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Abstract

Buddha was born in Nepal. The crown prince after turning or being Buddha gave the Buddhists philosophy to the world. The three characteristics of existence that have in mind are the characteristics of impermanence (Anitya), suffering (Dukha) and not-self (Anatma). These three characteristics are always present in or are connected with existence, and they tell us about the nature of existence. The main objective of the study is to analyze specifically the basic foundation of Buddhism in Nepal. The study is predominantly a review paper. It has reviewed the prominent research articles available in Nepal. Finally, the study concludes as morality is simply a good conduct. It is the specific analysis of eight-fold path. The Noble Eightfold Path has been traditionally divided into the three groups of training or the three ways of practice and they are morality or good conduct (Shila), meditation or mental development (Samadhi), and wisdom or insight (Prajna). The Noble Eightfold Path is the means of arriving at the goal of Buddhism.

Keywords: Buddhism, Eightfold paths, Five Percepts

Introduction

The statue of Buddha, sitting straight in peaceful meditative mind, symbol of peace and illumination for the world, is known to everybody in the earth. Gautama Buddha, emblem of world peace and mediation for blissful life, was born and raised in Nepal. Prince Siddhartha of King Suddhodan of Nepal, after his devotion meditation, renunciation of material world and labor got enlighten

and became an icon of knowledge- Buddha. Buddha left his newly born baby Rahul, beautiful wife Yeshodhara, father a powerful Emperor of Nepal, everything for that entire human being is dying for. He renounced entire worldly material wealth, love, or power and became Buddha to liberate humanity. He left the entire causes of suffering. The Buddha is the typical title given to Siddhartha Gautama, founder or re-founder of the Buddhist tradition. It is among a number of epithets assigned to Gautama and to some other spiritual leaders of the period. The term means 'awakened one' or 'enlightened one' and is related to the word Bodhi, meaning 'awakening' or 'enlightenment'. The latter expression has become the favorite translation of the word in modern English (Smart, 1997, p. 275). In reincarnation (Different life forms of Buddha), the individual may recur repeatedly. In rebirth, a person does not necessarily return to Earth as the same entity ever again. He compares it to a leaf growing on a tree. When the withering leaf falls off, a new leaf will eventually replace it. It is similar to the old leaf, but it is not identical to the original leaf. Buddhism is a philosophy of life expounded by Gautama Buddha («Buddha» means «enlightened one»), who lived and taught in the 6th century B.C. The Buddha was not a god and the philosophy of Buddhism does not entail any theistic world view. The teachings of the Buddha are aimed solely at liberating sentient beings from suffering.

Textual sources provide affirmation that Buddhism was introduced in Nepal Valley during Buddha's period. The *Mulasarvastivada Vinaya Samgraha* compiled by Jinamitra and translated by I-sting in 700 A.D. mentions an episode relating to the transport of wool a group of Bhikkhus in route toward Nepal (Ni-po-lo) at the time the Buddha was residing at *Shravasti*. In the same text, it is stated that Ananda, Buddha's cousin went to the Kathmandu Valley to meet his relatives. Ananda came back to *Shravasti* with his toes bitten by frost. Seeing his condition, the *Bhiksus* enquired of the climatic condition of Nepal and cause of his frost bitten toes. Ananda replied that Nepal is the place surrounded by the tall big mountains covered with snow, many waterfalls and a lot of cold rivers. It was through those rivers and snowy mountains that he had to walk barefooted, thus his foot was frost bitten. The people of Nepal used to wear shoes to protect themselves from cold and frost. The Buddha later made *vinaya* to use shoes for the monk (Shakya, 1995). However, the world knows with miss-conceptually Buddha or Buddhism was originated in India. Buddha was born in Nepal so Buddhism is blessing to the world by Nepal.

Objectives and Method

The main objective of the study is to analyze specifically the basic foundation of Buddhism in Nepal. The study is predominantly a review paper. It has reviewed the prominent research articles available in Nepal.

Basic Teachings of Buddhism

It teaches the values *Shila*, *Samaadhi* and *Pragya* against killing, stealing, false speech, adultery, and indulgence in intoxicants, further pride, anger, lust, envy, jealousy, and greediness. These are the basic elements of human suffering. Buddhism in Nepal started spreading since the reign of Ashoka through Indian and Tibetan missionaries. The Kiratas were the first people in Nepal who embraced Gautama Buddha's teachings, followed by the Licchavis and Newar people. Buddha was born in Lumbini in the Shakya Kingdom. Lumbini is considered to lie in present-day Rupandehi District, Lumbini zone of Nepal. Buddhism is the second-largest religion in Nepal. According to 2011 census, 11% of Nepal's population practiced Buddhism, consisting mainly of Tibeto-Burman-speaking ethnicities, the Newar. However, in the 2011 census, Buddhists made up just 9% of the country's population. Buddhism was developed to correct the misconducts of Vedism. Beliefs and practices which were not part of the earliest form of Buddhism but which arose at later dates have been purposely excluded from this book, are identified as later developments. An attempt has also been made to separate fact from fiction by stripping away the many legendary tales and stories that have inevitably grown around the birth, life, and person of the Buddha. Development arises from inside (Badal, 2017)

It has not been possible to assign with certainty the year in which Prince Siddhartha, the birth name of the Buddha, was born, it is usually placed at around 563 BCE. In Nepal's hill and mountain regions Hinduism has absorbed Buddhist tenets to such an extent that in many cases they have shared deities as well as temples. For instance, the Muktinath Temple is sacred and a common house of worship for both Hindus and Buddhists

The Basic Teachings of Buddha which are core to Buddhism are:

1. The Three Universal Truths (Nothing is lost in the universe, Everything Changes, The Law of Cause and Effect - *Pacicasamutpada*);
2. The Four Noble Truths (*Dukha*, *Samudaya*, *Nirodh*, *Marga*);
3. The Five precepts -*Panchasila* (Abstention from killing living beings, Abstention from taking what is not given, Abstention from sexual misconduct, Abstention from telling lies, Abstention from partaking of intoxicants); and
4. The Eightfold Path (Right View, intention, speech, action, livelihood, effort, mindfulness and concentration)

5. The lifetime practice (*Sila, Samadhi, Pagya*)

Three Universal Truths

The basic universal truth according to Buddhism are: Impermanence, Laws of Karma and Universe. The fact that Buddhist teachings simultaneously parallel both contemporary scientific and existential/phenomenological approaches to psychology can be of enormous value to the West; Buddhism's insistence on finding "middle-way" solutions offers an opportunity to heal the rift between these disparate realms (Segall, 2003, p. 11). In Buddhism, the law of karma, says «for every event that occurs, there will follow another event whose existence was caused by the first, and this second event will be pleasant or unpleasant according as its cause was skillful or unskillful.» Therefore, the law of Karma teaches that the responsibility for unskillful actions is borne by the person who commits them. After his enlightenment, the Buddha went to the Deer Park near the holy city of Benares and shared his new understanding with five holy men. They understood immediately and became his disciples. This marked the beginning of the Buddhist community. For the next forty-five years, the Buddha and his disciples went from place to place in India spreading the Dharma, his teachings. Their compassion knew no bounds; they helped everyone along the way, beggars, kings and slave girls. At night, they would sleep where they were; when hungry they would ask for a little food. Wherever the Buddha went, he won the hearts of the people because he dealt with their true feelings. He advised them not to accept his words on blind faith, but to decide for themselves whether his teachings are right or wrong, then follow them. He encouraged everyone to have compassion for each other and develop their own virtue: «You should do your own work, for I can teach only the way.»

Once, the Buddha and his disciple Ananda visited a monastery where a monk was suffering from a contagious disease. The poor man lay in a mess with no one looking after him. The Buddha himself washed the sick monk and placed him on a new bed. Afterwards, he admonished the other monks: «Monks, you have neither mother nor father to look after you. If you do not look after each other, who will look after you? Whoever serves the sick and suffering, serves me.» After many such cycles, if a person releases their attachment to desire and the self, they can attain Nirvana. This is a state of liberation and freedom from suffering.

The four Noble Truths

The Buddha's Four Noble Truths explore human suffering (Swearer, 2010, p. 45). They may be described (somewhat simplistically) as:

1. *Dukkha*: Suffering exists: Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.
2. *Samudaya*: There is a cause of suffering. Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.
3. *Nirodha*: There is an end to suffering. Attachment can be overcome. Suffering ceases with the final liberation of Nirvana (*Nibbana*). The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.
4. *Marga*: In order to end suffering, you must follow the Eightfold Path. There is a path for accomplishing this.

The five precepts (Sila)

Buddhism has long been celebrated as a religion of peace and non-violence. With its increasing vitality in regions around the world, many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than ever, with the wars in the Middle East and Africa, and the terrorist activities expanding into areas where people never expected that scope of violence before such as Bali, London, and New York (Yeh, 2006, p. 92).

The Five precepts or five rules of training (*Panchasila*) is the most important system of morality for Buddhist people (*Upasak / Upasika*). Buddhism, like most of the great religions of the world, is divided into a number of different traditions. However, most traditions share a common set of fundamental beliefs. One central belief of Buddhism is often referred to as reincarnation - the concept that people are reborn after dying. In fact, most individuals go through many cycles of birth, living, death and rebirth. A practicing Buddhist differentiates between the concepts of rebirth and reincarnation. The five precepts (*Panchasila*) are based on five philosophical bases of Buddhism. In early Buddhism, the five precepts were regarded as an ethic of restraint, to restrain unwholesome tendencies and thereby purify one's being to attain enlightenment (Emmanuel, 2013, p. 03).

These are rules to live by. *Sila* is regarded as the foundation of Buddhist Way of living. It denotes virtuous conduct that consists of physical, mental, and verbal actions. *Sila* is also called good practice. A good practice is a practice that keeps our well and benefits. They are somewhat analogous to the second half of the Ten Commandments in Judaism and Christianity -that part of the Decalogue which describes behaviors to avoid. However, they are recommendations, not commandments. Believers are expected to use their own intelligence in deciding exactly how to apply these rules:

1. Do not kill. This is sometimes translated as «not harming» or an absence of violence.
2. Do not steal. This is generally interpreted as including the avoidance of fraud and economic exploitation.
3. Do not lie. This is sometimes interpreted as including name-calling, gossip, etc.
4. Do not misuse sex. For monks and nuns, this means any departure from complete celibacy. For the laity, adultery is forbidden, along with any sexual harassment or exploitation, including that within marriage. The Buddha did not discuss consensual premarital sex within a committed relationship, thus, Buddhist traditions differ on this. Most Buddhists, probably influenced by their local cultures, condemn same-sex sexual activity regardless of the nature of the relationship between the people involved.
5. Do not consume alcohol or other drugs. The main concern here is that intoxicants cloud the mind. Some have included as a drug other methods of divorcing ourselves from reality - e.g. movies, television, and the Internet.

Those preparing for monastic life or who are not within a family are expected to avoid an additional five activities: Taking untimely meals, Dancing, singing, music, watching grotesque mime, Use of garlands, perfumes and personal adornment, Use of high seats, and Accepting gold or silver. There is also a series of eight precepts which are composed of the first seven listed above, followed by the eighth and ninth combined as one. «Ordained Theravada monks promise to follow 227 precepts!»

According to the Discourse on the Bad Effects of Evil Deeds, *Anguttara* iv, 247, breaking of precepts when pursued, practiced, increased, causes one to arise in hell, in the animal world and in the world of ghosts. If reborn as a human being, the following are the very least results: • Killing will lead to shortening of one's life. • Stealing will lead to loss of one's wealth. • Sexual misconduct will breed rivalry and hatred. • False speech will cause one to be falsely accused. • Partaking of intoxicants will cause one to be afflicted with insanity (Emmanuel, 2013, p. 45).

On the other hand, the observance of the Five Precepts leads to the accumulation of wholesome karma tending to rebirth in the happy realms of humans or deities. If reborn as a human being, the following are the results: • Abstention from killing will lead to longevity. • Abstention from stealing will lead to prosperity. • Abstention from sexual misconduct will lead to popularity. • Abstention from lying will cause one to have a good reputation. • Abstention from partaking of intoxicants will lead to mindfulness and wisdom (Ibid.). In the *Mahaparinibbana Sutta*, the Buddha expounded to the villagers of *Pataligama* the five blessings gained by one who observes the precepts and who is established in morality. i) He acquires much wealth as a result of his diligence. ii) He acquires

a good reputation and fame. iii) He approaches and enters any assembly of nobles, Brahmins, householders and monks with complete self-confidence, without any fear or hesitation. iv) He lives the full span of life and dies undeluded. v) After death, he is reborn in the happy realms of humans or devas (Sujato & Brahmali, 2013).

The Eightfold Path

The Buddha's Eightfold Path (Solution of suffering) consists of following five points. Twenty-five hundred years later, the science of psychology is talking the Buddha's language (Wright, 2017), as much closer to science from the path.

1. *Samma ditthi*: Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.
2. *Samma sankappa*: Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness. These two are referred to as *Pragyna*, or Wisdom. *Sila*: Virtue, morality:
3. *Samma vaca*: Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.
4. *Samma kammanta* Right conduct or Right Action involves abstaining from hurtful behaviors, such as killing, stealing, and careless sex. These are called the Five Precepts.
5. *Samma ajiva*: Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals. These three are referred to as *Shila*, or Morality. Samadhi: Concentration, meditation:
6. *Samma vayama*: Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.
7. *Samma sati*: Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.
8. *Samma samadhi*: Right Concentration: Meditate to achieve a higher state of consciousness. Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness.

The verses were spoken by the Buddha on various occasions (Bodhi, 1993). There are, however, many sects of Buddhism and there are different kinds of Buddhist monks all over the world. The life and customs of Buddhist monks are not only different and unique but consist of a spiritual meaning. Their daily life follows a strict schedule that revolves around meditation, study of scriptures, and

taking part in ceremonies. There are Buddhist shrines, Buddhist monasteries, where monks live, Gompas and Buddhist Stupas all over the world (Shakya & Shakya, 2008). Though it originated in northern India, the Emperor Ashoka helped to spread Buddhism into South East Asian countries such as Sri Lanka, Myanmar, Thailand and Indo-China, from where it moved on to influence people in the Himalayan kingdoms of Sikkim, Bhutan, Nepal, Tibet, Mongolia, Central Asia as well as China, Korea, Viet Nam and Japan. Around 95 per cent of the population in Thailand is Buddhist, the highest concentration in the world, with Cambodia, Myanmar, Bhutan, Sri Lanka, Tibet, Lao People's Democratic Republic, Viet Nam, Japan, Macao (China) and Taiwan Province of China following close behind. The verses were spoken by the Buddha on various occasions (Bodhi, 1993).

Three lifetime Practices

Each verse contains a truth (*Dhamma*), an exhortation, a piece of advice (Mullar, 1895). Thus *Sila*, *Samadhi*, and *Pragya* are the basic lifetime practice of Buddhism. Eightfold paths are divide in three section like the section as well (Bhikkhu, 2016).

1. *Sila*: Virtue, good conduct, morality. This is based on two fundamental principles: The principle of equality: that all living entities are equal. The principle of reciprocity: This is the «Golden Rule» in Christianity - to do unto others as you would wish them to do unto you. It is found in all major religions.
2. *Samadhi*: Concentration, meditation, mental development. Developing one's mind is the path to wisdom which, in turn, leads to personal freedom. Mental development also strengthens and controls our mind; this helps us maintain good conduct.
3. *Pragya*: Discernment, insight, wisdom, enlightenment. This is the real heart of Buddhism. Wisdom will emerge if your mind is pure and calm.

The first two paths listed in the Eightfold Path, described below, refer to discernment; the last three belong to concentration; the middle three are related to virtue (Mullar, 1895).

Conclusion

In conclusion, it is complete mirror or reflection of Nepal school of Buddhism. It gives the complete guideline of Buddhism. To provide a brief, reliable, clear, well-arranged outline of the life and original teachings (*Aggavada*) of the Buddha, as preserved in the *Pali* scriptures of *Theravada* in Buddhism, it is a perfect literature. It has added the analysis of Himalayan Buddhism, *Bajrayan* and Lumbini of Nepal. The evidence of the early texts suggests that Siddhartha Gautama was born

into the Shakya clan, a community that was on the periphery, both geographically and culturally, of the eastern Indian subcontinent in the 5th century BCE. One of his usual names was “Sakamuni” or “Sakyamuni” (“Sage of the Shakyas”). It was either a small republic, or an oligarchy, and his father was an elected chieftain, or oligarch. According to the Buddhist tradition, Gautama was born in Lumbini, now in modern-day Nepal, and raised in the Shakya capital of Kapilvastu, which may have been either in what is present day Tilaurakot, Nepal or Piprahwa, India. According to Buddhist tradition, he obtained his enlightenment in Bodh Gaya, gave his first sermon in Sarnath, and died in Kushinagar

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