

KHMER BUDDHIST EDUCATION IN SOUTH VIETNAM: TRADITION AND CHANGE

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Abstract: Theravada Buddhism, also known as Theravada Buddhism, means Buddhism transmitted from southern India such as Sri Lanka (Sri Lanka), Thailand, Cambodia, Laos, Burma, and Southern Vietnam. Also known as Buddhist sectarian Theravada (Theravada). According to the 2500 Years of Buddhism by P V Bapat states that “The third Buddhist Council was convened in the city of Pataliputra (Pataliputra) under the tutelage of Ashoka (Priyadarsi Ashoka) - the famous king devotion to Buddhism. Ashoka followed Buddhism after only a few years of enthronement. The third council was conducted due to the need to purify the Dharma at risk due to the emergence of various sects with conflicting rhetoric, precepts and practices And one of the important outcome of the council was to send delegations to various countries around the world to spread the Dharma (Saddhamma). The son of Ashoka was Mahinda and his daughter, Sanghamitta, was assigned to preach in Sri Lanka.”¹

When the third council was organized in 234 Buddhist calendar, King Asoka and the elder Moggalliputtatissatthera dispatched 9 envoys to go to the evangelization outside of Magadha, including origin of Suvannabhumi (Suvannabhumi includes Burma, Laos, Cambodia, Thailand, Vietnam ...).²

Since its inception, in the Asia and the Khmer community in particular has been quickly accepted and the Khmer Buddhist temples have become a place to preserve and impart the indispensable spiritual culture of the Khmer people.

Index Terms - Theravada Buddhism, Buddhist Education.

I. ORIGIN OF THERAVADA BUDDHIST EDUCATION

Asoka's predication was succeeded rarely first in Srilanka. Through the edicts of Ashoka, we learn about the Buddhist delegations sent by the king to distant countries in Asia, Africa and Europe. Buddhism has become an important religion of one-large part of humanity.³ According to 2500 Years of Buddhism of the Buddhist Intellectual Association (Phnom Penh Publishing House, Cambodia, 1957 - Khmer language - is the only book recording the history of spreading Buddhism), in the 218th year, Prince Asoka ascended the throne ruling the Magadha kingdom at Pataliputta. The king developed the mind to uphold the Dharma to hold the third Buddhist scripture collection.⁴

II. EDUCATION AND EDUCATION IN BUDDHISM

2.1. Meaning of Education

Education in general terms means the form of learning in which the knowledge, skills, and habits of a group of people are transferred from generation to generation through teaching, training, or research. Education usually takes place under the guidance of others but can also be through self-study. Any experience that has a significant influence on the way people think, feel, or act can be considered educational. Education is often divided into phases such as early childhood education, primary education, secondary education, and higher education.

The Pali and Khmer language borrowed to use is Sikkhà (Sanskrit: Siksà) which means learning, studying, reading and reading many times to memorize. Siksàdhikàra: education.

The most common meaning: education is to teach, instruct to follow, shape, train ... or in the sense that the finger indicates the moon so that the viewer (learner) will look in the direction of the finger to grasp or reach the destination is the moon.

Broader meaning: Education is a form of learning whereby the knowledge, skills and habits of a group of people are transferred from generation to generation through teaching, training or research.

With the above meaning, since ancient times appeared education, senior (adults, people already know) guide the junior, teach the younger, people do not know ...

For Buddhism, education has appeared since the Buddha's first sermon, preaching for the first time to the five Kondana brothers when he was enlightened ... and we can translate or use many words like: Lecture, sermon, speech, instruction, ... accordingly, there are many meanings of “teaching”; Educate newcomers who come to the temple to cultivate the speech, the body and the mind.

¹ Bapat, P. V., *2500 Years of Buddhism*, (New Delhi: Motilal Banarsidass, 2012) 25.

² Bapat, *2500 Years of Buddhism*, 36

³ Ibid., 28.

⁴ Buddhist Intellectual Association, *2500 Years of Buddhism*, (Cambodia: Phnom Penh Publishing House, 1957)

When there was no pen and paper, people took dry soil and dried branches to paint on the ground to let other people see and follow, and later they took a lump of charcoal on a board to guide learners to follow and understand. Meaning, later, people use pointed plants on banana leaves. And then in the Theravada Buddhism, the tradition of writing scriptures on the leaves still preserves today in some ancient temples ...

When the Buddha was alive, all his lectures and teachings were repeated three times for the listeners to grasp and memorize ... After the Buddha entered nirvana about 500 years later. Staring for writing, the Buddha's disciples gathered together to read the cannon to pass on to posterity.

2.2. Khmer Buddhist Education in Tra Vinh

Theravada Buddhism in Tra Vinh is also known as Khmer Buddhist community because the majority of the Khmer follow Buddhism and any festive ritual of a life cycle from birth to death on eternity also has related to Buddhism. And the pagoda of Khmer Theravada Buddhism is no longer meant to be a monastery of a normal religion as people often define for religion, but the pagoda of Khmer Buddhism is a center of essential life of the Khmer community. The pagoda is the center of cultural art and concentration all festivals of the Khmer ethnic; the pagoda is a center of preserving the morality and morality of the children of the Khmer ethnic minority children; The pagoda is the place to preserve and worship the ancestors' bones, the ancestors, the parents and the deceased of the Khmer ethnic people. During the war, the pagoda also meant a place to protect for the people to take refuge.

From the above reasons, every year, children of ethnic Khmer minorities come to the pagoda to study and become monks. After a period of times, some monks who have been cultivated and practiced some experiences also ask to be returned to normal life as a layperson. Therefore, in Theravada Buddhism, monks and nuns is to become a useful person for the social community, the number of monks each year varies slightly.

Educating newly ordained Buddhist Monks

When entering the monastery to take ordination from novice or higher, the first thing is to read (learn) according to the instructions of the senior monks; Samanera (student) the newcomer have to practice five visualizations: Kesa (hair must be shaved), Lomà (body hair must be shaved), Nakhà (nails, neatly cut), Dantà (teeth must be clean white), Taco (the skin must be clean) means that a samanera who has just entered the ordination ceremony is read by the senior monks (teacher) and the samanera has to read up and down three times: The head must be shaved because the hair is a mess. accursed; Armpit hair, nose, chest, limbs must be cut off because it is a disgusting object; Nails must also be cut neatly, not painted, because it is a disgusting object; The teeth must be clean, not dirty, not covered with gold and silver because it is a disgusting, disgusting object; The skin must be kept clean, free of tattoos or to be scabbed as it is disgusting. These five visualizations are read by the teacher and then the student and the teacher explain the meaning clearly to the disciple and follow. These are the initial educational ceremonies that were passed down from the Buddha to the present day and will remain forever in the ritual, education, teaching rituals of Theravada Buddhism. And this form of education has appeared earliest to mankind from early times.

Education to improve the knowledge of the doctrine, the knowledge of life

Theravada Buddhism in Tra Vinh as well as places with a large number of Khmer ethnic minorities are all allowed by the government to organize classes for teaching Khmer language, Buddhist discourse - Pali Buddhism in Khmer. In Tra Vinh province, there is Tra Vinh University opening classes to teach Khmer language from Master and Postgraduate levels (In 2007, Tra Vinh University had a class enrollment: Cultural Studies. (majoring in Southern Khmer culture); In 2008, Tra Vinh University recruited classes: Literature and Literature specialized in Khmer Literature; performing musical instruments specialized in traditional Khmer Southern music and reformed theater arts. Khmer Language; Vietnam Ethnic Minority Cultural specialized in Khmer - South Mekong cultural studies; Performing Traditional Musical Instruments (Performing traditional Khmer Southern musical instrument, Theater Arts reformed, Performing fashion design), Ethnic Minority Culture of Vietnam (Khmer Southern Culture, Southwestern Ethnic Culture, Mekong Study); In 2009, Tra Vinh University opened classes : Ethnic Minority Culture of Vietnam (specialized in Southern Khmer Culture), Pedagogy and Literature (specialized in Pedagogical and Literature of the Southern Khmer), Cultural Studies (Khmer Culture). In 2010, Tra Vinh University opened classes: Ethnic Minority Culture (majoring in the Southern Khmer Culture and Fire Arts in the Southwest ethnic groups), Literature and Pedagogy (major: Pedagogy of Languages) Khmer writing; Southern Khmer Culture; In 2011, Tra Vinh University opened classes: Ethnic Minority Culture (02 majors: Southern Khmer Culture, Southwestern Ethnic Culture), Pedagogy and Literature (major: Professor grammars of Southern Khmer language), Ethnic Minorities Culture (02 majors: Southern Khmer Culture, Cultural Studies); In 2012, Tra Vinh University opened classes: M.A in Cultural Studies, specialized in Khmer Southern Culture; Khmer Language, Vietnamese Ethnic Minorities majoring in Southern Khmer Culture, Vietnamese Ethnic Minorities majoring in Southern Khmer Culture; In 2013, Tra Vinh University opened classes: Khmer Language, Traditional Musical Instrument Performance (Performing traditional Khmer musical instruments in the South), Literature and Pedagogy (Khmer Southern Grammar Pedagogy, Vietnamese), Ethnic Minority Culture (Khmer Culture in the South, Culture of the Southwest Ethnic Groups), Khmer Languages, Traditional Musical Instrument Performance (Traditional Khmer Musical Instrument Performance Ministry), Ethnic Minority Culture of Vietnam (Khmer Southern Culture, Southwestern Ethnic Culture); In 2014, Tra Vinh University opened classes: Pedagogy and Literature (specialized in Pedagogy of Khmer Southern Literature), Traditional Musical Instrument Performance (Traditional performance of Khmer Southern musical instrument, reformed theater arts), Khmer Language, Ethnic Minority Culture (Khmer Southern Literature, Southwestern Ethnic Culture, Mekong Study), College of Musical Instrument Performance (Musical Instrument Performance) traditional Khmer of the Southern region, The art of reformed theater, Performing fashion design), the Khmer College, the Vietnamese Ethnic Minority Culture (Khmer Southern Culture, the Southwest Ethnic Culture) Mekong study); In 2015, Tra Vinh University opened classes: Postgraduate in Southern Khmer Culture, Literature and Pedagogy (Specialized in Pedagogy and Literature of the Southern Khmer), Traditional Musical Instrument Performance

(Performing traditional Khmer Southern musical instrument, Cai Luong theater art), Khmer Language University, Ethnic Minorities Culture numbers of Vietnam (Khmer Southern Culture, Southwestern Ethnic Culture, Mekong Study), Traditional Musical Instrument Performance (Traditional Khmer Southern Music Performance, Cai Luong Theater Arts, Set) fashion show), Khmer Community, Vietnamese Ethnic Minority Culture (Khmer Southern Culture, Southwestern Ethnic Culture, Mekong Study); In 2016, Tra Vinh University opened classes: Pedagogy and Literature (specialized in Pedagogy of Khmer Literature in the South), Traditional Instrument Performance (Performing traditional musical instrument of the Southern Khmer, Performing theater arts) salary), Khmer Language University, Vietnamese Ethnic Minorities Culture (Khmer Southern Culture, Southwestern Ethnic Culture, Mekong Study), Traditional Musical Performance (Music Performance) traditional instruments of Southern Vietnam, Cai Luong theater arts, Performing fashion design), Khmer language, Ethnic Minorities in Vietnam (Khmer Southern Culture, Southwestern Ethnic Culture, Mekong Study).

2.3. Reality

Because Theravada Buddhism is associated with the life and activities of the Khmer community, education in Khmer Theravada Buddhism is underdeveloped, has not kept up with the general development momentum ... Pali Buddhist Studies or Pali - Khmer Buddhist classes. They have been taught and taught throughout the Southern provinces and cities, but their qualifications are not yet valid (not yet recognized by public educational institutions or state agencies on par with other degrees), especially diplomas in Khmer language and many places have not really followed the legal documents issued by the state.

2.4. Reason

Due to the fact that most of the Khmer people are still poor, their life is still in difficulties, the intellectual level is still too small, the Khmer in general and the monks in Theravada Buddhism in particular do not have enough people who are highly qualified in Vietnamese, Khmer language to take care of educational work of Khmer Buddhism.

2.5. Solution

Reform of educational methods in Theravada Buddhism is necessary but first of all, it must ensure that the basic issues of education, teaching and qualifications, certificates and certificates must be valid for use ...

III. CONCLUSION

In the trend of development and globalization, Khmer Buddhist education as well as education in the Khmer Southern community also needs to be renewed to consolidate and develop to keep pace with the general development of the world.

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