyatti Sikkhā* is totally different from in ancient times. It is running for pupil around monastery and keeps interrelation with villagers and monastery in harmony. Regarding the modern *pariyatti Sikkhā*, Ven. Poravagama Somalankar wrote in “**Daham Pasala Guru Atpota**” that the concept of modern *Pariyatti Sikkhā* was derived from the English, because the English developed with science and technology, with its impact on society. The development of science and technology made the people busy, therefore they did not have enough time to meet each other, so they slowly lost their social manners. As a result they did not have opportunity to observe and practice their religious tasks.

¹¹⁴ Sabita 'Dhakhwa' Shakya, **The Contributions Of Nepal Bauddha Pariyatti Education In Buddhism**, (Kathmandu: Tribhuvan University, 2004), P.7 This Thesis Submitted For The Degree Of Post Graduate Diploma In Buddhist Studies In To Tribhuvan University, Nepal In 2004.

During the end of the 18th century the Sunday missionary education center started to solve that kind of problem in England. At first it was begun for normal reading and writing, but later on its concept was completely changed and they introduced religious education. In this way, the Sunday missionary religious school began in their society.

Further, Venerable Poravagama Somalankar said that when Henry Steel Olcott came to Sri Lanka in 1880, the Sunday missionary school had run approximately for one hundred years in England, so he had knowledge, experience and idea on that kind of school. Therefore, when he came in Sri Lanka, most of the education centers were manned and managed by the missionary societies, with the assistance of the British government, and were partly financed by public missionary funds. Thus, the people did not have any opportunity to participate and observe their own culture and practiced Buddhism as a Buddhist in Sri Lanka. To solve the problem, Henry Steel Olcott began the Sunday Buddhist School and published the handbook and distributed to the children books such as “**Bauddha Sisubodhaya**” (Awakenings of the Buddhist Child) and “**Bauddha Pratipatti**” (Observations of the Buddhist). At first, it was begun as a Sunday school and later on it was expanded as Daham Pasala or Dhamma School or *Pariyatti Sikkhā* in Sri Lanka.¹¹⁵ In this way, the modern Dhamma School or Buddhist Sunday school began with the purpose of propagating the teachings of the Buddha. The monks, novices and lay devotees serve and teach various kinds of subjects in the Dhamma School, such as dhamma, languages, culture, and religious performance. At present, the Buddhist Sunday school is part of monastery activities, as well as tools of Buddhist teaching methods in the present.

The Buddhist Sunday Schools originated in Sri Lanka in B.E. 2429.¹¹⁶ The Phra Bimonladham, the abbot of Wat Mahadhat and the late second president of the council of Mahachulalongkornrajavidyalaya University, Bangkok, deeply appreciated the success of the Sunday dhamma school in Sri Lanka during his visit, and on returning to

¹¹⁵Ven. Poravagama Somalankar, **Daham Pasala Guru Atpota**, (Ravatavatta: Sarvodaya Bhikkhu Seva Mulasthanaya, 1993), P.2

¹¹⁶Ven. Phramaha Bhatsakorn Piyobhaso, “Buddhist Education In Thailand Today”, **Working As One Buddhist Unity And Cooperation**, Dr. Phramaha Phol Abhakaro Ed., (Bangkok: Mahachulalongkornrajavidyalaya, University Press, 2004), P. 109

Thailand he established the first Buddhist Sunday school in Wat Mahadhat in B. E. 2501 (1958) with the following objectives:

1. *To make young people and children familiar with Buddhism.*
2. *To inculcate moral discipline and cultural appreciation in young people and children.*
3. *To teach young people and children to lead their lives according to Buddhist principles.*
4. *To train young people and children to work for public welfare.*¹¹⁷

At the Wat Mahadhat Sunday Buddhist School, to complete the entire course would take twelve years. Teachers are monks, novices and some lay people. They teach the Buddhist doctrine, Buddha's history, English, French, Thai dancing, and Thai musical instrument and so on, working on the programme on a voluntary basis. Wat Mahadhat of the Buddhist Sunday school is still running with various objectives, such as discussions about the dhamma up to the present.

The Dhamma schools are where Buddhist children are given religious instruction on Sundays. It is essential education for the children in the society because the children are the future responsibility of the nation. If we train or guide them properly maybe it will have good fruit for the future. It is also one kind of propagation of Buddhism in society as well as one of the kind of activities in the monastery. Therefore, the monastery has great responsibility to mould people to become good citizens for the nation, which is possible through *Pariyatti Sikkhā*.

2.4 Conclusion Remarks

The Buddhist history of Nepal dated from the birth of *Siddhattha*, who was born in Lumbini. According to the *Mahaparinibbāna Sutta* of *Dāgha Nikāya*, it is clearly mentioned that of the four Buddhist holy places of future pilgrimage, among them one of the Buddhist holy places, Lumbini, is situated in the modern kingdom of Nepal. In fact, the Lumbini garden is located near Kapilavatthu and the Kingdom of Koliya, which is situated in Nepal at present. So Lumbini

¹¹⁷*Ibid.*, 110

was declared a world heritage site by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1997 (2540 B.E.).

During the fifth and seventh centuries, Chinese pilgrimage Xuan Xang (Hsuan-Tsang) visited Lumbini, as well as Buddhist scholars too. King Ashoka's visit to Lumbini and erection of an inscribed pillar to commemorate the sacred birthplace of the Buddha is an important landmark in the history of Buddhism.

Nepalese King had a sincere faith on Buddhism such as Amsuvarmā, who gave his daughter, named Bhrikuti, in marriage to the first powerful king of Tibet, Sron-btsam-sgam-po. Through her, he spread Buddhism and built monasteries in Tibet with Nepali architecture. Actually, Nepal has contributed to Buddhism during ancient times although they lost the Buddhism.

At first, there appeared three yellow robed monks in the revival of Theravāda Buddhism in the modern kingdom of Nepal. Heinz Bechert mentioned three monks named Mahāpragya, Pragyānanda and Dhammaloka. The assertion is made in each case that they were the first yellow-robed monk to visit Nepal. Consequently, they supported the revival of Theravāda Buddhism in Nepal. Later on, Nepalese monks contributed to the development of Theravāda Buddhism in Nepal. Nepalese monks were able to establish a special relationship with a royal palace of Nepal. Consequently, royal families, diplomats and prime ministers participated in Buddhist ceremonies, the practice which has continued to the present.

The painstaking effort of Nepalese Theravāda Buddhist monks has uplifted Theravāda Buddhism in Nepal. They have done various kind of activities to spread Buddhism in the kingdom of Nepal, such as mask ordination, publishing magazines and Buddhist textbooks, Buddhist pilgrimage tours, translating pāli texts, organizing and hosting Buddhist conferences and founded Buddhist associations etc.

After enlightenment, Siddhattha delivered discourses to people for forty-five years to lift them up from suffering, which is known as *Pariyatti Sikkhā* or education. It was divided into two groups - *Gantha-dhura*- the burden of study or the task of learning, and *Vipassanā-Dhura* - the burden of insight development or the task of meditation practice. All

the teachings of the Buddha can be categorized into these two groups, which is still following by disciples around the world.

The education is essential things for human to make intellectually personality in the society. There are two kinds of education in the world: Spiritual education and customary education. The spiritual education for beyond life and the customary education is present life. Therefore the Buddha praised the spiritual education which can be achieve in *Nibbāna*. So all the teaching of the Buddha is learning as *Pariyatti Sikkhā* to achieve *Nibbāna*.

In this sense, the modern *Pariyatti Sikkhā* is derived from the English missionaries because they had missionary schools to teach their religion in their society. Henry Steel Olcott, who came to Sri Lanka and founded a Sunday Dhamma School, which is still running in Sri Lanka, used the missionary schools as a model for the Sunday Dhamma schools. Most Buddhist students involved in these schools learn Dhamma on Saturdays or Sundays, as well as social works. Most Buddhist countries run this kind of Dhamma School in different names, which help to support the making of good citizens.

CHAPTER III

THE PRESENT SITUATION OF PARIYATTI SIKKĦA IN NEPAL

3.1 Buddhist *Pariyatti SikkĦa* in Nepal: History and Necessity

3.1.1 History

The education of Buddhism is intended for the common good of human beings and all other sentient beings. *Pariyatti SikkĦa* in Nepal has become very popular and it is aimed at bringing about a renaissance in Buddhist society and reinvent the glory of Buddhism in Nepal.

Sufficient attention to *Pariyatti SikkĦa* is not yet paid in Nepal. In such a circumstance, after revival of Theravāda Buddhism in Nepal, Nepalese Buddhist monks established the All Nepal Bhikkhu Sangha Council in 1951 (B.E. 2494) which helped to revive teaching and learning of Buddhism in Theravāda Buddhist Viharas (monasteries).¹¹⁸ During those days, there were no facilities to study Buddhism in Nepal, as there were in other Theravāda countries such as Thailand, Sri Lanka and Burma (Myanmar). As a matter of fact, *Sāmaṣeras* (novices) and Anagarikas (nuns) had to go abroad to study Buddhism. Therefore, formal Buddhist education centers became essential for Nepalese aspirants. Realizing the facts, Bhikkhu Buddhaghosa Mahasthvir, who learned and practiced Buddhism in Myanmar, had an idea on the *Pariyatti Saddhamma Palaka* education of Myanmar because he had stayed at a monastery where exams were given annually on *Pariyatti Saddhamma Palaka* to monks and novices of different parts of the monastery. He used that idea in Nepal when he was practicing rains retreat (*Vassavāsa*) in Sugatpur Vihāra in the Trisuli Bazar, a small town situated in the North West of Kathmandu. In 1962 (B.E. 2505) he thought to work on such a precious

¹¹⁸Ven. amritananda, *A Short History Of Theravāda Buddhism In Nepal*, (Kathmandu: ananda Kuṇi Vihāra Trust, 1982), P.7

project of Buddhist education in the country. At first, local Buddhists discussed the Dhamma and showed keen interest in Buddhist creeds. Anāgarika Sushila and a lay devotee Dharma Ratna Śākya 'Trisuli', also joined hand in the project of establishing Buddhist education. They made arrangements to begin teaching *Priyatti Sikkhā*. Bhikkhu Buddhaghosa started teaching the basic tenants of Buddhism. Such efforts made books on Buddhism available in Nepal and the current Buddhist education curriculum was designed for students. The new course covered reverence of the Triple Gem, observing precepts, understanding the historical aspect of the Buddha, the study *Jātaka* stories, citations from the *Dhammapada*, and encouraged memorization of the some Suttas from the *Tipiṅka*. He arranged a curriculum for the five grades and accepted anyone who could read, if not write. They could take an examination, orally consisting of five grades. A few students passed the levels and showed keen interest to study further. This is the formal Buddhist education in modern Theravāda Buddhism in Nepal.

Later on, Bhikkhu Buddhaghosa Mahāsthavir and a lay devotee named Dharma Ratna Śākya from Trisuli submitted a proposal to the All Nepal Bhikkhu Sangha Council of Nepal to approve a newly designed Buddhist education system and to be patronized by the Council. The Council accepted it and recognized the project as the Nepal Bauddha *Pariyatti Sikkhā* (NBPS), with the newly framed curriculum to develop and propagate Buddhism in the kingdom. A meeting of the Council decided to start good work on the auspicious 64th birth anniversary of Bhikkhu Pragyānanda Mahāsthavir, chairperson of the Mahāsaṅgha.¹¹⁹

As decided by the Council, the first day teaching of Nepal Bauddha *Pariyatti Sikkhā* started at 8:45 a.m. (Nepali time) on the auspicious day of B.E. 2507 Buddha Jayanti (Full moon day of Vesakh). The auspicious moment was also covered by Radio Nepal.¹²⁰

Later on, the association changed times and circumstances and modifications were made in the *Pariyatti Sikkhā*, such as the Council extending another grade in 1964 (B.E. 2507). It was called *Pariyatti*

¹¹⁹Group Of Secretaries, “Progress Report Of Nepal Bauddha Pariyatti Sikkhā”, **Nepal Bauddha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Śākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.51

¹²⁰**Ibid**,

Saddhammapala. In 1967 (B.E. 2510), the students requested to open further grades. Due to its popularity, the program was extended for three years more. The last three years study of this course is called Pariyatti Saddhamma Kovida. It is equal to the highest grade in Buddhism.¹²¹ So, now it is a ten year course program Further, Phra Vipassi Dhammaramo mentioned that the faculties of the *Pariyatti Sikkhā* and its qualifications at the highest level of it are divided in two faculties, Pali and Abhidhamma. In 1974 (B.E. 2517), the Council passed a resolution that a high school graduate student can join the sixth grade and a university bachelor can join the Saddhammapalaka Upadhi.¹²²

3.1.2 Its Necessity

All of those circumstances in *Pariyatti Sikkhā* are highly necessary in Nepalese society. First of all, Nepal is the birth country of the Buddha and it is related with the history of the birthplace of the Buddha, so Nepal is closely connected to the early history of Buddhism.

At present, because of the lack of a proper Buddhist education, there is unrest in the people in the world. They do not have peace in mind. Therefore, Ganesh Mali wrote in the Annual Report on “**An Introduction of Bauddha Pariyatti Sikkhā in Nepal**” that it is necessary in Nepal. He expressed that-

The world is inclined more towards materialism these days. As a result, there is a turmoil in the society and inspire of material comfort and facilities life is at unrest. Struggles are going on in our society, due to mental conflicts such as greed, avarice, lust, anger, hatred etc and people cannot achieve the peace that they desire. The poor lives in hunger, while the rich get immersed in evil sings and immoral acts, as a result simple common people get crushed under the burden of their lust and greed. To dispel the social diseases and unrest caused in the society

¹²¹ Phra Vipassi Dhammaramo, **Pali Literature in Nepal**, (Bangkok: Mahamakuta Buddhist University, 1992), P.10. This Thesis Submitted For The Degree Of Sasanasastra Pandita B.A. To Pali Degree as a Foreign Student in To Mahamakuta Buddhist University in 1992.

¹²² **Ibid**,

by such an unhealthy situation there is a great need today of *Pariyatti Sikkhā* propounded by the Buddha.¹²³

Devachari Anāgarika wrote an article entitled “**Importance of *Pariyatti Sikkhā***”. The author talked about the importance of education for the livelihood of mankind. There are two kinds of education in the world: spiritual (supermundane) education and customary education. Customary education is just for the material life, to get the knowledge on necessary subjects to survive in life.¹²⁴ Spiritual education is that what the Buddha taught. Spiritual education is categorized into the three groups of *Pariyatti*, *Paṇipatti*, and *Parivedha*.

She further mentioned in her article that Sri Lanka, Myanmar, Thailand, Cambodia, China and Japan, etc. are realigning the advantages of Buddhist education and providing it to the citizens in order to learn for a happy and harmony life. They also live with more prosperity. Emphasized in the *Pariyatti Sikkhā* is that it will teach us how to live with harmony, compassion and mutually in the family, as well as in society. This education teaches how to purify and concentrate the mind to get supreme life - Nibbāna.

K. M. Sākya mentioned in his article entitled “***Paṅcasāla* in the *Pariyatti***” that the first lesson of the first year of Saddhammapalaka of *Pariyatti Sikkhā* is the *Paṅcasāla*. This is because most students are too young to understand the subject in their first year. Most people observe the *Paṅcasāla* by faith, but it takes a great effort to develop the intellect and personality in the person.¹²⁵

Further, he mentioned that by not to killing any creatures helps to make the person polite and calm. That kind of person has confidence, trust and good mutual relations in society. Therefore, it is necessary to spread the teachings of the Buddha in the Nepalese society, which is fulfilled through the *Pariyatti Sikkhā*.

¹²³ Ganesh Mali, “An Introduction Of *Bauddha Pariyatti Sikkhā* In Nepal”, **Annual Report**, (Kathmandu, Contact Office, Visho Shanti Vihara, 2002), P.4

¹²⁴ Devachari Anāgarika, “Importance Of *Pariyatti Sikkhā*”, **Nepal Bauddha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.10

¹²⁵ K.M. Sākya, “*Paṅcasāla* In The *Pariyatti*,” **Nepal Bauddha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.20

“**Importance and necessity of *Pariyatti Sikkhā***”, an article by Bhikkhu Buddhaghosha, mentioned that after his attainment of Nibbāna, the Buddha taught what he realized to diverse people for 45 years. These teachings are known as the *Dhammaskanda*. This is divided into the *Pariyatti Sāsana* and *Paṇipatti Sāsana*.

Furthermore, he explained that it’s necessary in the present context that Buddhism is a compulsory subject in every school. They are providing Buddhist studies in five universities and every Sunday they teach Buddhism in the monasteries in Sri Lanka. Buddhist education is provided to every pupil in Burma. They have an exam system which is held by the government and by some private associations annually. The students receives degree when they graduate such as the Tipitakadhara, Sasanadhaja Sripavara dhammachariya and *Pariyatti Saddhammapalaka* etc.

Once again, he expressed his grief that compared with those countries with a compulsory Buddhist education, Nepal, which is the birthplace of the Buddha, has a lack of Buddhist education.¹²⁶ Nevertheless, ones who are educated in *Pariyatti* are serving in various aspects, such as translations, writing articles and books, meditation teachers, editors, and free health services, etc. In those aspect, the *Pariyatti* is the main sources of education to create good citizens in the nation.

Sushila Anāgarika wrote an article entitled “**My Opinion**” The author expressed his experience about *Pariyatti* with excitement, noting that in the beginning of the *Pariyatti Sikkhā* in Nepal, she was the first student of the Saddhamma Kovida degree in *Pariyatti Sikkhā*. She passed the degree of *Pariyatti Sikkhā* when she was 58 years old.¹²⁷ Therefore, she mentioned that when she visited Trisuli, the devotees were discussing the Dhamma with Bhikkhu Buddhaghosha Mahasthavir and she was impressed by their interest. Once again, she explained that formalization of *Pariyatti Sikkhā* in Nepal.

¹²⁶ Bhikkhu Buddhaghosha, “Importance And Necessity Of *Pariyatti Sikkhā*”, **Nepal Bauddha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), P.34

¹²⁷ Sushila Anāgarika, “Some Thought”, **Pariyatti**, Svoyambhu Ratna Bajracharya Ed., (Kathmandu: Nepal Bauddha Pariyatti Sikkhā 1984), P. 44

Struggles, violence and political crises are going on in our country. This is due to mental conflicts such as greed, avarice, lust, anger, hatred, etc. As a result, there is no peace in our minds. The study and practice of the Dhamma is extremely important for humanly social behavior and to balance our life. So, it is high time now to propagate true Buddhism through *Pariyatti Sikkhā* in different parts of the country in order to create peace and harmony. The Government also must think in this line as guns will not possibly bring peace.¹²⁸ Miss Sabita Dhakhwa explained her feeling about the necessity of *Pariyatti Sikkhā* in Nepal. The present lack of real education such as *Pariyatti Sikkhā* and *Paṇipatti* help to spread violence around the world. If we can spread the Buddhism through the *Pariyatti* to mankind, people will be understood the value of human life. In this aspect it is essential for a proper education in the world.

Buddhist literature and the Ashoka Pillar at Lumbini give evidence that the Buddha was born in Nepal, but the Nepal government do not have any interest in Buddhism. The Nepalese people just know Hinduism rituals, so nun Sujata Sakya express the necessity of *Pariyatti Sikkhā* in Nepal while the Buddha was born in Nepal, our country is known as Hindu country. They do not know about the Buddha, but only know about Mahabharat yuddha (war). So *Pariyatti Sikkhā* is necessary in Nepal.¹²⁹

Nepalese people have to go overseas to study Buddhism because of the lack of Buddhist education in the birth country of the Buddha. It is an opportunity for the Nepalese people to knowledge of Buddhism through the *Pariyatti Sikkhā*. It is open for everyone. Therefore, Bashu Dev Deshar expressed his grief that the Nepalese have to go study Buddhism abroad. The Buddha was born in Nepal, but many Nepalese people do not know about his precious teachings and moral sciences. So by *Pariyatti Sikkhā* we can educate and propagate Buddha's teachings all over the Nepal.¹³⁰

¹²⁸ Interview with Miss Sabita Dhakhwa Sakya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Visho Shanti Vihara, New Baneswor, Nepal, May 17, 2004.

¹²⁹ Interview with Nun. Sujata Sakya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Amarapur Buddha Vihara, Lalitpur, Nepal. May 17, 2004.

¹³⁰ Interview with Basu Dev Deshar and Dharma Sundar Bajracharya, Teachers of Nepal Bauddha *Pariyatti Sikkhā*, Veluvanaram Vihar, Lalitpur, and Pati Vihara, Thimi, Nepal, May 17, 2004.

In fact, all those interviews gave an idea that Nepal is the birthplace of the Buddha, although people are suffering from the lack of Buddhist education. Even though, there are some people who claim themselves as Buddhists by birth or by association, but they are not fully literate in Buddhist creeds. Those people only knew how to conduct rituals. In fact, *Pariyatti Sikkhā* in Nepal became very essential in modern Nepal. The All Nepal Bhikkhu Sangha Council and the volunteers run the program at the moment. The *Pariyatti Sikkhā* in Nepal has certain specified objectives as mentioned below-

1. To spread the message of Lord Buddha in all nooks and corners of Nepal.
2. To bring under control the fire of lust, hatred and delusion raging in the present society.
3. To impart knowledge and practice of humanistic religion to the people coming out of schools, campus and other educational institutions, in order to produce technicians with humanistic attitudes and behaviors.
4. To bring home to those people who already have faith and belief in Buddha and Buddhism, but presently are exposed only to traditional ritualistic activities, the true living form of this religion, through *Pariyatti Sikkhā*.
5. To produce able Buddhists who can provide leadership to spread and popularize the message of Buddha far and wide in the country through *Pariyatti Sikkhā*.¹³¹

¹³¹ Constitution And Rules And Regulations of NBPS 2002 (B.E. 2545), Contact Office, Visho Shanti Vihar

3.2 An Analysis of Curriculum Components of Nepal Bauddha Pariyatti Project and Various Levels of Classes

There is no record when Theravāda Buddhism in Nepal disappeared. Theravāda Buddhism was revived after the year of 1924 (B.E. 2467). Venerable Mahāpragyā took the leadership to revive Theravada values in the country. A renowned Tibetan monk, Tshering Norbu, supported him. In 1928 (B.E. 2471), he underwent a second ordination under the guidance of Bhikkhu U. Chandramani Mahathera from Myanmar.

Under those circumstances, Venerable Amritananda went to Sri Lanka by bringing a goodwill mission in 1946 (B.E. 2489). He was successful in bringing back a goodwill mission under the leadership of the Venerable Nārada Mahathera of Vajiraramaya, Colombo, and with himself as a member, pleaded with the Prime Minister Padma Shumshere for the return of the monks to Nepal. Consequently, the ban was lifted and monks returned to their homeland to propagate Buddhism.

The All Nepal Bhikkhu Saṅgha Council was established in 1951 (B.E. 2494), which helped to revive the teaching and learning of Buddhism in Theravāda Buddhist Viharas (monastery).¹³² During those days, there were no facilities to study Buddhism in Nepal, as in other Theravāda countries, such as Thailand, Sri Lanka and Burma (Myanmar). Therefore, formal Buddhist education centers became essential for Nepalese aspirants. After realizing the facts, Bhikkhu Buddhaghosa Mahasthavir consented to be the president of the All Nepal Bhikkhu Saṅgha council and the rector of Nepal Bauddha *Pariyatti Sikkhā* was practicing rains retreat (*Vassāvāsa*) in Sugatpur Vihar in the Trisuli Bazar, a small town situated in the North West of Kathmandu in 1962 (B.E. 2505). He thought of working on such a precious project of Buddhist education in the country. At first, local Buddhists showed keen interest in Buddhist creeds. Anāgarika Sushila and a lay devotee, Dharma Ratna Sakya 'Trisuli', also joined hands in the project of establishing informal Buddhist education. They made arrangements to begin the teaching of

¹³²Ven. Amritananda, *A Short History of Theravada Buddhism in Nepal*, (Kathmandu: ananda kuti Vihar Trust, 1982), p.7

informal *Pariyatti Sikkhā*. Bhikkhu Buddhaghosa started teaching the basic tenants of Buddhism. Such efforts made books on Buddhism available in Nepal and the current Buddhist education curriculum was designed for students. He arranged a curriculum and accepted anyone who could read, if not write. They could take an examination orally. A few students passed the levels and showed keen interest to study further.

Later on, Bhikkhu Buddhaghosa Mahasthavir and a lay devotee named Dharma Ratna Sākya from Trisuli submitted a proposal to the All Nepal Bhikkhu Saṅgha Council to approve a newly designed Buddhist education system, patronized by the association. The association accepted it and recognized the project as Nepal Bauddha *Pariyatti Sikkhā* (NBPS) with the newly framed curriculum one to three grade to develop and propagate Buddhism in the kingdom. Later on, the association changed times and circumstances, and modifications were made in the *Pariyatti Sikkhā*, such as the association extended another grade in 1964 (B.E. 2507). It was called *Pariyatti dhammapalaka*, but later it was changed to *Pariyatti Saddhammapalaka* degree grade seven. In 1967(B.E. 2510), the students requested to open further grades. Due to its popularity, the program was extended for another three years. In the last three years, the course was called *Pariyatti Saddhamma Kovida* degree. It is now a ten-year course. In short, the association motivated the Buddhist education in Theravāda Buddhist monasteries throughout the whole country.

Most of its students came from around the Buddhist monastery, Bahā and Bahā. Some of them came to study after being motivated by friends. From the beginning, students were keen to acquire a Buddhist education. It was a non-profit and non-governmental Buddhist education in Nepal. The Buddhist education was especially significant among the students. The students were able to clarify their characters from the Buddhist education. They had cultivated good moral characters from the Buddhist education.

Most of the Buddhist students and sincere devotees had an idea of developing the Buddhist education system in a systematic way with scientific curriculum. It was essentially required in the modern times. Therefore, it needed dexterous manpower and sufficient finance, as well

as good management and administration. The system has forty-four years of history now.

Nine members of the Curriculum Construction and Textbook Publication sub-committee of the Nepal Bauddha *Pariyatti Sikkhā* had been set up to conduct and manage the curriculum of *Pariyatti Sikkhā*. At present, the committee conducts the revision of textbooks in the Nepali and Nepālḥasā languages. It has projected to extend the *Pariyatti Sikkhā* among various Buddhist races in Nepal. The *Pariyatti Sikkhā* has a ten-year program course from the beginning, which was divided into four stages and was administered as the Pariyatti Saddhamma Palaka Pratham Varsha (Primary Level) up to Pariyatti Saddhamma Kovida (Degree Level). The primary Level is defined (known) as the Pariyatti Saddhamma Palaka Prarambhik Pratham Varsha. It is the first stage and is a three years course. An Intermediate Level is defined (known) as the Pariyatti Saddhamma Palaka Pravesh Pratham Varsha. It is the second stage and also a three years course. The Certificate Level is defined (known) as the Pariyatti Saddhamma Palaka Upadhi. It is the third stage and is a one-year course. The Degree Level is defined (known) as the Pariyatti Saddhamma Kovida. It is the fourth stage and consists of a three years course. It has two faculties, Pali and Abhidhamma. It is optional subjects. There are ten-year curriculum components as stated in brief in chart No. 4¹³³ and detail in appendix four.

Chart No. 4

Grade	Subject/ credit	Number of papers	Full marks	Pass Marks	Unit
Pariyatti Saddhamma Palaka Prarambhik Pratham Varsha (Primary Level) 1 st Stage	1. Five Precepts 30cr 2. The story related to Pancalisa with consequences and result 40 cr 3. Three story of Prince Siddhattha 30cr	1	100	33	3
Pariyatti Saddhamma Palaka Prarambhik Dvitiya Varsha (Primary Level) 2 nd Stage	1. Eight Precepts 20cr 2. Tiratna Vandana 40cr 3. The various offering method with mean in detail 40cr	1	100	33	3

¹³³ Nepal Bauddha Pariyatti Committee, **Curriculum of Nepal Bauddha Pariyatti Sikkhā-2002**, (Kathmandu: Nepal Bauddha Pariyatti Committee, 2002)

	1. Mangala Sutta 25cr 2. Metta Sutta 25cr 3. Life of Sidhattha 50cr	2	100	33	3
Pariyatti Saddhamma Palaka Prarambhik Tritiya Varsha (Primary Level) 3 rd Stage	1. Eight Precepts 30cr 2. Ten Wholesome and Unwholesome deeds 40cr 3. Ratna Sutta 30cr	1	100	33	3
	1. Introduction of Taking refuge to Triple Gems 40cr 2. The Word meanings of Triple Gems 20cr 3. Bahujana Hitaya Bahujana Sukhaya 40cr	2	100	33	3
Pariyatti Saddhamma Palaka Pravesh Pratham Varsha (Intermediate level) 4 th Stage	1. Paritta Sutta# ¹³⁴ 30cr 2. Life of the Buddha #40cr 3. Pali Language(for beginners)# 30cr	1	100	33	3
	1. Dhammapada# 40cr 2. Duties for parents 30cr 3. Jataka Stories 30cr	2	100	33	3
	1. Life of Patachara 20cr 2. Life story of Visakha 40cr 3. Griha-Vinaya # 40cr	3	100	33	3
Pariyatti Saddhamma Palaka Pravesh Dvitiya Varsha (Intermediate level) 5 th Stage	1. Paritta Sutta# 40cr 2. Life of the Buddha 30cr 3. Pali Grammar# 30cr	1	100	33	3
	1. Dhammapada# 40cr 2. Stories related to Dhammapada# 30cr 3. Jataka sotry of Vessantara 30cr	2	100	33	3
	1. Importance of Panca Sila 30cr 2. General Knowledge on Buddhism 20cr 3. Grihi-Vinaya 50cr	3	100	33	3

¹³⁴ # This symbol indicates that same book which is continues for next year, as this book is not finished.

Pariyatti Saddhamma Palaka Pravesh Tritiya Varsha (Intermediate level) 6 th Stage	1. Paritta Sutta# 30cr 2. The life of disciple of Buddha (part-5) 40cr 3. Pali Grammar# 30cr	1	100	33	3
	1.Dhammapada# 40cr 2.Stories related to Dhammapada# 30cr 3.Memorable Personalities 30cr	2	100	33	3
	1. Paying Homage to Caitya 20cr 2. Role-model Buddhist women 40cr 3. Loving-Kindness Meditation 40cr	3	100	33	3
	1. Life of Yasodhara 40cr 2. Magganga Dipani 40cr(Eith fold path from Abhidhamma) 3. Light Introduction of Buddhism 20cr	4	100	33	3
Pariyatti Saddhamma Palaka Upadhi (Certificate Level) 7 th Stage	1.Nhugu Paritran Nishra 40cr (New parittta Base)# 2. Anagarika Dhammasila 25 cr 3. Pali Grammar# 35	1	100	33	3
	1. Dhammapada 40cr 2.Bahujana hitaya bahujana sukhaya# 30cr 3. Stories related to Dhammapada 30cr	2	100	33	3
	1. The eight fold path 50cr 2.Bahujana hitaya bahujana sukhaya# 30cr 3. Features of Nepali Viharas 30cr	3	100	33	3
	1. Famaouns persons throughout the 20 th century 40cr 2. Dasa Sanyojan (Ten fetters) 30cr 3. Life story of Ajatsattu 30cr	4	100	33	3
Pariyatti Saddhamma Kovida Pratham Varsha (Degree Level) 8 th Stage	1. Nhugu Paritran Nishra (New Paritta Base)# 35cr 2. Mahaprajapati gautami Sthavira 35cr 3. Pali Grammar# 30	1	100	40	3
	1. Dhammapada#40 cr 2. Digha-Nikaya 30cr 3. Visuddhi-Magga (The Path of Purification) 30cr	2	100	40	3

	1. Milinda Panaha (Question of Milinda) 35cr 2. manavatthu 30cr 3. Kammatthana Dipani 35cr	3	100	40	3
	1. Development of Buddhist Philosophy 30cr. 2. Mahamangala 35cr 3. Buddhism in Nepal 35cr	4	100	40	3
	1. Buddhism in the World 35 cr 2. Dasaparamita (Ten-Perfection) 30cr 3. Buddha and Buddha's saying 35cr	5	100	40	3
	Optional Pali 1.Pali Patha Sikkhavalii 35cr 2.Dhammapadatthakatha in Pali 35cr 3.Local Buddhist caste of Nepal 40cr	A	100	40	3
	Optional Abhidhamma 1.Abhidhammattha Sangaha 40cr 2. An Importance of Abhidhamma in daily life 30cr 3. Local Buddhist Caste of Nepal 30cr	B	100	40	3
Pariyatti Saddhamma Kovida Madhyam Varsha (Degree Level) 9 th Stage	1. Nhugu Paritrana Nisraya 40cr 2. Mahamangala 30cr 3. Pali Bhasa Avatarana 30cr	1	100	40	3
	1. Dhammapada 40cr 2. Majjhima-Nikaya 30cr 3. Visuddhimagga 30cr	2	100	40	3
	1. Milindapanaha 30cr 2. Samyutta-Nikaya 20cr 3. Women in Buddha's time 30cr 4. Buddha Vansa 20cr	3	100	40	4
	1. Sutta-Nipata 30cr 2. Introduction of Buddhist Philosophy 35cr 3. Bodhipakhiya Dipani 35cr	4	100	40	3
	1. Buddhism in the World 35cr 2. Buddha and his sayings 30cr 3. Dasa paramita (Ten-Perfection) 35cr	5	100	40	3

	Optional Pali	1.Pali Pathamanjari 40cr 2. Dhammapadattakatha 40cr 3. Local Buddhist Caste of Nepal 20cr	A	100	40	3
	Optional Abhidhamma	1.Abhidhammattha Sangaha 40cr 2. Importance of Abhidhamma in daily life 30cr 3. Local Buddhist Caste of Nepal 30cr	B	100	40	3
Pariyatti Saddhamma Kovida Antim Varsha (Degree Level) 10 th Stage		1. Nhugu Parittana Nishra 40cr 2. Brahmans in Buddha's time 30 3. Pali Bhasa Avatarana 30cr	1	100	40	3
		1. Lumbini 40cr 2. Mahasmirtipathana 30cr 3. Vissuddhi Magga 30cr	2	100	40	3
		1. Brahmans of Buddha's Time 25cr 2. Thera Gatha 25cr 3. Kapilavatthu 25cr 4. Anguttara-Nikaya 25cr	3	100	40	3
		1. Bodhipakkhiya Dipani 35cr 2. Introduction of Buddhist Philosophy 30cr 3. Buddhist Culture 35cr	4	100	40	3
		1. Buddhism in the World 35cr 2. Mahasmritipathana Sutta 30cr 3. Buddha and His Sayings 35cr	5	100	40	3
		Optional Pali	1. Pali Pathamanjari 40cr 2. Dhammadattakatha 40cr 3. Memorable People in Buddhism 20cr	A	100	40
	Option Abhidhamma	1.Abhidhammattha Sangaha 40cr 2. An Importance of Abhidhamma in daily life 30cr 3. Memorable people in Buddhism 30cr	B	100	40	3

The curriculum components of the ten-year program cover most of the Buddhist texts. It will be evaluated by the final examination method. However, Primary level to Inter Level (Grade 4) will be evaluated by an oral and writing method exam and the full-mark of the entire exam is 100. The *Pariyatti Sikkhā* gives the knowledge on Pali grammar and literature, which will improve the skill of reading and understanding the main Pali Buddhist texts, as well as other Buddhist philosophy and Buddhist texts. Nevertheless, it should publish visual textbooks, such as those with Buddhist pictures for the primary level student, which will influence their minds more directly. *Pariyatti Sikkhā* is studied by the lay students, therefore it has an heavy emphasize on memorizing the Pali Suttas, which make them bored. The most students should memorize is no more than 25% or 35% of the *Pāli Sutta*. After completing the Kovida or degree there should be thesis writing or some report writing.¹³⁵

Meanwhile, Bauddha *Pariyatti Sikkhā* has provided the opportunity to write down the back paper of *Pariyatti Saddhamma Kovida* (Degree Level). After completing the ten-year course or degree, those students must practice a ten-day meditation course, which has made compulsory. It is notable that the meditation course was not arranged before as a course, which is necessary for practical Buddhism.

The Nepal Bauddha *Pariyatti Sikkhā* has been run by individual donors' support to spread Buddhism in the kingdom. It has published books under its subcommittee "Curriculum construction and Textbook Publication Committee" on *Pariyatti Saddhamma Palaka* (Primary Level) 1, 2 and 3 Level. At present, these three levels books have been compiled into one under the funding support from the Corporate Body of the Buddha Educational Foundation, Taiwan. Meanwhile, most books have been also published in Nepali and Nepālbhāsā Languages as well as other ethnics' languages too, which will affect the various races of people towards Buddhism in the near future.

Therefore, it has extended the center into different districts to provide a Buddhist education. Most centers run the education with

¹³⁵Interview with Miss Amita Dhakhwa and Miss Sabita Dhakhwa Sākya, Teachers of Nepal Bauddha *Pariyatti Sikkhā*, Visho Shanti Vihar, New Baneswor, Nepal, May 17, 2004.

different projects, such as annual Buddhist quiz contests, drawing Buddhist pictures, essay writing and free talks on sports to attract students. The centers also offer free Japanese and English language classes, culture programs, training to make handicrafts and to arrange pilgrimage tours around the Buddhist holy places.

The ten-year *Pariyatti Sikkhā* course has been divided into four stages of primary, intermediate, certificate and degree level. They are as follows:¹³⁶

Chart 5

Stage	Level	Duration of Study with Grade
1 st	Pariyatti Saddhamma Palaka Prarambhik (Primary Level)	Three Years (1,2 and 3 Grade)
2 nd	Pariyatti Saddhamma Palaka Pravesh (Intermediate Level)	Three years (4, 5 and 6 Grade)
3 rd	Pariyatti Saddhamma Palaka Upadhi (Certificate Level)	One Year (7 Grade)
4 th	<i>Pariyatti</i> Saddhamma Kovida (Degree Level)	Three years (8,9 and 10 Grade)
	Total	Ten Years Course

3.3 The Structure of Schools

The Nepal Bauddha *Pariyatti Sikkhā* conducted by the All Nepal Bhikkhu Saṅgha Council has provided a Buddhist education, which has been run by devotee support and volunteer service in the kingdom. At the same time, it has thirty-two education centers in different districts of the kingdom. However, this has not been sufficient for the country due to hot demands. Nevertheless, the lack of manpower and sources has resulted in the relative ignorance of most devotees who claim themselves

¹³⁶ Ganesh Mali, "A Brief Introduction of Pariyatti Sikkha", **Annual Report**, (Kathmandu: Contact Office, Visho Shanti Vihar, 2003)

Buddhists by birth. Buddhist education has faced various difficulties of expansion throughout the kingdom.

The Newar community runs the *Pariyatti Sikkhā* centers and it is limited to their community – even though it is open for all ethnic groups of Nepal. Meanwhile, most ethnics are eager to enter into this education. Buddhism is for all people, in order to help them eliminate their suffering. Nepal Bauddha *Pariyatti Sikkhā*, is provided in all districts to all ethnic groups. It has projected to provide Buddhist textbooks in their languages in the near future. Most ethnics are impressed by the education. Therefore, the education is not limited to certain groups at the present moment.

Chart 6

Present Pariyatti Centers in Nepal¹³⁷

No.	Centers	Address	Years B.C.	Remarks
1	Manimandapa Mahavihara	Lalitapur	2533	Head Office
2	Yashoddhara Bauddha Vidyalaya	Lalitpur	2508	
3	Shakyasimha Vihar	Lalitpur	2507	
4	Dharmakirti Vihar	Kathmandu	2507	
5	Bauddha Samakrit Vihar	Bhaktapur	2517	
6	Pranidhipoorna Mahavihar	Kathmandu	2527	
7	Shree Kirti Vihar	Kirtipur	2526	
8	Jyoti Vihar Chapagaun	Lalitpur	2533	
9	Deepankar Pariyatti Sikkhalaya	Lalitpur	2520	
10	Paropakar High School	Kathmandu	2539	
11	Bhasara Avasiya High School	Lalitpur	2541	
12	Amarapur Buddha Vihar	Lalitpur	2539	
13	Jitapur Gandhakuti Vihar	Lalitpur	2539	
14	Buddha Adarsha High School	Lumbini	2542	
15	Vishwa Shanti Vihar	Kathmandu	2541	
16	Veluwanaram Vihar	Lalitpur	2541	
17	Bauddha Jana Vihar	Lalitpur	2543	
18	Siddhimangala Vihar	Lalitpur	2541	

¹³⁷ Annual Progress Report of NBPS, 2003, (Kathmandu: Contact office of NBPS, Visho Shanti Vihar, New Baneswor, 2003)

19	Anandakuti Vihar	Kathmandu	2543	Restarted from 2548
20	Sangharam Vihar	Kathmandu	2544	
21	Suvarna Chatrapur Vihar	Kathmandu	2546	
22	Jagat Sundar Boneykuthi	Kathmandu	2546	
23	Gautami Vihar	Lalitpur	2546	
24	Bodhi Carya Vihar	Kavre	2547	
25	Karmalekhhelin Monastery	Kathmandu	2547	
26	Lokakirti Mayabihar	Lalitpur	2547	
27	Samagra Bauddha Vihar	Kathmandu	2547	
28	Kasha Tadhan Guthi	Kathmandu	2547	
29	Ranipani Gram Seva Center	Kavre	2547	
30	Sulachana Kirti Vihar	Kathmandu	2547	
31	Ganamaha Vihar	Kathmandu	2507	Restarted from 2543
32	Pati Vihar	Bhaktapur	2531	Restarted from 2547

All above-mentioned matters have given us an idea about the structures of the *Pariyatti* Schools. The *Pariyatti Sikkha* is run in monasteries, schools and Buddhist organizations. Therefore, Buddhist monasteries are operating twenty-three *Pariyatti Sikkhā* centers, whereas public and private schools are operating six centers. Tibetan monasteries operate one *Pariyatti* center and another two centers are run by Buddhist organizations. Under such circumstances, twelve *Pariyatti* centers have been run in classrooms, eight centers have been run in halls or open places, eleven centers have been run with desks, benches and stationary, whereas nine centers have been run without desks and benches. Almost every *Pariyatti* center have a black board.

Chart 7

The Number of Pariyatti Centers by organization¹³⁸

Operating Pariyatti Centers under Vihar/ School/Organization	No of Pariyatti Centers
Vihars	23
Schools	6
Other Buddhist Organization	3

¹³⁸Miss Sabita 'Dhakhwa' Sakya, **The contributions of Nepal Bauddha Pariyatti Education in Buddhism**, (Kathmandu, Tribhubavn University, 2004), p.18

Total	32
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Chart 8

Proposed Centers for B.C.2547¹³⁹

1	Dharmaseela Buddha Vihar	Kaski, Pokhara
2	Swoyambhu Chaitya Mahavihar	Dharan
3	Sankhuva Sabha	Sankhuva
4	Kanya High School	Dillibazar, Kathmandu
5	Darvar High School	Ranipokhari, Kthmandu
6	Butaval	Butaval, Bhairahava
7	Chetrapati	Chetrapati, Kathmandu

Dharmaseela Buddha Vihar, Pokhara and Swoyambhā Chaitya Mahavihar, Dharan as well other centers are in the process of obtaining permission for operating *Pariyatti Sikkhā*, in the near future, which are situated in Kathmandu and out of the Kathmandu valley.

At present, *Pariyatti Sikkhā* is spread in five districts. Four centers are located in the outskirts of Kathmandu valley and others are situated in Kathmandu and Lalitpur. There are thirty-two *Pariyatti* centers exit in various districts, which are shown below by district.

Chart 9

Pariyatti Centers by District wise¹⁴⁰

Location of Pariyatti Centers	Number of Pariyatti Centers
Kathmandu	13
Lalitpur	13
Bhaktapur	1
Kavre	2
Rupandehi	2
Total	32

¹³⁹ Ibid

¹⁴⁰ Ibid, p. 19

3.4 Administration

Buddhism encountered many difficulties in Nepal during the Rana regime. Buddhist monks were expelled from Nepal, but the Buddhist monks did not give up their efforts and were supported by monks from a few Buddhist countries, such as Tibet, Burma, Thailand and Sri Lanka. Under such circumstances, Ven. Amritananda managed to invite a goodwill mission from Sri Lanka in 1946 (B.E. 2489) to Nepal under the leadership of the Ven. Nārada Mahathera. The mission was able to lift the ban on monks. Later on, the All Nepal Bhikkhu *Sangha* Council was established in 1951 (B. E. 2494) to make unity and harmony among Theravada monks, and to protect and promote Buddhist holy pilgrimages. At the same time, it also intended to propagate Buddhism in Nepal.

Once, when the most Venerable Buddhaghosa was practicing rains retreat (*Vassavasa*) in Sugatpur Vihara in Trisuli Bazar, a small town in the North West of Kathmandu in 1962 (B. E. 2505), Dharma Ratna, a devout Buddhist and secretary of a Buddhist association, proposed to him to establish a Buddhist educational institution in Nepal. Both of them put forward a proposal to the All Nepal Bhikkhu Sangha Council. Once the proposal was accepted by the council, they decided to establish a Buddhist education network all over the country. The programme was named Nepal Bauddha *Pariyatti Sikkhā*. The day of its establishment also marked the 64th auspicious birthday of Sanghanayaka Ven. Pragyananda Mahasthvir.

The All Nepal Bhikkhu Sangha Council extended the grade further to grade seven equivalents to the certificate level examination in 1963. For the implementation of the changes, Ven. Buddhaghosa was selected as the supervisor of examinations. The seventh grade was called *Pariyatti Saddhamma Palaka*. Once again, the council extended grades up to the graduate level at the request of students and other Buddhist laity. The grade was called *Pariyatti Saddhamma Kovida*, a grade equivalent to the graduate degree. This course was divided into three parts, designed to teach for three consecutive years.

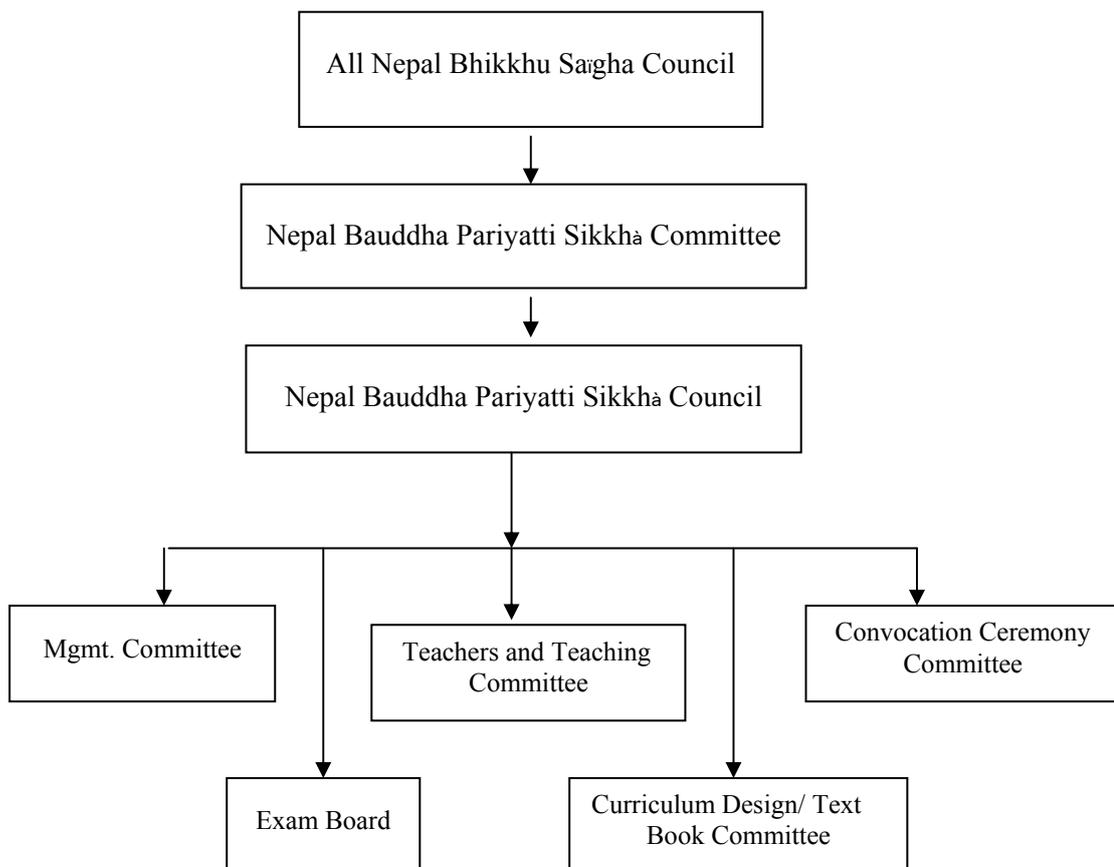
The All Nepal Bhikkhu *Sangha* Council established an examination board to solve difficulties and problems of *Pariyatti Sikkhā*,

as well modify the entire curriculum. Meanwhile, the Council had approved that one who passed the secondary level could sit for *Pariyatti* Saddhamma Palaka. Those possessing diplomas or graduate level qualifications could sit for the *Pariyatti* Saddhamma Kovida degree examination.

The All Nepal Bhikkhu Sangha Council also decided to formalize the Nepal Bauddha *Pariyatti Sikkhā* Committee (Education Board). Ven. Amritananda, Ven. Gyanapunnika and Ven. Sudarshan were selected as directors in 1985 (B. E. 2528) Meanwhile, the Central Examination Board was replaced by one of the directors. It formed a subcommittee as shown in the following chart:

Chart 10

Organizational Chart of Nepal Bauddha Pariyatti Sikkhā¹⁴¹



¹⁴¹ Nepal Bauddha Pariyatti Sikkhā, Regulation 2001, NBPS Contact Office, Viswa Shanti Vihara

The All Nepal Bhikkhu Saṅgha Council has been conducting Nepal Bauddha *Pariyatti Sikkhā* from 2507 Buddha Era onwards. It has revised and modified the Nepal Bauddha *Pariyatti* Committee for to run it smoothly throughout the kingdom. Later, it revised the regulations in 1985 (B.E. 2528) again. The next modification in the committee was made in 2001 (B.E. 2544) to conduct examinations effectively. Provision has been made for opening *Pariyatti Sikkhā* Centers in different places with a minimum of fifteen students under the agreement made by the Bauddha *Pariyatti Sikkhā* Council.

Nepal Bauddha Pariyatti Committee

With the growing popularity, the demand for Bauddha *Pariyatti Sikkhā* has been rising. Therefore, rearrangements were made in some centers under the regulations of 2001 (B.E. 2544). It was formalized under the direction of the All Nepal Bhikkhu Saṅgha Council under the chairmanship of the Rector, with seven members to manage the Bauddha *Pariyatti Sikkhā* within the kingdom smoothly.¹⁴²

Nepal Bauddha Pariyatti Sikkhā Council

It was formed under the chairmanship of the Rector, along with fifteen committee members. There is the provision for various other committees under the Council.

Other Committees

There are five Sub-Committees as listed below:

1. Management Committee
2. Examination Board
3. Teachers and Teaching Committee
4. Curriculum and Text Book Publication Committee
5. Convocation Ceremony Committee

¹⁴² Nepal Bauddha *Pariyatti Sikkhā*, Regulation 2001, NBPS Contact Office, Viswa Shanti Vihara

1. The Management Committee

The role of this committee is to make recommendations of rules and regulations on consultation with the Nepal Bauddha *Pariyatti* Committee and council to operate and manage the *Pariyatti* programme. It has responsibility to manage financial matters to run the Nepal Bauddha *Pariyatti Sikkhā*. In fact, there is no support from the government. Financial resources come from the donations made by the lay Buddhist society. Individuals could contribute the following as a member -

1.Honourable member – Rs. 100,000. It can be paid in five installments.

2.Most excellent member – Rs. 50,000. To be paid at one time or in five installments.

3.Excellent member – Rs. 10,000. To be paid at one time or in two installments

4.Extraordinary member – Rs. 5,000, and

5.Ordinary member – Rs. 500.¹⁴³

2. Examination Board

The examination board is comprised of the Controller and Vice Controller and five members. The board is responsible to conduct examinations throughout the Kingdom.

3. Teachers and Teaching Committee

There are thirty two *Pariyatti* centers throughout Nepal. Some districts have already proposed to establish new centers. So, it is required to train young monks and other lay teachers to teach at the growing *Pariyatti* centers. Therefore, it has become necessary to increase the teaching capabilities of the teachers. Therefore, the teaching committee has designed two types of training courses. The first one is a short course extending up to one week and the other course lasts for one month. The

¹⁴³The Report of Convocation Ceremony, B.E. 2547, Contact Office, Viswo Shanti Vihar

committee also has the responsibility to supervise the *Pariyatti* centers to ensure their quality as well as regularity.

4. Curriculum and Text Book Publication Committee

This committee has responsibility to modify, design, manage and publish text books for different levels. It is the duty of this committee to prescribe books for various levels of *Pariyatti Sikkhā*.

5. Convocation Ceremony Committee

The Convocation Ceremony Committee manages the certificate distribution to successful graduates of Nepal Bauddha *Pariyatti Sikkhā*.

3.5 Concluding Remarks

The Nepalese Buddhist monks have given contributions through various ways to spread Buddhism in the kingdom of Nepal. Consequently, they have established various kinds of Buddhist organizations in Nepal. Among them is the All Nepal Bhikkhu Saṅgha Council, which was established in 1951(BE. 2494). Through this Council, they organize and provide the Theravāda Buddhist education in Nepal, which is known as the Nepal Bauddha *Pariyatti Sikkhā*. During those early days, there were no facilities to study Buddhism in Nepal, as in other countries. After formalizing this educational system in Nepal, they offered such degrees as the *Pariyatti Saddhammapalaka Pratham Varsha*, up to the *Pariyatti Saddhamma Kovida*. Most Nepalese people get benefits from this education. Most students come to study from the village and monasteries. It is a non-profit and non-government Buddhist education in Nepal. Therefore, it needed dexterous manpower, sufficient finances, as well as good management and administration. It has been providing education for forty-five years now.

Indeed, the Newar community runs the *Pariyatti Sikkhā* in the Nepalbhāṣā Language (not the national language) and it is decided by their community whether it is open all ethnic groups of Nepal.

At present, there are more than thirty-two centers in five districts; it is in demand nationwide, therefore, the *Pariyatti Sikkhā* committee has a great project to provide for all ethnics group in various

languages, such as the Nepali language (National Language) as well as other ethnic languages. Meanwhile, most of the *Pariyatti Sikkhā* in Nepal has been running in the National language, where most ethnic groups come to study in the early morning every Saturday.

Meanwhile, the ten-years *Pariyatti Sikkhā* course has been divided into four stages of primary, intermediate, certificate and degree level, and it has provided the opportunity to write down the back papers of the *Pariyatti Saddhamma Kovida* (Degree Level). It is notable that those who have passed the degree must practice meditation, which is essential in practical Buddhism.

In fact, the Nepal Bauddha *Pariyatti Sikkhā* is running in monasteries, schools and Buddhist organizations. At present, it is spread in five districts that are located in the outskirts of Kathmandu valley, while others are situated in Kathmandu and Lalitpur.

CHAPTER IV

IMPACT OF PARIYATTI SIKKHĀ IN THE NEPALESE SOCIETY

4.1 Sociological Analysis of *Pariyatti Sikkhā*

The Nepal Bauddha *Pariyatti Sikkhā* is a non-profitable and non-governmental Buddhist education institution. It has been running with the support of the Buddhist laity and other devotees. The donation and volunteer services are the main components that help run the Nepal Bauddha *Pariyatti Sikkhā* in Nepal.¹⁴⁴ This education was originally started to educate children from the Buddhist society on the teachings of the Buddha, the Enlightened One. Buddhist education is different from other types of education and academic activities. Generally, education imparts knowledge to the people. However, Buddhist education makes a man perfect by providing knowledge as well as virtue. Human society is affected by internal, as well as external factors in the society. An internal factor here is defined as the desires, wishes, likes, dislikes, etc., whereas external factors include material things that surround the human society. Through the study of the Buddha's teachings, such types of factors which make humans unhappy can be easily eradicated.¹⁴⁵

Every society has a different system of education. The *Pariyatti Sikkhā* system is related to motivation, education and discipline in Buddhism. Good motivation actually does not come by nature; it needs to be maintained by discipline. So, *Pariyatti Sikkhā* motivates young people in the society in the Buddhist ways to cultivate a sense of discipline and good thoughts in them.¹⁴⁶ In serving the afore mentioned purposes, the monks and lay Buddhist scholars are involved in *Pariyatti Sikkhā*, which is based in the teaching of Buddhist texts. *Pariyatti Sikkhā* is different to any other formal education system. So, the Nepal Bauddha *Pariyatti*

¹⁴⁴ Interview With Basu Dev Deshar, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Veluvanaram Vihar, Lalitpur, Nepal, May 17, 2004.

¹⁴⁵ Interview with Miss Sabita Dhakhwa Sākya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Visho Shanti Vihara, New Baneshwor, Kathmandu, Nepal, May 17, 2004.

¹⁴⁶ Ibid

Sikkhā can be categorized as both an formal and informal education, because most Nepal Bauddha Pariyatti degree holders have gained their knowledge about Buddhism in the Tipiṅaka through the NBPS. These degree holders have been holding important positions in society, both in the government and in non-governmental positions. Due to its popularity and importance, various degree holders are seeking admission in NBPS in Nepal. The government high-ranking people also participate in the convocation ceremonies of NBPS in Nepal. Therefore, it can be said that it is formal education.

On the other hand, the Nepalese government does not recognize it as official education institute in Nepal because the government is Hindu. Most Hindu people claim that the Buddha is an incarnation of nine gods, but they are hesitating to follow Buddhism and instead just practice rituals, which make a conflict in Nepalese society. The Nepal government does not yet pay sufficient attention to Buddhism in Nepal and does not recognize the Nepal Bauddha *Pariyatti Sikkhā* as an academic institution at the present. In this sense, the Nepal Bauddha *Pariyatti Sikkhā* is an informal.

Whatever, it has a mission and service to the society that each social unit can be developed, creating feelings of humanity and compassion. The unity has been described by the Buddha as the ultimate liberated state of *Nibbāna*.

There is no doubt that the study of Buddha's teachings has been the main responsibility of the monk community. A majority of the Buddhist countries adopted the study of Buddhism to be initiated by the *Sangha* community, because the actual study of the Buddha's teachings are preserved in its original form in the monasteries by the monastic community. The monastics are the true Masters to teach or disseminate the knowledge of Buddhism. Therefore, those who are desirous of getting a Buddhist education better go to monasteries and come in contact with the monk community. In turn, the laity has to support the monk community. However, it is the duty of monks and nuns to provide the Dhamma education to the lay Buddhists.¹⁴⁷ Therefore, the study of

¹⁴⁷ Nagendra Kr. Singh, **International encyclopedia of Buddhism**, Vol. 57 (New Delhi: Anmol Publications Pvt. Ltd, 1999) pp. 659-660

Buddha's teachings is quite different from the other formal mundane courses. The incumbent who wants to be acquainted with Buddha's teachings requires having the goal of achieving a perfect life. However, in modern times, most countries offer courses in Buddhism, along with other subjects included in the university courses.¹⁴⁸ This has created a problem for those who have no formal degrees to attend such formal educational institutions. Therefore, *Pariyatti Sikkhā* is the best way for them to study Buddhism. This type of Buddhist education has become very effective and popular to create and develop basic human values in the younger generations. Education in virtue has now become the proper job of Buddhists. The Buddha has exemplified virtuous conduct, the art of being a person striving for perfection. His wisdom, compassion, eloquence, and strength inspire people to emulate him and seek the source of his radiant goodness. The *Pariyatti Sikkhā* protects the treasury of learning that leads to Buddha's wisdom. The *Saṅgha* and other Buddhist scholars propagate the treasury of Buddhism in society. Buddhist monasteries are virtually the only source of semi-public education. People often visit monasteries to listen to Dhamma discourses, apart from participating in formal Buddhist courses.¹⁴⁹ Although such discourses are very precious for the listeners, it is neither a planned course nor covers every detail of the Buddha's teachings. The listeners could not be benefited in an academic way. However, aspirants of *Pariyatti* could study Buddhist texts thoroughly as part of the lesson in the *Pariyatti* programme.

The *Pariyatti Sikkhā* in Nepal has become the key to learning and understanding Buddhism. It was basically designed for novices and the Buddhist laity from the Newar Buddhist community. Such centers are housed within Viharas. Most young people from the villages come and joined classes with eagerness in the early morning, although some parents do not allow their children to attend the classes because children also

¹⁴⁸ Bhikkhu Buddhaghosha, "Importance And Necessity of *Pariyatti Sikkhā*", **Nepal Bauddha Pariyatti Sikkhā Rajat Jayanti Smarika**, Suvarna Sakya Ed., (Kathmandu: Kantipur Printing Press, 1989), p.34

¹⁴⁹ Ven. Phramaha Bhatsakorn piyobhaso, "Buddhist Education in Thailand Today", **Working as One Buddhist Unity And Cooperation**, Dr. Phramaha Phol Abhakaro Ed., (Bangkok: Mahachulalongkornrajavidyalaya, University Press, 2004), p. 110

have to spend time in schools for formal education. Thus, most of the *Pariyatti* students go to formal schools during daytime.¹⁵⁰

At first, the students of *Pariyatti Sikkhā* learn of filial respect for the Bhikkhu, nuns and teachers. Children learn that the learning of the virtues is a vital source of inspiration to growth. The stories of the Buddha's filial conduct in this life, the Jataka tales of his filial devotion in past lives, stories related to the foremost disciples of the Buddha, and development of Buddhism are taught as ways of creating virtue.¹⁵¹

Students of *Pariyatti Sikkhā* come to know about the Buddhist faith verbally from their teachers, as well as from the great contributions of other Buddhist scholars. They also learn and are encouraged to practice wisdom and compassion. For this purpose, they are exposed to academic disciplines, texts, and other resources. The *Pariyatti Sikkhā* recognizes the need for high academic standards, and clear social awareness.¹⁵² We also endorse the view that the values transmitted during childhood in schools will have a great impact on the skills and attitudes of a person. When those values are echoed between home and school, they have even greater impression in conflicts.

The *Pariyatti Sikkhā* aims to raise academic standards and social behavior. We are part of contemporary society, thus could benefit from it. Buddhist texts are taught at the *Pariyatti*. It helps the students to develop discretionary power and skills in order to know the value of oneself and that of humanity.¹⁵³

The three-fold training vision in the Buddhist way helps to develop morality, together with physical, social and intellectual development. The training of morality helps one to be self-disciplined by observing the five precepts. The practice of meditation creates love and compassion towards others.¹⁵⁴ In the same way, training in wisdom is

¹⁵⁰ Interview with parents of student, Kathmandu, Nepal, May 09, 2004

¹⁵¹ Interview with Dharma Sundar Bajracharya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Pati Vihar, Thimi, Bhaktapur, Nepal, May 17, 2004.

¹⁵² Interview with Shanti Maharjan and Reena Tuladhar, Students of Nepal Bauddha *Pariyatti Sikkhā*, Shree Shakya Singha Vihar, Lalitpur and Dharma Kirti Vihar, Kathmandu, Nepal, May 17, 2004

¹⁵³ Interview with Rupendra and Shanti Maharjan, Students of Nepal Bauddha *Pariyatti Sikkhā*, Shree Shakya Singha Vihar, Lalitpur, Nepal, May 17, 2004.

¹⁵⁴ Ibid

intended to develop insight. Therefore, being such a marvelous component in the development of human society, *Pariyatti Sikkhā* needs to join hands with monasteries and the community in order to bring about integrity and development of children and society.

Children are trained to have filial respect. It naturally explores many virtues that proceed from brotherhood, loyalty, honesty, righteousness, propriety, incorruptible integrity, and a sense of shame. Such virtues, when identified and venerated in a systematic program, can lead young people to moral integrity and the ability to identify right and wrong.¹⁵⁵ At the same time, it also makes ethical choices free of greed, selfishness, and destruction. Such young people are prepared to take part in society in meaningful ways. A young person who recognizes his link with parents will not harm his own person, nor will he quickly abandon his stance in virtue for selfish pleasure seeking or greedy profit making at the expense of global welfare.

Most *Pariyatti* students change their lifestyle for the better after joining the *Pariyatti* programme. Most parents praise *Pariyatti Sikkhā*, which has brought positive changes in participating children. An example is worth mentioning here. A father of a *Pariyatti Sikkhā* explained about his son's behavior:

*In the beginning he always fought with other family member and never cleaned up his room, nor did he listen to the elders. We couldn't control him. But after being a Pariyatti student, changes were so obvious, it was hard to believe. It was unbelievable. We couldn't recognize him. He is changed. I do not have to remind him about anything. Now, he looks the ways to help out others at home. He never gives us any trouble. He says that he likes to please and help others.*¹⁵⁶

In this way most students became obedient to their parents, as well other elderly persons after joining *Pariyatti* classes.

On the other hand, one of the *Pariyatti* students confessed after being a student of *Pariyatti Sikkhā* that she used to be arrogant and hot

¹⁵⁵ Interview with Dharma Sundar Bajracharya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Pati Vihar Thimi, Bhaktapur, Nepal, May 17, 2004

¹⁵⁶ Interview with Student of father, Kathmandu, Nepal, May 08, 2004

tempered disobedient girl. But she admitted that she has been changed and became reasonable. Therefore, she also regretted her past deeds. She was committed to be a nice and helpful girl.¹⁵⁷ In this way, *Pariyatti Sikkhā* is a bridge to make good relations with society and to build a moral character.

Pariyatti Sikkhā not only teaches Dhamma, it has various projects for over-all personality development. It also has added vocational trainings for participating students to make them self-sufficient.¹⁵⁸ After all, the *Pariyatti* programme is for the development of humanity.

4.1.1 Impact of Pariyatti Sikkhā in the Nepalese Society

Ancient and medieval Nepal was very famous for Buddhist education. Many eminent Newar Buddhist scholars became famous far and wide. Some of them also taught at Vikramsila and Nālandā Buddhist Universities in India. Similarly, most of the prominent Tibetan Buddhist scholars during the medieval times were the disciples of Nepalese Buddhist Masters. At such a time, there were very famous and well known educational centers in Nepal. Many Nepalese scholars proceeded to Tibet to preach Dhamma. But this tradition came to an end during the second half of the medieval period. The end of celibate monastic practice among the Newar Buddhists in Nepal had a direct impact on Buddhist scholarship. Gradually, this tradition degraded and finally, the Buddhist scholarship of Nepal remained a matter of pride only in history. The Vajrayāna Buddhism of Nepal merely transformed into ritual Buddhism without monks. As a matter of fact, Buddhist education was obviously meant as a brief training in the Buddhist priesthood. No Vajrayāna followers among the Newar Buddhists paid attention to the importance of Buddhist education. However, they were Theravāda monks who started formal education on Buddhism, popularly known as the *Pariyatti Sikkhā*.

The Theravāda monks of Nepal are trained in Myanmar, Sri Lanka, Thailand and other overseas countries. They started to contribute in the development of Buddhism through publication of books, journals,

¹⁵⁷ Interview with student of mother, Kathmandu, Nepal, May 08, 2004

¹⁵⁸ Bashu Dev Deshar, Miss Sabita Dhakhwa Sākya and Amita Dhakhwa, Teachers of Nepal Bauddha *Pariyatti Sikkhā*, Veluvanaram and Visho Shanti Vihar, Nepal, May 17, 2004

and magazines. On the other hand, they also participated in preaching the Dhamma, which attracted huge masses of people to the local Viharas.¹⁵⁹ After formalization of the Nepal Bauddha *Pariyatti Sikkhā*, the Buddhist laity was very much attracted to it. At first, it started by teaching basic Dhamma. However, the advance level is now open. *Pariyatti Saddhamma Kovida* is the highest level of *Pariyatti Sikkhā*. It has two faculties - Pali and Abhidhamma. Since 1974, a high school graduate was permitted to join the sixth grade and a university bachelor degree holder is qualified for joining the Saddhamma Kovida Course. Altogether, thirty-six students have so far passed the level that was conferred as the *Pariyatti Sadhamma Kovida* of the Kovida degree holder. One hundred and fifty students have passed *Pariyatti Sadhamma Palaka*. The following table shows the status of students in different years.¹⁶⁰

Chart 11

Students in Different Years

Years (Buddha Era)	Students	Remarks
2537	387	
2538	322	
2539	509	
2540	691	Including 257 Pvt. Students
2541	654	Including 40 Pvt. Students
2542	728	Including 88 Pvt. Students
2543	725	Including 84 Pvt. Students
2544	771	Including 85 Pvt. Students
2545	757	Including 84 Pvt. Students
2546	935	Including 79 Pvt. Students
2547	1041	Pvt. Students not included

Source: Nepal Bauddha Pariyatti Center: Lalitpur, 2004.

¹⁵⁹ Phra Vipassi Dhammaramo, **Buddhism in Nepal**, (Bangkok: Mahamakut Buddhist University, 2001) Pp. 94-100

¹⁶⁰ Data Obtained From **Nepal Bauddha Pariyatti Center**, Visho Shanti Vihara, Kathmandu, 2004

The above data clearly shows that the enrollment of students increased every year. It has a great impact among the Buddhists. Nepal Bauddha *Pariyatti Sikkhā* has filled a gap in the dissemination of knowledge of Buddhism. No doubt, Nepalese Buddhist society has very much benefited from this kind of traditional education system. On the other hand, Nepal Bauddha *Pariyatti Sikkhā* is a movement to revive and strengthen Buddhism in Nepal. Meanwhile, most of the young people from the Newar Buddhist stock came to know about Buddhism formally. Although there have been opportunities to listen to Dhamma preaching in Viharas on various occasions, Nepal Bauddha *Pariyatti Sikkhā* is a regular and formal system of education. The Buddhist devotees come to Viharas to listen to the Dhamma discourses and practice meditation. Such groups generally motivated their children to join the Nepal Bauddha *Pariyatti Sikkhā*. While parents listen to the Dhamma, children accompanying them were usually playing within the monastery ground. The young people could not be benefited from those kinds of religious activities. Therefore, the younger generation is encouraged to join *Pariyatti* classes for basic studies.¹⁶¹ It has provided ample opportunity for them to study the path to liberation Buddha has explained to humanity. Young Buddhists are fully acquainted with the value of Buddhist precepts. They know how to keep it faithfully and how to observe the five and eight precepts in daily life. Most students have cultivated the admirable habit of expressing devotion to the triple gem in the early morning and before going to bed. Such change among the Buddhist youths is possible due to the impact of *Pariyatti Sikkhā*.¹⁶²

Pariyatti Sikkhā exclusively teaches practical aspects in life to make it more meaningful. For instance, after training in this programme, one will be able to recognize good and bad. Thus, they feel comfortable to manage life style according to the Buddhist way.¹⁶³ The immediate impact of *Pariyatti Sikkhā* among teenagers can immediately be seen as they start to behave modestly after they start to get lessons on different

¹⁶¹ Ven. Phramaha Bhatsakorn piyobhaso, "Buddhist Education in Thailand Today", **Working as One Buddhist Unity And Cooperation**, Dr. Phramaha Phol Abhakaro Ed., (Bangkok: Mahachulalongkornrajavidyalaya, University Press, 2004), p.110

¹⁶² Interview with Miss Sabita Dhakhwa Sakya, Teacher of Nepal Bauddha *Pariyatti Sikkha*, Visho Shanti Vihar, Kathmandu, Nepal, May 17, 2004.

¹⁶³ Interview with Bashu Dev Deshar, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Veluvanaram Vihar, Lalitpur, Nepal, May 17, 2004.

aspects of Buddhism. Monks and teachers become venerated and respected.¹⁶⁴ The students gradually feel that *Pariyatti Sikkhā* is very helpful, not only in daily life and social relations, but they also become supportive of school education. When they learn concentration of mind, it helps them to purify their thinking.¹⁶⁵

Nepalese society has certainly benefited from Nepal Bauddha *Pariyatti Sikkhā* because it has helped people in character building and maintaining traditional values. It teaches people to become honest and build up moral character.¹⁶⁶ Therefore, *Pariyatti Sikkhā* has a very positive benefit in developing society. Obviously, *Pariyatti Sikkhā* is able to make a balance between physical conditions and mental phenomenon. It, in turn, contributes to bringing out peace and stability in the society.

Pariyatti Sikkhā affects the society in a moral way. It insists people develop good character and create positive attitudes and creative thinking. Some Nepalese Buddhist laity is devoted to this kind of Buddhist education.¹⁶⁷

In modern times, people seek peace and harmony in society. It can be fostered through *Pariyatti Sikkhā* because its education directs people towards moral living. Naturally, an increase in moral behaviour leads to a decreasing trend of violence, etc.¹⁶⁸

The *Pariyatti* programme in Nepal has had great consequences in Nepalese society. It motivates people towards morality, concentration (*Samadhi*) and wisdom. In the ordinary practical level, students of *Pariyatti Sikkhā* obtain extra knowledge on Buddhist behaviour so that they are now able to write essays and articles on varied themes in the Buddhist perspective. It is well enough to guide the society in a humanitarian way.¹⁶⁹

¹⁶⁴ Interview with Dharma Sunder Bajracharya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Pati Vihar, Thimi, Bhaktapur, Nepal, May 17, 2004.

¹⁶⁵ Interview with Rupendra Maharjan, Student of Nepal Bauddha *Pariyatti Sikkhā*, Shree Shakya Singha vihar, Lalitpur, Nepal, May 17, 2004

¹⁶⁶ Ibid

¹⁶⁷ Interview with Reena Tuladhar, Student of Nepal Bauddha *Pariyatti Sikkhā*, Dharma Kirti Vihar, Kathmandu, Nepal, May 17, 2004

¹⁶⁸ Ibid

¹⁶⁹ Bhikkhu Buddhaghosha, "Importance And Necessity of *Pariyatti Sikkhā*", **Nepal Bauddha *Pariyatti Sikkhā* Rajat Jayanti Smarika**, Suvarna Sākya Ed., (Kathmandu: Kantipur Printing Press, 1989), p.35

Monks are benefactors for all Buddhists in society. The laity equally venerates Theravada monks. Therefore, the Mahayana/Vajrayana followers also insist that their children join *Pariyatti Sikkhā*, which is based on the Theravada tradition. It is helped to developing the Theravada Buddhism in the Nepalese context. The Buddha once said –

Void the evils, cultivate the wholesome and purify one's mind - this is the teaching of the Buddha.

Pariyatti Sikkhā obviously teaches people in society how to avoid evil things and cultivate wisdom. Finally, such an understanding contributes to foster peace and harmony.

4.1.2 Interrelations between Pariyatti and Society

When Buddhism started to degrade in Nepal and there remained no celibate monks, monasticism started to fade out, Nepalese Buddhism started to practice rituals only in Buddhism. Perhaps the lack of Buddhist teachings might have accelerated such a drastic change in the Newar Buddhist society. In fact, the Buddhist laity itself was unaware of Buddha's teachings. When Theravada Buddhism started to revive in the country in the 1940 (B.E. 2483), a certain kind of Buddhist renaissance was marked. People started to show a keen interest in Buddhist creeds and learn it systematically. The present decade is marked by people becoming more concerned with Buddhism. As a matter of fact, the number of Buddhists attending Dhamma talks and ceremonies has drastically increased.¹⁷⁰ In fact, Nepal Bauddha *Pariyatti Sikkhā* also has a greater role in fostering good relations between monasteries and the society. The Buddhist monastery is a religious institution and a place to practice religion. For that purpose, most of the devotees come to the monastery accompanied by children. This is the time small children are first exposed to the Buddhist Dhamma teachings.

In modern time, people are involved with various problems. Obviously, there are many social problems in our society. The pertinent

¹⁷⁰ Sushila Anagarika, "Some Experience In The Progress Of Pariyatti Sikkhā", **Nepal Bauddha Pariyatti Sikkha Rajat Jayanti Smarika**, Suvarna Sakya Ed., (Kathmandu: Kantipur Printing Press, 1989), p.37

problems are, of course, related to drug abuse, sexual misconduct; increasing violence, etc. Most problems can be treated with good moral behaviour. Therefore, ethical training is essential and crucial in modern society.¹⁷¹

Pariyatti Sikkhā, in general aims at a moral development of society. Thus, it has the mission of establishing a peaceful and civilized society. So, it has become an essential educational system. It has the potential to promote mutual understanding within the society. Indeed, it is believed that where the village and monastery have interrelations with each other, there is prosperity and harmony. Therefore, *Pariyatti Sikkhā* plays a great role to strengthen interrelations in the society. The success of *Pariyatti Sikkhā* is tied with the society because its main objective is to develop moral behaviour.

Pariyatti Sikkhā in Nepal are mostly operated in Viharas in Buddhist localities. Naturally, students come to study from around the monastery itself. In fact, if there is no facility for such activities in a monastery, it has a very limited role and its existence is meaningless to some extent.

4.1.3 Present Condition of Pariyatti Sikkhā in Nepal

The All Nepal Bhikkhu Saṅgha Council has operated the Nepal Bauddha *Pariyatti Sikkhā* Project to spread Buddhism all over the country. It has influenced young generation in various ways. Such centers run only with the help of devotees. So, such centers run with limited resources and manpower. Even in such a condition, the All Nepal Bhikkhu Saṅgha Council has been successful in opening up *Pariyatti* centers in different districts. At present, there are thirty-two *Pariyatti* centers in Nepal. Six new centers are proposed to open in the near future. Most of them are opened in Buddhist monasteries and schools in the community.¹⁷² The annual report of *Pariyatti* programme has announced that most of the centers have formalized the funding sources to run it.

¹⁷¹ Ganesh Mali, "An Introduction Of Bauddha Pariyatti Sikkhā In Nepal", **Annual Report**, (Kathmandu: Contact Office, Visho Shanti Vihara, 2002) p. 4

¹⁷² Miss Sabita 'Dhakhwa' Sakya, **The Contribution of Nepal Bauddha Pariyatti Educaiton in Buddhism**, (Kathmandu: Tribhuvan University, 2004), p. 18

Each center has constituted a committee to run the programme. The *Pariyatti* centers observe various activities, in addition to regular teaching programmes. One important programme among others is the celebration of parents' day.¹⁷³

Pariyatti Sikkhā has been providing Buddhist education in Nepal since 1963. Until now, thirty-six students have graduated and obtained the degree of *Pariyatti Saddhamma Kovida*, one hundred and fifty have passed the *Pariyatti Saddhamma Palaka*. Altogether, 7000 students have studied in *Pariyatti Sikkhā*.¹⁷⁴ Most of the graduate students now lead various Buddhist organizations in Nepal. Some of them also established schools for formal education. There are some who serve as meditation teachers. Some of them also renounced the world and became monks and nuns.¹⁷⁵

In spite of limited resources, the *Pariyatti* programme has played a role of immense significance to spread Buddhism throughout the country. It has formalized the convocation ceremony committee to honor the graduate students. Some of the devotees also instituted prizes and medals to the best students.

Such a marvelous and beneficial educational system has not yet been recognized by the government of Nepal. The All Nepal Bhikkhu Saṅgha Council has attempted to get an government endorsement. They requested the government to recognize it and permit its graduates to get admission in relevant programmes in the Tribhuvan University, the national University of Nepal. It is important to note that the *Pariyatti Sikkhā* has also designed the syllabus and textbooks for the university level.

This year, persons with various degrees are seeking admission in the *Pariyatti* programme. Those include those with pre-university

¹⁷³ Parityatti Center, **Survey Report of Nepal Bauddha *Pariyatti Sikkhā***, (Kathmanud: Contact office Viswa Shanti vihar, 2004)

¹⁷⁴ Miss Sabita 'Dhakhwa' Sakya, **The Contribution of Nepal Bauddha *Pariyatti Educaiton in Buddhism***, (Kathmandu: Tribhuvan University, 2004) p. 27

¹⁷⁵ Bhikkhu Buddhaghosha, "Importance And Necessity of *Pariyatti Sikkhā*", **Nepal Bauddha *Pariyatti Sikkhā* Rajat Jayanti Smarika**, Suvarna Sakya Ed., (Kathmandu: Kantipur Printing Press, 1989), p.35

degree to the Ph.d. holders. It attests to the popularity of the *Pariyatti Sikkhā* in Nepal.¹⁷⁶

The programme also has a rule that a Pariyatti Sadhamma Kovida student must undergo a ten-day meditation course to qualify for attending the convocation ceremony.¹⁷⁷

4.1.4 Weak and Strong Points

Nepal Bauddha *Pariyatti Sikkhā* was the outcome of a preliminary programme discussion between Ven. Buddhaghosa and Dharma Ratna Śākya, a Buddhist devotee in Sugatpur Vihara in Trisuli Bazar. After some time, it was formalized as an institution under the guidance of the All Nepal Bhikkhu Saṅgha Council to propagate and promote Buddhism in the Kingdom of Nepal.¹⁷⁸ Although it has been successfully running and growing larger since it was first established in 1967 (B.E. 2510), it has some strong, as well as weak points.

The *Pariyatti Sikkhā* of Nepal has forty-two years of experience, although its management is not very systematic because of the lack of resources and trained manpower. Thus, the programme is not in a good condition at all.¹⁷⁹ The *Pariyatti* programme is not able to provide a sufficient and compulsory Buddhist education. The government of Nepal did not care to support Buddhist education. So, it is simply a traditional religious education, very similar to the Madrasas of Nepalese Muslims.

Even though the government does not support Buddhist education, its high-ranking officials participate in Buddhist functions such as the Nepal Bauddha *Pariyatti Sikkhā* convocation ceremony, etc.¹⁸⁰

The Nepal Bauddha *Pariyatti Sikkhā* is run with the support of devotees. Thus, it has helped Buddhist laity to unite for a good cause.

¹⁷⁶ Nepal Bauddha *Pariyatti* Center, **Annual Report of Nepal Bauddha *Pariyatti Sikkhā***, (Kathmandu: Contact Office Vishwo Shanti Vihar, New Baneshor, Nepal, B.E. 2543)

¹⁷⁷ Nepal Bauddha *Pariyatti* Committee, **Nepal Bauddha *Pariyatti Sikkhā* Curriculum**, (Kathmandu: Nepal Bauddha *Pariyatti Sikkhā* Committee, 2004) p. 4

¹⁷⁸ Group of Secretaries, "Progress Report of Nepal Bauddha *Pariyatti Sikkhā*", **Nepal Bauddha *Pariyatti Sikkhā* Rajat Jayanti Smarika**, Suvarna Sakya Ed., (Kathmandu: Kantipur Printing Press, 1989), p. 49

¹⁷⁹ Interview with Reena Tuladhar, Student of Nepal Bauddha *Pariyatti Sikkhā*, Dharma Kirti Vihar, Kathmandu, Nepal, May 17, 2004.

¹⁸⁰ Nepal Bauddha *Pariyatti* Center, **Report of Convocation Ceremony- B.E. 2546** (Kathmandu: Contact Office Vishwo Shanti Vihar, 2003)

One notable point is that some of the private and public schools in Nepal have adapted *Pariyatti Sikkhā* for their students as an extra-curricular activity. In fact, the schools with Buddhist principals operated in that way. But students join it only for a practical education.

4.1.5 Problems and Their Solutions in the Present Context

The Nepal Bauddha *Pariyatti Sikkhā* Council has been providing *Pariyatti Sikkhā* since the very beginning with limited resources and manpower. At present, thirty-two Nepal Bauddha *Pariyatti Sikkhā* centers are running at various places of Nepal and some districts have proposed to open new centers in different districts recently.¹⁸¹ In this way, it has contributed to propagate Buddhism and Buddhist education throughout the country.

The majority of the Bhikkhu *Saṅgha* of Nepal is comprised of ethnic Newars. So, most of the local texts on Buddhism is available in vernacular Nepalbhāṣā (Newari Language). The Newar Buddhist monks or the laity write on Buddhist themes only in Nepalbhāṣā. As a matter of fact, Buddhist texts either in the national language or other local languages are scarce. Buddhist literature is limited to access of the Newar Buddhist society. Other nationalities face inconveniences when they try to go through the original texts or other Buddhist texts. In such a situation, other races who believe in Buddhism also requested to open schools for Buddhist education. However, there are constraints that limit expanding the activities of *Pariyatti Sikkhā*. Nevertheless, Nepalese Buddhists are capable of translating classical texts into their national language. Nepal Bauddha *Pariyatti Sikkhā* has formulated a curriculum and textbooks publication committee and teacher and teaching committee to expand Nepal Bauddha *Pariyatti Sikkhā* throughout the country.¹⁸²

Nepal Bauddha *Pariyatti Sikkhā* Council has proposed to the government to introduce Buddhism as a subject of study in schools and colleges. If the government responds positively, probably the graduates of

¹⁸¹ Miss Sabita 'Dhakhwa' Sakya, **The Contribution of Nepal Bauddha Pariyatti Educaiton in Buddhism**, (Kathmandu: Tribhuvan University, 2004) p. 18

¹⁸² Ganesh Mali, "An Introduction Of Bauddha *Pariyatti Sikkhā* In Nepal", **Annual Report**, (Kathmandu: Contact Office, Visho Shanti Vihara, 2002) p. 4

Nepal Bauddha *Pariyatti Sikkhā* may have an opportunity to work for dissemination of knowledge of Buddhism. Therefore, most of the students and scholars have urged the government to respond to the Nepal Bauddha *Pariyatti Sikkhā*.

Financial constraint is the major problem of the *Pariyatti* programme. They also have to spend for textbooks to distribute among the students. Sometimes the *Pariyatti* Board has to manage free distribution of textbooks to the needy centers and students. This situation has created a financial liability to the entire programme. On the other hand, there are not an adequate number of Pāli language teachers in Nepal. There is also a scarcity of prescribed textbooks. This has created more pressure on the council to train an adequate number of Pāli language teachers, as well as publish the required number of textbooks.¹⁸³

The teachers also are not regular in the centers. Since they are volunteers, the school could not require attendance. Similarly, it is the right time to think about the dropouts in the higher levels.¹⁸⁴ Therefore, new projects are obvious to retain all the students until the course finishes. The board should organize various projects, such as quiz contests and training, and also arrange free distribution of text books to the students. The board committee must supervise properly the working of the centers regularly to make it more effective.

The Nepal Bauddha *Pariyatti Sikkhā* is usually located in Buddhist monasteries. So, it has become essential to have a Buddhist library in those places. The Buddhist monasteries must put a top priority on the programme without fail. Being the microcosm of religion and culture, a Buddhist monastery could play a very significant role in the development of Buddhist education.

The board recently started to make partial payment to the teachers at four centers. However, no such provision is made in the other

¹⁸³ Interview with Dharma Sundar Bajracharya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Pati Vihar, Thimi, Bhaktapur, Nepal, May 17, 2004.

¹⁸⁴ Interview with Miss Sabita Dhakhwa Śākya and Amita Dhakhwa, Teachers of Nepal Bauddha *Pariyatti Sikkhā*, Visho Shanti Vihar, New Baneswor, Nepal, May 17, 2004.

sixteen centers. On the contrary, one center is capable of paying a full salary to the teachers.¹⁸⁵

Sabita Dhakhwa Sakya, a teacher of *Pariyatti Sikkhā*, has talked about the challenges that *Pariyatti Sikkhā* has faced at the moment. It has faced a serious challenge from the Christian missionaries who use money to make their activities effective. Therefore, necessarily the Nepal Bauddha *Pariyatti Sikkhā* should have a Buddhist missionary fund so that help can be provided to the needy persons. As she says, it should have a network among the *Pariyatti* graduates. Such a network will certainly be able to mobilize resources to spread the Dhamma.¹⁸⁶

Pariyatti Sikkhā has started a project to solve its financial problems. The project has arranged for collecting monetary donations from Buddhist devotees by issuing memberships in the association.

4.2 Concluding Remarks

The Dhamma School is known as *Pariyatti Sikkhā*, Sunday or Saturday Dhamma School in Buddhist countries. Their objectives are only the teaching and spreading Buddhism among the young people. It is very popular among the young people in the Buddhist countries, because they are participating in various kinds of activities in the monastery and society. Because *Pariyatti Sikkhā* has a great role in the society, it needs to join hands with monasteries and the community in order to bring about integrity and development of children and society. Indeed, the *Pariyatti Sikkhā* is a bridge to good relations with society and building a good moral character.

Indeed, it is believed that where the village and monastery have interrelations with each other, there is prosperity and harmony. Therefore, the *Pariyatti Sikkhā* plays a great role in strengthening relations in society. The success of *Pariyatti Sikkhā* is tied with the society because its

¹⁸⁵ **Annual Progress Report of Nepal Bauddha Pariyatti Sikkha 2003**, (Kathmandu: Contacts Office of the NBPS, 2003).

¹⁸⁶ Interview with Sabita Dhakhwa Sakya, Teacher of Nepal Bauddha *Pariyatti Sikkhā*, Vishwa Shanti Vihara, New Baneswor, Nepal, May 17, 2004.

main objective is to develop moral behavior, which is essential in modern society.

Most of the country has been running this kind of Dhamma School to motivate and spread Buddhism in the nation. In the case of Nepal, they have holidays on Saturday so they run it on Saturday by the name of Nepal Bauddha *Pariyatti Sikkhā*.

Meanwhile, it started by teaching the basic Dhamma. Later on, it was expanded from beginning to the *Pariyatti* Saddhamma Kovida degree examination level. At present, it has a ten-year course and it has two faculties - Pāli and Abhidhamma.

The Nepal Bauddha *Pariyatti Sikkhā* is a non-profitable and non-governmental Buddhist educational institution in Nepal because the government of Nepal has no intention to develop and provide a Buddhist education in Nepal.

Therefore, we should develop sufficient academic Buddhist certificate holders, Nepalese Buddhist scholars, and leaders in Nepal who can contribute to develop Buddhism in Nepal and force the government to recognize it. For that purpose, The All Nepal Bhikkhu Saṅgha Council has been conducting the NBPS. It has more than forty-two years of experience now. At the present, various degree holders seek admission in NBPS in Nepal. The Nepal Bauddha Pariyatti Curriculum and Text Book Publication committee also designed the curriculum and textbooks for the university level. The All Nepal Bhikkhu Saṅgha Council requested the government to recognize it and permit graduates to get admission in postgraduate programmes in the Tribhuvan University, which has been providing Buddhist courses for postgraduate students for many years. The Nepalese Government does not recognize NPBS. There is a lack of interest in Buddhism in Nepal because of a lack of academic Buddhist certificate holder scholars, as well as the Hindu government.

At present, it is essential to train academic Buddhist qualification holder scholars and leaders because the Nepalese Government has opened a degree of a postgraduate diploma in Buddhist studies. It is required that the academic Buddhist qualification holder be a monk-scholar, who can serve as a lecturer and leader in Nepal. The NBPS should publish qualitative textbooks in the National language, do not

place an emphasis on a particular language, and do not forget it is a Buddhist institution, which should provide support for Buddhism in Nepal. In my opinion, Buddhist countries should help and support to All Nepal Bhikkhu Sangha Council in Nepal because we do not have sufficient sources and manpower. Therefore, Buddhist countries can help by granting Buddhist scholarships for Nepalese novices and monks to produce Buddhist scholars. The Thai Sangha and Thai Government also can help the Nepalese people by providing resources for a Buddhist education, such as a monastery education (Naktham and Parien or Pali and Dhamma Education), as well as a formal education (university education). The formal education is most essential because the Nepalese government requires academic Buddhist scholars.

4.3 Results of Interview

4.3.1 Teacher Interviews [See appendix 1]

1. How do you think about the advantage of *Pariyatti Sikkhā*?

Nun. Sujata Sākya: The advantage of *Pariyatti Sikkhā* is limitless. It cannot be expressed only in writings. *Pariyatti Sikkhā* makes purity of mind.

Bashu Dev Deshar: Basically, it teaches us moral education. It also teaches about living a rightful life.

Dharma Sundar Bajracharya: The advantage of *Pariyatti Sikkhā* can be counted as:

1) Mostly the *Pariyatti* students are school level students, they are able to know about the history of the Buddha.

2) They can recite Pāli verses on *Buddha Vandana*, *Dhamma Vandana* and *Saṅgha Vandana*.

3) They know about five and eight precepts and are encouraged to follow it.

4) Due to *Pariyatti Sikkhā*, people of remote places have access to Buddha dhamma.

Sabita Dhakhwa Sākya: *Pariyatti* deals with studying and teaching of Buddha words compiled in the *Tipiṭaka*. *Pariyatti Sikkhā* gives us opportunity to know the words of the Buddha.

Amita Dhakhwa: *Pariyatti Sikkhā* gives us theoretical knowledge of Buddha's teachings based on the practice of Dhamma. Study and teaching of Buddhist scriptures or the *Tipiṭaka* is the main focus of *Pariyatti*.

2. How can *Pariyatti Sikkhā* be applied in daily life?

Nun. Sujata Sākya: By observing moral precepts and by practicing meditation.

Bashu Dev Deshar: What we learn from *Pariyatti Sikkhā* is to follow the teachings by oneself and then we can start teaching to others. If we can follow the five precepts in the practical life, it makes us happy. However, there are people who have devoted entire life in Buddhist activities but do not keep five precepts.

Dharma Sundar Bajracharya: *Pariyatti Sikkhā* provides fundamental knowledge of Buddhism mainly focusing on *Dāna*, *Sāla* and *Bhāvana*. These components can well be adapted in daily life.

Sabita Dhakhwa Sākya: The Buddha has always emphasized practical aspect of profound great teachings. The teaching of the Buddha is based on the clear comprehension of actuality. It is the teaching of the Four-fold truths dealing with fundamental facets of life. The liberation is attained only through person own efforts towards purification and insight. For a devout Buddhist, it is very much admirable to spend some time in the early morning in the shrine of Buddhist deities. A good Buddhist repose faith on Triple gems, observe the five precepts, read dhamma books and practice meditation before starting works. The true Buddhists should mindfully start their day with noble thought of Dhamma, and determine to spend the day righteously. They should be non-aggressive, possess good morale with purity in thoughts and behavior.

Amita Dhakhwa: Human life is very precious. We need to utilize this life in proper way. Thus, the Buddhists need to follow the Dhamma, which enough to bring about happiness of mind. We need to avoid unlawful, unwholesome and impure thinking.

Pariyatti Sikkhā teaches Dhamma. The practice of Dhamma in itself is essential to create an egalitarian society. Dhamma should be practiced properly in everyday life. Human life becomes meaningful if Dhamma is followed properly. If we apply the Dhamma in our everyday life, solace in mind is obvious, which ultimately leads to happiness and harmony in the worldly society.

3. How do you evaluate impact of *Pariyatti Sikkhā* in the life of students?

Nun Sujata Sākya: *Pariyatti Sikkhā* is very essential for students. It makes student a good human being.

Bashu Dev Deshar: *Pariyatti Sikkhā* helps to avoid wrong doings and correct mistakes if committed. This is good impact of *Pariyatti Sikkhā*.

Dharma Sundar Bajracharya: The impact of *Pariyatti Sikkhā* is summarized as follows:

1. It makes people serious to follow precepts of Buddhism.
2. It helps student to become obedient to their seniors, teachers and the monks.
3. *Pariyatti Sikkhā* also helps student to initiate studies in formal schools.
4. They will develop dynamic personality.

Sabita Dhakhwa Sākya: The development of Human resource is the foundation for any kind of development. *Pariyatti Sikkhā* is a good foundation for human development. It helps to produce persons of moral characters. A general survey has revealed that most of the *Pariyatti* students are moral in behaviour. Moreover, it has produced many monks, nuns, Buddhist leaders, teachers' etc. The Graduates of NBPS has been playing a leading role in strengthening Buddhism in Nepal.

Amita Dhakhwa: *Pariyatti Sikkhā* is a good foundation for peace and happiness in the society. It also helps to produce responsible persons with high moral character.

4. What do you think about the importance of *Pariyatti Sikkhā* in modern times?

Nun. Sujata Sākya: In modern times, most people seek freedom. Everyone wants to do whatever he likes. *Pariyatti Sikkhā* teaches what is beneficial to the human society. Therefore, it helps to develop a perfect human being who can contribute in the development of peace and happiness in the society.

Bashu Dev Deshar: In modern times, it is very important system of education to be received. Nowadays, violence, gap between rich and poor, caste and other similar social problems have become pertinent and widespread. If some is trained within the *Pariyatti Sikkhā*, certainly, it

will be progressive step to bring about peace in the society. The most important aspect is its practical use.

Dharma Sundar Bajracharya: *Pariyatti Sikkhā* is a moral education. So, it has become very important in the modern society.

Sabita Dhakhwa Sākya and Amita Dhakhwa: These two respondents have very similar response on this question. The world is inclined more towards materialism these days. People are always trying to fulfill unlimited material needs by any means. As a matter of fact, there is no peace and solace as required by the human society. This situation has affected society very badly. Struggles and violence are growing everywhere due to mental conflict. The greed, avarice, lust, anger, hatred etc are obstruction of peace and development of human relationships. The study and practice the Dhamma is extremely important to balance life.

The curriculum of public schools focuses on different subject areas but it does not lay attention the importance of moral development by any means. Thus, education that can mould citizens into human beings is still lacking. So, in modern times, there is the great need of *Pariyatti Sikkhā* in Nepal.

5. Do you have any suggestion to expand *Pariyatti Sikkhā* in Nepal?

Nun. Sujata Sākya: To expand *Pariyatti Sikkhā*, it is necessary to make Buddhist education compulsory in schools.

Bashu Dev Deshar: First of all, we have to collect adequate fund to operate properly. A proper attention should be paid on producing high quality textbooks. In spite of spend money in seminars, workshops and trainings; it should be spending in appropriate projects. Different communities and ethnic groups who repose faith on Buddhism must be encouraged to establish and join *Pariyatti Sikkhā*.

Dharma Sundar Bajracharya: The suggestion is:

1. To produce quality text books.
2. To appoint qualified teachers and manage to salaries. The volunteer system must be gradually phased out.

3. The *Pariyatti Sikkhā* must be able to distribute textbooks free of cost because a sizable majority of students are unable to afford.

4. To obtain recognition from the Government.

Sabita Dhakhwa Sākya and Amita Dhakhwa: It needs to put a lot of effort to obtain recognition from the government. However, it is very necessary. The teachers should be trained and a special attention is to be given to the centers working in districts out side the Kathmandu valley. The teachers' training should focus on producing local trained teachers so that the *Pariyatti Sikkhā* can be conducted at the local level. The network among *Pariyatti* graduates is highly needed in order to receive necessary services from them from time to time in order to spread the *Pariyatti Sikkhā* far and wide. The NBPS should publish adequate textbooks for *Pariyatti Sadhamma Palaka* level and *Pariyatti Sadhamma Kovida* levels in order to increase quality of education.

6. How students respond to lessons?

Nun. Sujata Sākya: Mostly students respond it very well. Only few students do not want to read five precepts or things like that. In general, students are very responsive.

Bashu Dev Deshar: Students responded very positively to *Pariyatti Sikkhā* before they pass public high schools. Then most of them go to colleges. As the result, they do not pay attention on *Pariyatti Sikkhā*. Still they have several questions in mind, which are unresolved.

Dharma Sundar Bajracharya: Students respond to the *Pariyatti* teachings very positively.

Sabita Dhakhwa Sākya and Amita Dhakhwa: Students of lower classes need more narrative stories to explain the philosophical components. Thus, for them recitation of Pali Sutra alone is neither effective nor sufficient.

7. In what sense is it helpful?

Nun. Sujata Sākya: It is helpful because it develops intuition in students and makes them able to take decision.

Bashu Dev Deshar: At present, it is very important because most of the people are deviated from moral values. Once moral character

is build up, most of the pertinent social problem will come to an end creating peaceful and egalitarian society. It in turn contributes to establish peace and happiness.

Dharma Sundar Bajracharya: *Pariyatti Sikkhā* helps to mould good character.

8. What are the special features of the present *Pariyatti* curriculum?

Nun. Sujata Sākya: As a teacher I feel that *Pariyatti* curriculum is like an ocean. It means, from easy to difficult from shallow to deep. If one is able to pass through, it is possible to obtain high standard of knowledge.

Bashu Dev Deshar: The curriculum should be changed according to time and situation to make it modernized in order to meet demands of the modern society.

Dharma Sundar Bajracharya: The special features of *Pariyatti* curriculum are:

1. It provides the basic knowledge of Pali Buddhist literature.
2. A student can know in detail about the biography of the Buddha.
3. They also gain knowledge of religion and philosophy from Jataka and Avadana stories collected in classical Buddhist texts.
4. They will be able to practice Buddhism and perform Buddha Puja, meditation and so on.
5. They will also be perfect in reciting the Buddhist Suttas.

Sabita Dhakhwa Sākya: The curriculum has less visual texts for lower grades. This is a problem rather than the feature. In fact, to memorize Pali Suttas is very difficult. Therefore, such a portion in the curriculum must not be exceeding 20% of entire course component. The Kovida student must have a provision to write thesis on topics relating to Buddhism.

9. Are there any problems relating to *Pariyatti Sikkhā*?

Nun. Sujata Sākya: There are many problems relating to *Pariyatti Sikkhā*. There is more demand of *Pariyatti Sikkhā* in Buddhist communities, but there is no adequate man power. Similarly, the lack of text books in Nepal is yet another very serious problem.

Bashu Dev Deshar: There are many problems relating to *Pariyatti Sikkhā*. Financial problem is very pertinent problem in the entire *pariyatti* center. There should be opportunity to get jobs for the new graduates.

Dharma Sundar Bajracharya: The main Problems of *Pariyatti Sikkhā* are:

1. Lack of Pāli language teachers.
2. Lack of text books and its in time distribution.
3. For higher classes, the texts books are out-dated. So, all those text books are to be rewritten.

Sabita Dhakhwa Sākya: The NBPS has been providing *Pariyatti Sikkhā* since 1963 (B.E. 2506). Thousands have joined the *Pariyatti* schools since it was established. Most people in are unaware of *Pariyatti Sikkhā*. Due to the lack of publicity, *Priyatti* is now confined only within the Newar society. As Buddhism is for all to improve the quality of life, it should be spread in different ethnic communities of various part of the country.

There is the lack of information regarding the contributions of the *Pariyatti Sikkhā*. The dissemination of such information would motivate the lay Buddhist and Non-Newar Buddhists also to take the *Pariyatti Sikkhā*.

Central committee are not able to provide minimum funds to those centers who are not able to bear the operating cost like, Chalk, Board, Prescribed books etc.

Amita Dhakhwa: Lack of trained manpower. Due to lack of publicity, mostly, the *Priyatti Sikkhā* is now limited to Newar Buddhist communities only. As Buddhism is for all to improve the quality of life, it should be spread in different ethnic communities of various part of the country. There is the lack of information regarding contributions of the

Pariyatti Sikkhā. The dissemination of such information would motivate lay Buddhists and non-Newar Buddhists to join *Pariyatti Sikkhā*. The central committee is not able to provide minimum funds to those centers not able to manage training material.

10. Why is *Pariyatti Sikkhā* necessary in Nepal?

Nun. Sujata Śākya: Nepal is a Hindu country. Many people don't know about Buddha. However, they know certainly about Hinduism. I suppose that every Nepali should know about the Buddha. So, *Pariyatti Sikkhā* is necessary in Nepal.

Bashu Dev Deshar: Buddha was born in Nepal, but many Nepalese people are unknown about his precious teachings. There is no good facility for academic study of Buddhism. However, *Pariyatti Sikkhā* can be an effective tool to propagate Buddha's teachings all over the country.

Dharma Sundar Bajracharya: Nepal is the birth place of the Historical Buddha. So, Nepalese people must know about the Buddha and Buddhism. *Pariyatti Sikkhā* could be an effective tool to meet this kind of objective.

Sabita Dhakhwa Śākya and Amita Dhakhwa: Struggles, violence and political crises are very common and every day phenomenon of the country. This is due to mental conflicts such as greed, avarice, lust, anger, hatred, etc. As a result, there is no peace in mind. The study and practice of the Dhamma is extremely important for humanly social behavior and balance our life. So, it is high time now to propagate true Buddhism through *Pariyatti Sikkhā* in different parts of the country in order to create peace and harmony. The Government must think in this line as the guns and booms will not be successful to bring peace.

11. How do you think about the Curriculum of *Pariyatti Sikkhā*? Does it need modification? Why?

Nun. Sujata Śākya: We cannot add or minimize the Tipiṇṇaka the Buddha's words. But we can modify the way of teaching using different

mediums. It means the teaching can be given them by using audio as well as video instruments according to needs of the present situation.

Bashu Dev Deshar: For the present situation, it is good. But it should be changed and modified according to changes of time.

Dharma Sundar Bajracharya: The *Pariyatti* curriculum needs periodic modifications. Such modifications are necessary to incorporate in the syllabus in every 10 years.

Sabita Dhakhwa Sakya and Amita Dhakhwa: Some modifications are required. Recently *Pariyatti* curriculum was modified. Let it be taught for some years. A modification is necessary after getting feedbacks from the students as well as the teachers.

12. How effective is the curriculum?

Nun. Sujata Sakya: I am sure that the curriculum is very effective.

Bashu Dev Deshar: I think it is effective for now.

Sabita Dhakhwa Sakya and Amita Dhakhwa: Changes in curriculum are necessary according to need. The translation of the prescribed text into Nepali obviously helps to spread *Pariyatti Sikkhā* outside Kathmandu valley.

13. How *Pariyatti Sikkhā* are running?

Nun. Sujata Sakya: *Pariyatti Sikkhā* is slowly moving ahead. There is no sufficient fund and manpower to conduct the programme effectively.

Bashu Dev Deshar: Most of the centers are established in monasteries. Only a few are run in local schools. It is running with the generous support of the laity. The teachers also voluntarily participated to teach different course components.

Dharma Sundar Bajracharya: The programme is running only due to voluntary spirit of the teachers and all other devotees.

Sabita Dhakhwa Sakya and Amita Dhakhwa: *Pariyatti Sikkhā* is going well. It is running completely on volunteer basis. Sometimes, teachers are long absent from schools. No one can force them to be

regular because they are simply the volunteers. However, the teachers have Buddhist missionary zeal, which inspires them to teach voluntarily.

14. How *Pariyatti Sikkhā* has been supported?

Nun. Sujata Śākya: In Lumbini, the *Pariyatti* programme has been supported by the Himalayan Foundation. Another school in Kathmandu is run with the help of a volunteer and donation.

Bashu Dev Deshar: The central committee should make strong efforts to make the programme very successful. Trainings should be provided for the teachers. Similarly, other kinds of programmes should also be run for the strengthening teacher's capacity.

Dharma Sundar Bajracharya: The central *Pariyatti* board must manage teacher training program from time to time.

Sabita Dhakhwa Śākya and Amita Dhakhwa: Teachers training will build the capacity for effective teaching. Buddhist leadership training is highly needed to *Pariyatti* centers Coordinators to turn the programme as a strong institution. Monks and nuns should take leading role in teaching activities. They should have training on how to mobilize Buddhist laity to make them ready to contribute for the development and institutionalization of *Pariyatti* programme.

15. How do you evaluate the administrative and academic activities of *Pariyatti Sikkhā*?

Nun. Sujata Śākya: The administration and academic part of *Pariyatti Sikkhā* in Nepal are very similar to a baby having malnutrition. They are not healthy at the moment.

Bashu Dev Deshar: It is necessary to introduce reforms in administrative as well as academic activities of the *Pariyatti Sikkhā*. The government recognition has become necessary to obtain.

Dharma Sundar Bajracharya: It needs changes.

Sabita Dhakhwa Śākya and Amita Dhakhwa: Administrative procedure of each *Pariyatti* center is very simple. It is running at low cost with the generous help of volunteers. However, regarding its academic activities, Kovidā level students must develop their skill in research of Buddhism.

In villages, *Pariyatti Sikkhā* has to face challenges from Christian missionaries. They are well enough to motivate poor people. Therefore NBPS should erect missionary funds so that *Pariyatti Sikkhā* in the villages can be supported.

4.3.2 Student Interviews [See appendix 2]

1. How were you motivated to join *Pariyatti*?

Shanti Maharjan: Motivated by the family especially the grandmother to join *Pariyati*.

Reena Tuladhar: Nepal Bauddha *Pariyatti Sikkhā* has been conducting *Pariyatti Sikkhā* since many years. I did not take interest in it in my schooling days. I studied Buddhism in my own way. But then, reading a book on Buddhism has been a work to be done in leisure for me. So, it was never a serious job. Later, I realized myself to get into the programme.

Rupendra Maharjan: Initially, I was led by my mother to go to the monastery to join *Pariyatti Sikkhā*. After I understood importance of this education, I became very serious.

2. What are the advantages of studying *Pariyatti Sikkhā*?

Shanti Maharjan: Generally, *Pariyatti Sikkhā* teaches us moral science. This is the greatest advantage.

Reena Tuladhar: This has been a step to motivate people to study Buddhism seriously.

Rupendra Maharjan: - *Pariyatti Sikkhā* is associated with moral science. It helps in developing good qualities and positive attitude. It has helped many people to develop such a moral character. Therefore, many people are attracted to join the course.

3. How do you apply *Pariyatti Sikkhā* in your daily life?

Shanti Maharjan: By following *paṅcasāla* I apply it in my daily life. The 5 principles are essential for householders. The five *Sāla* are -

1. Not to kill others
2. Without (asking) permission, don't take others' possessions i.e. don't be a thief.
3. Don't be unchaste
4. Don't tell lies.
5. Don't drink beverages which make you drunk.

Reena Tuladhar: The basic teachings of Buddhism, like paṁcasāla, Buddha Pājā, prayer, *Paritta patha* etc. were already in my knowledge before joining *Bauddha Pariyatti Sikkhā*. Two of my teachers Ven. Ashvaghosh and Anāgarika Dhammawati taught me basic teaching of the Buddha. I try my best to apply those teachings in my life as much as I can. But after completing the course in *Pariyatti Sikkhā*, I developed keen interest on Abhidhamma, Pāli Tipitaka, and history of Buddhism. Regarding the application of *Pariyatti Sikkhā* in daily life, I am basically concentrating myself on not to harm others. At the same time, I also focus on accumulating good deeds and purifying the mind. There is still a long way ahead on this path of purification to attain *Nibbāna*.

Rupendra Maharjan: It has made me sensible to perform the arduous task and has encouraged me to develop my career. I am against taking lives and in favour of loving others.

4. How do you feel the impact of *Pariyatti Sikkhā* in your life?

Shanti Maharjan: The *Pariyatti Sikkhā* teaches about morality, feel one's responsibility and also become practical. A man should be accordingly.

Reena Tuladhar: Abandon all evil, enter the state of goodness and purify one's own mind. This is the concluding note of the whole *Pariyatti Sikkhā*.

Rupendra Maharjan: *Pariyatti Sikkhā* has greatly influenced me. It is enough to bring about changes in behaviors and attitudes. I concentrate mind through meditation.

5. What kind of role can *Pariyatti Sikkhā* play in modern times?

Shanti Maharjan: *Pariyatti Sikkhā* is very important. It is the study of the Buddha's teachings. It helps us to know about the true virtue.

Pariyatti Sikkhā can play significant role as the medium to provide knowledge, wisdom and perception to make human life successful.

Reena Tuladhar: The world today is full of social evils such as crimes, violence, terror corruption and dishonesty etc. The teaching of the Buddha is a must for the people of today's world.

Rupendra Maharjan: Satisfaction is a great achievement. This is one of the themes of *Pariyatti Sikkhā*. It leads to peace and harmony. Thus, in order to establish peace and harmony, *Pariyatti Sikkhā* will be helpful.

6. What are the features of *Pariyatti*?

Shanti Maharjan: We study to be professional so that it helps us to earn a living. It also increases standard of living. *Pariyatti* Study leads us to develop clearer understanding of the true nature of Dhamma.

Reena Tuladhar: The techniques of school/college studies enable students to obtain a source of livelihood, acquire worldly pleasures. *Pariyatti Sikkhā*, instead, brings awareness of moral duty on the students. If practiced thoroughly what is taught in *Pariyatti Sikkhā*, one can live a life happily in peace and harmony.

Rupendra Maharjan: Formal education helps people to be a successful person whereas *Pariyatti* helps people to become a human being *Pariyatti Sikkhā* leads the aspirants to develop moral character.

7. Do you have any suggestion for the expansion of *Pariyatti Sikkhā* in Nepal?

Shanti Maharjan: To spread *Pariyatti Sikkhā* in our nation, at first it must be made compulsory subject in schools and colleges.

Reena Tuladhar: The most effective method to expand *Pariyatti Sikkhā* nationwide is to include *Pariyatti* in school and college curriculum.

Rupendra Maharjan: Because of the lack of manpower and financial resources, *Pariyatti* is lagging behind, the main thing is that there should be proper management to make it flourish nation wide.

8. How did you know about *Pariyatti Sikkhā*?

Shanti Maharjan: When I was 3-4 years old, my grandmother used to take me in the local Buddhist Vihāra. She started teaching me Buddha Pāḷi, and on the other hand she recited various Buddhist stories. Gradually, I came to know about the system of education in the Buddhist society. Later, I was also admitted in the *Pariyatti* programme.

Reena Tuladhar: Some Bhikkhus and Nuns who reside in local Theravada Vihāra informed me about the *Pariyatti* programme.

Rupendra Maharjan: My family is a Buddhist family. It was not uncommon for us to visit Viharas on different occasions. I came to know about all these things. Later on, I joined the course.

10. Did anyone support you for *Pariyatti* study?

Shanti Maharjan: Yes, my family, especially my mother.

Reena Tuladhar: Yes, my family members and especially, monks and nuns who continuously encouraged me until I finished the course.

Rupendra Maharjan: Especially, my mother supported me. My family also supported me for this study.

11. As a *Pariyatti* student, what is your opinion about Buddhism?

Shanti Maharjan: Buddhism helps to become successful and make life meaningful.

Reena Tuladhar: As a student of *Pariyatti Sikkhā*, I would like to say that what Buddha taught is the universal truth which is applicable to human beings as well as other sentient beings. So, Buddhism is the religion of all the sentient beings. A peaceful life can be led using its teachings.

Rupendra Maharjan: Buddhism is one of the very successful world religions. Buddhism does not belong only to the Buddhists but also others because Buddhism helps the people to be human. It emphasizes to be moral first. As a *Pariyatti* student, I request all the people once to join *Pariyatti* study and to be a perfect human.

12. What are the weak and strong points of *Pariyatti Sikkhā* in Nepal?

Shanti Maharjan: The weak points are:

1. *Pariyatti Sikkhā* is centralized in the Kathmandu only.
2. It is limited to certain places only.
3. Government attitude towards *Pariyatti Sikkhā*.

The strong point is that the people are promoting *Pariyatti Sikkhā* with the help of monks. They have realized the significance of *Pariyatti*.

Reena Tuladhar: The weak point is:

1. The management is not systematic and scientific. It needs to be reformed as soon as possible.
2. The organization is not well managed.

The strong point is –

1. It has been successful in convincing people about its importance. Whoever have come to contact of *Pariyatti Sikkhā* have accepted it.

Rupendra Maharjan: The weak point of *Pariyatti Sikkhā* is not being able to provide sufficient and regular education while the strong point is that even though it is in not good condition, it is attracting my people with its views, ideas and thoughts.

13. What are the existing problems and how to solve them?

Shanti Maharjan: Existing problems:

There is no particular school collages for *Pariyatti Sikkhā*. Also only having degree in *Pariyatti Sikkhā*, one cannot survive.

Solution: *Pariyatti Sikkhā* must be as professional so that one can survive easily after getting degree of *Pariyatti*. There must be special provision for youngsters to attract them.

Reena Tuladhar: The existing problem is of financial and manpower. The whole organization is being handled with the help of Buddhist laity. Those who work for its development are volunteer both of these sources are temporary. To make Nepal Bauddha *Pariyatti Sikkhā* institutionalized in Nepal, the entire structure should be professionalized.

Rupendra Maharjan: The whole world is suffering .In order to establish peace; they must try to know that wars invite destruction *Nahin Verena Verani Sammantidha Kudacanam.*

4.4 Critical Evaluation of the Interview's Results

I had an interview on various questions with teacher and students of the Nepal Bauddha *Pariyatti Sikkhā* in Nepal. I found that they have different kinds of ideas and suggestion for development of the *Pariyatti Sikkhā* in Nepal.

The *Pariyatti Sikkhā* is based on Theravada Buddhism in Nepal. Therefore, all the texts are based on the *Tipiṅaka*. Indeed, those texts teach the younger generations to build their moral character, to purify the mind through concentration and gain knowledge on Buddhism. The teachers and students express their ideas on different aspects and advantages of the dhamma, such as it purifies the mind, teaches morality, righteous livelihood, gives knowledge about history of Buddhism, precepts and the theoretical knowledge of Dhamma as in the *Tipiṅaka*.

In fact, by keeping our moral precepts, following the noble truths and practicing meditation, we can righteously live with mindfulness. One who believes in Kamma, s/he being non-aggressive, avoids the unwholesome and impure thinking in his/her life. Those virtues can be learnt and practiced through *Pariyatti Sikkhā*.

It makes students good people and helps them to keep away from wrong actions, to correct their mistakes if committed, inspires them to follow the precepts and be obedient to their seniors, teachers and the monks and helps them to develop a dynamic personality. Besides that, it helps them to be good citizens so that they can handle their responsibility with good manners when it falls upon them to lead their nation toward peace and happiness. It also has produced many monks, nuns, Buddhist leaders and teachers in order to strengthen Buddhism in Nepal as well.

These days, people seek freedoms and are inclined towards materialism, which they are trying to fulfill through various means. It never brings peace and comfort to society, but on the contrary, results in

struggles, violence, racism, and other similar social problems. The studying of *Pariyatti* and practicing of the Dhamma helps to develop a perfect human being that can bring back peace and happiness in the society, which are extremely important to balance life. Therefore, in this current era, there is a great necessary for the *Pariyatti Sikkhā* in Nepal.

They have an idea to collect funds by publishing quality textbooks and using these fund to provide the necessities in the *Pariyatti Sikkhā*; because it has been running in Nepal by the generous support of the laity and the voluntary spirit of the teachers. It is inconvenient for those teachers to survive in daily life because has not been professionalized. Therefore, it is required to provide a decent salary to those teachers, which may help to expand the *Pariyatti Sikkhā*. In fact, funds are necessary to distribute textbooks free of cost to those needy students in various centers, to fund appropriate projects like teacher training, and make extra funds available at the local levels. We should encourage establishing centers in different parts of Nepal, not only centralized within the city, but as well as letting them join different communities. It is for all people who are eager to study Buddhism. We should also try to obtain recognition from the Government and make it a compulsory education in schools.

The *Pariyatti Sikkhā* has a lot of good features, such as providing a basic knowledge of Pāli, Buddhist literature, the biography of the Buddha, knowledge of religion, philosophy in classical Buddhist texts, core understanding of meditation and so on. However, there are still some obstacles in the development of *Pariyatti Sikkhā* in Nepal. Indeed, Buddhism is a vast subject. It is like an ocean. The *Pariyatti Sikkhā* should be designed in different mediums, such as an audio presentation and visual textbooks for lower grades. Memorizing the Pāli Suttas should be required less for lay people while the student should be given an opportunity to write their dissertation on Buddhist topics in order to let them develop their skills.

There are many problems relating to *Pariyatti Sikkhā*, such as not being able to provide skilled man power, the lack of textbooks and its out-dated book distribution system. The financial problem is the main problem. Most ethnic groups are unaware of Nepal Bauddha *Pariyatti*

Sikkhā due to lack of publicity and being limit within the Newar community.

Nepal is the birthplace of the Buddha, while meanwhile it is a Hindu country with many people unaware of the Buddha and his teachings. Therefore, the *Pariyatti Sikkhā* is quite helpful in teaching Buddhism in society. It is a non-profit and non-governmental institution, which is providing the teachings of the Buddha all over the country in order to create peace and harmony.

Most of the students got motivation from their family member and some of them knew about the *Pariyatti Sikkhā* from friends and relatives. Nevertheless, it also turns out that there are students who become aware of this important education on their own by reading Buddhist text.

The technical school/college studies enable students to obtain a source of livelihood and a profession, often leading to worldly pleasures. Instead, the *Pariyatti Sikkhā* leads us in development of our moral characters in order to enable us to be good person who live a life happily in peace and harmony. It gives us a crystal clear understanding of the true nature of the Dhamma, brings awareness of our moral duties, and most importantly, it gives us a chance to become a truly civilized human being.

4.5 Concluding Remarks

Nepal is the birthplace of the Buddha, although people are unaware of the Buddha and his teachings there. Most people suffer by internal and external factors because of lack of proper religious knowledge and Buddhist education.

The *Pariyatti Sikkhā* is the main key of the Buddhist education, which is open for all people in Nepal. In fact, The *Pariyatti Sikkhā* is important key to motivate the young people in Buddhism. In that sense, the Nepal Bauddha *Pariyatti Sikkhā* has a great role in society. It is conducted by the All Nepal Bhikkhu Saṅgha Council, with limited resources and manpower in Nepal - where the majority come from the Newar community. Therefore, most textbooks are written in Nepalbhāṣā,

which is their mother tongue. It is also one of main problems to other ethnic groups entering the *Pariyatti Sikkhā*.

At present, the *Pariyatti Sikkhā* is providing education in different parts of the country for all ethnic groups, with limited resources and manpower, due to its popularity and demand. Therefore, most teachers and students of the Nepal Bauddha *Pariyatti Sikkhā* see the following obstacles to the development of the *Pariyatti Sikkhā* in Nepal:

1. It is should be recognized by the government.
2. Should raise more funds to provide for *Sikkhā* in every corner of the Nation.
3. Should make it more professional.
4. Should be more training for the teachers and add more manpower to run it smoothly.
5. Should provide audio and video textbooks for lower-grade students.
6. Should be providing the textbooks in different languages for all ethnics.
7. No need to emphasis on a particular Language because Nepal is a multi- or dual-language country.
8. Do not centralize in the Kathmandu valley.
9. Should make management systematic and scientific.

Therefore, the *Pariyatti* committee should be considering these problems to develop the *Pariyatti Sikkhā* in the Nation. Most teachers and students understand the importance of the *Pariyatti Sikkhā* in Nepal and realize that it will help create good citizen, as well as spread Buddhism in the Nation.

CHAPTER V

Conclusion and Suggestions

5.1 Conclusion

The Buddhist history of Nepal dates from the birth of Siddhattha (Skt. Sidhartha), who was born (623B.C.) at Lumbini. It is about 15 miles from the capital, Kapilavatthu. Lumbini gardens was situated between the two kingdoms of Kapilavatthu and Koliya, which are situated in modern kingdom of Nepal. In fact, many Buddhist scriptures and other Buddhist literature gives evidence of the prince Siddhattha as he dwelled twenty-nine years old at the royal palace of Kapilavatthu. Indeed, Buddhist literature and the Ashoka Pillar at Lumbini give clear evidence that the Buddha was born in Nepal. All this evidence leads us to believe that the Buddhist history of Nepal is related to the beginning of Buddhism, although neighbor countries have claimed that the royal palace of Kapilavatthu where prince Siddhattha was born is situated in their country.

According to the *Parinibbana Sutta* of *Dāghanikāya*, one of the Buddhist heritages among the four places of future pilgrimage is situated in the modern kingdom of Nepal, which is known as Lumbini or the birthplace of Siddhattha. Therefore, it was declared a world Heritage site by the United Nations Educational Scientific and Cultural Organization (UNESCO) in 1997(B.E. 2540).

The Chinese pilgrim Xuan Xang (Hsuan-Tsang), who visited Nepal in the sixth or seventh century, mentioned that there were

Theravāda and Mahāyāna Buddhist monks practicing Buddhism and Buddhist monasteries were also situated nearby Hindu temples, so they all had a great mutual relationship and practiced their own religion side-by-side in that society in Nepal.

The emperor King Ashoka sent missionaries to nine countries. Among them included Himavanta Padesa or Nepal, where the Arahat Majjhima Thera led one group of missionaries to propagate Buddhism there.

During the seventh century, the ruler of Nepal, King Amsuvarma had sincere faith in Buddhism and he gave his daughter, Bhrikuti, in marriage to the first powerful king of Tibet, Sron-btsamsgam-po. Through her, he spread Buddhism, built Buddhist monasteries, and translated the Buddhist text into the Tibetan language in Tibet. Afterwards, Tibetan Buddhist teachers have had a great relationship with the Nepalese Buddhist teachers because they studied Buddhism with the Nepalese teachers and became very famous scholars in Tibet. Both countries had a close relationship in ancient times.

All this evidence tells us that the history of Buddhism in Nepal is dated from the time of Prince Siddhattha. It has played a great roll in the spread of Buddhism and produced many Buddhist scholars in Tibet and Nepal, as well as the Buddhist heritage of the Lumbini Gardens. The two kingdoms of Kapilavatthu and Koliya are also situated in the modern kingdom of Nepal.

It is difficult to trace out Theravada Buddhist history in detail because it was not seen since approximately the eighth century, until it was revived in Nepal in the eighteenth century.

In that kind of atmosphere, Theravada monks reappeared in Nepal once again. At first, three yellow-robed monks appeared in Nepal – Mahāpragya, Pragyānanda and Dhammaloka. The painstaking efforts of the Theravada Buddhist monks of Nepal have very much contributed to the development of Theravada Buddhism in Nepalese society. Foreign Buddhist countries also extended support for them and joined hands in this holy mission in Nepal. Therefore, the Nepalese Theravada Buddhists have had good relationships with the Buddhists in Theravada countries.

At present, there are more than ninety-two Theravāda Buddhist monasteries. Unfortunately, there is a lack of Buddhist education centers, so Nepali people have been studying Buddhism overseas in such countries as Sri Lanka, Myanmar, Thailand and Australia, with the support of the those countries governments.

The All Nepal Bhikkhu Association was founded in 1951, which helped to revive the teaching and learning of Buddhism in Theravāda Buddhist Viharas. During those days, there were no facilities to study Buddhism in Nepal. Therefore, formal Buddhist education centers became essential for Nepalese aspirants. After realizing these facts, Bhikkhu Buddhaghosa Mahasthavir started teaching the basic tenants of Buddhism. Such efforts made books on Buddhism available in Nepal, helped to arrange the curriculum, and accepted anyone who could read and write. They could take an examination in writing or orally.

Later on, Bhikkhu Buddhaghosa proposed to the All Nepal Bhikkhu Sangha Council to accept and recognized the project as the Nepal Bauddha *Pariyatti Sikkhā* (NBPS). After that, the Council changed the circumstances, added modifications and extended the grades in 1964, which was called *Pariyatti* dhammapalaka, later it was changed to *Priyatti* Saddhammapalaka. Due to its popularity, the Council was extended for another three years in 1967, which was called the *Pariyatti* Saddhamma Kovida degree. It is now a ten-year course.

The *Pariyatti* Saddhamma Kovida is the highest level of *Pariyatti Sikkha*. It has two faculties - Pali and Abhidhamma. Since, 1974 a high-school graduate was permitted to join the sixth grade and a university bachelor degree holder is qualified for joining the Saddhamma Kovida Course.

The *Pariyatti Sikkhā* gives knowledge on Pali grammar and literature, which will increase the skill of reading and understanding of the main Pali Buddhist texts, as well as other Buddhist philosophical and Buddhist texts such as the Suttas, Gathas, present scholars and other Buddhist materials.

Most students come and join classes with eagerness in the early morning from around the Buddhist monasteries of Bahā and Bahā and nearby villages. Most of students were keen to learn the Nepal Bauddha

Pariyatti Sikkhā, with great faith and devotion in it. It was a non-profit and non-governmental Buddhist educational organization in Nepal. This education is freely open to every race of people in Nepal. Therefore, it has a special impact on Nepalese society. Actually, a massive education the Buddhist doctrine through the Saturday Dhamma School (called Nepal Bauddha *Pariyatti Sikkhā*) was felt necessary to educate the laity on Theravāda tradition. Buddhism should be understood and realized through *Pariyatti*, *Paṇipatti* and *Paṇivedha*. Therefore, most Buddhist texts were designed under the concept of the Tipiṣaka.

The Nepal Bauddha *Pariyatti Sikkhā* in Nepal has become the key to learning and understanding Buddhism. It is the opportunity for the Nepalese people to gain Buddhist knowledge through the Nepal Bauddha *Pariyatti Sikkhā*. It is open for everyone. The *Pariyatti Sikkhā* aims to raise academic standards and social behavior.

Nepalese society has certainly benefited from this Nepal Bauddha *Pariyatti Sikkhā*, because it has helped people in character building and maintaining traditional values. It teaches people to become honest and builds up moral character. Therefore, the Nepal Bauddha *Pariyatti Sikkhā* has had a very positive influence on society. Obviously, the *Pariyatti Sikkhā* is able to make a balance between physical conditions and mental phenomenon. It, in turn, contributes to bringing about peace and stability in the society.

The Newar community runs the *Pariyatti Sikkhā* centers and it is limited to their community, where it is open for all ethnic groups of Nepal. Meanwhile, most ethnics are eager to enter into the educational program. As Buddhism is for all mankind, the Nepal Bauddha *Pariyatti Sikkhā* provides a Buddhist education in different districts to all ethnic groups. It has projected to provide Buddhist textbooks in their languages in the near future. Most ethnics are impressed by the education. Therefore, the education is not limited to certain groups of the community at the present moment.

The Nepal Bauddha *Pariyatti Sikkhā* has been run by individual donors' support and volunteer services to spread Buddhism in the kingdom. Therefore, it has been extended to the centers in five districts to provide a Buddhist education. Four centers are located in the outskirts of

Kathmandu valley and others are situated in Kathmandu and Lalitpur. At present, it has thirty-two education centers in different districts of the kingdom.

At present there is a great demand Pariyatti centers in various districts which can not be met. The lack of sources and manpower have resulted in difficulties of expansion throughout the kingdom.

The *Pariyatti Sikkhā* is designed to mobilize the young children or young generation into the way of Buddhist life in the country, because most of the younger generations live away from the Buddhist monasteries, as well as way of Buddhist life. Actually, they do not have any opportunity to study Buddhism in daily life, as well as in the schools or universities.

The *Pariyatti Sikkhā* is where Buddhist children are given religious instruction on Saturdays or Sundays. It is an essential education for the children in society because the children are the future responsibility of the nation. If we train or guide them properly, it will have good fruit for the future; it is also one kind of propagation of Buddhism in the society, as well as one kind of activity in the monastery. Therefore, it is the duty of monks and nuns to provide Dhamma education to the lay Buddhists. Actually, the monastery, monks and nuns have a great responsibility to mould people to become good citizens for the nation, which is possible through the *Pariyatti Sikkhā*. If we do not offer this kind of education to the young generation, what will happen to Buddhist society in the future? Therefore, it is essential to educate our Buddhist generations. Through this education, monks or nuns can be closer with the younger generations and can mobilize them in the Buddhist atmosphere. Therefore, this type of Buddhist education has become very effective and popular to create and develop basic human values in the younger generations.

Most children are bi-lingual in the case of Nepal, often multi-lingual and multicultural. The teacher should not hesitate to use whatever language that will make a given point clearer to the class. At the question and discussion period, if the children express themselves in a mixture of two or more languages, no attempt should be made to discourage this

practice. Keep in mind that our main aim is dharma instruction, not language coaching.

It is good idea to have competitions in each age group to determine how much of the lesson material has been retained in the memory of the pupils in the class and small prizes are usually given to winners in the contests. Some centers hold big competitions, such as Buddhist quiz contests, drawing Buddhist arts, Buddhist essay writing, and free talk on sports to promote the students in the Buddhist way. It is better to offer some extra languages such as English, Japanese, culture programs, computer courses, training to make handicrafts, training for free health camp and arranging Buddhist pilgrimage tours around the Buddhist holy places. They should arrange convocation program individual centers, which will affect those surrounded by the monastery. In this way, they will impact and encourage the young Buddhist generation at the monasteries and *Pariyatti Sikkhā*, which will be capable of doing social work in a Buddhist way to the society.

Finally, the *Pariyatti Sikkhā* should have a Buddhist missionary fund so that help can be provided to the needy persons in the country. The head quarter of the *Pariyatti Sikkhā* should provide the curriculum course books to all centers free and should provide training for the Pali language teachers as well.

5.2 Suggestions for Further Research

I would like to suggest for further research on “Theravada Buddhism in Nepal 8th -18th century” as period wise because I just found an opinion of Chinese pilgrim Xuan Xang (Hsuan-Tsang) : “... The Buddhist monasteries and the Hindu temples touch one another. There are some two thousand monks who follow both the Mahayana and Hinayana” Which gave us clear evidence of Theravada Buddhism existed there but no any clear information on Theravada Buddhism in detail there. So, it is necessary to research on this topic.

Meanwhile, research should be done on the contribution of the Late Dr. Ven. Amritananda Mahanayaka Mahathera, late Ven. Sudarshana Mahathera and Late Mr. Jagatman Vaidya or Dharmaditya

dharmacharya etc. on the revival of the Theravada Buddhism in Nepal, which has not yet been done by any scholar there.

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- Rupendra Maharjan, Student of Nepal Baudha *Pariyatti Sikkhā*, Interview. 17, May, and 2004
- Shanti Maharjan, Student of Nepal Baudha *Pariyatti Sikkhā*, Interview. 17, May, and 2004
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- Student of father, Interview. 08, May and 2004
- Student of mother, Interview. 08, May and 2004

Appendix 1

Teachers' Data

1) Nun. Sujata Shakya

Present status: Nun

Address: 16/147 Nakabahil, Patana, Nepal

Name of the *Pariyatti* center: Amarapur Buddha Vihara,
Bungamati, Lalitpur, Nepal

Main occupation of teacher: Teacher

Which language used in the class? Nepal and Nepalbhasa

Qualification: MA and

Pariyatti Saddhamma Kovida (Degree Level)

2) Full Name of the teacher: Bashu Dev Deshar

Address: Chapageon-4, Lalitpur, Nepal

Present status: Teacher

Name of the *Pariyatti* center: Veluvanaram Vihar, Nepal

Which language used in the class? Nepali and Nepalbhasa

Main occupation of teacher: Administrative job

Qualification: I.com, Diploma in Buddhism

Pariyatti Saddhamma Kovida (Degree Level)

3) Full Name of the teacher: Dharma Sunder Bajracharya

Address: Madhyapur Thimi, Nepal

Present status: Teacher

Name of the *Pariyatti* center: Pati Vihara, Pacho, Thimi, Nepal

Which language used in the class? Nepali and Nepalbhasa

Main occupation of teacher: Technical job

Qualification: PGD in Buddhist studies

4) Miss Sabita Dhakhwa Sākya

Address: 16/355, Nagbahal, Lalitpur, Nepal

Present Status: President, SBA-Nepal working for Gender equality

Treasurer: International Buddhist Meditation Center

Member of Teacher's Training Committee, Center office of NBPS

Address of the Center: Nepal Bauddha *Pariyatti Sikkhā* Office,
Visho Shanti Vihara, New Baneswor.

Which language used in the class? Nepālbhāsa

Main Occupation: Human Resource Development

Qualification:

1. Master in Business Administration (MBA, Degree level)
2. Post Graduate Diploma in Buddhist Studies
3. *Pariyatti* Sadhamma Kovida (Degree Level)

5) Miss Amita Dhakhwa

Address: 16/355, Nagbahal, Lalitpur, Nepal

Present Status: Apiculturist, Beekeeping Dev. Sec. Dept. of Agriculture

Vice President: International Buddhist Meditation Center

Member of Examination board Committee,

Center office of NBPS

Address of the Center: Nepal Bauddha *Pariyatti Sikkhā* Office,
Visho Shanti Vihar, New Baneswor.

Which language used in the class? Nepālbhāsa language

Qualification:

1. *Pariyatti* Sadhamma Kovid (Degree Level)
2. M. Sc. (Botany)

Appendix 2

Student Data

1) Shanti Maharjan

Address: Prayag Pokhari-6, Lalitpur, Nepal

Age: 22 Years

Address of the *Pariyatti* Center: Shree shakya Singha Vihar

Thaina, Lalitpur, Nepal

Schooling background: Private

Present school Level: Grade B.B.S.

Pariyatti Sikkhā Level:

Pariyatti Saddhamma Kovida 2nd year (degree Level)

2) Reena Tuladhar (*Pariyatti* Saddhamma Kovida)

Address: Jai Nepal, Naxal, Lal Colony Marg, Kathmandu, Nepal

Age: 40 Years

Address of the *Pariyatti* center: Dharmakirti Vihara Center,

Srigha, Naghal, Kathmandu, Nepal

Family occupation: Business

Occupation: Lecture, Tribhuvan University

Executive member: Dharmakirti Buddhist study circle,

Buddhist women's association, Nepal

Joint Treasures: Dharmodaya Sabhā, Nepālbhāsā Misa Khala

Schooling background: Public

Pariyatti Sikkhā Level: *Pariyatti* Saddhamma Kovida Completed (Degree Level)

3) Rupendra Maharjan

Address: Kakhatole, Patan-7, Lalitpur, Nepal

Age: 18

Address of the *Pariyatti* center: Shree Shakya Singha Vihar

Thaina, Lalitpur, Nepal

Family occupation: Service

Schooling background: Private

Present School Level: Grade-12

Pariyatti Sikkhā Level:

Pariyatti Saddhamma Kovida (degree Level 1st year)

APPENDIX 3

Vajracharya and Śākya

Vajracharya

The origin of the Vajracārya (Literally: Masters of the Thunderbolt) is difficult to trace out in the modern kingdom of Nepal, although most of the Vajracāryas claim their origin to Santikaracārya. According to the Svayambhā Purana, King Prachanda Deva of Gauda or Bengal in India came to Svayambhā. It has been regarded as the shrine of the primordial Buddha in the Kathmandu valley. The King was ordained by Gunakar Achārya. He was later known as Santikaracārya after being ordained. Perhaps Vajracārya may be a derivative of the term Achārya. The Achārya could have become the Vajrachārya after completing the initiation and consecration rituals as a Master of the Vajra. The vajracāryas, at the present, practice Vajrayāna Buddhism. Harishcandra Lal Singh, an author of the book entitled “**Buddhism in Nepal**” mentions –

*“Vajrayāna which originally came from Bengal and Bihar served as a means of bringing together some of the features of both the Hindu Shakti cult and the Mahāyāna tradition.”*¹⁸⁷

The Vajracāryas in Nepal laid emphasis on ritual performances, rather than studying classical Buddhist texts. It is difficult to trace out the exact time when the system of celibate monks disappeared in Nepal. However, historical evidences support the fact that celibate monastic practice was prevalent until the 13th century. According to Chinese pilgrim Xuan Xang (Hsun-tsang):

*“... There are some two thousand monks who follow both the Hinayāna and Mahāyāna”*¹⁸⁸

At the present moment, there are no monks among the Vajrayāna Buddhist Newars in the Kathmandy valley. Thus, Nepal’s Vajrayāna is Buddhism without monks. However, the Vajracāryas claim

¹⁸⁷ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P. 24

¹⁸⁸ Devid L. Snellgrover, **Indo-Tibetan Buddhism**, (London: Serinia Publications, 1987), p. 370

that they are household monks. This has become a controversial statement among historians and anthropologists.

The Vajracāryas practice Vajrayāna or the Tantric tradition without being a monk. Only the male members are allowed to be consecrated as the Vajracārya, the Masters of the Vajra. They are the priestly class and perform priestly jobs for the Vajrayāna Newars of Kathmandu valley. The family members of the Vajracārya and Śākya undergo a Pravajya (ordination) ceremony called the Barechuyegu or Cudakarma (Skt.). This ritual permits a male member to be a part of the Saṅgha. Then they also receive a higher Pravajya ceremony known as the Acha Luigu or the Acharya Abhiseka (Skt.). This ritual has been very secret. It is especially performed for the members of the Vajracārya lineage. However, the Śakyas are not permitted to receive this kind of initiation. They can receive other Tantric initiations, but they cannot act as a priest.

Small boys from the Vajracārya families undergo monastic ordination normally at the age of five, seven or nine. The rule is that they must be under twelve. This ordination admits the incumbent to the Saṅgha. However, the ordination ceremony lasts from one to four days, depending on the local tradition. After that they give up the life of a monk and returned to the family with the permission of the Guru. Therefore, Newar Buddhism or the Vajrayāna tradition of Kathmandu valley has no place for a monastic life. All the followers are the lay followers of Vajrayāna Buddhism. They claim that the Newar Buddhists practiced the higher Tantras, along with the practice of the lower forms of Tantra. In fact, an insignificant number of Newar Buddhists practice Tantra, but a larger part of the Buddhist population among the Newars have nothing to do with the practice of Tantra. On the contrary, the practice of the higher forms of Tantra is a common phenomenon among the Tibetan Buddhists. Since Vajrayāna Buddhism is based on the practice of Tantra, celibate monasticism has died out long ago in Nepal. It has merely transformed into a ritual type of Buddhism.

According to Harishchandra Lal Singh -

Vajracāryas are the Masters of Vajra, the symbol of void. In Buddhist Tantra, the word generally designates to Sunya or

*void, which cannot be cut or destroyed. But it destroys all evils. It is the main symbol of Vajrayāna Buddhism. Therefore, the Vajrācāryas are the Masters of Vajrayāna and the Tantric tradition. In the Kathmandu valley, they are popularly known as Gubhāju or Guruju, a term of respect generally addressed to pundits and the honorable persons because they perform Buddhist religious activities*¹⁸⁹

In the same way, John K. Locke observes about the Vajrācārya that:

*By the time of the Mallas when we begin to get abundant information again, change has taken place. We find an even greater number of Vihāras still inhabited by a Buddhist Saṅgha who refer to themselves as Bare, a corruption of the Sanskrit term Bandey or Vandana, a term of respect used to denote to Buddhist monks. However, we also find that those who call themselves Bare, Bhikshu, Sākyaabhisu or Sākyaavamsa. All of them are the householder Buddhists. In addition, to this, even before the beginning of the Malla period. The inhabitants of the Vihāras still call themselves Brhamacarya Bhiksu; we have ample reference about the Sākya Bhiksu.*¹⁹⁰

The Bahā and Bahā are still inhabited and tended by a Saṅgha of initiated Sākyaabhiksus and Vajrācāryas, called Bare. They are nevertheless married men with families. They and their families constitute the Saṅgha of the Vihāra. Furthermore, under the influence of a growing ascendancy of standard Hinduism and the Hindu caste system, which all informants date to the time of King Jayasthiti Malla, the Bare became in fact a caste. In anthropological terms this means that the Saṅgha of the monastery has become a patrilineal descent group. One has to be the son of a Sākya Bhiksu or Vajrācārya to be eligible for initiation into the Saṅgha, and one joins the monastery of his father. The monasteries

¹⁸⁹ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), p.43

¹⁹⁰ John K. Locke, **Buddhist Monasteries Of Nepal**, (Kathmandu, Shahayogi Press, 1985), P.3

*are no longer open communities accepting anyone who wants to lead the life of a Bhiksu.*¹⁹¹

The Vajracarya of Nepal is the priestly class. Thus, they are priests who lead in the ritual of reciting the classical texts. Tantrism, as practiced by the Vajracarya, appeared in Nepal in the 7th century A.D.

In the ancient times, the Bahā and Bahā were the residences of the celibate monks, but in the present times, it is occupied by the Vajracarya and Sākya who are no longer celibate. The Bahā/Bahā are mostly used to offer daily Pājā to the principal deity and to perform other rituals.

Harishcandra Lal Singh has elaborated the views of Babu Ram Acarya, a renowned historian on the Bahā and Bahā -

*The Bhikshus (Vajracarya) and the Banda (Sakyas) who lived within the Saṅgha were traditionally teachers as well as the Ayurvedic healers. As teachers, they taught Buddhist philosophy for which the Bahās served the needs of a school. As the Vaidyas they provided cured patients according to the Ayurvedic system. And as artisans they cultivated the art of carving the painting the images of Buddhist and other non –Buddhist divinities.*¹⁹²

In ancient times, Bahā and Bahā were used for residential purposes. They also served as centers to practice Buddhism. At the same time, the Newar Buddhist monasteries played a significant role in the dissemination of the knowledge of Buddhism. The Vajracaryas played multiple roles. They were Buddhist priests, astrologers, teachers and the ritual performers. Some of them also worked in Ayurvedic medicine.

According to David N. Gallener:

The practical significance of the difference religiously defined identities of Sākya and Vajracarya can be clearly seen when we consider the forms of priesthood encountered by Newar Buddhists. As a matter of empirical observation they interact

¹⁹¹ **Ibid**

¹⁹² Harishcandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P. 32

regularly with ritual specialists of the following four broad types -
 1. Family-priests (Purohit), 2. Temple-priests (dyapala),
 3. Initiation-priests (Diksha guru) and 4. Various types of healer
 (Vaidya and dya waipin)

The initiation-priest for Buddhist Tantric initiation must be a learned Vajracarya whose wife is still living. Whoever organizes the initiation and therefore fills the role of principal sponsor and senior initiated (dhahmu thakali) chooses the priest and he does not have to choose his own family-priest. The many others who come to receive the initiation at the same time (it is expensive and therefore occurs infrequently) effectively have their initiation - priest chosen for them. It includes Ayurvedic doctors. The healers use mantras, blowing and brushing (jarphuke vaidya) and midwifery (didi aju). There were the Vajracarya healers who combine various methods eclectically: they many describe the cause of an ailment in terms of the Ayurvedic system of humors. Astrological conjunctures, Divine anger or witchcraft...¹⁹³

The Newar Buddhists tradition takes refuge in the Tri-Ratna. They take refuge in Sakyamuni Buddha (the present Buddha). The five *Tathagatas* (Vairochana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi are the five transcendental Buddhas) are very important in Tantric rituals.

They take refuge in the dhamma. This obviously means the in-depth study of the Buddhist classical texts in the Sanskrit language. It mainly includes the nine Vaipulya Sutras: Astasahasraka Pragyaparamita, Gandavyuha Sutra, Dasabhumika Sutra, Saddharmapundarika Sutra, Suvarnaprabhasa Sutra, Lankavatara Sutra, Samadhiraja Sutra, Lalitavistara Sutra, and Tathagataguhayaka Sutra. These Sutras are recognized as the most important Buddhist holy texts in the Vajrayana tradition of Nepal. These texts are recited at various occasions. Those texts are so holy that the Newar Buddhist unanimously venerate it and offer daily worship to the Sutra texts.

¹⁹³ David N. Gallener, **Monkhood and Priesthood In Newar Buddhism**, (New Delhi: Vikas Publishing House, 1975), P.171

The *Saṅgha* is the Bodhisattva *Saṅgha*. Most of the devotional life of the people revolve around the worship of eight bodhisattvas, especially focusing on the worship of Avalokiteshwara and Manjushree. Avalokiteshwara is recognized as the head of the eight bodhisattvas. He represents the *Saṅgha* in Buddhism.

Newar Buddhism does emphasize the practice of *Samatha* and *Vipassanā* meditation. This has been the very weak part of Vajrayana Buddhism of Nepal.

Phra Vipassi Dhammaramo mentions about Newar Buddhism in Nepal in the following words:

1. Tradition of caste barriers led to not initiating the mixed caste members within the monastery.
2. Disinclination of Vajracarya offspring to practice priesthood,
3. The lack of proper education of the priests, thus the priests are not able to explain the scriptures or texts which they use for their clients,
4. There is also the lack of easy-reading booklets on Buddhism. Neither Buddhist community has developed experts who can teach on varied themes.¹⁹⁴

The Government of Nepal did not pay proper attention to preserving the Buddhist heritage of Nepal. Therefore, Newar Buddhist established institutions for the development of Buddhism. Newar Buddhism does not permit those who are to non-Vajracarya or Sakya to be initiated. At present, they only initiate the children of mixed castes who have at least one parent who is either Vajracarya or Sakya. It still does not allow certain castes to get initiated. Although children of mixed races are initiated, they have no authority to act as priests.

¹⁹⁴ Phra Vipassi Dhammaramo, **Buddhism In Nepal**, (Bangkok: Mahamakut Buddhist University, Bangkok, Thailand. 2001), P. 48

Sākya

*Gotama is the name and Sākya is the race to which the Buddha belonged.*¹⁹⁵

The Sākya is the name of race which the Buddha belonged to. At present, the Sākya of Nepal claim that they belong to the lineage of the Buddha. The Sākya of Nepal still claim they are the original form of the Sākya of Kapilavatthu. We can find the term Sākya in Buddhist literature in many places. Therefore, Venerable Nārada has written -

*Tradition holds that the sons of King Okkāka of the Mahasammata line were exiled through the plotting of their step-mother. These princes, in the course of their wanderings, arrived at the foothills of the Himalayas. Here they met the sage Kapila, on whose advice, and after whom, they founded the city of Kapilavatthu, the site of Kapila. King Okkāka, hearing of the enterprise of the princes, exclaimed- "Sākya vat bho rājakumārā - Capable, indeed are the noble princes." Hence the race and the kingdom they originated were known by the name Sākya. The Sākya kingdom was situated in South Nepal and extended over much of modern Oudh.*¹⁹⁶

Thus, the Sākya of Nepal have the lineage of the Kapilavatthu Sākya. In this way, historians often claim that the Sākya of Nepal have their origin in Kapilavatthu. According to Harishchandra Lal Singh

*The origin of the Sākya in the Kathmandu valley probably dated back to the days when the Sākya of Kapilavatthu came to the valley after the massive slaughter in Kapilavatthu by Virudhaka, the son of Prasenajit.*¹⁹⁷

There is no doubt about the historicity of the Sākya and Koliya, who had historical relations with each other. They are also mentioned in the Tipiṭaka. Kapilavatthu or the Koligram was the maternal uncle's house of the Buddha. The Sākya were called

¹⁹⁵ Nārada Thera, **The Buddha And His Teachings**, (Malaysia, Buddhist Missionary Society, 1988), P.2

¹⁹⁶ **Ibid**, P.2

¹⁹⁷ Harishchandra Lal Singh, **Buddhism In Nepal**, (Lalitpur: Indu Chhapakhana Pvt. Ltd., 1990), P.49

Sākyavamsa. There are still Sākya who call themselves Sākyavamsas, claiming descent from the Sākya in Lalitpur, Nepal.

Harishchandra Lal Singh quoted the Mālasarvāstivāda Vinaya to support his hypotheses about the Sākya lineage -

*ananda, cousin as well as disciple of Gautam Buddha, visited the Nepal valley along with the wool dealers of Bihar to acquire information about the fate of Sākya fleeing from Kapilvatthu after the massive slaughter by Virudhaka.*¹⁹⁸

In this evidence, the link with Sākya of Kapilavatthu and Sākya of Nepal is elaborated.

He further mentioned that their ancestral homes at Kel Tole, Kathmandu valley were Uttara (Northern) Koligram at Kela Tole, Kathmandu and Daksin (Southern) Koligram at Jaisideval and Kohiti in Kathmandu. The Sākya of Kapilavatthu and Koliya of Devdaha entered the Nepal valley after the revengeful attack of Virudhaka on them. They brought with them the remains of Kanakmuni Buddha and installed it at Janabaha in Kel Tole, which is also known as Kanakasri Caitya Vihara.¹⁹⁹ The Kanakmuni Caitya at Janabaha in Kathmandu still stands at the monastery. At present, most of Buddhist and Hindu devotees come to pay homage and perform ritual practices in front of the Chaitya.

According to David N. Gallner -

*Some time after the third century C.E. it cannot be later than 700 C.E. when it was translated into Chinese, which shows that the tradition that there were Sākya living in the Kathmandu valley is at least 1300 years old.*²⁰⁰

The Sākya of Nepal have an important place in the Buddhist society of Nepal. They are also called the *Grantha Guru* (teacher of the texts). This title has been conferred on them because they composed the ritual texts. It is noteworthy that the Shakya and Vajracarya work in harmony during ritual performances.

¹⁹⁸ **Ibid**,

¹⁹⁹ **Ibid**, P. 59

²⁰⁰ David N. Gallner, "Buddhist Monks Or Kinsmen Of The Buddha", **Kailash**, (Kathmandu: A Journal of Himalayan Studies, 1989), Vol. 15, P.7

Only the male members of this community, after having undergone the rite of monastic ordination (skt: Cudakarma), belong to the *Saṅgha*. They are also known as Buddhist monks. Some of them use the title of Śākya Bhikṣu, although they are not celibate monks anymore.

Śākya Bhikṣus who observe the four days of monastic ordination are required to perform certain specific duties as prescribed by the existing rules:

1. For four days the Śākya bhikṣus must beg food daily to survive,
2. Must live the life of a Buddhist monk, though they continue to live at home after four days,
3. They have to observe the regulations of diet prescribed for celibate monks,
4. Avoid contact with unclean things, such as association with dogs and shoes, and
5. Keep the ten precepts.

On the fourth day the neophyte returns to the lay life. The body then hands over the begging bowl and staff, and takes off his robes. After disrobing ceremony they are given the status of Śākya bhikṣu. Since then the absence of topknot is perhaps the insignia of Buddhist monk or Śākya Bhikṣu. Disrobing ceremony does not signify the abandonment of monastic vows but transition from Sravaka to Mahāyāna practice. They remain as Bodhisattva.²⁰¹

David N. Gallner has classified the Śākyas as follows -

1. Sakyavamsa (Bare) of the Śākya lineage,
2. Sakyabhikṣu (Bare) 'Buddhist monk,
3. Brahmācārya Bhikṣu (Bhikṣu Bare) celibate monks,
4. Bauddhacārya/Buddhacārya (Bare) Buddhist preceptor, and
5. Cailaka bhikṣu (Chiha Bare) Chaitya monk

²⁰¹ Ibid,

*Although there is such a classification within the Sakyas, they claim that they are the survivors of the Buddha's descendants who migrated to Nepal from Kapilavatthu.*²⁰²

Finally, The Sakyas are authorized to take alms, chant verses and confer blessings upon the donors.

²⁰² **Ibid**, P.7

Appendix 4

4. The Curriculum of Grade²⁰³

1. Pariyatti Saddhamma Palaka Prarambhika Pratham Varsha (Primary Level) 1st Stage

Paper: 1

The Objective: The students will gain the knowledge on the observation method of Pancasila (five precepts) with meanings and the stories related to the consequences of it and brief life story of Prince Siddhattha as well.

The full course containing 100 marks is divided into three parts; part '1', '2' and '3' containing 30, 40 and 30 respectively. The pass marks is 33 in minimum.

Course descriptions:

Teaching hour

Part 1. Paṅca-sila (Five Precepts)

10 hr.

1. The method of observing the Pancasila with meaning respectively.

Part 1. The story related to paṅca-sāla with consequences. 15 hr.

1. The story related to Paṅca-sāla consequences and results respectively.

Part 2. The Prince Siddhattha in Royal Palace

15 hr.

1. The Life Story of Prince Siddhattha: from the dream of Queen Mahamaya Devi to renunciation of the Prince Siddhattha.

2. Pariyatti Saddhamma Palaka Prarambhika Dvitiya Varsha (Primary Level) 2nd Stage

²⁰³ Nepal Bauddha Pariyatti Committee, **Curruculum of Nepal Bauddha Pariyatti Sikkha-2002**, (Kathmandu: Nepal Bauddha Pariyatti Committee, 2002)

Paper: 1 & 2

Paper-1

The Objective: The students will know the method of pay homage to triple gems and eight precepts with meaning.

The full course containing 100 marks is divided into three parts; part '1', '2' and '3' containing 20, 40 and 40 respectively. The pass marks is 33 in minimum.

Course descriptions:	Teaching hour
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Part 1. Eight precepts	10 hr.
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1. The observation method of eight precepts with meaning

2. Practicing poems

3. Atthanga Uposatha (Half day observation of eight precepts)

4. The story of half-day observation of eight precepts.

Part 2. Tiratana Vandana	15 hr.
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1. Tiratna Vandana (Pay homage to Triple gems) with meaning
in detail

Part 3. The Various offering method with meaning in detail	15 hr.
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1. Worship and offering with asking the forgiveness in Pali verses with meaning.

Paper-2

The Objective: The case studying on the stories of Mangala and Metta Sutta with memorizing the Pali version with meaning and Life story of Prince Siddhattha from his renunciation to enlightenment.

The full mark (100) is divided in to three parts as '1', '2' and '3' containing 25, 25 and 50 marks respectively.

Course descriptions:	Teaching hour
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Part 1. Mangala sutta	10 hr.
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Contains origine story, sutta in pali verses with meaning

Part 2. Metta sutta	10 hr.
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1. It contains origine story, sutta in pali verses with meaning

Part 3. Life of Sidhattha from birth to enlightenment. 16 hr.

It contains from Sidhattha's birth, renunciation to enlightenment and his seven-week after he had enlightened where he spend after enlighten seven-week in detail.

**3. Pariyatti Saddhamma Palaka Prarambhik Tiritiya Varsha
(Primary Level) 3rd Stage**

Papers: 1 & 2

Paper 1

The Objective: The case study an introduction of Astasila (eight Precepts) and its important; ten wholesome and unwholesome deeds; Memorizing the Ratna Sutta with meaning.

The full mark is divided in to part '1', '2' and '3' containing 30 40 and 30 respectively.

Part 1. Eight precepts 10 hr.

1. Difinitionation and important of eight precepts.

Part 2. 10 wholesome and unwholesome deeds 10 hr.

1. 10 unwholesome deeds: 3, 4 and 3 done by body, speech and mind respectively and its related stories.

2. Brief introductions of 10 wholesome deeds.

Part 3. Ratna sutta 8 hr.

1. It contains origin story, sutta in pali verses with meaning.

Paper 2

The Objective: The case study an introduction of Tiratna (triple gem), with meaning in detail and its relative story, many diverse mankind's welfare and happiness (Bahujana Hitaya Bahujana Sukhaya) in philosophy aspect.

The full mark is divided in to part '1', '2' and '3' containing 40, 20 and 40 respectively.

Part 1. Introduction of taking refuge to triple gems 10 hr.

1. An introduction of taking refuge to triple gems, story of Mattakundali, Chattamanawaka and benefit of taking refuge to triple gems.

Part 2. The word-meanings of triple gems 10 hr.

1. Quality of Buddha, Dhamma and Saigha

Part 3. Bahujan hitaya Bahujan Sukhaya (for the happiness of many people) 16 hr.

1. It contains from arrival of Tappassu and Bhalooka, request of Sahampati Brahma to preach the first discourse (Dhamma Cakkapavattana), 45 years of sermons to his Mahāparinibanna.

**4. Pariyatti Saddhamma Palaka Pravesh Pratham Varsha
(Intermediate Level) 4th Stage**

Papers: 1, 2 and 3

Paper 1

The Objective: The memorizing the Khandha Sutta with meaning, case story on Propagation of the Dhamma after enlightenment the Prince Siddhattha, and basic knowledge on Pali Language.

The full mark is divided into part '1', '2' and '3' containing 30, 40 and 30 respectively.

Part 1. Pritta sutta 10 hr.

1. Khanda sutta and its meaning in detail

2. Pubanna sutta and its meaning in detail

Part 2. Life of the Buddha #²⁰⁴ 15 hr.

1. Birth of Bodhisatta and his marriage with Yasodhara

2. Buddha's enlightenment and his first sermons

Part 3. Pali language (for beginners) # 20 hr.

1. Alphabets, persons, tense and other grammar exercises

Paper 2

²⁰⁴ #This Symbol indicates that same book which is continues for next year, as the book is not finished.

The Objective: The memorizing the Dhammapada with meaning, case study on duty of parents and the Jataka story of Bodhisatta and their important will be known.

The full mark is divided into part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Dhammapada# 20 hr.

1. The Dhammapada Yamaka and Appamada Vaggas in pali verses with meaning in detail.

Part 2. Duties of parents 6 hr.

1. Meaning of parents, example of the Buddha with regards to duties and parents in Jataka.

Part 3. Jataka stories 6 hr.

1. Rajovada 2. Sukara 3. Alincitta 4. Vinilaka

5. Manichora 6. Mahapingala 7. Gaminichanda, 8. Avantara

Paper 3

The Objective: An analytical study on life story of grief stricken Patacara and Visakha Mahaupasika

The full mark is divided in to part '1', '2' and '3' containing 20, 40 and 40 respectively.

Part 1. Life story of Patacara 6 hr.

1. Her Childhood, marriage, parting with relatives, being out of brain, encounter with the Buddha and turning of heart (in right track of the Dhamma) etc.

Part 2. Life story of Vishakha 8 hr.

1. Her Childhood, marriage with ten meaningful lectures from her father, her 8 types of offerings and her other ten qualities etc.

Part 3. Gihi Vinaya (Rules for households)# 20 hr.

1. Duties that should be done

2. Four types of bad companion

3. Four types of good companion

5. **Pariyatti Saddhamma Palaka Pravesh Dvitiya Varsha**

(Intermediate Level) 5th Stage

Paper: 1, 2 & 3

Paper 1

The Objective The memorizing the Bojjhanga and Buddhanussati Sutta in Pali verses with meaning in detail, light critical study on parinibbana (demise) and basic knowledge on Pali language.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Paritta sutta 12 hr.

1. The Bojjhanga and Buddhanussati sutta in Pali verses with and meaning

Part 2. Life of the Buddha 17 hr.

1. The Buddha's 45 years of sermons, Mahaparinibanna (passing away) and division of Atthi Dhatu (Relics)

Part 3. Pali grammar# 20 hr.

1. More grammar rules, sentence structures and translation Pali into Nepali and Nepali into Pali

Paper 2

The Objective: The memorizing the Dhammapada with meaning and its related stories and the Bodhisatta's act in vessantara Jataka in detail.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Dhammapada# 18 hr.

1. The Dhammapada Citta and Puppha Vagga in Pali verses with meaning in detail.

Part 1. Short stories related to Dhammapada# 15 hr.

1. The stories of those 12 persons that related to Dhammapada verses

Part 3. Jataka story of Vessantara 12 hr.

1. The Birth of Vessantara, His donation task (Dāna), His deporting from kingdom, separation with his family and eventual reunited.

Paper 3

The Objective: The case study in detail on an importance of five precepts (paṅca-sāla) with its relating moral stories; duties of lay people on religious, culture and history evidences etc.

The full mark is divided in to part '1', '2' and '3' containing 30, 20 and 50 respectively.

Part 1. Importance of the Pancasila 8 hr.

1. Sāla, its word structure and meaning in analytical aspect and the perfection of sāla and aspects in ordinary life.

Part 2. General knowledge on Buddhism 6 hr.

1. Religious, cultural and historic knowledge

Part 3. Gihi Vinaya (Rules for households) 20hr.

1. Paying homage to the six directions

2. Duties: parents', children's, teachers', students', husbands', wives' and so on in philosophical aspects.

6. **Pariyatti Saddhamma Palaka Pravesh Tiritiya Varsha (Intermediate Level) 6th Stage**

Paper: 1, 2 & 3

Paper 1

The Objective: The memorizing the Paritta Sutta in Pāli verses with meaning, chief disciple life story of Bhikkhu Sariputta and analytical and basic knowledge in Pāli Language.

The full mark is divided in to part '1', '2' and '3' containing 30, 40 and 30 respectively.

Part 1. Pritta sutta 10 hr.

1. The Mahājayaṃgala and Jayamaṃgala Sutta in Pāli verses with meaning in detail.

Part 2. The life story of disciple in Buddha's time (part 5) 18 hr.

1. Analytical study on the life story of foremost disciple Sariputta up to death.

Part 3. Pali Grammar (for beginner) 16 hr.

1. More Grammatical rules, word meanings, transliterations.

Paper 2

The Objective: The memorizing the Dhammapada and it's relate stories in detail and introduction knowledge of six ideal persons with their contribution in revival of Theravada Buddhism in modern Nepal.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Dhammapada# 15 hr.

1. The Dhammapada Bala, Paṣḍita and Arahanta Vagga in Pali verses with meaing in detail.

Part 2. Short stories related to Dhammapada# 10 hr.

1. The Stories of Appamada and Citta Vaggas in detail and analytical aspects.

Part 3. Memorable personalities 8 hr.

1. Bhikku Pragyānanda mahasthavira

2. Bhikkhu Sakyānanda mahasthavira

3. Bhikkhu Dhammaloka mahasthavira

4. Bhikkhu Amritananda mahasthavira

5. Baudha Hrishi Mahapragya

6. Upasaka Shri Bajuratna

Paper 3

The Objective: The case studying on meaning of Caitya (Stupa), significance of it and its important, will know the personality of ideal Buddhist women.

The full mark is divided in to part '1', '2' and '3' containing 20, 40 and 40 respectively.

Part 1. paying homage to the Caitya 8 hr.

1. Caitya pājā (worship): why and how? Types of it.

2. Pājā: (1) amisa-pājā (Honouring with material things) and (2) Pañipatti-pājā (Honouring with practice)

Part 2. Role-model Buddhist women 15 hr.

1. Mahapajapati Gautami, 2. Khema 3. Sujata 4. Vishakha
5. Khajuutara 6. Utara Nandamata 7. Supriya 8. Katyayani 9. Sangamita
10. Dhammadinna 11. Bhadra Kundalakesa 12. Charumati 13. Birtkuti
4. Merry Foster

Part 3. Loving kindness_ 20 hr.

1. Meditation, good result of loving kindness, way of loving kindness

Paper 4

The Objective: The case studying life story of Yasodhara, introduction and opinions of eight noble fold path in detail as in Abhidhamma, and general knowledge on Buddhist philosophy.

The full mark is divided in to part '1', '2' and '3' containing 40, 40 and 20 respectively.

Part 1. Life story of Yasodhara 15 hr.

1. Her birth, marriage, giving birth to a child (Rahula), separation from husband, to be holy (nun) life and her achievements of Nibbana.

Part 2. Magganga Dāpani (book about the eight fold path from point of Abhidhamma) 15 hr.

1. The Eight Fold path

2. Descriptions of the eight fold path

Part 2. Light introduction on Buddhism 7 hr.

1. Buddhism, culture and philosophy.

**7. Pariyatti Saddhamma Palaka Upadhi
(Certificate Level) 7th Stage**

Paper: 1, 2, 3 & 4

Paper 1

The Objective: Describing the Mangala Sutta with meaning in detail; the case studying on life story of an ideal Nepali woman Anāgariak (Nun) Dharmasāla and Pāli Language.

The full mark is divided in to part '1', '2' and '3' containing 40, 25 and 35 respectively.

Part 1. Nhugu paritrān nishra (new paritta base)# 15 hr.

1. Mangala sutta's description in detail.

Part 2. Anagarika Dharmasila (nun) 6 hr.

1. Birth, childhood, entry in Buddhism, contributions and works and last years.

Part 3. Pāli Language (for intermediate level)# 15 hr.

1. Noun, Sandhi (compound word making) and other further grammar.

Paper 2

The Objective: The memorizing the 46 Dhammapada stanza with meaning and it's relating stories. The case studying on an importance of the various full-moon days in Buddhism and Pāli literature.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Dhammapada 15 hr.

1. The Dhammapada Sahassa, Pāpa and Jara Vagga in Pāli verses with meaning in detail.

Part 2. Bahujan hitaya bahujana sukhaya 12 hr.

1. Bahujan hitaya bahujana sukhaya, Vesakha punni (full-moon day) and an introduction of Tipiṣaka.

Part 3. Stories related to Dhammapada 10 hr.

1. Stories of: - vidudabha, stingy merchant of Kosiye, Chattapani Upāsaka, Visakha Upāsika, ananda and Mahākassapa Thera Vatthu.

Paper 3

The Objective: An analytical study in Noble eight-fold path, kings of Buddha's time and special features on Buddhism etc.

The full mark is divided into part '1', '2' and '3' containing 50, 30 and 20 respectively.

Part 1. The Eight Fold Path 20 hr.

1. Right: view, determination, speech, action, livelihood, exercise, mindfulness & concentration.

Part 2. Bahujana hitaya bahujana sukhaya 10 hr.

1. Introduction of land Jambudipa as in Buddha's time. part-1&2

1. Special features of the Buddhism.

Part 3. Features of Nepali Viharas 6 hr.

1. Viharas of Kathamandu Valley and their features

Paper 4

The Objective: The case studying on ideal persons' life story of Buddhist countries such as Sri Lanka, Burma, Thailand and Japan, ten fetters or bondage and life story of Ajata Sattu etc.

The full mark is divided into part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Famous persons throughout the 20th century 15 hr.

1. Nārada Mahasthavira (Sri Lanka)

2. Pro.G.P. Malalashekar (Sri Lanka)

3. Mahashi Syadow (Burma)

4. Chandramuni Mahasthavira (Burma)

5. Somdet phra Nyanasamvaro Mahasthavira (Thailand)

6. Fuji Guruji (Japan)

Part 2. Ten Sanyojana 8 hr.

1. Dasa sanyojanas (Ten Fetters)

Part 3. Life story of Ajata Sattu 8 hr.

1. His childhood, contact with Devadatta, killing of father, mental war, desire to see Buddha becoming Upāsaka in front of the Buddha and other factures etc.

**8. Pariyatti Saddhamma Kovida Pratham Varsha
(Degree Level)**

Paper(s): 1, 2, 3, 4, 5 & [6 (A) Or 6 (B)]²⁰⁵

Paper 1

The Objective: The describing in detail with meaning of Ratana and Metta Sutta, case studying on life story of ideal disciples in Buddha's time and pāli knowledge on Samasa.

The full mark is divided in to part '1', '2' and '3' containing 35, 35 and 30 respectively.

Part 1. Nhugu paritrān Nishra (new paritta base) 15 hr.

1. Detail description of Ratana Sutta

2. Detail description of Metta Sutta

Part 2. Mahaprajapati Gautami Sthavira 8 hr.

1. Her Background, childhood, marriage, taking caring of prince Sidhattha, Becoming a Bhikkhuni, achievements, passing away.

Part 3. Pali language (for intermediate level) # 15 hr.

1. Samasanama: types of samasa and other grammar rules

Paper 2

The Objective: The memorizing the Dhammapda with meaning, critical study on first two Sutta of Daḡhanikāya in detail, Sāla (morality) segment in Visuddhimagga.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

²⁰⁵ There is an option, two subjects, from which you have to choose one.

Part 1. Dhammapada #	15 hr.
1. The Dhammapada Atta, Loka, Buddha, Sukkha, Piya, Kodha and Mala Vaggas in Pali verses with meaning in detail.	
Part 2. Dāgha Nikāya	12 hr.
1. Ambatha Sutta	
2. Mahāparinibbāna Sutta	
Part 3. Vissudhi Magga (The Path of Purification)	13 hr.
1. Origin story: What is Vissudhi Magga? What is Sāla? Indication of Sāla, outcome of it.	
2. What is the Dhutanga? And type of it.	
Paper 3	
The Objective: The critical studying on three chapters of Milindapanaha, introduction of Vimanavathu in detail, and case studying on Abhidhamma from Kammatthanadipani.	
The full mark is divided in to part '1', '2' and '3' containing 35, 35 and 30 respectively.	
Part 1. Milinada Prashana (questions of Milinada)	12 hr.
1. Maha Vagga	
2. Vimiti skyedana prasna	
3. Mandaka prasna	
Part 2. Vimanavathu (Planes)	8 hr.
1. Pitha Vagga	
2. Citralata Vagga	
Part 3. Kammathana Dipani	10 hr.
1. Five rare Dhammas	
2. Paṇcaskhanda (five khandas) and related chapters.	

Paper 4

The Objective: An analytical case studying on development of Buddhist philosophy; knowledge about ten stories of Mangala Sutta with examples and History of Buddhism in Nepal.

The full mark is divided in to part '1', '2' and '3' containing 30, 35 and 35 respectively.

Part 1. Development of Buddhist Philosophy 6 hr.

1. Buddhist Philosopher Nagasen
2. Moggaliputta Tissa Sthavira and emperor Ashoka
3. Mahendra Mahasthavira and Sri Lanka
4. Emperor Kaniska and Mahasangik sect.
5. Development of Mahayana Philosophy
6. Nagarjuna 7. Asanga 8. Vasubandu
9. Dighanikha 10. Dhramakirti

Part 2. Mahamangala 14 hr.

1. Asevana ca Balanan 2. Panditananca Sevana
3. Patirupa Desa vaso ca 4. Pubba ca kata punnyata
5. Atta samma panidhi ca 6. Bahusaccancha
7. Sippancha 8. Vinayo ca susikhito
9. Subhasita ca ya vaca

Part 3. Buddhism in Nepal 15 hr.

1. Previous Buddhas in Nepal, entry of Buddhism in Nepal.
2. Ashoka Stupas in Nepal, old temples in Nepal

Paper 5

The Objective: The case studying on Buddhism in the world and its development, knowledge on Ten Perfection and bodhisatta in detail and the theoretical knowledge on Buddha and His teachings.

The full mark is divided in to part '1', '2' and '3' containing 35, 30 and 35 respectively.

Tibet	Part 1. Buddhism in the World	12 hr.
	1. Buddhism in: Nepal, India, Myanmar, Sri Lanka, Thailand,	
	Part 2. Dasaparamita (Ten-Perfections)	14 hr.
	1. Dana Paramita	
	2. Sila Paramita	
	3. Nekkhamma paramita	
	Part 3. Buddha and Buddha's saying	10 hr.
	1. Buddha's saying : one analysis	
	2. Examining Pali Tipita	
	3. Principles existing in India before Buddha's arise	
Paper 6 (A), Optional: Pali		

The Objective: The studying of Pali language translation, Pali into Nepali and Nepali into Pali, develops the skills of reading the dhammapadatthakatha in Pali language and having idea on various races of Nepalese Buddhist.

The full mark is divided in to part '1', '2' and '3' containing 35, 35 and 30 respectively.

Part 1. Pali patha sikhawali	12 hr.
1. Teybisatimo patho sattatinsatimo patho	
2. Translation and sentence making	
Part 2. Dhammapadatthakatha in Pali	12 hr.
1. Cakhupala and Mattakundali series	
Part 3. Local Buddhist Caste of Nepal	8 hr.
1. Tamang and Tharu: history, culture, religion and rituals	
Paper 5 (B), Optional: Abhidhamma	

The Objective: An analytical study of Abhidhamma in Pali, Citta, Cetasika, and Pakinnaka vagga, and various races of Nepalese Buddhists.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Abidhammattha Sangaha 18 hr.

1. Citta kanda
2. Cetasika kanda
3. Pakinnaka kanda

Part 2. An importance of Abhidhamma in daily life 11 hr.

1. Four Paramatha dhammas,
2. Panchaskhandas
3. Different aspects of citta, nature of greed, potions of greed, Nature of aversion and attachments etc

Part 3. Local Buddhist Caste of Nepal 8 hr.

1. Tamangand Tharu: history, culture, religion and rituals

**9. Pariyatti Saddhamma Kovida Madhyam Varsha
(Degree Level) 9th Stage**

Paper (s): 1, 2, 3, 4, 5 & [6 (A) Or 6 (B)]

Paper 1

The Objective: The memorizing the Khandha, Mora, and Vatta Sutta with meaning, eleven highest blessings from Mangala Sutta and Pali Taddhita with translation.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Nhugu paritrana nisraya 15 hr.

1. The Description of the Khanda, Mora and Vatta suttas

Part 2. Mahamangala 11 hr.

1. Mata pitu Uppatthana to Appamadoca dhammeysu in analytical aspects

Part 3. Pali Basha Avataran –2 8 hr.

1. Taddhitapada

Paper 2

The Objective: The memorizing the Dhammapada with meaning, two Suttas from Suttapitaka, five Suttas from Majjhima Nikaya and knowledge on Samadhi chapter from Visuddhimagga.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Dhammapada 18 hr.

1. Dhammattha, Magga, Pakinnaka, Niraya, Naga, Tannha, Bhikku, Brahmana Vaggas of the Dhammapada in Pali verses with meanin in deatal

Part 2. Majjhima Nikaya 12 hr.

1. Suttas: Alagaddupama, Pasarasi, Mahatanhasankhaya, Kosambiya, Upali sutta and Cangi suttas

Part 3. Visuddhi Magga 13 hr.

1. Kammatthan: Samadhi, type of Samadhi

Paper 3

The Objective: An analytical case studying on some chapters of Milindapanaha and some Suttas of Sanyuttanikaya, familiarity on women of Buddha's time and seven Buddha from the Buddhavansa

The full mark is divided in to part '1', '2', '3' and '4' containing 30, 20, 30 and 20 respectively.

Part 1. Milindapanaha# 12 hr.

1. Guess questions: Buddha vagga, nisprancha vagga, vessantar vagga, anuman vagga, siha vagga, makaa vagga, and law vagga.

Part 2. Sanyutta Nikaya 8 hr.

1. Devata sangyuta, nala vagga, nanda vagga, shakti vagga

Part 3. Women in Buddha's Time 10 hr.

1. Ambapali

2. Cincha Manvika

3. Chulasubhadra

4. Sundari Paribrajika

Part 3. Buddha vamsa 10 hr.

1. Buddhas: Vipassi, Visabhu, Kanakamuni, Siki, Krakuchanda, Kasyap and Gautam

Paper 4

The Objective: The case studying on five Suttas from Suttanipata, under the Buddhist philosophy Sautrantika and Vaibhasika and introduction of Bodhipakkhiya dhamma

The full mark is divided in to part '1', '2' and '3' containing 30, 35 and 35 respectively.

Part 1. Suttanipata 6 hr.

1. Uttara vagga, chula vagga, Maha vagga, Attha vagga

Part 2. Introduction of Buddhist philosophy 14 hr.

1. Vaibasik, Sautrantika

Part 3. Bodipakhiya Dhamma 11 hr.

1. Introduction: four types of Puggala

2. Introduction: four types of Satipathana

Paper 5

The Objective: The case studying on development of Buddhism in the world, theoretical knowledge on Buddha and his teachings, and three perfections will know in theoretical with story.

The full mark is divided in to part '1', '2' and '3' containing 35, 30 and 35 respectively.

Part 1. Buddhism in the World 14 hr.

1. Buddhism in: Japan, China, Indonesia, Afghanistan, Bangladesh, Korea, Cambodia, Magnolia

Part 2. Buddha and his Saying# 9 hr.

1. Dukkha sacca and Anatta

Part 3. Dasaparamita (Ten-Perfections) 15 hr.

1. Panna paramita

2. Viriya paramita

3. Sacca paramita

Paper 6 (A) Optional: Pali

The Objective: Develops skill in Pali to understand and translation as well as understanding the Dhammapadatthakatha in pali, idea on various races of Nepalese Buddhists.

The full mark is divided in to part '1', '2' and '3' containing 40, 40 and 20 respectively.

Part 1. Pali pathamanjari 14 hr.

1. Further grammar exercises

Part 2. Dhammapadatthakatha 14 hr.

1. Tissatheravathu

2. Kalayakhinivathu

3. Kosambakavathu

4. Mahakalatherabathu

Part 3. Local Buddhist Caste of Nepal 8 hr.

1. Gurung and Magar: history, culture, religion and rituals

Paper 6 (B) Optional: Abhidhamma

The Objective: An analytical case studying dhamma in Pali Abhidhamma, theoretical knowledge on Abhidhamma and various races of Nepalese Buddhists.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Abidhammatthasangaha 18 hr.

1. Vitthi kanda 2. Vithimutta kanda and 3. Rupa kanda

Part 2. Importance of Abidhamma in daily life 12 hr.

1. Unrealized cittas, life's first citta, types of prasandi citta

2. Bavanga, indriya and manoduwara vithi

Part 3. Local Buddhist Caste of Nepal_ 8 hr.

1. Gurung and Magar: history, culture, religion and ritual

**10. Pariyatti Saddhamma Kovida Antim Varsha
(Degree Level) 10th Stage**

Paper (s): 1, 2, 3, 4, 5 & [6 (A) Or 6 (B)]

Paper 1

The Objective: The memorizing and analyzing the Dhajagga and Bojjhanga Sutta with meaning, Brahmins of Buddha's time, skill on Pali grammar.

The full mark is divided into part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Nhugu Paritrana Nishra 15 hr.

1. Pali verses with detail meaning of Dhajagga and Bojjhanga sutta

Part 2. Brahmins in Buddha's time 8 hr.

1. Brahmins: Ajita Manwaka, Assalayana Manawaka, Udai, Kasivaraduwasja, kutadanta

Part 3. Pali bhasha awatarana 15 hr.

1. Akhyana and exercises, kitakapada

Paper 2

The Objective: The case studying on historical Lumbini, Mahasatipatthana Sutta with descriptions; Iddividha and Paṃṣā bhavana in Visuddhimagga in detail

The full mark is divided into part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Lumbini 18 hr.

1. Lumbini: historic background, importance, belief and features

Part 2. Mahasmirtiprasthana (Pali and meaning) 9 hr.

1. Origin, announcement of dhamma, goal, kayanupassana

Part 3. Vissuddhi Magga 13 hr.

1. Instructions: The benefit of Iddividha and Paṃṣābhavana

Paper 3

The Objective: The case study on Brahman of Buddha's time, importance of Kapilavatthu, Thera of Buddha's time and introduction on some Suttas of Anguttara Nikaya.

The full mark is divided in to part '1', '2', '3' and '4' containing 25 marks each.

Part 1. Bramhmans of Buddha's time 12 hr.

1. Bramhmans: Parasariya, Pingalakoccha, Babari, Baraduwaragotra, Magandiye

Part 2. Thera Gatha 10 hr.

1. Theras: Subati, Kankharaywata, nigrodha, kadirawaniye, sumangala, seewali, vajji putta, punna, kassapa, belathanika

Part 3. Kapilavatthu 10 hr.

1. Kapilavattu: historical background and its importance and feature

Part 4. Angutara Nikaya 10 hr.

1. Nivaranappahana vaggo 2. Adanta vaggo
3. Acharasanghata vaggo 4. Kalyanamittadi vaggo
5. Anapati vaggo

Paper 4

The Objective: The case studying on theoretical on Bodhipakhiyadipani in detail, historical study on Buddhist culture, and brief introduction on Buddhist philosophy.

The full mark is divided in to part '1', '2' and '3' containing 35, 30 and 35 respectively.

Part 1. Bodipakkiye dipani 15 hr.

1. From four iidipada to aatha maganga

Part 2. Introduction of Buddhist philosophy 14 hr.

1. Bigyanvad
2. Madhyamikavad

Part 3. Buddhist culture 18 hr.

1. Culture (Buddhist) in Nepal

Paper 5

The Objective: The critical case studying on Buddhism in the world and its development, studying on with descriptions of Mahasatipatthana Sutta and theoretical knowledge on Abhidhamma through Buddha and his teachings

The full mark is divided in to part '1', '2' and '3' containing 35, 30 and 35 respectively.

Part 1. World Buddhism 14 hr.

1. Countries: America, German, East Europe, Britain, France, Bhutan, Laos, Vietnam, former USSAR

Part 2. Mahasmritiprasthana sutta 10 hr.

1. From Samprajanya parva to nigamana katha

Part 3. Buddha ra Buddhavada 11hr.

1. Citta, Cetasika, Skhanda, Ayatana, Pratitya Samutpada

Paper 6 (A) Optional: Pali

The Objective: Develops skill on translation in Pali into Nepali and Nepali into Pali through Palipathamajari and dhammapadatthakatha, introduction of contributed ideal persons in Buddhism.

The full mark is divided in to part '1', '2' and '3' containing 40, 40 and 20 respectively.

Part 1. Pali pathamanjari 14 hr.

1. From Attano pamanang veditabo to Cataro pandito manavaka

Part 2. Dhammapadatthakatha 8 hr.

1. Mahakalatheravatthu 2. Devadattatheravatthu

3. Sariputtatheravatthu

Part 3. memorable people in Buddhism 8 hr.

1. General Alexander Kernighan 2. Fredrick Max Muller

- | | |
|-------------------------|------------------------------|
| 3. Sir Edwin Ardnell | 4. Kernel Henry Steel Olcult |
| 5. Dr. TW Rhys Davids | 6. Dhrama Man Sahu |
| 7. Anagarika Dhammapala | |

Paper 6 (B) Optional: Abhidhamma

The Objective: An analytical case studying on Dhamma in Pali Abhidhamma: Samuccaya Sangaha, Paccaya Sangaha, Kammathana Sangaha in Abhidhammattha Sangaha, theoretical knowledge on Usefulness of Abhidhamma in every moment in life; and introduction of contributed ideal persons in Buddhism.

The full mark is divided in to part '1', '2' and '3' containing 40, 30 and 30 respectively.

Part 1. Abidhammartha Sangaha 18 hr.

- | | | |
|-------------------|-------------------|----------------|
| 1. Samuucha Kanda | 2. Prattaya Kanda | 3. Karma kanda |
|-------------------|-------------------|----------------|

Part 2. Importance of Abidhamma in daily life 9 hr.

1. Duwaras (gates) and physical basis of the Citta
2. Dhatus
3. Sobhana cittas
4. Lokas (worlds)
5. Samatha (tranquility meditation)
6. Jhanna cittas and Super mundane cittas
7. Sambodhi

Part 3. memorable people in Buddhism 8 hr.

1. General Alexzander Kanigam
2. Fredrick Max Moolar
3. Sir Edwin Ardnal
4. Kernel Henary Steel Alcurlt
5. Dr. T. W Rhys Davids
6. Dhrama Man Sahu
7. Anagarika Dhammapala

Biography of Researcher

Name : Paṃṃā Murt

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Education : Bachelor of humanities, Gorakhpur University, in 1997.

Experience:

Secretary at Ananda Kutī Vihar Trust for five years

Manager “**Ananda Bhumi and Dharmapradipa**” Buddhist monthly and annual magazines

Editor “**Ananda Bhumi**” etc Buddhist monthly magazine in Nepali, Nepalbhasa and English languages for few years

Teacher at Saturday Amrit dhamma school for five years

Buddhist Articles writer and Translator

“**Buddha Dharma Va Memegu Dharma (Buddhism and other religions)**” translated Sinhali into Nepalbhasa language

“**Bhikkhu Ananda**” Translated Sinhali into Nepali Language, in the press