

Title	Teaching Methodology and Disciplinary of Khanti Pariyatti Sasana in Wuntho
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Publication Type	Local Publication
Publisher (Journal name, issue no., page no etc.)	University of Mandalay, Research Journal, Vol. 10, 2019
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TEACHING METHODOLOGY AND DISCIPLINARY OF KHANTI PARIYATTI *SĀSANĀ IN WUNTHO*

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Abstract

“Teaching Methodology and Disciplinary of Khanti Pariyatti *Sāsanā in Wuntho*” is a research work that has revealed importance of the *Sāsanā* in the region in the development of societies throughout history. Khanti *Pariyatti Sarthin Taik* of Wuntho Town, Sagaing Division, was founded in 1913. It was completed a hundred years in 2013. As the *Pariyatti Sarthin Taik* is over to the centenary year, for these reasons the compiler intended to compile a paper on “Teaching Methodology and Disciplinary of Khanti Pariyatti *Sāsanā in Wuntho*”. This research paper can be supported teaching learning process of *Sāsanā*.

Key word* Teaching, Learning, Disciplinary

Material

This Research paper is preparing from reports and records are primary sources and then this research paper based on the secondary sources have been cited as evidence.

INTRODUCTION

This research paper to know about the Pariyatti, Patipatti, Pativedha *Sāsanā* thrive in Wuntho Town. In addition to the "Teaching Methodology and Disciplinary of Khanti Pariyatti *Sāsanā* in Wuntho can be reliabled teaching method and Disciplinary. This research paper can be supported teaching learning process of *Sāsanā* and disciplinary rules of Khanti Pariyatti *Sāsanā*.

Teaching Methodology of Pariyatti *Sāsanā*

During the year 1868 *Sawbwagyi* U Shwe Tha wanted to honor and venerate one of his relations, a Shan Buddhist monk by the name of U Kateti, who was living in the Khanti Township, and with all respect invited him to Wuntho. The name of the monastery was given as Khanti *Kyaung* since the monk hail from the Khanti area. In the year 1881 the first abbot, U Kateti died in his monastery in Wuntho. At the death of the abbot the Khanti *Kyaung* was not raised to the standard of a Religious center. Ye Wun *Pariyatti* Monastery was established and built 15 years earlier than the Khanti *Pariyatti* Monastery. Ye Wun *Sayadaw* U Jayanta before establishing the Ye Wun Monastery in Wuntho went about teaching Buddhism all over the country in Myanmar.

Myo Shae Ye Wun *Sayadaw* (1838 -1922) established the *Pariyatti Sarthin Taik* at Wuntho. However the monastery of the second Khanti *Sayadaw* U Vilasa had not been raised to the state of *Sarthin Taik* till 1912. During the time of the First Khanti *Sayadaw* U Candima (1887-1932) in Wuntho the Khanti Monastery became Khanti *Pariyatti Sarthin Taik* in the year 1913. U Candima was a very learned monk as mentioned in the book of Therut Patti Wi Ba Wani.

He is recognized as one of the leading *Sayadaws* at that time. The learned and the first Khanti *Sayadaw* U Candima was born in Sandaya Village, Kanbalu Township in Sagaing Division on the 11th May 1875. His parents being U Paik Htwe and Daw Min Leay. His childhood name was Maung Kauk Ya. In the year 1883 he studied under his uncle Ashin

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Sujata, who was a monk of Sandaya Village. In 1885 he was able to master and recite by heart all the basic Buddhist tenets taught to him by his uncle.

On the 15th of March 1889, he was made into a novice at that time he was only 13 years of age. His name as a novice was Shin Candima. He began to study some of the Buddhist teachings and was again proficient in his studies. He also studied Kasi Kyan, Ganhta Bayana Kyan and a section of Pakaing in Thingaha teachings from an ex-monk *Saya Htun*. He studied the rest of the remaining six portions of Thingaha teachings, as well as Thanwana Na teachings. On the 19th of November 1894 he was 19 years and four months when he was ordained by Sandaya Abbot U Sujata his benefactors being *Myothugyi Kyaung Dayaka U Tha Dun* and his wife Daw Shwe Mee. The place where he was ordained was: U Daka Hkey Pa Sein it is behind the Khanti Monastery on the beach of Daung Myue Chaung. After he became a monk he went to study under Abbot Shin Nan Di who was the Abbot of Kyaung Thit *Kyaung* in Wuntho Township. He was taught Dwe Mati ka and the Mula Theik Kha the scriptural writings of Buddha. After staying for two years in the Khanti Monastery. Then on the 16th November 1896 he went down to Mandalay and in the Anawak Pyin *Taik*, He was tutored by the Venerable *Sayadaw*. The subjects he was tutored were *Kasi, Sadda– Thin Gaha, Sadda Nge, Abidan, We Pa Wani, Para Si Kan, Pa Seik* and *A Hta Kahta*. He had to study all these Scriptural writing for the past five years.

On the 26th April 1901 he asked for leave, to go to Pakokku and to be tutored by Yezagyo *Sayadaw*, Pi Thaka Dara Kawwi Da Gana Sariya Gana Pamauk Hka who was the Abbot of Maha Mingala Wi Thutta Yama *Taik* in Pakokku township. He was efficient in the following scriptural such as: *Ahta Kahta, Pi Thaka Thon Bon, Ni Ke Nga Yatt* and *Zattni Patt* and studied there for seven years under that famous abbot. In all the time as a student he had spent the longest under the Yezagyo *Sayadaw* at Pakokku. He was the satisfaction to this Abbot since he had put all his effort in learning all that was imparted to him by the monk. In the year 1908 again he begged to leave Pakokku and to carry on his studies under the *Sayadaw* living in the village of Nwar Pyin at Taung Tha in the Mandalay Division. He studied under this *Sayadaw* for two years the following subjects, *Martika* and *Da Tu Kahta*. In 1910 under the abbot of Shwe U Min in Htanaung Daing Village, he studied Wi Taw Dara San Kyan and Kalat Kyan for two months. He then returned to Mandalay and taught for two years to the others under the abbot of *Dekhi Na Yama PayagyiTaik*. He was so taken up that he was rewarded as one of the staff teaching in the monastery. Therefore this learned monk was no other but the Khanti *Sayadaw U Candima* who had traveled around Myanmar and studied to become a famous monk.

On the 9th December 1912, the death of U Vilasa at Khanti Monastery in Wuntho made U Candima to return from Mandalay to Wuntho. The funeral was on the 16th December 1912 saw to it that his master Abbot Monk was cremated, although he had the plan to return to Mandalay, the persistent wish of the people of Wuntho stopped him from returning to Mandalay, and so in 1913, he was 38 years of age and his monkhood being 18 years; he with 25 students founded the Khanti *Pariyatti* Monastery in Wuntho *Myo* and took over the teaching in that monastery.

This monastery was recognized that it was affiliated to the Pakokku Vamsa – Pakokku *Sarthin Taik* in the year 1913. The reason for calling the Pakokku Vamsa – Khanti *PariyattiSarthin Taik*, that Pakokku was the seat of Buddhism in that area. Pakokku was famous because, she possess many colleges that taught Buddhism of the following :- *Pitakatt Thon Thwe, Ni Ke Nga Yatt* together with *Ahta Kahta* and *Dhi Ka* was taught in these colleges. To honor his teacher Ashin Gandhathara Maha Thera, he named the Khanti Monastery to Pakokku Vamsa – Khanti *PariyattiSarthin Taik*. Amongst the many famous monasteries in the area of Pakokku the most famous ones are: Maha Wizayar Yarma

Kyaungtaik (Ashe taik), Maha Withuta Yama monastery (*ALei Taik*) and *Sçsana Wi Pula Yama*. Among them the most famous monastery was Maha Withuta Yama.

Maha Withuta Yama Monastery was situated at Kokkodan quarters in the Pakokku area. This monastery was founded by Yezakyo *SayadawAshin* Gandhatara Thera Maha Htey. On the 3rd February 1904 the benefactors U San Paw and Daw Ngwe of the Zeyhoung quarters in Pakokku built and donated it to the *Sayadaw*. On the 25th July with about 160 disciples he lived in that monastery. He gave this name as a kind of respect to his *Sayadaw* who was living in Mandalay. *SayadawAshin* Gandhatara Thera invented the way of teaching in the monastery that he founded at Pakokku; this way of teaching became famous by the term “Pakokku Teaching method” which created a lot of scholars in the area. In this way there mushroom many Mahawithuta Ya Ma in the various parts of the country. The First Khanti *Sayadaw* U Candima was efficient in this way of teaching and was a reknowned scholar that ever lived during his times.

Since his knowledge on *Pitakas* was not to his liking he decided to return and study more in Mandalay but his wish was not fulfilled. The following benefactors U Hka completed the *Sain* (Ordination Hall) that was unfinished and U Tha Oo and Daw Thin donated money for the *Kyaungsaung* as well as for the building of the many Teaching halls at Wuntho. He stayed and taught another year at Wuntho with thirty-five students, in the year 1914, 6th of July. Ten more students studied than the previous year. He was so loved and respected that he spent all his life in teaching in this monastery till his death. Since he was a good scholar and a bright and learned Abbot his disciples doubled itself every year. U Candima from the year 1913 trained his disciples with the method that he learnt at Mandalay and Pakokku.

During the time of the First Khanti *Sayadaw* the periphery of the monastery was about two acres. There were six buildings in the compound, of which the front barrack has twelve rooms, and the back barrack having eight rooms, Bengal spiral like roof building, and the middle ordination hall, the teaching centre by the *Sayadaw*, as well as another shed which had twelve open rooms for the preaching to the people. These buildings had each a donor.

In the year 1920 on the advice of the monks they began to draw up the Rules of the Khanti *Pariyatti* Monastery headed by the First Khanti *Sayadaw*. Those that did not observe the rules were to be punished. Since there were boarders there were rules made for them as well. To make sure that the rules were to be observed, infringement on them were recorded and they were punished accordingly. At times when the offences were in big matters although they were not recorded in the rules, timely decisions had to be taken. The rules that were first drawn had the following sections:

- 1: Htar Nandara Pokgala Wahana section,
- 2: *Dohbasa* section,
- 3: The Rules (Upade) section,
- 4: Ahna witi karma Weeneak saya section,
- 5: Sawyakarma Neak Ga Ha (Upade) section, and
- 6: Amhu Dwe section.

The monks were grouped into ten, and those that possessed the following qualities were made the leader. The qualities that they had to possess were:-

1: Those that cared for the good of monks as well as those pertaining to the things of the monastery.

2: Those having a pure and upright attitude.

3: and those that could understand the needs of the populace, by helping and taking care of them were chosen to be leaders (*Pwegaung*)

After 1920 many association of the *Samgha* were formed, going against the government as well as to the importing of the foreign goods into the country of Myanmar. He

also with the request of the other *Samghas* was able to formulate the rules for his monastery then once they were in cloister.

From the year 1920 till the year 1926 he was able to formulate the rules and to demand its executions in his monastery. At the beginning of his school in the year 1913 he had only 25 students (monks) but in the year 1926 the number grew up to 65 students. So the First Khanti *Pariyatti* Monastery was directed and governed by the *Sayadaw U Candima*. In the year 1927 the number of students were seventy two. However on the 14th of July 1927 due to his advanced years he decentralized the works he was holding to clever and efficient monks in front of the populace.

Disciplinary of Khanti *Pariyatti Sāsana*

In this way Khanti *Sayadaw U Candima* who was very farsighted, in order to continue the running of the monastery, had founded this method, by having strong and definite rules by inventing the rectors and assistants to help him. The rules of the monastery were as follows:

Table-I

The Rules of the Monastery in Wuntho

S/N	Name of the rules promulgated	Number of rules	Remarks
1.	Htanadara Pokgala Wahana section	5	
2.	The Rules (Upade) section	13	
3.	<i>Dohbasa</i> section	13	
4.	Ahna Witi Karma Weeneaksaya section	4	
5.	Sawyakarma Neak Ga Ha (Upade) section	9	
6.	Amhudwe section	10	

Source: Record of Khanti, 1920-71, Manuscript

The rules were followed to the very letter. The rules of the monastery were given and followed out, of duty, rather than that of fear, had been recorded. Those living in the monastery though they were monks or students, had to follow the teachings of Buddha as well as the rules issued by the Khanti Monastery. The main rules that were issued: 1. The fight that erupted among themselves, 2. Thievery theft was a serious offence of the rules. The reason for the above two rules been issued was recorded and the punishment for them was expulsion. Each one of them had to bind themselves with the following promise.

1. As long as I am in this monastery “I promise that I will not fight with any of the monks or the students by avoiding all reasons for fighting.”

2: “I promise I will not touch the things of the others if not given to me.”

If I do not abide by these rules, may I suffer in *Ape Lepa*.

The time table that was followed in the monastery from the time of U Candima (the Wuntho *Myo Khanti Sayadaw*) was as follows:

- 1: To wake up at 4.00 am in the morning.
- 2: Those that were in charge had to cook and prepare the “Soon” for the monks to be taken at Dawn.
- 3: According to the seasons, the time of the meals at dawn varied, and they were to take their meals at the appointed times.
- 4: 7.30am Classes.
- 5: 8.30am: Begging for their meals (Soon Khan Htwet) in the town.
- 6: 9.30am: Gathering the “Donation meals for the community” from the town.
- 7: 10.30am: Lunch.
- 8: 1.00 pm; Classes resume.
- 9: 4.00pm: Classes end.
- 10: 6.00pm Gather together for prayers.

independence (1942-49) the education condition of Khanti *Pariyatti* Monastery was low. In (1950-54) there appeared the two monks who passed *Pathamagyī* Examination, eighteen monks who passed *Pathamalatt* Examination and forty-two monks who passed *Pathamange* Examination but no monks for *Pathamalatt* Examination because they sat for examination in Mandalay and *Pakhukku*. Thus he was a monk who is worth to be praised for in his reign there were three monks who passed *Pathamagyī* Examination, twenty monks who passed *Pathamalatt* and forty-nine monks who pass *Pathamange* Course.

Conclusion

In summing up, there has been four successions of *Sayadaws*. The four succeeding *Sayadaws*, based on the Pakokku and Mandalay ways of imparting knowledge, taught their student monks the *Pariyatti* literature day and night with their acquired Arcariyavada laddhopadesa. The good will of the lay devotees from far and wide places who supported with provisions was very keen. Therefore the Khanti *PariyattiSasana* thrive due to the keen will and support of the lay devotees. Khanti *PariyattiSarthin Taik* prosper because of the effort and support of the lay devotees. The Wuntho Khanti *PariyattiSarthin Taik* firmly lasts long due to the concerted effort of the successive *Sayadaws* and the lay devotees. The *PariyattiSarthin Taik* was begun with 25 *Samgha*. Now the acceptance is limited to 300 *Samgha*. The long establishment of Khanti *PariyattiSarthin Taik* up to the present is due to good monastery disciplines of the successive *Sayadaws*, reliability of the courses of study, successive *Sayadaws* being endowed with qualification and the material support of the lay devotees.

Acknowledgements

The compiler of this paper wishes to express I would like to thank of Dr Yee Yee Win, Professor Head, Department of History, University of Mandalay, University of Mandalay Library, University of Yangon Library, Department of Mandalay History Library, Khanti *Pariyatti* Monastery Library, Mandalay *Sāsanā* University Library, Yangon *Sāsanā* University Library and many Monastery libraries of Wuntho, which render help in many ways while preparing this paper

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