

Time should be understood on Buddhism

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Everybody only talks and thinks about development of condition in the world. To develop is not complete as we just think and talk about it. We have to focus on what should be done and the time should be understood occasionally and conditionally in order to develop as much as the time goes in this modern age.

As the modern technology increases leading the world, education system in all over the world has been increasing as much as the technology has done. In teaching system of most academic centers, institutes and universities in our planet, helpful facilities just like multimedia computing system, internet connection etc. that can help us are used in the world.

However, monastic education system in our country is left far behind it. To enhance the teaching technique of monastic literature, sophisticated facilities that could help us as suitable place are necessary.

In the ancient time of Myanmar, monastic education system had been done by conservatism hiding even in the mind of educated monks. Nowadays, even if our monastic educations have systematically been running through the world of monks, it does not boost yet as much as technology has done in the modern age.

I would like to suggest, herein, to all that we who are under the name of Buddhist Education should follow the way running and leading the modern technological system.

In Myanmar in the past, the majority of senior monks had believed that any languages except Pali and Burmese are animal languages

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(Tiricchanakatha). Moreover, their concepts were very strict on the one way of Pali and they neither gave any encouragement nor permitted to pursue other than Pali. It might be because our country, Myanmar had been colonized by the British for about a century; the Burmese hated them and their language as well. Although their concept would be possibly thought as true, it was actually very wrong. They did not understand differentiating between race and language. If we want to return win upon them, we should have skill in their languages. But conservative persons including senior monks had distributed their concept into the new generations so that their prejudice to the race of British and its languages could be born in the mind of new generations. Furthermore, they cancel the language that had been used officially in the offices throughout Burma and changed into the native tongue. Consequently, the skill of English called modern language had gradually disappeared from the land.

We can see a reference in India. Indian people, who had been colonized by the British government for couple of centuries, did not cancel English language even if they had hated them and have been using it continuously until now. Most Indian people are able to speak and write in English fluently and they have been teaching through it in their universities up to this time.

However, at the time of colony in our country, the majority of people could speak the language but later on, their skill on it had been faded away.

Nonetheless, the people, who knew the value of the aliens' tongue, considered not to follow ordinary way. They set up the straightway ignoring the common path that had been followed by the majority nationwide. As a result of this, they became successful in introducing and propagating Theravada Buddhism into the world. Sayadaw U Thetthila, U Nyanika, U Silananda, Sitagu Sayadaw Ashin Nyanissara, for example, who are the roll-model of all of us, become successful in their missionary work for Buddhism and social work to the people who are in need. Of them, Sitagu Sayadaw is very particular to us. He has been monitoring us by contributing to education, providing medicine, sharing water and food, helping those who are in need. It makes us understand that he can do them all because he has realized and valued the updated knowledge, the

present age and the international language. If not, nothing could be done.

Here, you may put a question if a monk pursues other languages a part from the Pali and collects knowledge from them, mightn't it be that he disrobes or changes his life from the monk-hood to the sexual life due to having got helpful knowledge, and becomes lack of the faith in the Sasana?

Yes, of course, it might be. Nevertheless, there may be the case those who do not disrobe but have broader knowledge, modern language, who can follow the way that has been happening in the modern world, and who can effectively perform for our Sasana so that it becomes flourished in the world with their wider knowledge and up-to-date language.

As at least word, even if he disrobes, he can lead his life well as a layperson by applying to the fashionable tongue. Besides, he is able to do the social work for his environment as well as for the Buddha-Sasana. We can see a lot of example of it all over the world; U Goenker, Dr.B.R.Ambedkar, Anagarika Dhammapala etc.

Here, one question can arise in your mind that if monks disrobe, does the Sasana gradually fade away? No, it is not true. What Sasana flourishes does not mean quantity but quality. Quality here means realization and having faith in the Buddhism beyond a point of tradition that has been adopted by the elder individuals.

In the missionary work, quantity is not important but quality which convinces faith (saddha) and wisdom (panna). Panna (wisdom) hereby means not only understanding things as they are but also skill at applying to the sophisticated aliens' tongue. Unless he has the skill at modern languages, he cannot do any missionary work efficiently and widely. If he only knows about Buddhism and has no any experiences and language-skill, he can do nothing in missionary work in the world. An individual, who is blind but dumb, cannot amply perform as other people do, for example. On the contrary, if a monk has got Saddha and Panna, he can do social work well not only for sasana but also for his environments.

Social work, here, means a work not only for Sasana but also for those who are in needs by giving necessary helps, charity, generosity,

and advice who to control mind and how to live in this very life. Finally, we should think about what should be done for others. Now, it is the time that should be understood on our Buddhism.

According to Mahayana Philosophy, Bodhisatta means the one who offers help, renders charity, provides generosity, and radiates loving-kindness and the sympathy. They follow a path that has been guided by their Bodhisatta. They usually work for others. Even the Buddha, during his career as a Bodhisatta, performed many meritorious actions only with a sole aim of saving the world of beings from all of sufferings.

Nevertheless, in Theravada tradition, because Vinaya Sikkhapadas just as Kuladusaka Sikkhapada, etc. are seriously considered, when they do social work, they have doubt so much in their mind. They, accordingly, could not do it freely. That's why; we should ponder about Vinaya to be clear what the Buddha has precisely laid down. During the 45 years of his life, the Buddha did only social works for welfare of majority all the time, but not for himself. We should bear a part of his quotation in our mind. It is that *Buddho Loke Samuppanno, Hitaya Sabba Paninam.*