

Let's open the door of Nibbana with Modern Pali Education

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The word *Pali* mean protection, maintaining, composing, embankment, etc. The people lived in Magadha were using speaking writing the Pali language as their mother tongue. All the Buddhas were born in the Magadha State so that it is a significant State. Their language and literature influenced the whole of India known as Jambudipa in the Past or ancient times. The Pali is a language that ordinary people could speak and even the children easy to understand. So, it was a common language in that time.

Although Siddhattha Gotama was born as a Sakya Clan, He did not use native language but He used Common language when he talks his Dhamma to the people. The Buddha, one who had appeared for the welfare of the world, used common language, which is easy to understand. Today, to promote the Buddha's Dhamma to the world as we using with common language that is English, the Buddha also used to common language, Magadha or Pali.

Even though English originally derive from Latin, it is difficult to understand for common people if we used that language in the present time. In the same way, the Buddha said that to maintain, to protect, to compose the Dhamma systematically, with Magadha language or Pali language which He used himself. He did not let teaching the Dhamma with the Sakkata or Sanskrit, difficult to understand for ordinary people, like Latin language; which is educated people.

Therefore, great disciples of the Buddha, who wish to preserve originally or traditionally what the Buddha talk, maintained the Dhamma with only Pali or Magadha language over twenty-five century. It could, as a result, be call the Pali as Buddhist Language. One who wishes to comprehend the meaning of origin of the Buddha's Teachings must be learn the Pali or Magadha Language. If not so, he could not experience fully and completely (Dhammarasa) the taste of Dhamma or (Vimuttirasa) the taste of

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deliverance that is Buddhist final destination. The monks, around about B.E. 550, School of Sarvatthi translated into Sakkata the Teaching of the Buddha which have existed with the Pali Language. Later on, Sakkata became original language of North Buddhism or Mahayana School. The Mahayana Buddhists; like Chinese, Korean and Japanese took the Buddha's Teachings with the translation step by step from Pali to Sakkata and Sakkata to Chinese.

Theravada Buddhism keeps up the Buddha's Teachings with original Pali Language that carrying generation to generation since after the Buddha. After the First Great Sangha Council, the great disciples of the Buddha headed by Mahakassapa Thera laid down the three main principles regarded with maintaining and preserving of the Buddha's Teachings.

1. We should follow that what the Buddha had not taught should not be offered by monks. (*Apannattama na pannapessanti.*)
2. We should follow the Dhamma that should not be deleted, added nor edited by monks. (*Pannattam na samucchindissanti.*)
3. We should follow the Dhamma that had taught should be followed by monks. (*Yatha pannattesu sikkhapadesu samadaya sikkhissanti.*)

The Six Great Sangha Council of Theravada Buddhism was reconfirmed and recommends the Buddha's Teachings with original Pali Text. The Buddha's Teachings began and developed with Pali Language from the time of King Anawratha up to the present day, in Myanmar. Therefore, today in our Union of Myanmar, there have established and opened Pali Universities such as International Theravada Buddhist Missionary University, Sitagu International Buddhist Academy and State Sasana Pariyatti University to understand and comprehend of the Buddha's Teachings. Myanmar Theravada Buddhism was foremost in Buddhist world today due to the result of System of Pali Learning. There is he two ways of the most significant Pali learning in Myanmar as follow-

A. *Mandalay Method*- it is the way based on a text book; for instance, a lecturer teaches the students as translation of a Pali text, explanation of the meaning in according with the Commentary, Sub-commentary and his idea etc. Then, the students be continue to study himself the whole Tipitakas. That's why the teaching of Mandalay Method can be called the way given guideline by the lecturer.

B. *Pakhukku Method*- it is the way studying together with teacher and student. For instance, the teacher teach orderly begin to end of a book without omitting. In this way, the teacher gives a lecture the whole

Tipitakas or Nikayas. This method is experience directly the essence of Buddha's Teachings.

These two systems of Pali learning are straightly leading to the way to Nibbana and clean the tangles such as ignorance, craving and wrong-view which are closing the door of Nibbana. Such as the result came out from the two Pali learning mentioned above.

In the present day, fading out of these two ways would be unhappiness and sadness. The most venerable Sayadaw, who have seen and known this point, set up the Buddhist universities. The system of Pali learning in those modern Universities is composing the two ways of Pali learning above mentioned.

Today, there is no way to teach and learn the whole Tipitakas in some Buddhist countries, but they have chance to teach only Patimokkha in Vinaya, Suttasangaha in Sutta and Abhidhammattha-sangaha in Abhidhamma. So, they are walking far from a distance the way to Nibbana which is the Buddhist final destination.

In conclusion, I would like to make suggestion here to all the lecturers who have engaged at Department of Pali and Buddhist Studies in the different Universities as follow-

- A. In order to make up the way of Pali learning, that is learned easily and quickly.
- B. In order to make up the way of Pali learning, that is comprehended to the taste of deliverance or essence of the Buddha's Dhamma.
- C. In order to make up the way to study oneself the whole Pitakas.
- D. In order to make up the way to learned skill common language, English
- E. In order to make up the way to apply oneself in daily life according to Theravada Dhamma.

I believe that, "If we would study and learn practically the Pali Education in this ways mentioned above, will be gratitude to the Buddha; and could be open the door of Nibbana by Modern Pali Education.

May all beings realize the Dhamma.