

Vol II Issue IX

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-chief
H.N.Jagtap

Welcome to Review Of Research

RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

International Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken, Aiken SC 29801	Hasan Baktir English Language and Literature Department, Kayseri
Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Department of Chemistry, Lahore University of Management Sciences [PK]
Janaki Sinnasamy Librarian, University of Malaya [Malaysia]	Catalina Neculai University of Coventry, UK	Anna Maria Constantinovici AL. I. Cuza University, Romania
Romona Mihaila Spiru Haret University, Romania	Ecaterina Patrascu Spiru Haret University, Bucharest	Horia Patrascu Spiru Haret University, Bucharest, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pintea, Spiru Haret University, Romania
Anurag Misra DBS College, Kanpur	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Titus Pop	George - Calin SERITAN Postdoctoral Researcher	Nawab Ali Khan College of Business Administration

Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University, Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yaliker Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU, Nashik
Salve R. N. Department of Sociology, Shivaji University, Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust),Meerut	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Ph.D , Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra
	Sonal Singh	

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.isrj.net



GONPA (MONASTIC) EDUCATION IN NEPAL: A CASE STUDY OF SELECTED MONASTERIES OF MOUNTAIN AND HILL REGION

PASANG SHERPA

Department of Sociology Anthropology, Trichandra Multiple Campus,
Ghantaghar, Kathmandu.

Abstract:

This article deals with the Gonpa (monastic) education system and its contributions to education in the Himalayan Buddhist communities of Nepal. The article mainly focuses on access to Gonpa education, management systems, curriculum, teaching methods, human and financial resources and facilities in the Gompas.

Gonpa is the most trusted and important religious and educational Institution among the Buddhist communities in Nepal. It has historical, archeological, religious, educational and economic importance in Nepal. Traditionally, the Gompas provided religious, cultural and moral education to the children and community as a whole. However, these days, the Gompas have initiated providing the formal courses and skill to meet the present day needs of the individuals and the religious institutions.

KEY WORDS:

Gonpa, Monastery, Buddhism, Institution, Education, Religion, Nepal.

INTRODUCTION

Nepal is a multiethnic, multicultural, multilingual and multi religious country. According to the 2001 census, there are 103 caste/ethnic groups, 92 linguistic groups and 10 religious groups. Every religious group has its own traditional educational institutions such as Gompas and Vihars (Buddhists), Gurukuls (Hindus) and Madrasas (Muslims).

The majority of the Indigenous nationalities of Nepal follows Buddhism. Among the Buddhist community Gompas are the most trusted educational Institution which have their own historical, archeological, religious, cultural and educational importance in Nepal. In the changing context of 21 centuries, the Gompas have initiated providing the formal courses to their students. Some of the Gompas have also included skill education in its program (CERID, 1999). Life skill education is provided in order to meet the present day needs of individuals and the religious institutions. Mainly, Gompas have been remained a place for education in the remote districts of mountain and hill region for long.

The Gonpa curriculum which remained static for many centuries has now understood the needs of the community concerned and has brought certain specific changes in their tradition by including the formal education courses along with the religious education. Gompas provide the formal education courses on their own initiative. However, some government registered Gompas do receive a nominal amount from the government. The government of Nepal has a target to provide education to all by 2015. The formal education in religious institutions significantly helps to achieve the goal of Education for All (EFA).

The Gompas have been playing a crucial role to preserve and promote Buddhist philosophy, culture and religion, maintain peace and social solidarity in the society.

In Nepal, Buddhism is the second largest religion which constitutes 10.7 percent population (CBS, 2001). It is eighty years now since Buddhism started to invigorate in the country. After the

restoration of multiparty democracy in 1990, the followers of Buddhism have substantially increased. There has been a 70 percent increase in the Buddhist population in one decade (1991-2001) and correspondingly the numbers of Gompas have also increased significantly. Buddhist associations and Training and study centers have been established for revitalizing the process of development of Buddhism (CERID, 2007).

It is estimated that, there are around 5000 Gompas in Nepal which belong to various Buddhist sects. However, only 1662 Gompas have been registered in the Monastery Management and Development Committee, Pulchowk, Lalitpur (Sherpa, 2010). The Gompas are categorized under the different sects such as Nyingmapa, Kagyupa, Shakyapa, Gelupa and Bonpo. All these Gompas are in existence since the 13th century. There are around 1400 Gompas run under the public Gompas by concerned communities and 103 private Gompas are run by local Nepali Lamas and some certain families. There are also some Gompas established especially in Kathmandu by the Tibetan government in exile (CERID, 2007). Gompas have been established to provide Buddhist educations which have their own aims, course contents, teaching methods and management systems. The main objective of Gopa teaching is to prepare acquaint the learners with nirvana, it includes 30 years of Tripitika teaching.

Generally, the Gompas teach Buddhist philosophy through various activities such as preaching, Puja (worship) and classes. In Nepal, the Nepal Buddha Pariyatti Shiksha started in 1962 and formalized in 1963. They conduct classes up to grade 10 under Pariyatti Shiksha. The curricula cover life-history of Buddha and Buddhist philosophy. Nowadays, these institutions also provide formal education besides religious and cultural education. Thus, formal education has become an essential component of Gopa education system. However, a majority of Gompas is still providing religious education only.

Considering the educational contributions of Gompas, the government of Nepal has decided to mainstream Gopa education in an inclusive way. The government aim is to mainstream the education of the religious institutions without any intervention or interference in their religious and cultural activities.

The Gompas have been providing educational services in different parts of the country particularly in the mountain and hill communities. The case study Gompas are presented in the box (See: case 1, 2, 3 and 4).

CASE 1: RIKDOL PHUNCHHYOLING GONPA

This Gopa is situated at Jharkot in Mustang district of Nepal. There are 13 students (Dhawas) from the different ethnic background but majority are belong to a Gurung indigenous group. In the morning, the students study religious education in the Gopa and in the day time, they go to the government school (10 AM to 1 PM) for mainstream education. Out of the total, five Dhawas have been studying at the Muktinath Lower Secondary School for the last four years. The Gopa also provides English and Tibetan language class to their students in the Gopa. Thus, the students are receiving formal courses in school as well as in the Gopa. The students are fully satisfied with the Gopa education system. English teaching is better in the Gopa than the government school. The mainstream subjects are taught in English language in the Gopa except Nepali subject.

CASE 2: THARPACHHYOLING GONPA

This Ani (nunnery) Gopa is situated in Mustang in Nepal. There are 25 Anis (female students) during the field study. The Gopa has been providing mainstream curriculum subjects like English Grammar, Nepali and Mathematics. There are two resident teachers of Tibetan and English language teaching. A local primary school teacher teaches the Nepali subject on the part time basis. But, Nepali language is taught only to senior Anis. They teach mainstream school textbooks except English language. They used Indian textbooks for English language teaching to the students. There is no formal examination and grading system. However, the grading is done according to the learning achievement of students.

The Gopa has a multi-grade teaching system. Students are divided into two groups- juniors group (grade 1-3) and seniors (above grade 3) group. The priority is given mainly English and Tibetan language teaching to Juniors and Nepali and Mathematics to Seniors.

CASE 3: SHECHEN GONPA

This is one of the biggest Mahayana Tibetan Gopa which was established by late Dilgo Khentse Rinpoche at Boudha, Kathmandu in 1980. Khentse Rinpoche was very influential Lama in Eastern Tibet and the third in incarnation line. When he was in exile, he had spent much of his time in Bhutan and became tutor of the late queen mother of Bhutan. When he came to Kathmandu, local Tibetan immigrants helped

him to buy a big plot of land near the Buddha Stupa. During the construction of this Gonpa, the government of Bhutan helped financially. Initially, there were many Bhutanese monks and the late queen mother used to stay here.

Nowadays, there are more than 400 monks (students) from the Nepal Himalayas, Bhutan and Tibet. This Gonpa is unique in Nepal due to proportionate monk population of 3 countries of Nepal, Bhutan and Tibet (China). The Gonpa provides full facilities to the students. Usually monks enter this Gonpa at the age of six or seven. After ordination, they enter primary school in a separate building for five years.

After completion of five year primary education, monks join the lower secondary class in the main monastic building. For two years they learn Buddhist rituals especially playing musical instruments drawing modules (beating drums) and mask dance. During this period they also learn monastic rules (Vinaya). After completion this kind of courses, they can join five years Thangka painting course as they wish. The remaining monks devote time to further religious training in the main monastic building. Senior monks from the religious training course and graduates of the philosophical college join 3 years and 3 months strict meditation practice in Namobuddha, Kavre district. After that rigorous practice they become Vajracharya (Dorje Lobpon) and are formally called Lama.

CASE 4: NGAGYUR NYINGMAPALYUL URGEN DORJEE CHHYOLING GONPA

This Gonpa is situated in Pharping, Kathmandu which was established by Khenpo Sange Rangjung Rinpoche in 1995.

The Gonpa is registered at the district education office (DEO) in 2009. The Gonpa has been running classes up to primary level with the government recognizing. They incorporated mainstream subjects in the Gonpa curriculum.

There are altogether 300 students. The students are provided free education, clothing, food and hostel facility in the Gonpa. All the expenses of the Gonpa are financed by the Khenpo himself. Every year he takes 15 to 20 monks to places including Hong Kong, Singapore and Taiwan, where he conducts different traditional rituals for world peace.

There are two other Lama schools owned by Khenpo which are based in the Ilam District of Nepal. One of them is Urgen Tengyeling Gonpa & School located at Mabu VDC, Ward No. 5 in Ilam also provides free education, clothing, food and hostel for 40 students.

ACCESS TO GONPA EDUCATION

There is no discrimination in Gonpa education on the basis of caste, ethnicity, religion and class. However, there was not found a single child from the so-called high caste communities (Bahun and Chhetri) and from the untouchable castes in the Gonpas because of their own religious beliefs and culture. A majority of the children in the Gonpas belongs to Sherpa, Tamang, Gurung, Bhote, Newar, Thakali and Tibetan communities.

There is no co-education system in the Gonpas. There are separate Gonpas for girls called Ani Gonpa (Nunnery monastery). There are no strict rules and regulations for admission and the number of students in the Gonpas but it depends on the economic condition and capacity of the rooms of the Gonpas. In the Jharkot of Mustang, there is a compulsory tradition of sending the second child of the family to Gonpas for monastic education in order to preserve the cultural values and traditions, maintain religious norms and values, socialize children and maintain peace and solidarity in the society

However, these days, the tradition has been changed; any of the children could be offered to Gonpa because of less number of children in the families. The tradition of the compulsory second child for the monastery is not followed by other areas of Nepal.

TEACHING IN GONPAS

Almost all Gonpas use Tibetan language as a medium of instruction and Samvota script. These days, the Gonpas provide religious education as well as secular education and skill training to the students. However, a very few Gonpas only provide skill oriented training.

The Shechen Gonpa, Kathmandu provides Thangka painting training and Rikdol Phunchhyoling Gonpa, Jharkot Mustang provides Amchi (Tibetan medicine) training. Amchi is a training provided in the areas of health and medicine. There is a Tibetan medical center in the Gonpa to provide facilities of health check-up and distribution of medicines to students and villagers as well.

All case study Gonpas have given high priority to English, an international language, Nepali, a national language and Tibetan language which is commonly used in daily communication and medium of

instruction in the Gonpa education. Besides, language subjects, they also provide education of Mathematics and science to the students for its importance in daily living.

GONPA MANAGEMENT SYSTEM

The Gompas have their own management system to look after the Gompas. The management committee is responsible for an overall management of the Gompas. The Gompas are mainly categorized into two groups- community Gompas and private Gompas. The management committee of the community Gompas is formed with the participation of villagers but in the private Gompas, the head lama constitutes the management committee from among the students, staffs and lamas of the Gompas. During the study period, it was found that only one Gonpa management committee (Jharkot Mustang) was formed with the participation of community peoples. The members of the management committee are selected locally and from nearby areas.

The Rikdol Phunchhyoling Gonpa (Jharkot) Management Committee has six members two each from Purang, Jharkot and Khinga villages. The tenure of the members has been for three years. The committee has authority to make all kinds of decision for the smooth functioning of Gonpa. The committee meeting is held biannually or as required. The Mukhiya (chief arbitrator) of the village is also included if the committee members could not arrive at a decision. But there was no committee in the Tharpachyoling Gonpa of Muktinath during the study. The chief Lama of the Gonpa appoints a senior Ani for the maintenance of the Gonpa. The appointed Ani is given all the management responsibilities. All other Gompas have their own internal management system in place.

HUMAN RESOURCES

The teacher in each Gonpa was either the product or the former disciple of the very Gonpa. Teachers of English, Mathematics and Nepali subjects are hired from inside and outside of the community. There is no religious or caste based discrimination and restrictions for teacher selected but local residents and Buddhist are generally given some priority. There are two full time female teachers in Tharpachyoling Gonpa. They teach English, Mathematics, Computer and Tibetan language to the students. The local primary school teacher was hired to teach the Nepali subject as part time basis.

In the Rigdol Phunchyoling Gonpa, there are only two part time teachers who teach languages concerned. A Thakuri, primary school teacher teaches English and an Amchi (Tibetan doctor) teaches Tibetan language.

The Shechen Gonpa, Nepali and English are compulsory for all classes. The young monks focus on Tibetan language especially skills writing in grammar, and memorization of important texts. There is a native Nepali language teacher and one Tibetan teacher graduated from the Sampurnananda Sanskrit University of Benaras. The rest of the teachers are senior monks of the Gonpa, who are all Tibetans.

Ngagyur Nyingma Palyul Urgen Dorjee Chholing Gonpa (Pharping Kathmandu) is government registered and recognized institution. This Gonpa has given equal priority to secular and religious education. They teach almost all government school subjects to the students to make them competitive in the job market and for further education. There are full time teachers for teaching mainstream subjects.

FINANCIAL RESOURCES

Most of the Gompas of Nepal are running under either privately or on community management. So, the responsibility of renovating, day-to-day management and the expenses for food and others for the Dhawas and Lamas remains with the management. The major financial sources of the case studied Gompas are alms and donations. The majority of Lamas/Dhawas of the private Gompas goes to villager household for reading secret books and collect money offered to them. Financially, some of the Gompas are strong because they are supported by international donor agencies, NGOs and INGOs. In the Rikdol Phunchhyoling Gonpa Salaries for the English and Tibetan language teachers, food and medical treatment expenses for the students is provided by the international donor agency Eco-Himal. But the rest of the financial requirements/obligations of Gompas manage themselves. The expenses for social and religious festivals in the Gompas are borne by the villagers concerned on rotation basis.

In the Ngagyur Nyingma Palyul Urgen Dorjee Chholing Gonpa, all the expenses of the Gonpa are managed by Khenpo (founder of the Gonpa) himself. He raised the funds from inside and outside the country.

FACILITIES IN THE GONPAS

Almost all studied Gonpas have their own buildings, spacious rooms for praying, meditation, besides playgrounds. Each and every Gonpas has hostel facilities for the students. They have good drinking water, toilets and bathroom facilities as well as entertainment and sport facilities for the students. In the Gonpas, Dhawas play ludo, cricket, football, table tennis, badminton, carom, and spell-score as part of the extra-activities. Anis play chungu, kapardi, football and badminton.

The Shechen Gonpa (Boudha) has all kinds of facilities for students such as hostel, guest house, drinking water, health clinic, playground, toilets etc. The clinic which was inaugurated in 2001, receives more than 3, 500 patients monthly. More than half of them are treated and given medicine free of charges (especially monks, nuns and poor people). It offers services in general medicine, gynecology, family planning, Tibetan traditional medicine and homeopathy. There is one Amchi, one homeopathy doctor and one doctor for general medicine. For the dental clinic it has 2 dental doctors and 3 dentists, and visiting doctors from the Western countries come here regularly to treat dental patients.

The Shechen Gonpa has one of the biggest libraries of Tibetan texts including 300 rare texts in Kathmandu. It has one publishing house in New Delhi (India) and printed texts are available in Boudha. It also has systematic archival materials containing more than 12,000 images of Tibetan paintings and objects.

COMMUNITY PARTICIPATION IN GONPA MANAGEMENT

The Gonpas, situated in the mountain and hill regions are built, managed, renovated, and maintained at the community level. The newly established, urban centered Tibetan Gonpas are managed by individual (head lama). Initially, the Gonpas are established for imparting religious education and later it becomes one of the main social institutions of education, political, religious, cultural and medical as well as a common platform for social and cultural activities.

The community is responsible for Gonpa management. In the case of financial crisis, the management committee consults the villagers for settlement of the crisis. The management committee can fix the certain amount on the villagers with their consulting and consent for construction, renovation and maintenance of the Gonpas. The Jharkot Gonpa management committee is actively working to maintain their traditional culture of sending a second child to the monastery. The management committee has full authority to impose their traditional customary laws and rules to the villagers. One should pay the fine (every year) in case of denial. The Gonpa management committee is formed by the villagers themselves. The members are selected on the rotational basis. All the members of the society are compulsory to attend the religious and social activities performed in the Gonpas.

The Mukhiya has the vital role in the management of the Gonpas. The problems which could not be solved by the management committee are solved under Mukhiya

TEACHING METHODS AND EXAMINATION SYSTEM IN GONPAS

In the Tharpachyolig Gonpa, the disciples enjoy studying different subjects along with the religious subjects. The teaching activities were conducted through class presentations, interaction, essay writing, class work and homework. Chalk and duster are the main educational materials. Drama performance is the major part of the extra-curricular activity in the Gonpa. They conduct exam 3 times in a year. The students are given grade on the basis of their performance in the exam.

In the Tharpachyolig Gonpa, a written test and an oral examination are conducted every month for the students. The final examination grades would promote the students. This examination also included written and oral tests.

In this Gonpa, The teaching method is quite different from other Gonpas and schools. In the morning, teachers give lectures on a particular subject. After lunch students have to memorize the lecture. In the evening there is a debate session among the students which provides an opportunity to show their knowledge and capabilities in front of others

The Gonpa conducts oral and written exam both. The final examination is conducted in December and papers are sent to different monastic institutions for examination.

CONCLUSION

The history of Monastic education goes back to thousands of years. They were established with the aim of imparting knowledge of Buddhist Theology and moral education. Gonpas have been set up in all

geographical regions of Nepal including the Terai regions. The curricula of Gonpa education change according to the changing needs of the societies. Gopas are contributing to the field of education by providing skill training and formal education in addition to theology and moral education. Lamas, Anis and Dhawas of Gopas and the pioneer figures of Buddhist communities have felt the need of modern education to go with theology and moral education. Accordingly, they have introduced the modern formal educational contexts into the monastic curriculum. The Gopas have managed to get subject teachers for formal education, using their own resources. In short, Gopas are contributing a lot both in the fields of formal and spiritual education. So the Government of Nepal should adopt the policy of registering Gopas as an educational institution. It would be fruitful to impart the modern education to the disciples and helpful to achieve the goals of EFA.

The Gopas should be granted autonomy in management and financial matters and curriculum development. However, the government should play the role of facilitator in a conducting the formal course in Gopas. The government should also monitor the activities of the Gopas without making its presence more pronounced.

REFERENCES

- CBS. (2001). *Population monograph vol. I. Kathmandu: Central Bureau of Statistics, Thapathali.*
- Lama, Dalai. (n.d.). *Heart of Wisdom Teaching. Essence of the Heart Sutra : Author NFDIN act 2002.*
- Sherpa, Pasang. (2010). *Sherpa Jatiko Chinari (in Nepali): An introduction to Sherpas. Kathmandu: Nepal Sherpa Association and National foundation for Development of Indigenous Nationalities.*
- CERID. (2007). *Education in Gumbas, Vihars and Gurukuls in Nepal: Linking with Mainstream Education. Kathmandu: Research Centre for Educational Innovation and Development, Tribhuvan University, Balkhu.*
- www.dhammadownload.com/index.php?title=Nepal.Pariyatti_Shiksha

¹Gonpa denotes monastery especially run by ethnic people living in the mountain region.

²National Foundation for Development of Indigenous Nationalities (NFDIN) Act, 2002, has defined indigenous nationalities as "a tribe or community as mentioned in the schedule having its own mother tongue and traditional rites and customs, distinct cultural identity, distinct social structure and written or unwritten history". In Nepal, 59 indigenous nationalities have been recognized by the government.

³Nyingma is the oldest school of Tibetan Buddhism. Literally Nyingma means "ancient," and is often referred to as the "school of the ancient translations" or the "old school" because it is founded on the first translations of Buddhist scriptures from Sanskrit into Tibetan. It claims as its founder Padmasambhava, also called Guru Rinpoche, "Beloved Master," which places its beginning in the late 8th century. Padmasambhava is credited with building Samye, the first Gonpa in Tibet, in about 779 CE.

Along with tantric practices, Nyingma emphasizes revealed teachings attributed to Padmasambhava plus the "great completion" or Dzogchen doctrines. The most recent head current head of the Nyingma tradition was Mindrolling Trichen, who died in 2008. A successor has not been named.

⁴The Kagyu, Kagyupa or Kagyud School is also known as the "Oral Lineage" or Whispered Transmission school of Himalayan or Tibetan Buddhism. Some accounts name Marpa "The Translator" (1012-1099) as the founder of the Kagyu school, while other accounts name as the founder Gampopa (1084-1161), also known as Dagpo Lhaje, who was a student of Marpa's disciple Milarepa. Kagyu is best known for its system of meditation and practice called Mahamudra. The head of the Kagyu school is called the Karmapa.

⁵The Sakya is one schools of Tibetan Buddhism. It is one of the Red Hat sects along with the Nyingma and Kagyu. The name Sakya ("pale earth") derives from the unique grey landscape of Ponpori Hills in southern Tibet near Shigatse, where Sakya Gonpa, the first Gonpa of this tradition, and the seat of the Sakya School was built by Khon Konchog Gyalpo (1034-1102) in 1073. His son and successor, Sakya Kunga Nyingpo, founded the Sakya sect.

⁶The Gelug school, sometimes called the "yellow hat" sect of Tibetan Buddhism, was founded by Je Tsongkhapa (1357-1419), one of Tibet's greatest scholars. The first Gelug Gonpa, Ganden, was built by Tsongkhapa in 1409. The Dalai Lama, who has been spiritual leaders of the Tibetan people since the 17th century, comes from the Gelug School. The nominal head of Gelugpa is the Ganden Tripa, an appointed official. The current Ganden Tripa is Khensur Lungri Namgyel. The Gelug School places great emphasis on monastic discipline and sound scholarship.

⁷Bön is the oldest extant spiritual tradition of Tibet. The history of Bön is difficult to clearly ascertain because the earliest surviving documents referring to the religion come from the 9th and 10th centuries, well after Buddhists began the suppression of indigenous beliefs and practices.

⁸The word Nirvana means "to extinguish," such as extinguishing the flame of a candle. This "extinguishment" is not understood by Buddhists to mean annihilation, however. Rather, it is thought of as passing into another kind of existence.

His Holiness the Dalai Lama defined Nirvana as the "state beyond sorrows," or a "state of freedom from cyclic existence." In Theravada Buddhism, Nirvana (spelled "Nibbana" in Pali) is understood to be an "unbinding" of the mind from defilements, in particular the Three Poisons, and the mental "effluents" of sensuality, views, becoming, and ignorance. It is liberation from the cycle of death and rebirth and freedom from the effects of karma. In Mahayana Buddhism, Nirvana also is the extinguishing of dualities and a merging with Nirvana and Samsara into an absolute existence.

⁹Tripitaka is a Sanskrit word meaning literally 'three baskets'. It refers to the Buddhist canon, which is divided into three portions: Sutra, Vinaya and Abhidharma. They are sometimes listed as Sutra, Vinaya and Shastra.

The Sutra Store describes and reveals the study of concentration. The Vinaya Store describes and reveals the study of precepts. And the Shastra Store describes and reveals the study of wisdom. Sutras, Vinaya, and Shastras are precepts, samadhi, and wisdom, and they put to rest and eradicate greed, hatred, and stupidity.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished research paper.Summary of Research Project,Theses,Books and Books Review of publication,you will be pleased to know that our journals are

Associated and Indexed,India

- * International Scientific Journal Consortium Scientific
- * OPEN J-GATE

Associated and Indexed,USA

- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Databse
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-413005,Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.net