

THE INTERNATIONAL THERĀVADA BUDDHIST MISSIONARY UNIVERSITY

အပြည်ပြည်ဆိုင်ရာဗုဒ္ဓဘာသာ
တက္ကသိုလ်

Annual Magazine

BUDDHIST MISSIONARY UNIVERSITY

1999 - 2000



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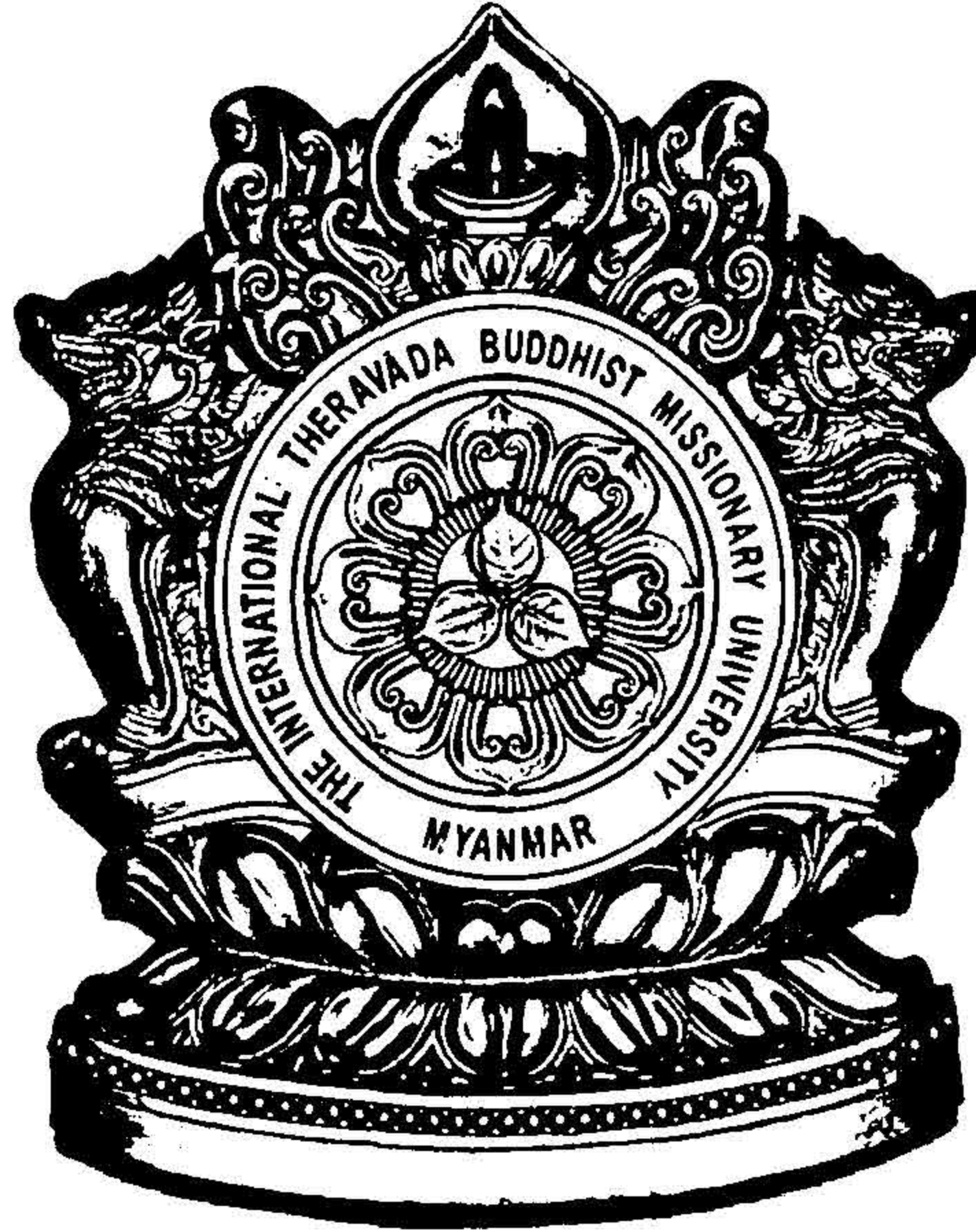


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Annual Magazine

Academic Year (1999 - 2000)

**International Theravada Buddhist
Missionary University, Yangon
The Union of Myanmar**



The Mottos of the Theravada University

Buddham saraṇaṃ gacchāmi
I take refuge in the Buddha.

Dhammaṃ saraṇaṃ gacchāmi
I take refuge in the Dhamma.

Samgham saraṇaṃ gacchāmi
I take refuge in the Samgha.

Sabbadanam dhammadānam jināti
The Gift of Dhamma excels all gifts.

The Ministry of Religious Affairs



Chairman of State Peace and Development Council Senior General Than Shwe.



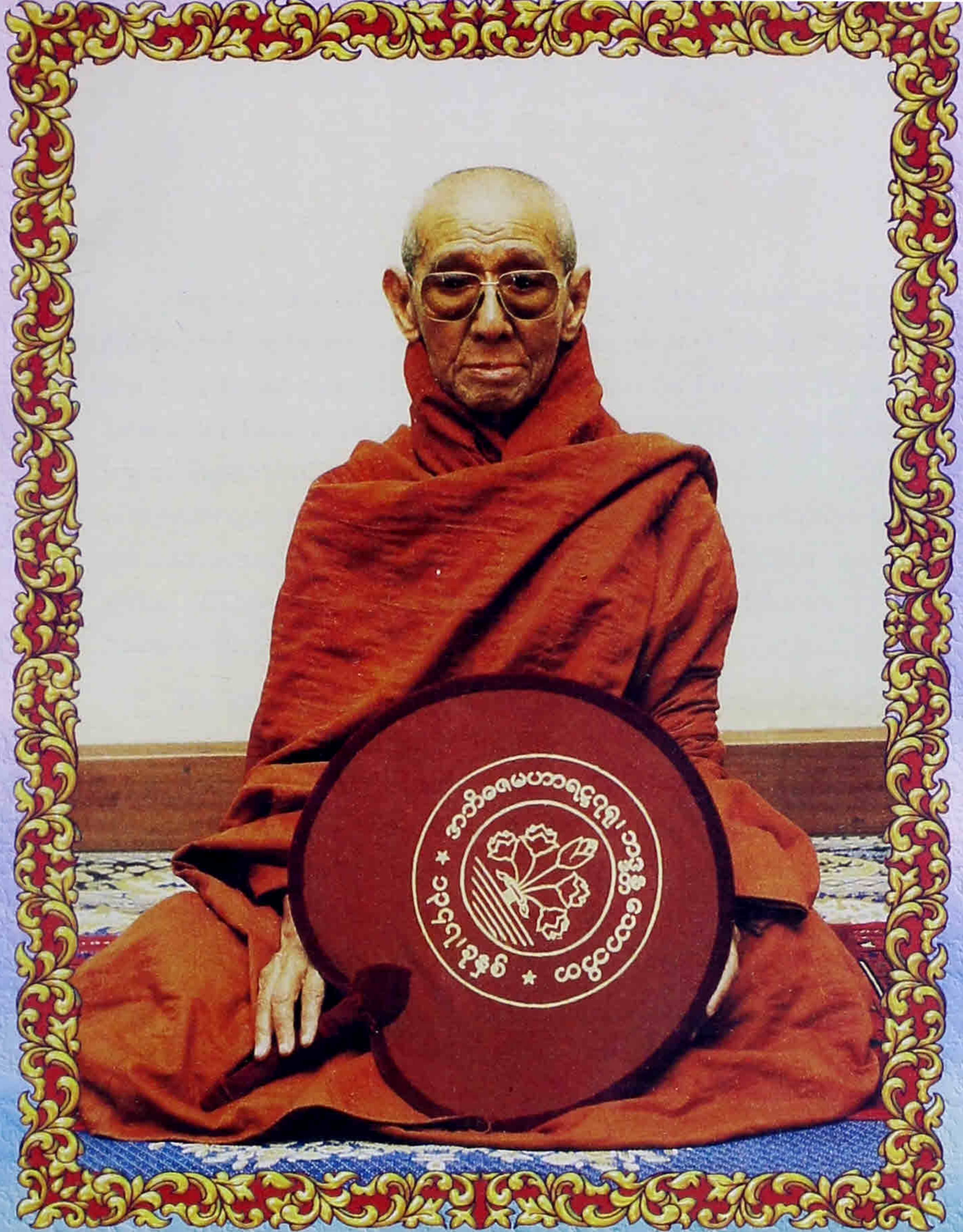
Secretary - 1 of State Peace and Development Council Lt.- Gen. Khin Nyunt.



Minister for Religious Affairs U Aung Khin
Chairman of ITBMU Council.



Deputy Minister for Religious Affairs
Brig-Gen. Thura Aung Ko



**Chairman of the State Sanghamahānāyaka Committee Bhaddanta
Sobhita, Abhidhaja - mahārathaguru,
Abhidhaja - aggamahāsaddhamma jotika.
Chancellor of ITBMU**

Foreword

We have entered into the second year of our University, and I hope this year will be better than the previous one. We are happy to announce that there is one more class this year -- a class for First Year Bachelor Degree for Buddha Dhamma. In planning the syllabus as well as in improving the ability of the teachers, we have done quite a lot. We can now give better quality teaching, and will try our best to always improve both the administrative and academic tasks with dedication -- dedication to the spread of Theravāda Buddhism and instilling a spirit of Dhamma in the hearts of all, students and teachers alike.

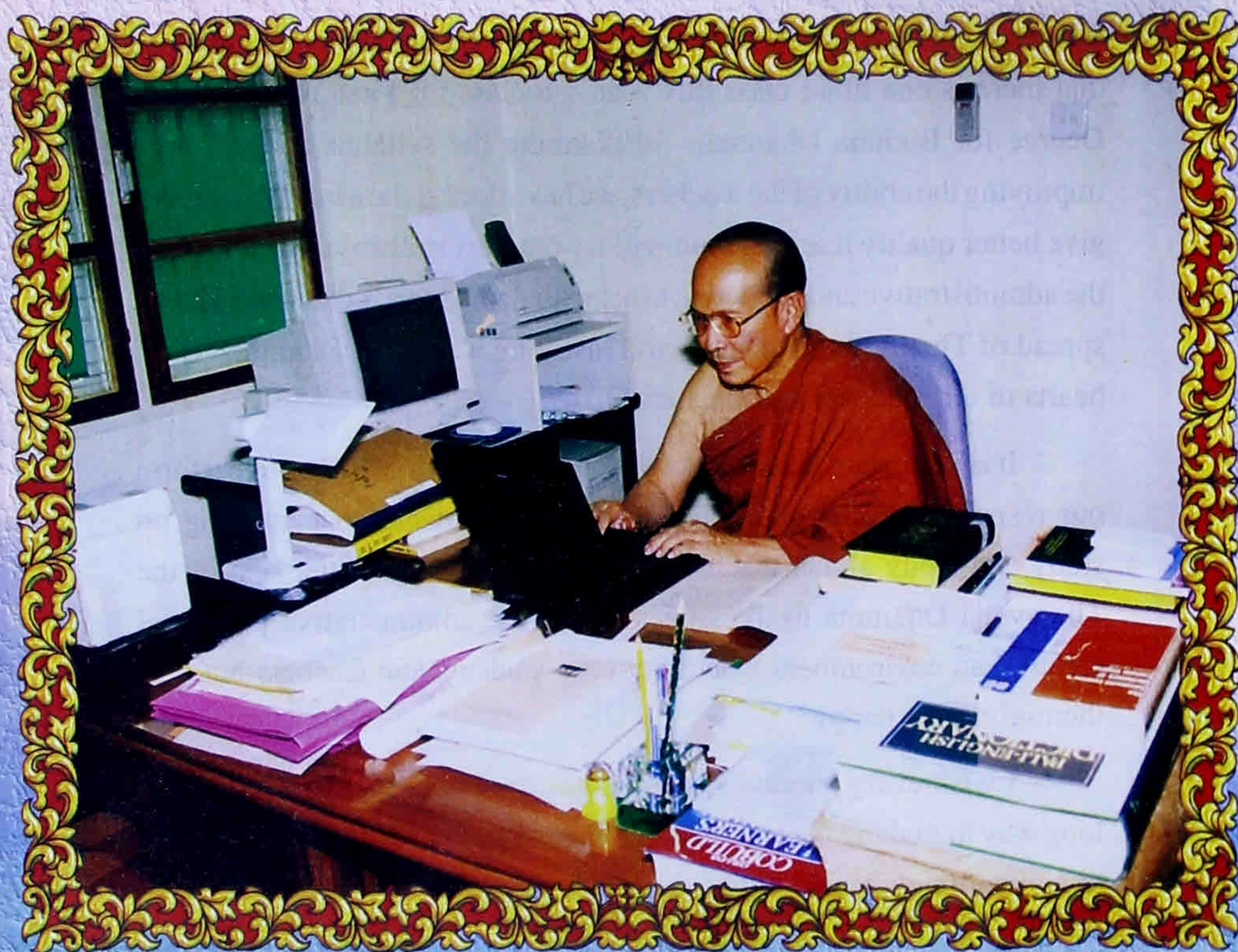
It is important that in order to achieve our aim, we need to perform our respective duties properly, that means, students concentrating on study and study alone, teachers making efforts to give the best of the Theravāda Dhamma to the students, and the administrative personnel creating an environment where not only students and teachers but also themselves are happy.

I wish every success to this magazine which, I believe, will go a long way to making the teachings of Theravāda known far and wide, and to making more people know about this University.

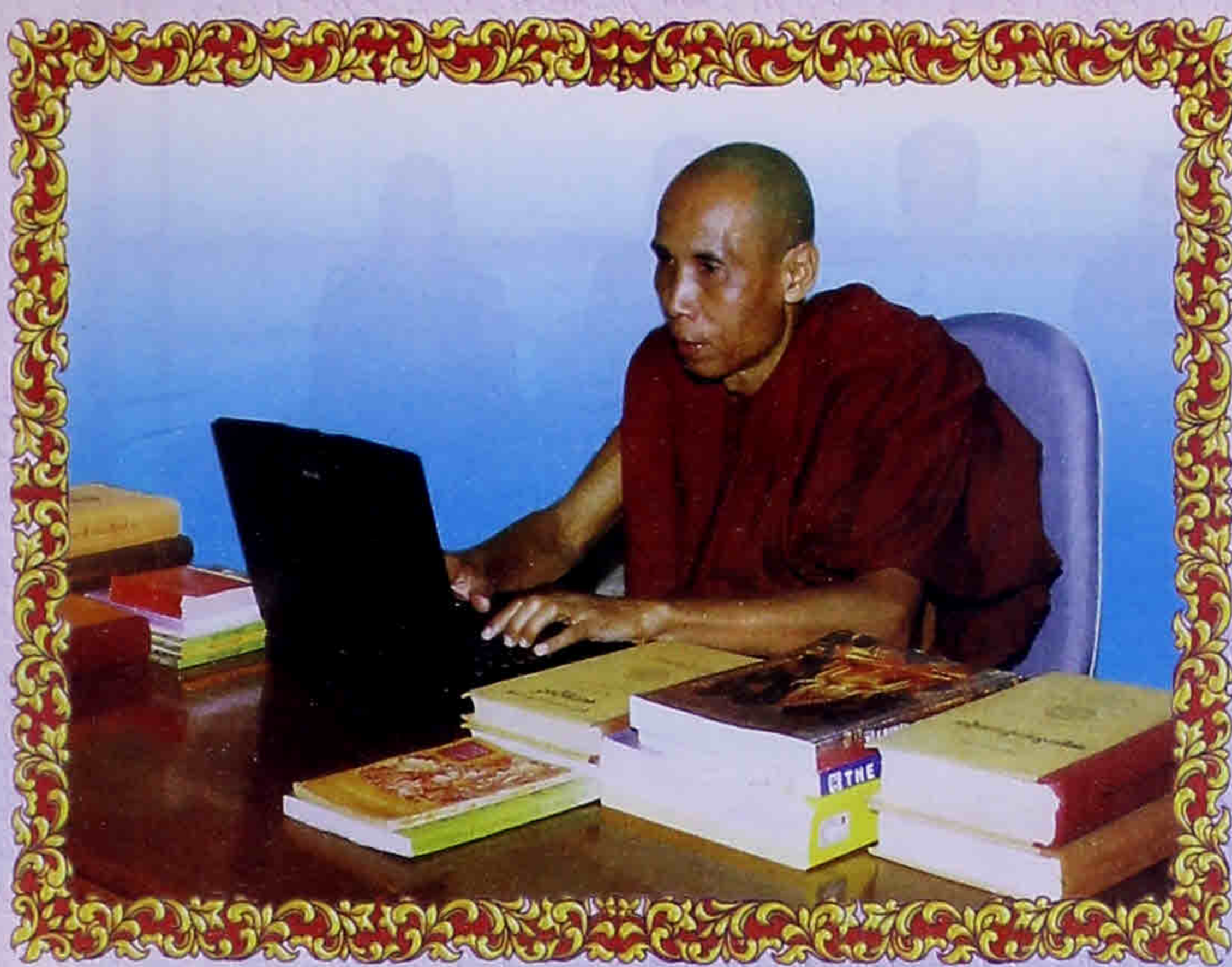
With 'Metta',

Silānandabhivamsa

Rector Sayadaw



**Venerable Bhaddanta Silanandabhivamsa,
Rector of ITBMU.**



Venerable Bhaddanta Dr. Neminda,
Pro - Rector (Academic) of ITBMU.



Dr. Hla Pe, Pro - Rector (Admin.) of ITBMU.



Patrons of the ITBMU Annual Magazine for the academic year of 1998 - 99
 (From left to right) Ven. U Kumarabhivamsa, Dean of Faculty of Pariyatti;
 U Aung Khin, Minister for Religious Affairs ; Ven Silanandabhivamsa, Rector,
 Ven . Dr Neminda, Pro-Rector (Academic).



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 Nandamālābhivamsa, Visiting Professor, Faculty of Paṭipatti, Ven. Dr. Uttarañāna, Lecturer,
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CONTENTS

Preface...	...	9
Message from Sri Lanka Ministry of Buddha Sasana	...	20
Statement of LBFO Vice President	...	22
Message from Cambodia Supreme Patriarch of Moha Nikaya	...	24
Message from the Buddhist Association of China	...	25
 Kamma, Rebirth and Suffering	 Ven. Silananda	 ...
	bhivamsa	26
An introduction to Theravādasasana	Ashin Ñānissara	...
Heritage of Dhamma	A.N. Māla	...
The Three Great Heroes in Therāvada-	Dr. Bhaddanta	...
Buddhist Tradition	Neminda	44
Should lay people study the training rules	Ven Candavara	...
	bhivamsa	49
How to cultivate a world class University	Ashin Chekinda	...
Buddhist Meditation	Most Ven.	...
	Bhaddanta Pannadipa	57
Myanmar Perspective toward the preservation	Dr. Hla Pe	...
and enhancement		61
Dana and Sharing Merits	U Maung Maung Lay...	65
	(Sorbonne)	

Sayadaw Bhaddanta Silananda bhivamsa (Rector)
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CONTENTS

Real Happiness Through Meditation	Dr. Mehm Tin Mon ...	69
A Brief History of Myanmar Buddhist Temple in Singapore	Dr. Myo Myint ...	75
The Land of Sacred Buddha Images	Dr. Khin Maung Nyunt	82
Studying Religion	Dr. Myint Myint Aye	87
The Spirit of Theravāda Buddhism	U Aung Thein Nyunt	91
A Short Introduction of Buddhism in Cambodia	Ven. Chhin Ratana ...	94
A Prick of Conscience	U Saw Mra Aung ...	98
My Feeling in ITBMU	Hla Hla Thein ...	103
A Program of a ceremony	Daw Khin Pu ...	105
Buddhism at a glimpse	U Hla Myint ...	107
The developing Myanmar in a foreigner's eyes	Ven. Hong Yang ...	108
Report of ITBMU for the academic year (1998-99)	U Thein Kyaing ...	112
ကျောင်းတော်သားရဟန်းတော်များနှင့် လက်တွေ့ပိဏ္ဏစာရိက ဆွမ်းခံကျင့်ဝတ်	မြကေခိုင် ...	114
သိမ်တော်၊ သိမ်နတ်၊ သိမ်သမုတ်ကံဆောင်ခြင်း	ကျော်ဝင်း(ပထသ) ...	118
ပညာနှင့် မြန်မာ့အတွေးအမြင်	မျိုးသက် ...	126
Pictorial Page	...	129
ကမ္ဘာ့ရွာကြီးထိပ်က ဆည်းလည်းသံ	ဓမ္မစရိယဦးဌေးလှိုင် ...	149
သာသနာတည် မြန်မာပြည်	ထွန်းဝင်းစိုး(ပထသ) ...	157

Professor U Maung Maung Lay
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Message from Sri Lanka Ministry of Buddha Sasana

**Most Venerable Chief Sangha Nayaka of Myanmar,
Venerable Members of Maha Sangha,
Rector, Venerable Sir,
Your Excellencies,
Distinguished Guests,
Dear Students,
Ladies and Gentlemen!**

I consider it a privilege to be here to attend this historic occasion of inaugurating the International Theravāda Buddhist Missionary University. This is a Red Letter Day in the history of the Buddhist world when the Government of Myanmar is establishing a University which is the first and only one of its kind in the entire Theravāda Buddhist world and which is a fulfilment of a long-felt need in the region. I wish the new university every success.

Let me thank sincerely the organisers for giving Sri Lanka this opportunity to share the joy of being a partner to this important event and express the very best wishes for the project of Her Excellency Chandrika Bandaranaike Kumaratunga, President of the Democratic Socialist Republic of Sri Lanka, Hon. Lakshman Jayakody, Minister of Buddha Sasana, Cultural and Religious Affairs, and the people of Sri Lanka of whom the majority are Buddhists. As the Secretary to the Ministry of Buddhasāsana I give you the assurance of extending Sri Lanka's co-operation to this endeavour in whatever way the university seeks.

The cordial relationship, particularly based on Buddhism, between Myanmar and Sri Lanka is at least 500 years old. According to the Kalyani Inscription higher ordination of Sangha was sought for and brought into Myanmar from Sri Lanka during the 15th Century. Subsequently during the reign of King Wimaladharmasooriya I, higher ordination of Sangha was taken to Sri Lanka from Myanmar which was then known as Arakan or Rakkhanga Desa. Similarly monks from Sri Lanka came to Myanmar and secured higher ordination from the Venerable monks of Myanmar. The two Myanmar Sects of Sangha are now indebted to this great Buddhist

country. The world respects Myanmar as a country which has preserved Theravāda Buddhism.

Buddhism will be the only doctrine that can face the challenges of the new millenium. It is necessary to produce a group of Dhammadutas who can take the timeless message of Buddha across the world.

We must appreciate the fact that now the enlightened academic and educated communities all over the world, and especially in the West, have evinced a renewed interest in Buddhism and that their approach is primarily intellectual and incisive. Buddhism has never encouraged blind faith as we are all well aware of what the Tathāgata said in the Kalama Sutra "Accept not because I say it or because your traditional teachers have said. Analyse well and bring to bear your sense of criticism on anything you are taught and accept that alone which is in consonance with reason and wisdom".

Today's world is not prepared to accept dogma. They seek the aid of reason and logic to test the validity of any proposition. And I boldly say that Buddhism can stand any such incise examination and scrutiny. Our Sutras are replete with such discussions that took place while the Enlightened One was living.

So, I would humbly submit that the type of Dhammaduta that we should send especially to the West, is the accomplished Dhammadhari who will be in a position to field the many questions raised by a typical Western Audience after a discourse. They are yearning to learn, to be enlightened.

So I pray and hope that this Missionary University being the first of its kind will be a successful harbinger of the new approach to the dissemination of the Dhammma.

I thank you.

MAY ALL BEINGS BE HAPPY!

'SABBE SATTA BHAVANTU SUKHITATA'

Nimal Samarasundera,
Secretary,
Ministry of Buddha Sasana
Sri Lanka

**Statement
of Venerable Bouakham
Saribouth, Vice President of LBFO
to the Inauguration Ceremony of the International Theravāda
Buddhist Missionary University**

Respected Most Venerable Mahañtherañutheras,
Excellencies,
Lay-devotees.

It is great pleasure and honour for me to have the good opportunity to represent the Lao Buddhist Fellowship Organization. On behalf of the Lao Buddhists and on my own behalf, I would like to express my sincere gratitude to the Government of the Union of Myanmar, especially to the Ministry for Religious Affairs to have extended an official invitation to us to attend this Inauguration Ceremony of the International Theravāda Buddhist Missionary University. Its buildings were constructed near the Kaba-Aye Pagoda compound, the sacred place of Mahāpāsana Cave, and the former place of the VIth Convocation of Theravāda Tripitaka, an important emblem in Buddhist history.

It is known to us that the Union of Myanmar is the country which has been the stronghold of Theravāda Buddhism since ancient times and practised the Lord Buddha's Teachings as the principles of daily living. Since then, the kings and the Government have professed Buddhism whole-heartedly and patronized Buddhism. Based on the Lord Buddha's Teachings, they have ruled their country justly for the benefit and happiness of their people.

Succeeding the ancestors' good sources, the Myanmar Government, especially the Ministry for Religious Affairs established the International Theravāda Buddhist Missionary University which is an important center for studying the Lord Buddha's Teachings and for the development of human resources through Buddhism. So, the inauguration of the International Theravāda Buddhist Missionary University today is a new turning point in Buddhist history and the history of world Buddhist too.

Lao Buddhists and Myanmar Buddhists have had similar traditions, good friendly relations with each other since the remote past and they have exchanged religious and state's high official delegations to strengthen friendship and cooperation between the two countries. It is very honourable that the Myanmar Government granted scholarships to nine Venerable Lao monks who are studying in Kaba-Aye, Yangon, the Union of Myanmar. In the near future, more and more Lao Monks will be sent to study in this University. We hope the Myanmar Government will grant more scholarships to Lao monks to study in this university.

I would like to take this opportunity, on behalf of the Buddhist Fellowship Organization, Lao Buddhists and the Director for Religious Affairs Department and my own behalf, to express my sincere gratitude and thanks to the Myanmar Government for granting these scholarships to the Lao Sangha and for extending good friendly relations to the Lao PDR.

I would also like to congratulate the Myanmar Government and Myanmar Buddhists' official inauguration of the International Theravāda Buddhist Missionary University as the seat of higher Buddhist Education for Buddhists and for the people of the world to deepen and spread the knowledge of Buddhism.

In conclusion, I would like to pay homage to the Triple Gem and pray for the International Theravāda Buddhist Missionary University's great success and prosperity.

May the friendship between our two Countries, the Lao PDR and the Union of Myanmar be strengthened to last long!

Ciram citthantu Buddhasasanam

Sabbe satta sukhita Hontu!

Thank you.

**MESSAGE FROM HIS HOLINESS TEP VONG
THE SUPREME PATRIARCH OF
MOHA NIKAYA ORDER OF
THE KINGDOM OF CAMBODIA**

To:

Maj. Gen. Sein Htwa

Minister for religious Affairs

The Union of Myanmar

Your Excellency

On behalf of the Buddhist Community in the Kingdom of Cambodia and on my own behalf, I would like to present warm congratulations to the Ceremony that inaugurated the International Therevāda Buddhist Missionary University.

To set up this University is to fulfill a duty to help mankind to become enlightened by Dhamma. The knowledge of the Path to Enlightenment declared by our Great Teacher Buddha will spread widely from this place. Buddhist Missionaries or Scholars who are influenced or who graduate from this University will be able to contribute towards the perpetuation of Buddha's Teaching.

Buddhism, from the very beginning, had been a missionary religion, then it spread and was voluntarily adopted by people from various appurtenances, or from different countries. Buddhism is the only way for the world to achieve a lasting peace. This is the greatest of blessings.

The Cambodian Buddhist Community, 95% of the population of the Kingdom of Cambodia, share with all Buddhist followers in their allegiance to the Buddha.

May the University achieve its goal of promoting Buddhist Scholarship. May the Triple Gem "Buddha, Dhamma, Sangha" be always with Your Excellency.

Phnom Penh, December 3rd 1998

Preah Moha Somethea Thippadei TEP VONG

Supreme Patriarch of Moha Nikaya Order

MESSAGE FROM THE BUDDHIST ASSOCIATION OF CHINA

Congratulation Message From the Buddhist Association of China!

On the auspicious occasion of the Inaugurating Ceremony of the International Theravāda Buddhist Missionary University at the Maha Pasana Cave, Kaba Aye, the Buddhist Association of China wish to express warm congratulations on the newly founded Buddhist University.

China and Myanmar are good neighbouring countries and the friendship between the people of our two countries can go back to ancient times. Since 1950, the friendly exchanges between the Buddhists of our two countries have been further developed. Especially the Holy Tooth Relic of Lord Buddha visited Myanmar three times and was warmly welcome by your people, which has become a much told tale of the friendly exchanges between the Buddhists of China and Myanmar. Thanks for the kind help of the Myanmar Government, our young monk students are studying Buddhism diligently in Myanmar. Such friendly exchanges have further promoted the mutual understanding and traditional friendship between the Buddhists of China and Myanmar.

We firmly believe that the newly founding of the International Theravāda Buddhist Missionary University will certainly make new contributions to training more Buddhist talents and propagating Buddhism in the future.

May the Buddha Sun be more brilliant and the Dhamma wheel be ever turning.

May the International Theravāda Buddhist Missionary University be ever growing and prospering.

Ven. Candobhāsa
The Buddhist Association of China.

**MESSAGE FROM HIS HOLINESS TEP VONG
THE SUPREME PATRIARCH OF
MOHA NIKAYA ORDER OF
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To:

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Ven. Candobhāsa
The Buddhist Association of China.



Given by
The Venerable Sayadaw U Silanandābhivamsa,
Rector Sayadaw
The International Theravāda Buddhist
Missionary University

I was requested to give a talk to explain to you the Buddhist Law of Kamma, Rebirth and the Buddha's Teaching of Suffering. All these teachings are interesting not only for Buddhists but for non-Buddhists as well. Now, I am a Theravāda Buddhist monk and so when I talk about Theravada Buddhism, I prefer to use Pali words to Sanskrit words that are more popular with Western people. It is because Pali language is the language in which the original teachings of the Buddha were preserved and recorded. Therefore, it has become the sacred language of the Theravāda Buddhists.

The word kamma — k-a-m-m-a — is a pali word. It is the same as *k-a-r-m-a* in Sanskrit. By the way, since it is a Sanskrit word, you have to pronounce the 'r' in this word distinctly as you do in Spanish, and not as you normally do in the U.S.

Now, what is *kamma*? The literal meaning of the word *kamma* is "something

that is done" or a "deed". It also means a mental state that is instrumental in doing the deed, good or bad, wholesome or unwholesome. So technically *kamma* means that mental state which arises in the mind when people do some deed. Whenever there is a deed good or bad, there arises in the mind this mental state, and this mental state organizes the other associated mental states and also engages itself to the object. So, that mental state is like a chief pupil in a class who studies himself and also encourages other pupils to study. In the same way that mental state acts upon the object itself and also encourages or organizes the other mental states arising together with it to act on the object. That mental state is called "cetana" in Pali, and it is translated as "volition". So what we call *kamma* is not actually the deed, good or bad, but that mental state that accompanies or that arises in the mind of a person who does the good or bad, or wholesome or unwholesome

deed.

And as a mental state, it arises and disappears immediately, because according to the Teachings of the Buddha, whether it is a mental state or a material state, it arises and immediately it disappears. But unlike other mental states, when it disappears it leaves some potential to give results in the mental continual of beings. Although we cannot say or we cannot know where this potential is stored, but when conditions are favourable for that *kamma* to give results, the results are produced. Let's take an example of a mango tree that bears fruits. Before the fruits are on the tree, we cannot say where the fruits are stored, whether in the roots, or in the trunk, or in the branches, or in the leaves. But when the conditions come together—like sunshine, moisture and water—the fruits are produced. In the same way the *kamma* which has the potential to give results gives results when the conditions are favourable for it. This is what we call *kamma*. And this *kamma* as you know can be good or bad, or can be wholesome or unwholesome. Since it is a natural law that *kamma* gives results, it follows that when the *kamma* is good, then it will produce good or happy results, and when the *kamma* is bad or unwholesome, it will produce bad or painful results. This is what we call the Law of Kamma: that there is what is called *kamma* (or volition) and this *kamma* gives results in the future. So we Buddhists all believe in this Law of Kamma.



And this Law of Kamma was discovered by the Buddha by himself without a teacher. On the night before He became the Buddha, the Bodhisatta sat down under the Bodhi tree and practised meditation for the whole night. During the middle

watch of the night — in modern terms, between 10 p.m. and 2 a.m. — Buddha attained the supernormal knowledge by which He was able to see beings dying from one existence and being reborn in the next existence. He also saw that a being died from one existence and was reborn in a miserable existence because he, the being, did bad *kamma* in the past, and another being died from one existence and was reborn in a blissful state as a human being or a celestial being because he did wholesome *kamma* in the past.

So during that time or during that watch of the night, Buddha discovered the Law of Kamma. Therefore Buddha's teaching of the Law of Kamma was not borrowed from any other teaching, but it came from His own intuitive knowledge or superwisdom. It is also said (in our books) that only the Buddhas could understand everything about *kamma*; it is not in the province of even the best of His disciples to understand *kamma* in all its entirety. So if we do not know everything about *kamma*, we should not be disappointed because it is not in our own province to know everything about it.

There are different kinds of *kamma*. There is *kamma* which gives results in this

very life, there is another kind of *kamma* which gives results in the next future life, and there is yet another *kamma* which gives result from the third life indefinitely until one gets out of this round of rebirths. The three kinds of *kamma* become defunct when they do not get the opportunity to give results in their allotted periods of time. So *kamma* gives results not only in future lives, but it can give results in this very life also.

There are some people who said that they got the results of the *kamma* in this very life. There is a Myanmar lady in Florida whose daughter was married to an American, a neurosurgeon. On her one birthday, her son-in-law gave her a Mercedes as a birthday present. She was surprised because on her own she could never hope to own a Mercedes. She told me that she got that Mercedes as a present because she did something or she had been doing something good in her life. And that was that she was providing transportation to an elderly couple who do not drive. She took them once a week to grocery stores and helped them in their home. She donated transportation to the couple for many years and she believed that as a result of the good *kamma* she did in this life, she got the result also in this life. So there are *kammas* that give results in this very life. And I hope you can think of negative or bad *kamma* giving bad results in this life.

This understanding of the Law of



Kamma taught us self-reliance and self-responsibility, because we enjoy or suffer as a result of what *kamma* we did in the past. So whatever you enjoy in this life is actually the result of the good *kamma* you did in the past. And whatever you suffer

here is also the result of bad *kamma* you did in the past. So we are not to blame anybody else for our suffering or failure in this life. If we want to blame at all, we can blame our own *kamma*.

So *kamma* is one that produces results, and since it is we who do the *kamma*, we are the ones who cause the results to be produced. Therefore, we are the masters of our own future. We can shape our future lives. In this respect, I think, we are free and do not have to rely on any other person for our good future, because we alone can create our future, either good or bad.

When we understand that we alone are responsible for our own suffering or happiness, we know we can shape our future so that we get happiness only and not suffering. If we do not want bad or painful results, we just need to avoid which will give painful results. That means the knowledge of the Law of Kamma will teach us to abstain from doing what is bad, what is painful to oneself and what is harmful to others. Thus we can improve our lives here and also we can shape our lives in the future because we know or understand the Law of Kamma.

Now *kamma* gives results. Whenever there is *kamma* there will be results. We

cannot get away from the consequences of the *kamma* we did in the past unless we become Buddhas or Arahants. So when a person is reborn in another life, that rebirth is the result of the *kamma* he did in the past — in the immediate past life, or in the lives before the past. So when a person is said to be reborn, he is reborn as a result of the *kamma* he did in the past.



According to the teachings of Theravada Buddhism, rebirth immediately follows death. There is no time gap between death in one life and rebirth in the next life. A person may be reborn in a place thousands of miles away, and there are reports of people who died in England and were reborn in Australia. Although the distance may be great — thousands and thousands of miles — there is no time interval between death in one life and rebirth in the next life. So according to Abhidhamma, rebirth immediately follows death: but we must understand that rebirth in the next life is not the result of death in the result of *kamma* in the past. Quite often people misunderstand this fact. They think that rebirth is produced by death. We can say that rebirth conditioned by death only when we mean that death consciousness disappears so that rebirth consciousness can arise. (This is called Proximity Condition in *Patthana*, the seventh book of Abhidhamma.)

Death is just one moment in life, the last moment. Before that last moment the dying man's mind is occupied with some

kinds of objects presented to his mind by *kamma*, and the quality of these objects plays an important, or rather decisive, role in conditioning the rebirth. Therefore, *kamma* in the past life — immediate past life or the lives before the past — conditions or produces rebirth in the next immediate life.

Actually, disappearing of one moment and arising of another moment go on even when we are living. According to the teachings of the Buddha, we are being reborn and dying at every moment in our lives. When I talk I say words and you hear the words. And words disappear very quickly and your listening to the words also comes and goes very quickly. So at every moment there is a new pair of mind and matter arising and then disappearing immediately. In the next moment, there is a new pair of mind and matter arising and then disappearing. It goes on and on like that even when we are living. So if you can understand that even in our lives one moment of mind and matter follows another moment of mind and matter without any interruption or any time-gap between the two, we can understand this life and the next life.

Actually, this life and next life are different only by one moment. At the moment of death, we call it this life. At the next moment which comes immediately, we call it the new life or next life. that is, we use these terms conventionally. So

actually the death in one life and rebirth in another are just the same as one moment following another moment during lifetime. Now, one second after twelve midnight of the 31 of December, we call it a new day, a new month, a new year. But in fact there is just one second's difference between the old year and the new year. And actually we cannot say that the previous moment is the old year and the next moment is the new year. But we agree to call it the old year, and the next one, the new year, and then we say we are in the new year, but actually we are only one second away from midnight.

In the same way, when beings are reborn after death in one life, they are just one moment after death. So the arising and disappearing of mind and matter go on and on until one becomes an Arahant or a Buddha and one dies. Until that moment, this arising and disappearing of mind and matter will go on and on until one becomes an Arahant or a Buddha and one dies. Until that moment, this arising and disappearing of mind and matter will go on and on incessantly. And here also, the rebirth is produced by *kamma*, and so, we can do something about *kamma* in this life so that we are reborn in a better existence.

Now when we talk about rebirth, people want to know what it is that is reborn there. This, we answer, with the maxim: "Neither he nor another." The person who is said to be reborn in the next life, is neither the



same person that died in the previous life, nor is he a totally new person, totally independent of the being who died in the previous life. So this is the maxim we use "Neither he nor another." At the moment of rebirth what happens is: *kamma*

produces a state of mind and some material properties and that we call rebirth. So, mind and matter that are not something that is carried over from the previous life.

According to our teachings nothing moves from this life to the next life. But as a result of something that beings did in the previous life, there are produced the results in the future. So they are connected as or related as cause and effect. We may think of a rosary or a necklace. There are beads on them and these beads are different from one another and they are distinct too. But there is a string going through those beads and so we think that it is a series of beads, but actually only the individual beads are real.

In the same way, mind or matter at every moment is new, arising at every moment. But there is something like a string going through the succession of arising of mind and matter. That is relationship as cause and effect. So when an effect is produced by a certain cause, then it must have some features of the cause in it. In that way there are no chaotic arising and disappearing, or there is no such thing as "my *kamma* will give results to you or your *kamma* will give results to me," because

there is this line of relationship of cause and effect going through arising and disappearing of mind and matter at every moment.

Now when mind and matter are produced, or mind and matter arise at the moment of rebirth. Buddha called rebirth "suffering." This is the word that most people don't like, and we are always told, "You Buddhists talk about suffering all the time." According to the teaching of the Buddha, that rebirth is also suffering. To be born as a human being, to be born as a celestial being, to be born as an animal is also suffering.

So according to the Buddha's Teachings, everything in the world is suffering. Here, first you must understand the word "suffering."

Let's go back to the Pali word *dukkha*. Because sometimes the translations are not adequate. They do not or they cannot cover the range of meanings that was covered by the original words. Now whenever we hear the word *dukkha* in Pali, or 'suffering' in English, our minds go to 'just pain.'

When we say there is suffering, we think that only pain is suffering. There is pain — physical pain or mental pain. That is suffering. That is very easy to see. But what Buddha meant by suffering is much deeper than that. So according to the Buddha, everything in this world is suffering. Even when you are enjoying yourself enjoying good relationship, enjoying sensual pleasures, these pleasures are themselves



termed suffering by the Buddha.

Why? We must understand the criterion taught by the Buddha for something being suffering or *dukkha*. Now Buddha said, "Whatever is impermanent is suffering." We must follow that.

"Whatever is impermanent is suffering." Can we find anything that is permanent in the world? Can we find anything that just arises and does not disappear? There is nothing that lasts forever. Everything must come to an end, simply because it has a beginning. So whenever there is a beginning, there is an end. This is law of nature. We cannot escape that we are born as human beings, we started as human beings, we will not live forever. One day, we will die because that is the end of our lives. So whenever there is a beginning, there is an end, and something that has a beginning and an end cannot be said to be permanent. It is impermanent. Buddha said. "Whatever is impermanent is suffering (*dukkha*)" That means, it is oppressed by arising and disappearing, or bombarded by arising and disappearing, or tormented by arising and disappearing.

Being constantly oppressed by arising and disappearing is what Buddha meant as *dukkha* or suffering. Not just pain, not just sorrow and not just depression and others in the mind is suffering, but whether it is pleasure or it is sorrow, everything that has a beginning and an end is according to that criterion *dukkha*, because there is a sense of

being of oppressed by arising and disappearing. It will become more pronounced when you practise meditation. When you practice meditation, you try to be mindful of whatever object is at the present moment. So whatever object you keep your mind on it, arises and disappears. It will not stay for a long time. For example, take my voice now. I am saying words and you are hearing these words one after another; they just come and go, come and go. So when you are aware of every object that you observe come and go, come and go, you get that sense of being oppressed by arising and disappearing.

Even when you are listening to me now, you are being bombarded by arising and disappearing. You are not the same person now as you were five minutes ago or ten minutes ago. So there is this arising and disappearing going on all the time; there is no respite, no gap between these. So we are constantly and continuously oppressed by this arising and disappearing. That is what Buddha meant by 'suffering'.

If we understand this, we can understand that all five aggregates are suffering. Five aggregates mean everything in the world. So everything in the world has a beginning and an end, and so everything is suffering. When we try to understand the Teachings of Buddha — especially the First Noble Truth — we must understand the suffering on this level, not just on the popular level. Now when explaining the First



Noble Truth. Buddha said, "Birth is suffering, old age is suffering," death is suffering, disease is suffering," and so on. But they are not difficult to understand. Without meditation, we can understand that they are suffering. But at last Buddha

said, "In brief, all five aggregates of clinging are suffering." That means everything in the world is suffering. That is what many people cannot accept. Many people do not understand what Buddha really meant.

When Buddha said everything in the world is suffering or all five aggregates of clinging are suffering, he had in mind that definition of suffering or *dukkha*, that is, "being constantly oppressed by arising and disappearing." There is not a single physical or mental phenomenon that can escape this bombardment by arising and disappearing. That is why everything in the world is said to be suffering. So when we try to understand the teaching of suffering we try to understand in this way. If we do not understand on this level, we may just not understand the Buddha's teachings or we may accuse Him of being a pessimist.

But Buddha was not a pessimist nor was He an optimist. He was a realist. He taught us what was real. He did not cover up something just to console us. When He found out that the world was suffering, he just said that the world was suffering. But the good thing is that He did not stop there. He said there was a cause of this suffering, and also there was cessation of this suffer-

ing. And best of all, He said, there was a way, which can lead to the cessation of suffering or to get out of this suffering.

Just as a clever physician would point out that you have a disease, and there is a cause for this disease, and this disease can be cured and this is the medicine to take, so Buddha said. "You or all beings are suffering, there is the cause for suffering which is craving, and there is the cessation of this suffering, and that cessation of suffering can be achieved through the practice of the Middle Way or the Noble Eightfold Path."

Buddha did not teach us just suffering, but he taught us how to get rid of also. If we follow the practice of the Noble Eightfold Path, we will also be able to end this suffering. So it is up to us whether we want to get out of suffering, we need to follow the Fourth Noble Truth which is the way that leads to the cessation of suffering.

Therefore, when we study the Buddha's teaching or try to understand it, we do not try just to understand them, we need to

practise them also. His teachings are like medicine. The medicine will be effective only when you take it. You may have bottles of medicine at home, but if you do not take them, you will not get cured of that disease you want to cure. So the effectiveness of medicine lies in being taken. If you do not take them, you will not get the results of that medicine. In the same way, Buddha's teachings are good to understand, but that is not enough. We have to put these teachings into practice or we have to follow the teachings so that we are also able to get rid of suffering or get rid of all mental defilements. That is why in our teachings, practice is very important or we can say practice is the most important. Only through practice can we achieve what was achieved by the Buddhas and the Arahants.

Now we have tried to understand what *kamma* is, and also rebirth that is the result of *kamma*, and also we have tried to understand that the result of *kamma*, however good it may be, is actually suffering. □

Not to do evil, to cultivate good, to purify one's mind, this is the Teaching of the Buddhas.

(Selections from the Dhammapada)



An Introduction to Theravādasasana

Sitagu Sayadaw Ashin Nānissara



People in Myanmar believe in and are devoted to Theravāda Sāsana. Some try to learn the teachings of Theravada, but they do not understand much. Therefore to enlighten such people, this article ‘Thera-vādasasana’ is written.

“Thera”

The word ‘*thera*’ indicates something that is foremost, that is stable or firm. What is foremost or stable, according to the Commentaries of Theragāthā, Therīgāthā, and Apadāna, are Sīla, Samādi, Paññā, etc. Those who are endowed with these foremost or firm qualities are called ‘*Theras*’. (Thire sāsane thirabhāvapatte, thirehi sīlādiddhammehi samannagate. Sobhanehi sīlādihi thiragunehi yutto Thero.) [Theragāthā, Therāpadāna, Therīgāthā Aṭṭha-kathās]. In the Theragāthā Pāṭi we find 264 Theras, all Arahants, teach the doctrine in 1360 verses, and 73 Therīs, again all Arahants, teach in 526 verses.

“Theravāda”

According to the definition “Therānam vādo Theravādo”, Theravāda means the teaching of the Theras. This teaching of the Theras is like the roar of a lion. The lion, the king of beasts, or Kesarasiharājā as it is often called, gets up in the morning and stands on the top of the mountain and roars. All animals in the forest are unable to withstand the roar and so they take shelter in any place they can get into. The roar of the lion predominates the animals. Likewise, the Theravāda predominates all other doctrines that are unable to withstand it. [Theragāthā Aṭṭakathā and Therāpadāna Aṭṭhakathā.] Theravāda is Pāli Texts or Buddhavacana. The three Councils upheld it. It is different from the teaching found in Mahāsaṃghika Sect. It is pure. It is the teaching of analysis and comes down to us from the lineage of Mahākassapa Thera, etc. [Vimativinodanī Tīkā.]

The Taproot of Theravāda

Theravāda is believed to be the doctrine of Lord Buddha. Buddha has established the Foundation of Theravāda in Aparihāniyadesanā. In the Aparihāniya Sutra the Lord Buddha preached as follows:

- (1) Apaññattaṃ na pannāpessanti: Bhikkhus should not preach the Dhamma which Buddha has never preached.
- (2) Paññattaṃ na samucchindissanti: Bhikkhus should not dismiss the Dharma which Buddha preached.
- (3) Yathāpaññattesu sikkhāpadesu samā-

dāya vattissanti: As Buddha preached it, they will practise.

The Lord Buddha gave this Sutra one year before His Parinibbāna at the assembly of all in Rājagaha. Mahākassapa prescribed the principle of Aparihāniya laid down by the Buddha as mentioned above as their policy at Rājagaha in the division of Magadha country. The Buddha said in Mahāparinibbāna Sutta as follows:

Ākankhamāno Ānanda Sangho mam' accayena khuddānukhuddakāni sikkhāpadāni samūhanatu. Ānanda, if the Saṃgha so desires, it may remove, after my passing away (Mahāparinibbāna), the minor and less minor rules.

This statement of the Buddha was a subject for discussion at the First Buddhist Council. When the Mahākassapa Thera asked what the minor rules were and what the less minor rules, the Arahants at the Council gave different answers, thus confusing the issue. It apparently gave Mahākassapa Thera a ground for his momentous decision which was as follows:

Suñātu me āvuso saṃgho, Santa 'mhākam sikkhāpadāni gihigatāni gihinopi jānanti 'Idaṃ vo samaṇānaṃ Sakyaputtiyanāṃ kappati, idaṃ vo na kappati' ti. Sace mayam khuddānukhuddakāni sikkhāpadāni samuhanissāma, bhavissanti vattāro 'Dhūmakālikam samaṇena Gotamena sāva-kānam sikkhāpadam paññattam, yāv' imesaṃ Satthā aṭṭhāsi, tāv' ime sikkhāpadesu sikkhimsu, yato imesaṃ Satthā pari-

nibbuto, na dān' ime sikkhāpadesu sikkhantī ti. Saṃgho appaṇṇattam na ppaṇṇapeti, paṇṇattam na samucchindati, yathapaṇṇattesu sikkhāpadesu samādāya vattati. Yass' āyasmato khamati appaṇṇattassa appaṇṇāpanā, paṇṇattassa asamucchedo, yathāpaṇṇattesu sikkhāpadesu samādāya vattanā, so tuṇh' assa. Yassa na khamati, so bhāseyya. (Vin. iv. 485).

Friends, let Saṃgha listen to me. There are (some) rules with regard to people. Even lay people know that 'it is allowable for bhikkhus who are the disciples of the Son of the Sakyas (i.e. the Buddha)', and 'it is not allowable for Bhikkhus who are the disciples of the Son of the Sakyas'. If we remove the minor and less minor rules, there will be people who say, 'The monk Gotama has laid down the rules for his disciples that last for only for the time for the smoke to clear. So long as their Teacher lived they abide by the rules. From the time their Teacher passed away (attained final passing away) they no longer abide by the rules. (Therefore) Saṃgha does not (i.e. will not) lay down rules that were not laid down (by the Buddha), nor does it (will it) remove the rules that were laid down (by the Buddha). The Saṃgha takes (will take) upon itself the rules as they were laid down (by the Buddha).

If the not laying down of what have not been laid down and not removing of what have been laid down are agreeable to the venerable, let him keep silence. The venerable to whom they are not agreeable,

should speak out. (Vinaya Cūlavagga Pāli)

Saṅgiti or Saṅgāyanā literally means to recite together. But it implies more than that. It implies the Saṃgha assembly, the Saṃgha Council, the Saṃgha parliament. After due consideration, the members of the Saṃgha in the assembly unanimously conformed to the principle prescribed by Mahākassapa Thera. Before His Mahā-parinibbāna, Buddha said, "I, Ānanda, have preached the Dhamma and prescribed the Vinaya. They will be your master after the demise of mine. The Saṃgha in this assembly agreed to this point that the Buddha's speech showed that if Vinaya and Dhamma were abolished, the Master would be removed. They were pleased that all Dhamma was not small but great and splendid. Thus the duty to present all Vinaya Teachings was assigned to Venerable Upāli, and all Dhamma Teachings to Venerable Ānanda. The 500 Arahant Theras who took part in this Council unanimously confirmed the Vinaya and Dhamma Teachings presented by Venerable Upāli and Venerable Ānanda respectively. Thus the three principles taught by the Buddha in Aparihāniya Sutta and presented to the Council by Mahākassapa Thera became as it were a beacon of light for the perpetration of the Sāsana in the future.

Theravāda and Mahāsaṃghika

A century after the demise of the Buddha, the original Saṃgha that followed the principles laid down by Venerables Mahāka-

ssapa, Upāli and Ānanda came to be divided into two, Theravāda and Mahāsaṃghika. At that time bhikkhus of Vajjī country who were regarded as those talking of what is not according to the Dhamma (they were called Adhammavādi bhikkhus), put forth ten points in Vinaya codifying some rules and behaving accordingly. Because of the ten points put forth by them, the Second Buddhist Council was convened at Vālukārāma in Vesālī. Seven hundred bhikkhus participated in this Council. The president of this Council was Venerable Yasa. Venerable Revata acted as questioner and Venerable Sabbakāmī as answerer. Unanimous verdict of the Council declared the conduct of the Vajjain bhikkhus to be unlawful (against Vinaya), thus crushing the Adhammavāda and confirming the true Dhamma and Vinaya. Vajjain bhikkhus, ten thousand in number, who were defeated at the Council and were expelled from Vesālī by King Kālāsoka, moved to Kosambī and held a rival Council there changing whatever they wanted in the Three Piṭakas. Their Council was called the Great Council, Mahāsaṃgīti. This sect was called Mahāsaṃghika. They were the forerunners of Mahāyāna.

The Seventeen Forerunners of Theravāda and Mahāyāna

Thus there was only one united Saṃgha until one century after the passing away of the Master. But after the Second Council, during the Second Century after the Buddha,

as mentioned above, the Vajjain bhikkhus monks founded the new sect, Mahāsaṃghika. Later on the Theras were split into eleven sects and Mahāsaṃghikas became divided into seven sub-sects. The Saṃgha could not remain a single whole. Sect after sect came into existence. The Great Commentator Venerable Buddhaghosa (5th cen. A.D.) in his Commentary on the Kathāvatthu recorded that the sects together were 18 in number. They are as follows:

1. Mahāsaṃghika,
2. Gokulika,
3. Ekabyohārika,
4. Paññattivāda,
5. Bāhuliya (also called Bahussutika),
6. Cetiyaavāda,
7. Mahisāsaka,
8. Vajjiputtaka,
9. Dhammuttariya,
10. Bhadrāyānika,
11. Channāgārika,
12. Samitiya,
13. Sabbatthivāda,
14. Dhammaguttika,
15. Kassapika,
16. Saṅkantika,
17. Suttavāda,
18. Mūlatheravāda.

Apart from these eighteen, a few more sub-divisions that were not recorded in the list above also arose.

The Succession of the Thera Teacher and Disciple

Forty years after the Buddha Venerable Ānanda passed away at the age of 120. Thus Ānanda himself was a Tipiṭakadhara and so were his followers. Sabbakāmi, Saḷha, Revata, Sobhita, Yasa and Sambhūta were his eminent disciples. They all had seen the Buddha. Ānanda was their preceptor. Upāli was a Vinayadhara. His disciples named Dāsaka, Soṇa, Siggava, and Tissa, etc. practised Vinaya in oral tradition as recorded at the First Council. After the Third Council which was held in 236 Sāsana Era, Venerable Mahinda received the burden of Sāsana from Venerable Moggaliputta Tissa. As a result of it there arose the true Theravāda Sāsana in Sri Lankā. Venerables Soṇa and Uttara, the disciples of Tissa, were the primary leaders of Myanmar Theravāda Sāsana. Sumana and Vasab-hagāmi, the disciples of Anuruddha were long-lived and had seen the Buddha. Their preceptor was Anuruddha. They led the Second Council.

Mahāsaṃghika to Mahāyāna

The Sabbatthivādins, the reformers left Magadha, went northwards to Mathura and Kashmir at the foot of Himavanta in Northern India. Kanishka was their great patron. It was in his reign that a Council was held in first century A.D. and composed the new treaties, or the three Piṭakas. They passed over Himavanta and pervaded Tibet, China, and Mongolia.

The protection of Dhamma and Vinaya by Theras

The Dhamma and Vinaya or Sāsana founded by Lord Buddha was passed from generation to generation till 2540 years after the parinibbāna of the Buddha. In the long journey of the Sāsana, Six Buddhist Councils were held and the Tipiṭaka was confirmed again and again.

(1) The First Council

The First Council was held at Rājagaha, India three months after the parinibbāna of the Buddha. There is general agreement that the number of the monks selected was five hundred. It is held that Mahākassapa presided over the assembly. The entire business of this Council was conducted by Mahākassapa, Upāli, Ananda and Anurudha.

(2) The Second Council

The Second Council was held at Vesālī, India a century after the passing of the Master. Seven hundred monks met at this Council. The Venerable Sabbakāmi was elected president. The entire business of this Council was conducted by Sabbakāmi.

(3) The Third Council

The Third Council was held at Pāṭali-putta, India about 300 B.C. A thousand bhikkhus took part in this Council. This Council was dominated by Siggava, Caṇḍavajji and Tissa.

(4) The Fourth Council

As many as 500 learned Sri Laṅkan bhikkhus took part in the deliberations under the presidentship of Mahāthera Rakkhita. This is called the Alu-vihāra or Ālokavihāra Council as it was held at Āloka Cave in the town of Matale or Malaya in Sri Laṅka about 100 B.C.

The remarkable fact of this Council is that texts or Piṭakas along with the Aṭṭha-kathās which the Theravādins had carried down in an oral tradition about 450 years were inscribed on palm leaves.

(5) The Fifth Council

This great Buddhist Council was convened at Mandalay in Myanmar in 1871 A.D. 2400 B.E. 2500 Myanmar monks met



at this Council. Elder Jāgarābhivamsa presided.

The remarkable fact of this Council is that the Pāli Canon already on palm leaves was recorded on marble slabs. As many as 729 marble slabs, each about 6 by 3 feet, were used to inscribe the Tipiṭaka. These marble slabs of Tipiṭaka that can be seen at the foot of Mandalay Hill are now known as the World's Greatest Book.

(6) The Sixth Council

The Sixth Buddhist Council was inaugurated at Kabāye Mahāpāsāna Cave in Yangon in Myanmar in 2498 B.E., with the collaboration and participation of the learned Theravāda bhikkhus of various countries of the world, particularly Myanmar, Laos, Cambodia, Thailand and Srī Laṅkā. The 2500 monks met at this Council. Venerable Rebata, the Nyanung Yan Sayadaw, Venerable Sobhana, the Mahāsī Sayādaw and Venerable Vicittasārābhivamsa, the Dhammanāda Sayadaw were the great leaders of this Council.

Although this Sixth Council was held in Myanmar, it was attended not only by Myanmar bhikkhus, but by the representative bhikkhus of all five Theravāda countries, viz., Myanmar, Laos, Cambodia, Thailand and Srī Laṅkā.

Thus in the 2500 years of the Sāsana's journey, 2500 monks at the Sixth Council protected the Tipiṭaka, conforming to the pure version established by Mahākassapa, Upāli, Ānanda and Anurudha.

The pure version is as follows:

(1) Apaññattam na paññapessanti: We should not preach the Dhamma which the Buddha did not preach.

(2) Paññattam na samuchindissanti: We should not remove the Dhamma which the Buddha taught.

(3) Bhagavāta paññattam samādāya vattissāma: We will follow and practise the Dhamma just as the Buddha had enjoined on us.

So Mahākassapa handed over his idea to Yasa and Yasa to Tissa, and these three Theras to Dhammrakkhita. The four Theras then to Jāgara Thera. The four Theras with Jāgara Thera to Revata Thera, the Nyang Yan Sayadaw. In successive ages, the Buddhasāna protected by the successors of the Theras as an Aparihā-niyadhamma is The Theravāda.

May the Buddhasāna last for a long time in the world. May all beings respect it perpetually.

May all beings be calm and peaceful like a cool breeze.

Ref:

1. Theragāthā pāli Aṭṭhakathā.
2. Therāpadāna pāli Aṭṭhakathā.
3. Therigāthā pāli Aṭṭhakathā.
4. Silakkhandhavagga Aṭṭhakathā.
5. Pārājikakanda Aṭṭhakathā.
6. Sāratthadī panī Tikā.
7. Vimativinodani Tikā.
8. Aṅguttara Aṭṭhakathā.
9. Cūlavagga Pāli.
10. Pañcapakarana Aṭṭhakathā.
11. Visuddhimagga Aṭṭhakathā.
12. 2500 Years of Buddhism.
13. History of Buddhism in Ceylon.
14. Encyclopedia of Religions.
15. Asoka 2300.
16. The Oxford Dictionary of World Religions.
17. Dictionary of Pāli Proper Names.
18. 2500 Years of Buddhism (In Myanmar)
19. Encyclopedia of Buddhism.
20. Dictionary of Tipiṭaka (Pāli.- Myanmar)

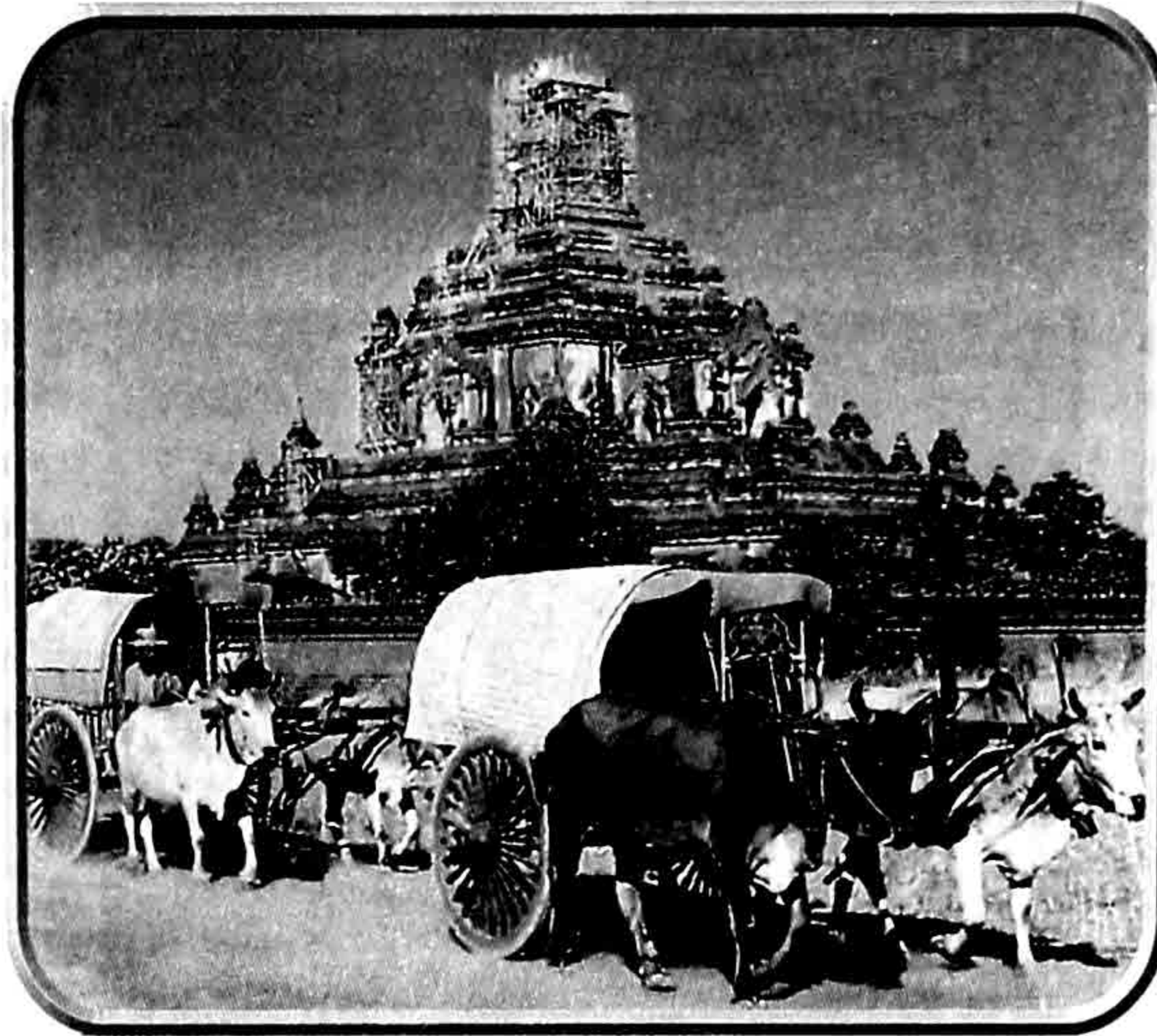
Make haste in doing good; restrain your mind from evil. Whosoever is slow in doing good, his mind delights in evil.

(Selections from the Dhammapada)



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HERITAGE OF DHAMMA

BY A.N.MĀLA

"DHAMMADĀYĀDA ME BHIKKHAVE BHAVATHA"

(=MONKS, BE HEIR TO MY DHAMMA)

The Buddha, Teacher of great compassion, admonished His disciples to be heir to His dhamma. The word, dhamma, is used here only for these dhammas that are known as the 37 Factors of Enlightenment. They run as follows:

- the four Foundations of Mindfulness,

- The four Supreme Efforts,
- the four Means of Accomplishments,
- the five Faculties,
- the five Powers,
- the seven Constituents of Enlightenment, and
- the eight Noble Paths.

These 37 factors of Enlightenment are true Buddhist heritage which should be inherited from the Buddha. For inheritance of the dhamma we must do the two dhamma duties. They are to study dhamma and to



practise accordingly. The two dhamma duties must be performed side by side.

Of the two dhamma duties to study dhamma is absolutely essential. It should be performed with the best of intention. The best of intention is that through the dhamma knowledge we may attain

the state of cessation of suffering and we can enlighten others as well.

There are three types of study of the dhamma. It is classified by Ven. Buddhaghosa, the great commentator of Tipitaka, according to Alagaddūpamā sutta of Majjhima nikāya. The three types of study are:

- study after the manner of one catching a snake improperly (**alagadda-pariyatti**),
- study for the purpose of liberation

(*Nissaraṇa-pariyatti*), and
study of those who want to preserve
(*bhaṇḍāgārika-pariyatti*)

Of them the first type of study should be avoided. Because it is a study of those whose intention is only for finding fault of others' view and only for protection against others' blame laid own view, or of those who wish to gain properties and fame. They never intend to follow what the text says. Such a study is compared to the catching of a snake improperly. A snake bite may cause death. Such a study, owing to evil thought and action, may lead to ruin.

The second should be followed, because it is a study of those whose intention is only for liberation. They follow as the text say.

The third is of those who have already attained liberation. Their intention is only for preservation of the teachings.

At the same time the dhamma should be well practised. The well practice in Vinaya leads to the accomplishment of morality. Depending on morality one can attain the three-wisdom (*tevijjā*).

The well practice in Suttanta leads to the accomplishment of concentration. Depending on concentration one can attain the six types of Supreme knowledge (*chaḷabhiññā*)

The well practice in Abhidhamma leads to the accomplishment of knowledge. Depending on knowledge one can attain the four types of Analytical knowledge (*catu-paṭisambhidā*).

The study and practice of dhamma is of great benefit. Through the dhamma knowledge we can live a peaceful life and keep ourselves healthy and happy. Depending on realization and contemplation of dhamma we have nothing to worry about.

The International Theravāda Buddhist Missionary University (ITBMU) provides the knowledge of dhamma for those who are interested in dhamma. Whoever wish to inherit the dhamma, they are all welcome to the University.

Let us be an heir to the Dhamma!

May the Dhamma keep you healthy and happy!

A.N. Mala

Bhaddanta Nandamālābhivaṃsa

Rector

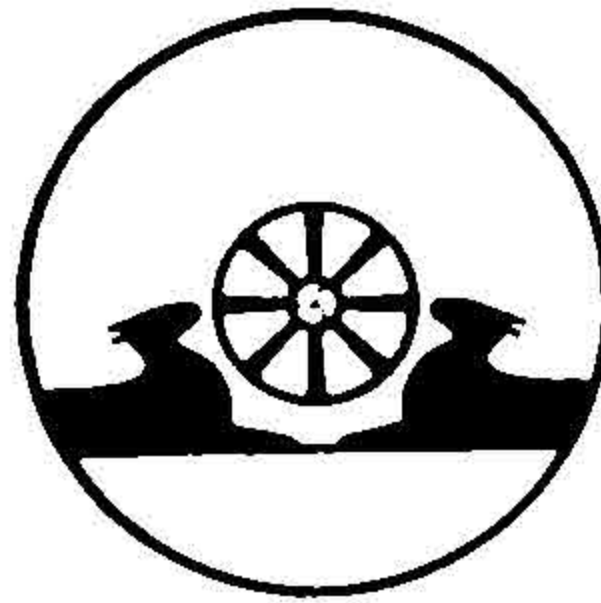
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THE THREE GREAT HEROES IN THERAVĀDA-BUDDHIST TRADITION

DR. BHADDANTA NEMINDA
Pro-Rector (Academic)



There are Three Heroes to be honoured at all times as pioneers in the propagation of Theravāda Buddhism in the Golden Land of Myanmar: Mahātherra Dhammadassi alias the Great Elder Shin Araham of Sud-hamma-vati (Thaton); King Manuhā the monarch of Thaton Kingdom; and Aniruddha (King Anawrathā) of Pokkārāma (Bagan) kingdom.

In the historical development of Theravāda Buddhist Tradition in Myanmar, these three personages are highly esteemed.

KING MANUHĀ (Manawhari)

King Manuhā and Nangaladevi, the Queen of Thaton, preserved and treasured more than thirty sets of Pāli Tipitaka as the

defenders of Theravāda Buddhist Tradition in Sudhammavati region. These pious rulers of Thaton kingdom had treasured these Canonical Scriptures, under the patronage of the Elder Shin Araham, until the King of Bagan carried them away to Bagan permanently in 1055 A.D.

These thirty sets of Pāli Canon on palm leaves were brought on thirty royal white elephants accompanied by eminent Mon-Pāli scholars, monks and learned laity. They were ceremonially stored up in the Library especially built for religious purpose in Bagan. This edifice is the First Theravāda Pāli Pitakataik of its kind in Myanmar.

During his residence in Bagan, King Manuhā built a pagoda enshrining an im-

age of a Recumbent Buddha and that of a Sitting One, embellished and decorated magnificently and entirely in the Mon traditional art and architecture which still exist at present in Bagan.



Mahāthera Dhammadassi left Thaton (Sudhammavati) to propagate the Buddha Dhamma and to purify the debased form of religion prevailing in the Bagan kingdom. When the King of

Consequently, to a certain extent, Mon culture and civilisation influenced the original ancient Myanmar form and style of fine art. This became a new hybrid art and architecture of the Bagan Theravāda Buddhist school. Thus a blended and mixed type of Mon and Myanmar schools of art and architecture contributed to the field of culture in this country.

SHIN ARAHAN

(Dhammadassi Mahāthera)

Shin Araham was born in the city of Sudhammavati, and was protected by Ashin Silabuddhi until he attained the age of twenty. Thus under the guardianship of Ven. Mahākāla of Mahābodhi and Ven. Silabuddhi of Sudhammavati, the lad Dhammadassi was ordained as a Buddhist monk, and was known later on as Shin Araham of Thaton. Ven. Dhammadassi studied the entire Canonical Scriptures in Pāli and Mon, and practised Vipassanā and Samatha meditation diligently and vigorously until he attained the Arahantship (Arahanta) to the utmost satisfaction of all Mahāthera teachers.

Bagan asked the identity of his Master, he replied that it was the Buddha who was endowed with nine virtues. So the King acknowledged the name of the Elder as 'Araham'; and the Disciple of Araham, and the Teachings of the Buddha as the Doctrine of Araham. Since then Mahāthera Dhammadassi was known as Shin Araham of Sudhammavati. In other words, the sage was revered as the Arahant Elder or Ashin Arahanta. Hence, the school after the admonition of the Elder is known as Theravāda Buddhist Tradition throughout the entire nation to replace the existing corrupted form of religion of the Aris (Tantric monks).

KING ANAWRATHA (Aniruddha)

Another person who was mainly responsible for propagating the Theravāda Tradition of Buddhism in Bagan area was King Anawrathā (Aniruddha) who in 1050 A.D. was converted to Theravāda Buddhism and became a benefactor devoted to Ven. Shin Araham, the Mahāthera from Thaton.



His kingdom of Bagan had been strongly influenced and monopolised by the deteriorating condition of public faith which needed to be reformed and purified. So under the inspired admonition and systematic supervision of the Missionary Elder Mahāthera Shin Araham, the mighty king of Bagan ventured the great enterprise of religious purification and propagation of the true Faith throughout the kingdom. Eventually the king abolished the sacrificial rites and rituals of the Animists in order to save the animals from wanton slaughter. He prohibited the Aris from performing oblations with alcoholic drinks and taking meals in the afternoon. He stopped the awkward sexual entertain-ment at the monasteries on the eve of wedding. He disrobed all the Aris and banished them, or sent them to the labour camps to carry out hard labour.

The king ordered the destruction of all

the perverted literature of the Tantric masters. On the other hand, he encouraged the scholars to translate the Pāli, Pyu and Mon scriptures into Myanmar language in order to make the citizens well-versed in various languages, paving the way for them to promote Theravāda Buddhist studies.

According to the Glass Palace Chronicles, a farmer in the Bagan Dynasty killed the king who had stolen his cucumbers; and the ministers forced the farmer to accept the kingship. So the king of Nyaung Oo Saw Rahan by name, ascended the Bagan throne. He married three sisters as his Queens; and Prince Kyi Soe was born to the Queen of Southern Courtyard, Prince Sukkatay was born to the Queen of Middle Courtyard, and the king, Saw Rahan, passed away leaving three widows.

The king, Saw Rahan, appointed the son of King Tannek, Prince Kyaung Phyu, as the Tax-collecting Officer in Lektete and Myaung Hla Sectors.

After the demise of the king, Saw Rahan, Kyi Soe ascended the throne of Bagan, but was killed by a hunter; and Sukkatay succeeded him.

Soon after the demise of the king, Saw Rahan, Prince Kyaung Phyu married the three widows left by Saw Rahan. And from the Queen of Northern Courtyard, Prince Aniruddha (Anawrathā) was born. According to the suggestion of his father Kyaung Phyu the Tax-collector, Prince Anawrathā killed King Sukkatay in a duel fight, in 1043 A.D.

Then Anawratha offered the kingship



to his father Kyaung Phyu who refused it. So Aniruddha became the king of Bagan by the name of Anawratha who ascended the throne in 1044 A.D.

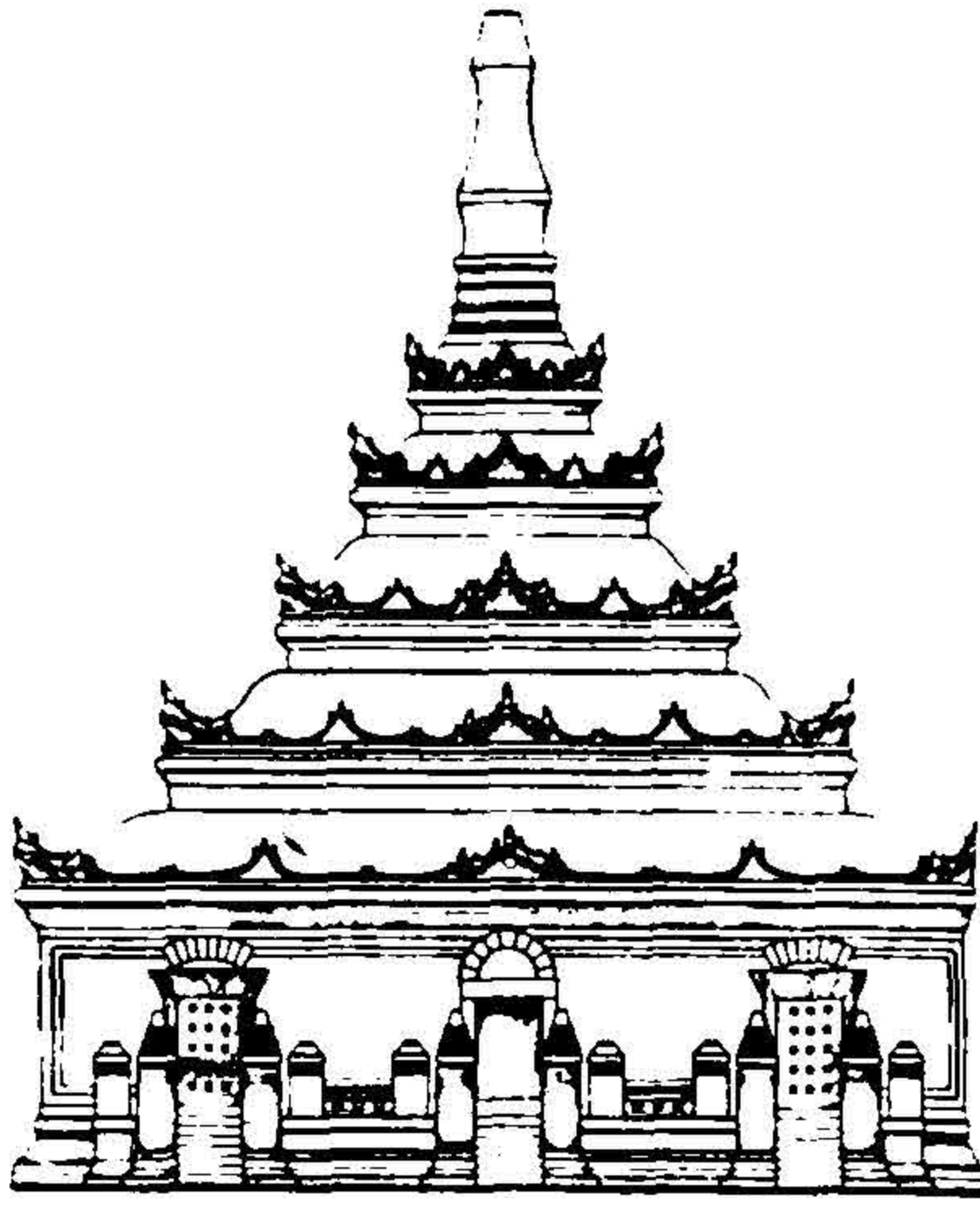
King Anawrathā felt repentant of all the offences he had committed regarding his half-brother Sukkatay, the Ari monks, and King Manuha of Thaton, together with many other inevitable misdeeds as the ruler of a deteriorating kingdom. So he tried to seek the noble advice of Ven. Shin Araham.

The mighty king with the spirit of piety began to construct many Buddhist edifices in his capital and all over the country such as the Aanda Temple, the Upāli Simā Ordination Hall, the Simā of the Arahats on Turaṅga Hill, the Piṭakataik Library, Pagodas, Stupas, Cetiya, Cloisters, Monasteries and Shrines in the Bagan area, and even the Buddhist Pagoda in Yawnghwe in the Shan State, with a view to the perpetuation of Theravāda Buddhist Tradition

in Myanmar. So also the pious Buddhist Monarch constructed dams, bridges fortresses; dug wells and water holes, reservoirs, canals, and irrigational systems, for the welfare of his subjects.

Then he marched to China (Gandhāraṭṭha) to ask for the Tooth Relic of the Lord Buddha. However the Chinese Chief refused to give away the Sacred Tooth Relic of the Buddha to Monarch of Myanmar Kingdom. But the Chinese Chief of Gandhālaraṭṭha presented him with an emerald image of the Buddha as a token of friendship to the Myanmar devotees who returned home happily.

Then again King Anawrathā sent envoys to Lankādīpa (Srilankā), requesting the Tooth Relic of the Lord Buddha for the veneration of the devotees in Myanmar. Accordingly the king of Srilankā donated a Replica of the Tooth Relic of the Lord Buddha as royal gift to King Anawrathā.



King Anawrahta's PitakaTaik

which the Myanmar Envoys with great respect brought back home by boat.

King Anawrathā constructed the Shwe-Zeegon Pagoda at Nyaung Oo and enshrined the Sacred Tooth Relic there. He then built five more pagodas in five different sanctuaries and enshrined the reproduced replica of the Sacred Tooth Relic in each pagoda: at the Tant-Kyi-taung Hill, at Lokanandā Jetty, at Turanga Hill, and Pyek Taung up above Thalyaung and Khaywe Taung Hills.

Thus during his thirty-three years of reign (1044-1077 A.D.), King Anawrathā could create golden days for Theravāda Buddhism in Myanmar.

CONCLUSION

This is just a spotlight to project the historical background picture of inter-

national relationship between our Myanmar golden land and Srilaṅkā as well as China in terms of Buddhist religious interests. Nowadays we have gained the willing consent of the Chinese Authorities to allow the Sacred Tooth Relic of the Lord Buddha at Beijing to visit Myanmar twice, to the utmost joy of all the devotees here in this country. Moreover, we have had the chance to establish two magnificent monumental pagodas, one in Yangon and another in Mandalay, each enshrined with a Replica of the Sacred Tooth Relic of Lord Buddha From China.

Here, on the top of Dhammapāla Hill, we can admire and worship the Vara Daṭṭhā Dhatu Cetiya, the Sacred Tooth Relic Pagoda which was constructed in 1996. Moreover, we established the International Theravāda Buddhist Missionary University in 1998, to promote scholarship in the field of Buddhistic studies; and it is quite close to the precincts of the magnificent Sacred Tooth Relic Pagoda. Students from neighbouring countries, as well as from places far and near, are now assembled here in this University to study Theravāda Buddhism intensively.

This we consider to be in the same joyous mood as it was during the golden days of Bagan when Theravāda Buddhism flourished under the wise patronage of Shin Araham, King Anawrathā, the mighty king of Bagan, and Manuhā, the pious King of Thaton. □

Should lay people study the training rules?

By Ven. Candavarbhivamsa

We always have the question, “Should lay people study the training rules?” “Yes” or “No”, this response comes from several scholars. My opinion is that every lay people should understand them, because the life of a bhikkhu depends on the training rules. These rules raise the life of a bhikkhu. They

always provide the life of a bhikkhu to attain a higher stage. So no one can see and understand the life of a bhikkhu without studying the training rules.

The training rules are the base of morality for bhikkhus to escape from sufferings or are the cornerstones to build the moral life for bhikkhus. Only one who practises the training rules can stand for a long time in Buddha Sāsana. According to Aṅguttaranikāya Pāli, Buddhasānanā eradicates from it bhikkhus who are unable to practise the training rules.

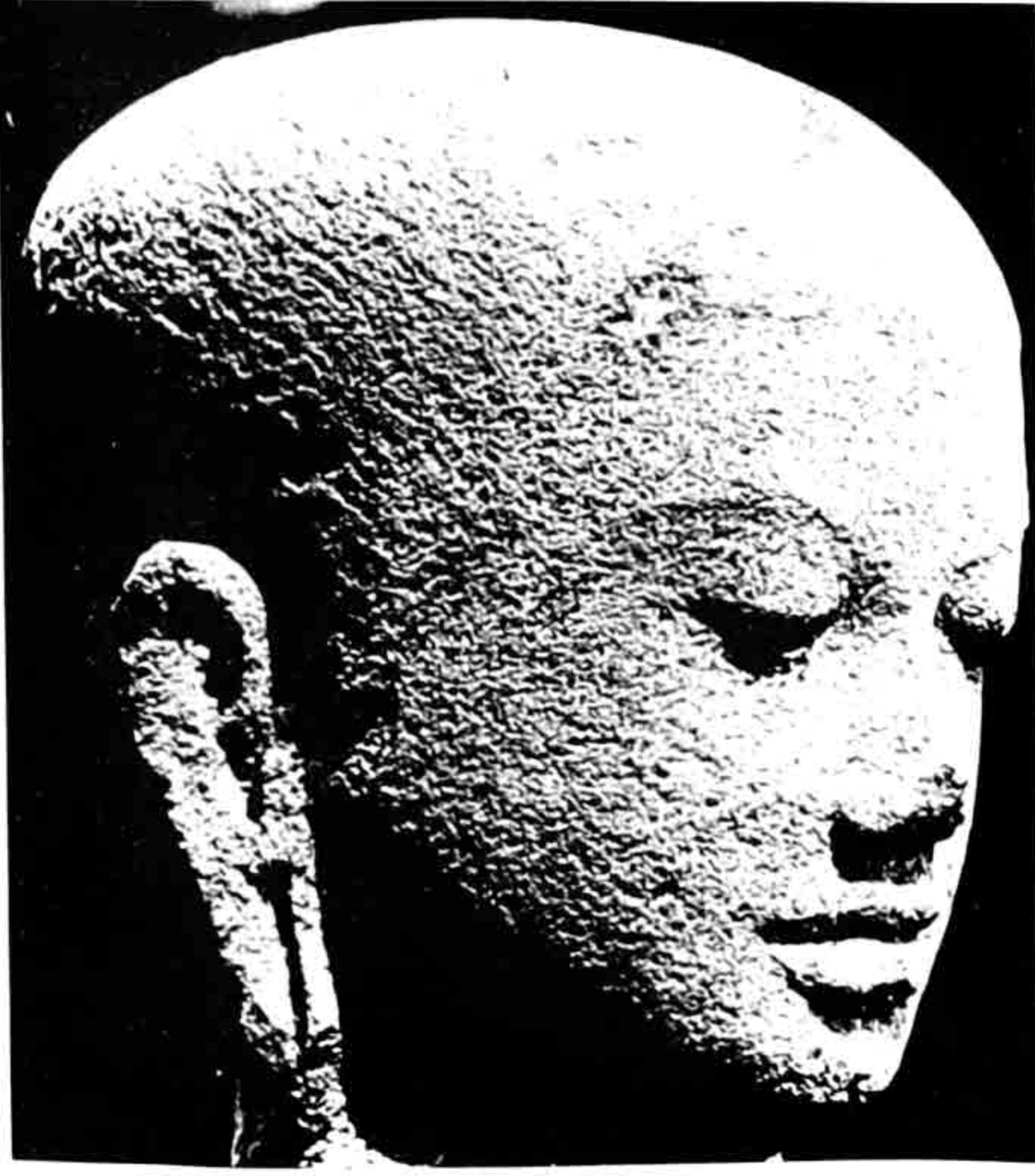


In Vinaya Pali it is said “Vinayonāma Buddhasāna-ssaāyu”. The translation is: the training rules are the roots of Buddhasānā which means the Buddha’s original teachings.

Today, some persons practise the method of meditation. But they don’t declare “we are Buddhists”. Actually, they cannot be called the Buddha’s

followers. Buddhist monks are the followers of the Buddha. They can make propagation of Buddhasāsanā and arrange to increase a large number of bhikkhus. They are able to keep up the Buddhist order according to the Vinaya rules. Therefore, the Vinaya rules are the roots of Buddhasāsanā.

Every one should know that the Buddha established the Buddhist order on the base of the Vinaya rules. If someone doesn’t understand the Vinaya rules, he cannot understand the life of bhikkhus, the appearance of bhikkhus and the qualification of



bhikkhus. So every one should study the training rules in order to understand them.

The Buddha promulgated the Vinaya rules with ten aims and objects. They are explained in the commentary of Vinaya Pāli as follows:

1. Saṅghasuttutāya

The Buddha promulgated the Vinaya rules at the opportune moment to get a reply from bhikkhus that it was well doing. At the beginning of the Buddha's enlightenment, He did not promulgate the Vinaya rules, because His disciples did not commit yet any wrong-doings. When they committed them the Buddha had to lay down the Vinaya rules to cease them. At that time pure and respectable bhikkhus welcomed the promulgation of the Vinaya rules, and obeyed them strictly.

They said that the introduction of such rules are are very suitable for them. Be-

cause of that reason that the Buddha promulgated the Vinaya rules.

2. Saṅghaphāsutāya

Before the promulgation of the Vinaya rules the disciples did not know clearly what should be done and what should not be done. Sometimes their action was wrong without intention. Their conduct was favourable for an offence. They did not get happiness. Therefore for happiness of bhikkhus, the Buddha promulgated Vinaya rules.

3. Dummaṅkūnaṃ puggalānaṃ niggahāya

When the Buddhist order developed, there appeared evil-minded or shameless bhikkhus in Buddha Sāsanā. They lived and spoke as they liked. According to their misconduct, when good-minded bhikkhus admonished them, the evil-minded bhikkhus asked the reasons why they were admonished and if they saw their actions and heard their talks. To defeat these bhikkhus of misconduct, the Buddha promulgated the Vinaya rules.

4. Pesalānaṃ bhikkhunaṃ phāsuvihārāya

In the Buddhist order, there were well-behaved Bhikkhus. If the Buddha did not promulgate the rules for them, they could not understand what should be done and what should not be done and what should be avoided and what should not be avoided. It was difficult for them to have a chaste life.

Otherwise, according to evil-minded bhikkhus, they were not pleased with Buddhist functions like Uposatha and Pavāraṇā. So they did not get pleasure in ascetic life.

When the Buddha promulgated the Vinaya rules they realized what should be made and what should not be made. Thereafter their living became easy and they were happy in ascetic life, due to the absence of obstructions of evil-minded bhikkhus. For that reason, the Buddha promulgated the Vinaya rules.

5. **Ditthadhammikānaṃ āsavānaṃ samvarāya**

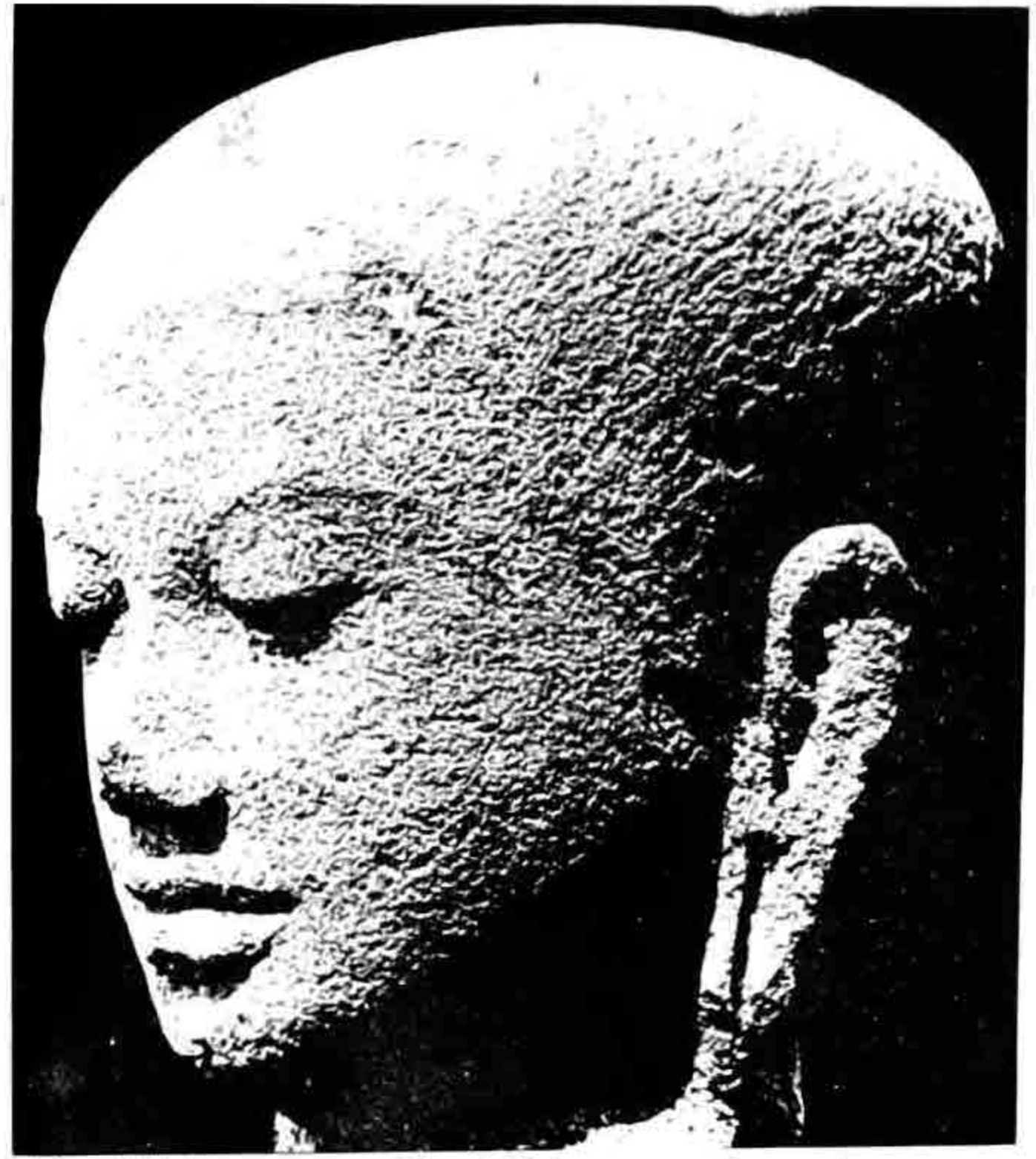
At that time, some bhikkhus who could not eradicate yet defilement would make any misconducts. As a result, they were punished by the authorities concerned by cutting their hands, so the Buddha promulgated the Vinaya rules in order to eradicate their defilement.

6. **Samparāyikānaṃ āsavānaṃ paṭighātāya**

At that time, some bhikkhus who could not eradicate yet defilement would make any misconducts. As a result, they would be in lower stages next time or in the next life. It was because of their defilement the Buddha promulgated the Vinaya rules in order that they might eradicate their defilement.

7. **Appasannānaṃ pasādāya**

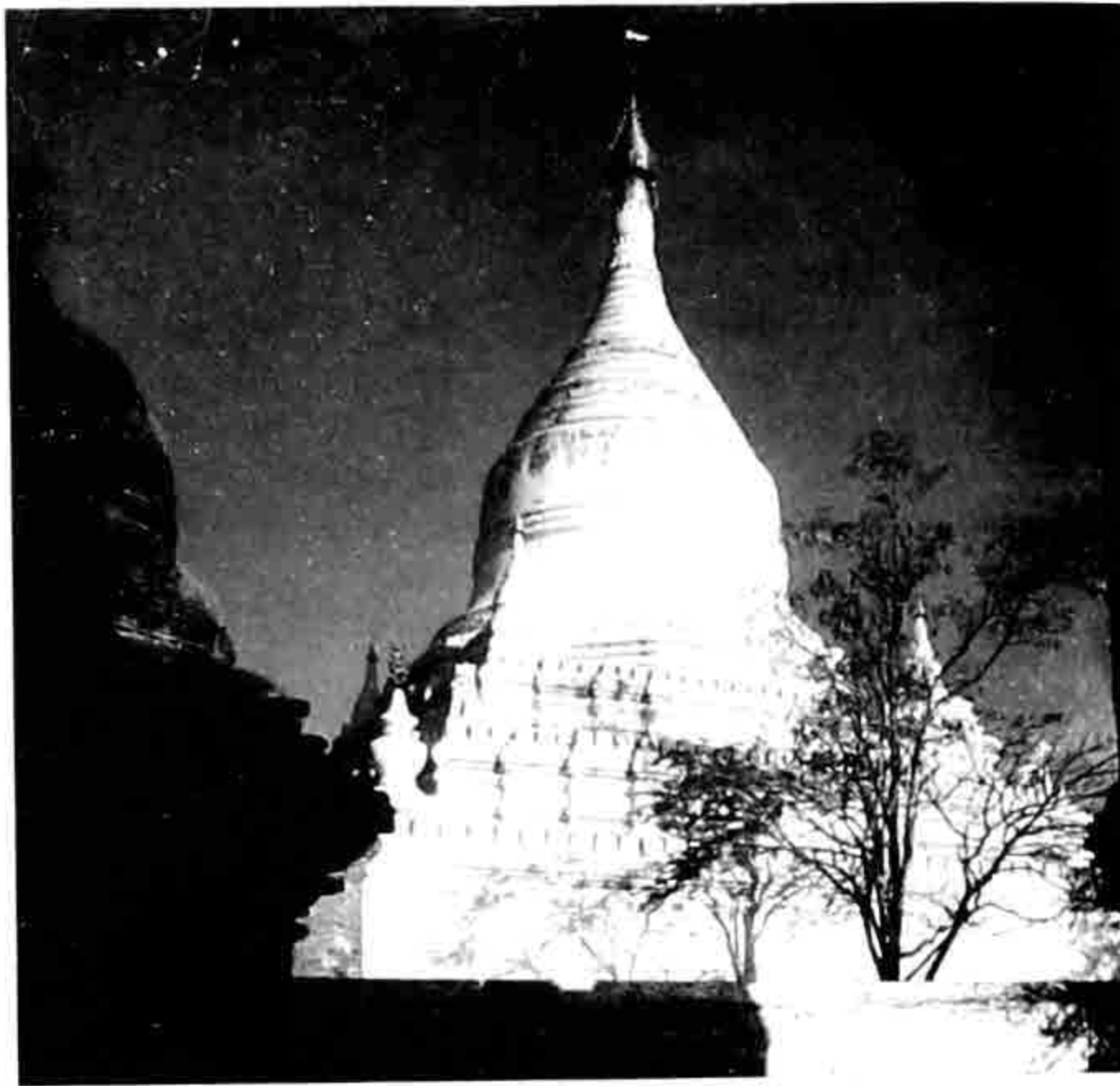
When one who did not have faith in



Buddhism saw Buddhist monks who practised the training rules, he might think that Buddhist monks had quite good behaviour. In fact, they were gentlemen. They could practise the rules which could not be followed by ordinary persons. Thereafter, he approached the bhikkhus and he became a believer in Buddhism. It was because of the promulgation of the Vinaya rules. For that reason, the Buddha promulgated the Vinaya rules.

8. **Pasannānaṃ bhiyyobhāvāya**

There were devotees of Buddhasasana who had already known the Buddha's training rules. They observed the Buddhist monks as to whether they practised the training rules or not. Later, these devotees learnt that the Buddhist monks practised the Vinaya rules according to the Buddha's allowance. Therefore, they concluded that venerable monks were very admirable. As



there were such bhikkhus who could obey the Buddha's exhortation in Buddhasāsanā, the devotees had more faith in Buddhism. For this reason, that the Buddha promulgated the Vinaya rules.

9. Saddhammatṭhitiyā

There are three kinds of Saddhamma, namely Pariyattisaddhamma, Patipattisaddhamma and Adhigamasaddhamma. Pariyattisaddhamma means all lord's teachings. Patipattisaddhamma means the practices, such as Dhūta, Khandhakavatta, Mahāvatta, Sīla, Samādhi and Vipassanā. Adhigamasaddhamma means Magga, Phala and

Nibbāna. After the promulgation of the training rules by the Buddha, His followers studied them including explanations and the other teachings, Suttanta and Abhidhamma and then they practised Sīla, Samādhi and Vipassanā. So they got Adhigamasaddhamma named Magga, Phala and finally attained Nibbanā thanks to the Vinaya Rules. The Buddha promulgated the Vinaya rules on account of that reason.

10. Vinayānuggahāya

There are four kinds of Vinaya namely, **Samvaravinaya**, Samatha vinaya and Paññattivinaya. One of them, Paññattivinaya was given priority by the Buddha for Paññattivinaya was very important for the existence of other Vinayas. The Buddha promulgated the Vinaya rules in favour of Paññattivinaya because it supports mainly the life of the bhikkhus. □

Reference: Samantapāsādikā
Commentary. Vol. 1. 188.
Ven. Candavarbhivamsa
Professor (Vinaya)
International Theravāda Buddhist
Missionary University.

Do not give way to headlessness. Do not indulge in sensual pleasures. Only the headful and meditative attain great happiness.

(Dhammapada)

How to Cultivate a World Class University



Discretion filled with loving-kindness and high-intellect together with high self-esteem as well as a winsome attitude contribute to peace and happiness that can be given not only one another but also to the world society.

Once, I heard an old story handed down to us by tradition. This story is significant especially for the development of wisdom and goodwill among men.

Once upon a time, there were an old man and his grandson; both of them lived happily in a homestead garden at a small village.

They earned their living by gathering

fruits and vegetables from the garden and selling them in the market-place.

One day, the old grandfather took a spade and went to the garden accompanied by his grandson.

The grandfather began digging one holes one after another. When the grandson saw this, he became curious and a thought arose in him to ask his grandfather some questions.

“Grandfather, what are you doing?”

“I am digging”.

“Why are you digging?”

“To plant mango-seeds”.

“Do you intend to eat the mangoes from these trees? We already have a lot of mango



-trees in the garden. We always get mangoes from these trees.

“My dear grand-son, I don’t intend to grow these for myself. I am planting them for your generation.

“Look there, grand-son! those mango-trees were all planted by my father and my great grandfather and now they are bearing fruits. They planted those mango-trees for future generations. So the mangoes are what we are eating now.”

“Now I understand that the mango-trees planted by you, are for future-generations?”

“Yes, that’s right, grand-son! Our forefathers have done their duty. But that is not all. When we plant a mango-tree we should put a fence around it, water it, get rid of the weeds and vermins and clear up by removing the cobwebs as well as the nests of red-ants.

Now, we can live peacefully and happily because of what our forefathers have done for us”.

“I understand, dear grandfather!”

This story is short and simple but it gives us many useful lessons for right liv-

ing. The story is simple, but it is of great significance.

Let’s look at our own country, Myanmar. There are many universities where we can study and get knowledge in our country which is known as the golden land.

There are many universities and monasteries in Myanmar, from where we can receive higher education. We can live peacefully and happily because of our religious education.

We now have a grand university named “International Theravāda Buddhist Missionary University founded in the Union of Myanmar.

This is an encouragement and a wonderful opportunity for the Buddha Sāsana. The University is not only for those who established it as well as for the present students but also for the benefit of the coming generations.

Right now, the university is just one year old. The establishment of this university is just like planting a mango-seed. It is not enough for the gardener to plant the mango-seed. It should be nurtured and guarded with a fence around.

We should water it, when it is necessary. After watering it, we should remove the weeds from time to time so that the plant will not be destroyed.

In the same way as the mango-trees grow and bear fruits, it will also act as a catalyst for the growth of other facilities.

Sometimes the plants can be destroyed by insects, so we should get rid of them. If we do not do this, the small mango-plants

may die and disappear.

Moreover, spiders may make cobwebs in them and we must stop them from growing. Red ants can also make nests in them and we must remove them. So we should be able to get rid of the dangerous things; then only the mango-plants will grow and develop. The fruits also will grow well.

Just by digging and planting a seed in the garden, it cannot grow up to be a big mango-tree, unless we follow this procedure.

In the same way, this should be applied for the development of the recently established "International Theravāda Buddhist Missionary University" and for producing outstanding scholar-monks and learned laity in a successful way, this should be applied.

After enjoying a good taste, a person should think of his near and dear ones. People who eat good mangoes should plant mango-seeds for future generations.

In this way, the scholars and students who have studied in this University should share their knowledge with others.

Let's look at the Buddha Sāsanā. After the Buddha had eradicated all the defilements, he became the Omniscient one and understood the essence of Nibbāna. The essence of the Nibbāna is the Noble Path and Noble Fruition which was experienced by the Buddha himself. The seed of the Noble Path and Fruition is the Right view of insight meditation.

When Right view of insight meditation is cultivated and developed, the Noble Path



and Fruition of Arahants and the realization of Nibbāna are assured.

Therefore, what the Buddha himself attained and realized was the essence of Nibbāna. He guided and taught the way to attain insight-Knowledge to all human beings and celestial beings for future generations.

The Buddha taught the five kinds of factors for gaining the seed of the Noble Path and Fruition (insight-knowledge) for the attainment of Nibbāna. With these five factors, we can attain the Path, Fruition and Nibbāna with the help of the right view.

What are they?

- (a) - Right view is supported by morality (Sīla)
- (b) - by general knowledge (Bahusuta),
- (c) - by discussion of Dhamma (Dhamma Sākacchā)
- (d) - by tranquillity or calmness (Samatha) and
- (e) - by insight (Vipassanā).

With the help of these five factors, one can attain Nibbāna. The Buddha preached these five factors for the meditators to prac-

tise insight meditation.

As an example, one who has insight-knowledge will be free from evil deeds and observes the five precepts, eight precepts and disciplinary rules. All these wholesome actions are natural to him.

In order to promote of insight-knowledge we should apply our wisdom just like pouring water on the mango-plant when it is necessary.

We should clean away the weeds and grass from the foot of mango tree as we should clean away doubts from our minds that will disturb the development of insight-knowledge. We can do this by listening to the Dhamma and by discussing it.

To eliminate the hindrances, we should practise Tranquillity-concentration-meditation, and after that we should practise insight knowledge.

And then, to keep the developed insight-knowledge firmly we should continually practise at any time, in any place, so that there will be no room for the defilements to enter.

One who has fulfilled the five Kinds of procedures can develop the insight-knowledge and the Noble Path and Fruition and

then he will realize the essence of Nibbāna.

In this way, if he follows the five factors, he and all the generations after him can eat and enjoy the taste of the mango-fruit for a long time to come.

Likewise, the University founders should make strenuous effort to take responsibility by observing the virtues, by giving good-education from experience and learning, by having Dhamma discussions, and by performing duty with peaceful mind in order to have right-views that can see all things as they really are.

If the five factors are fulfilled then it will benefit ourselves and benefit the Sāsana as well. Thus, when the University became stable and developed, the prominent scholar monks and lay intellectuals will emerge from this University as evidence of the soundness of her training programme.

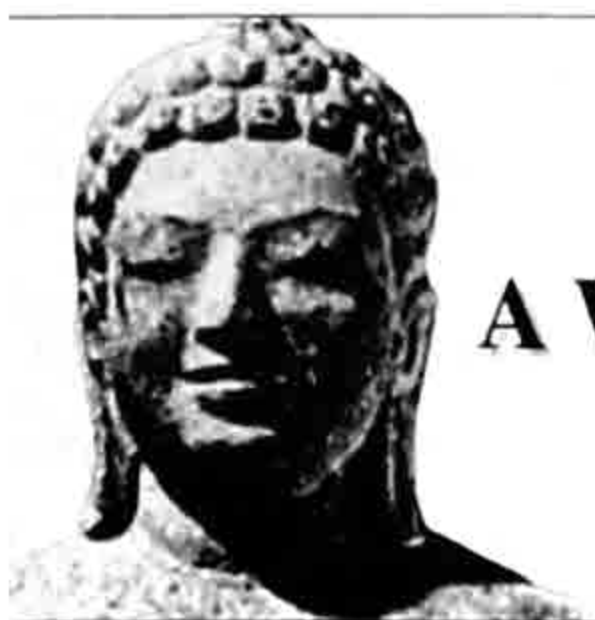
May all experience the essence of the Dhamma and realize the Noble Path, Fruition and Nibbāna just like the arising and blooming of this grand International Theravāda Buddhist Missionary University.

7

Dhammadūta Ashin Chekinda

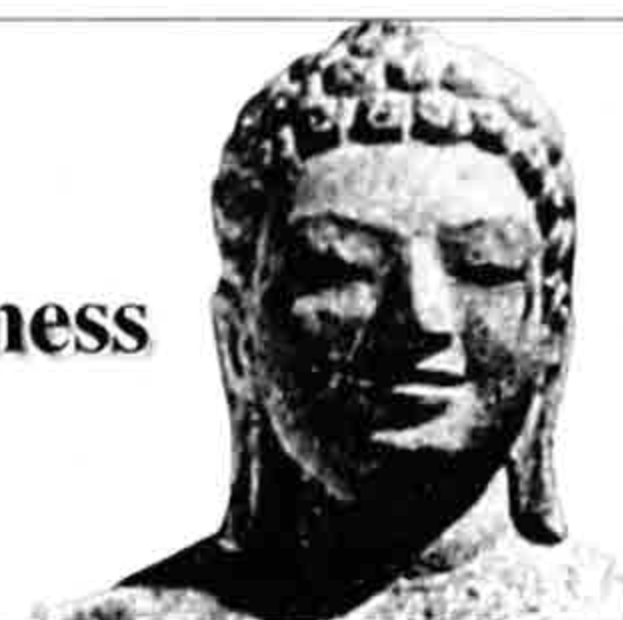
Health is the best gain, contentment is the best wealth. A trusty friend is the best kinsman; Nibbāna is the supreme bliss.

(Selections from the Dhammapada)



BUDDHIST MEDITATION

A Way to Supreme Blissful and Happiness



By
the Most Venerable Kaba'Aye Sayadaw
Bhaddanta PANNADIPA
(Agga Maha Saddhama Jotika Dhaja)
World Buddhist Meditation Institute,
Yangon, Myanmar



People in this age, in some way or other, suffer from uneasiness and discomfort due to their confused busy life. Their mind is burning all the time in a great distress and misery with tension, anxieties, worries, agitation, resentment, nervousness, etc.

For this reason, people definitely need meditation and should pay more attention and regard meditation as the remedy of solace or comfort which alone will make them more relaxable and comfortable for their life.

Consequently, they are sure to make better progress and more development in morality, in concentration and in wisdom or enlightenment. Meditation would certainly release all mental troubles, pain and diseases. Without meditation, human mind is

usually defiled with evil tendencies or thoughts, such as greed, anger, ignorance, pride delusion, envy, jealousy, etc. This very mind is moving and fluttering, so to speak, boiling all the time with impure thoughts. So long as one is deluded by ignorance by and ensnared with craving his mind in nature is not clean and so cannot see the things as they really are.

These impure mental states basically arise from lack of mindful awareness in the contact of sense organs and external objects.

“Just as rain leaks through a poor roof of the house, even so, this passion of evil tendencies come into an undeveloped and untrained mind. “In this respect, I would like to point out some facts from the Buddha’s Teaching. There are three kinds of aspect namely:

1. study or search for knowledge;
i.e. theoretical aspect.
2. meditation or mental development — actual practice for one’s experience; i.e. practical aspect and
3. attainment of wisdom or enlightenment; i.e. realizable aspect.

As we have to develop ourselves according to these stages of aspects, we should not be contented just by gaining the book knowledge or speculative knowledge, but we must transcend theoretical or ordinary thinking knowledge till we attain actual

experience of supreme knowledge or enlightenment (*Vijjā*).

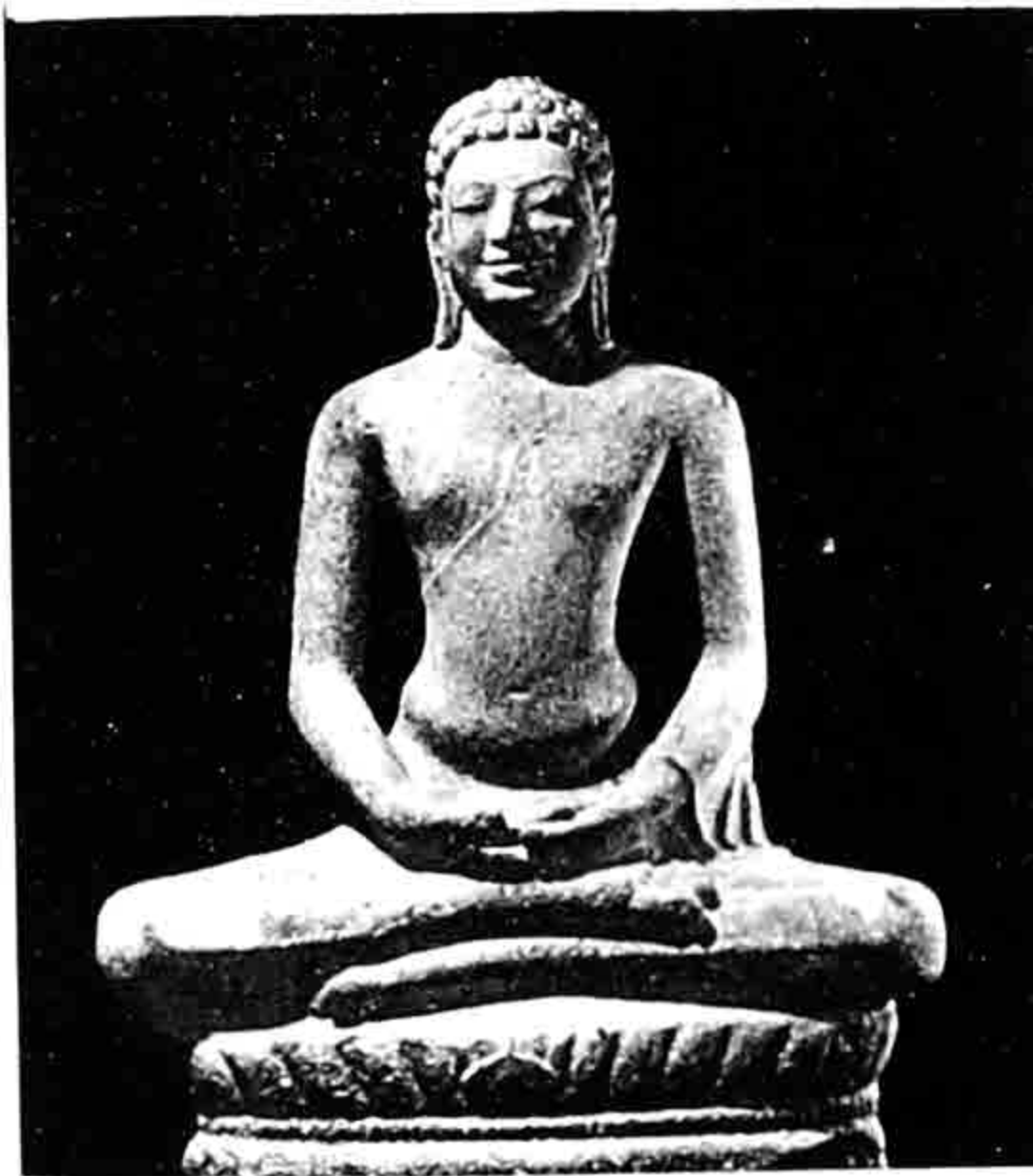
Here, according to the Buddhist Meditation you do not need to look for noble truth or supreme peace outside, but just within yourself. The noble truth or supreme peace indeed exists within your own being, i.e. in your own body and mind.

We Buddhists do not rely or depend on any other powerful being in Haven or anywhere else. We believe that good or bad, in other words, purity or impurity

comes out of our own actions done bodily, verbally and mentally. For instance, if we have done something bad or evil, we are sure to have bad result or effect due to our own bad action and if we have done something good, we will have only good effect or fruit. This is the principle of “Evil begets evil and good begets good.” This is

a clear evidence of the natural law of one’s own action. If we believe this natural law of the universe, it is called (*Kamma Saka-tānāna*) meaning you have got a proper understanding of action and reaction or cause and effect.

You may find it difficult to attain the noble truth or supreme peace unless you know how to look for it within yourself. In fact, the noble truth or supreme peace is available in each and everybody. Man is potentially a perfect master of himself with-



out depending or relying on any other powerful Being or Brahma, Buddha or God. Buddha is only a teacher who showed us the way to end all our sufferings. If you really search for it within yourself through the practice of meditation, you are sure to find the real supreme peace and enlightenment.

Ordinary people usually observe things from the superficial or conventional point of view. Thus they cannot see a thing or a person as it truly is. And thus they usually imagine things of impermanent as permanent, painful as pleasurable, miserable as happy, insubstantial as substantial and unpleasant as pleasant. Depending on this wrong view of self or ego, the impurity or defilement does arise all the time in the mind. If you really wish to get rid of the wrong view of self or ego, you must definitely have the remedy to cure these impure evil mental ills or pains. The remedy is nothing but concentration and meditation through the breath of the nose.

Buddhist meditation is not confined to any particular person or faith or sect. It is, of course, not apart from you, but just what you really have within yourself. Here I would like to talk about how you will have to practise meditation.

The technique is simply universal, it is common to all, just a mindfulness of in-and-out breathing at your nostril. For your

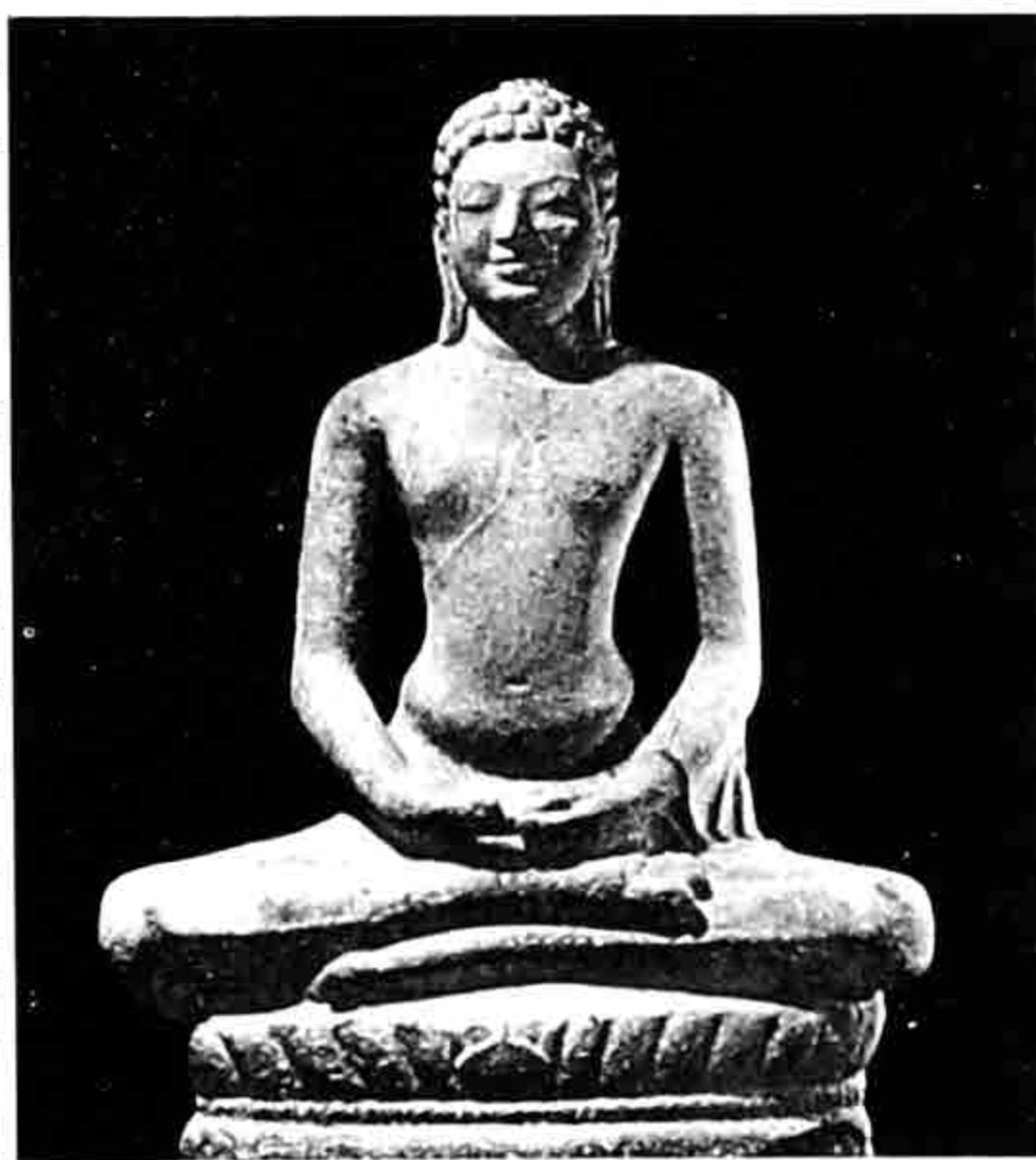
meditation practice, you should have a quiet place where you won't have any disturbance during your meditation. Then you have to sit on the floor either cross-legged form for man or courtesy form for woman or on a chair keeping your feet flat on the floor, your body straight and then relax every part of your body as comfortable as possible. After that put your right palm on the left and keep your mind as quiet and calm as possible and then close your eyes lightly. Please don't consider or think

anything, but you have to focus attentively just on the nostril. While you are breathing-in and breathing-out, you must be mindfully aware of the touch and then aware of the awareness.

As long as you are meditating on the touch and awareness, your mind gradually becomes more and more concentrated and won't go away here and

there or now and then. And thus you have obtained a firm tranquility of mind and you are thus fully conscious, alert and aware of what you see or of what you hear, of what you smell, of what you taste, of what you touch and of what you think.

Eventually you come to know that there arise only two elements or phenomena, i.e. physical element and mental element. If you realize yourself what you really are and how you are composed of these two constituents of elements, you



come to see the true perspective of yourself and have gained the knowledge of differentiation between matter and mind or physicality and mentality. This experience can be duly obtained by virtue of meditation practice on the touch and awareness of your breath. You can also apply this technique to other senses, such as seeing and awareness, hearing and awareness, and so on.

When you thus know of yourself in the ultimate sense, you will know of others too in the same way. You now come to realize yourself and the whole world in its intrinsic nature in such a way that you will fully understand the real nature of man and the universe that all conditioned things are impermanent, all conditioned things are suffering and all things are impersonal, insubstantial, selfless or egoless. Thus you will be completely occupied with the insightful knowledge (*Vipassanā*), meaning particular penetration into the real nature of mind and body.

In this stage, you will always be conscious and aware of seeing just what you see, of hearing just what you hear, of smelling just what you smell, of tasting just what you taste, of touching just what you touch and of thinking just what you think without any emotional feeling whether good or bad.

Once your mind is fully aware of each and everything in its true perspective at the moment of seeing, hearing, etc., no impure or evil thought can enter your mind. This mental state indeed escape from two wrong extremes, namely, severe asceticism on the left-hand side and enjoyment of pleasure on

the right-hand side. Thus you are now on the right path of the Middle way (*Majjhima Patipadā*) because you are perfect with the stages of morality, concentration and wisdom or enlightenment. As a consequence, your mind will be utterly liberated from all evil thoughts, words and deeds. Here your mind becomes free from all taints of evil thoughts of passion or defilement only because you are fully meditating on each and everything you have come across just at the very present.

On this point, the Buddha taught the following stanza:

“Don’t be sorry for the past,

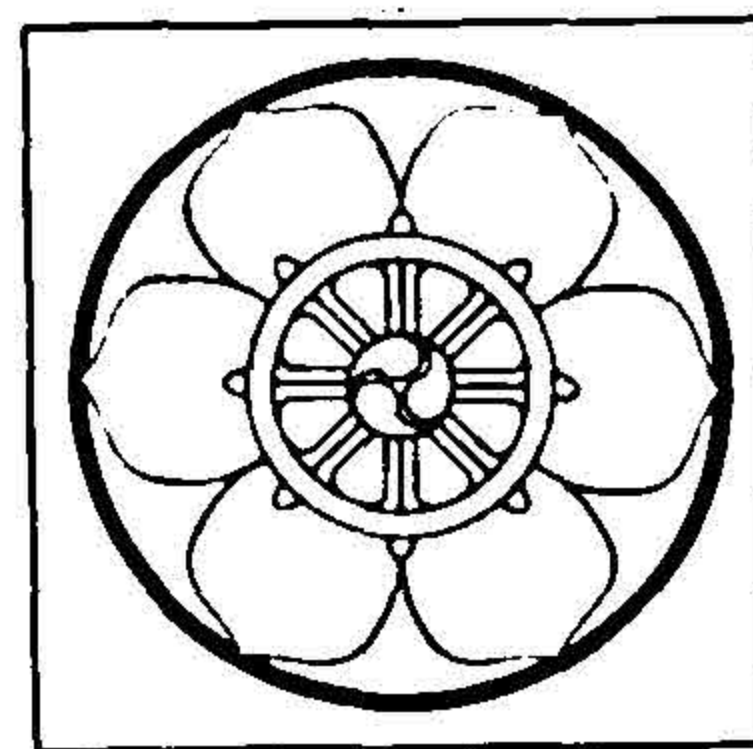
Don’t worry about the future, too.

But if you keep your mind attentively meditating everything just at the present, your mind will be free from impurities

And so you will be really happy.”

Finally your mind is quite matured, aware and awakened of each and everything in the Noble Truth and you are virtuously assured to attain supreme Blissful Peace and Happiness, i.e. the Utter Liberation of Nibbana.

May you all be well, happy and enlightened in Supreme Peace! □



Myanmar Perspective toward the Preservation and Enhancement of the Environment

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The Earth, which was created 4.6 billion years ago through the collision and aggregation of “Planetesimals” - innumerable small bodies thought to have orbited the sun during the formation of the planets, was at first so hot that it was molten. The “atmosphere” consisted of superheated steam, carbon dioxide and a small amount of nitrogen. Later when the hail of planetesimals diminished and the Earth grew cooler, heavy rains began to fall and the sea were formed. The large quantities of carbon dioxide in the form of limestone was absorbed at the bottom of the sea and the level of carbon dioxide in the atmosphere fell rapidly. With the appearance of plants, the level of carbon dioxide in the air contin-

ued to decline while the level of oxygen rose. The amount of oxygen had increased to such extent that ozone layer was formed and the harmful ultraviolet rays were blocked out. The ecosystem thus developed came to pass numerous feed-back mechanism that have served to make it an extremely stable system and the Earth's environment has remained more or less unchanged.

Then came man. For most of his existence he lived in harmony with the natural ecosystem. But his activities have accelerated to the extent that they threaten the Earth's environment. The most alarming threats are the deforestation and desertification. This deforestation has undoubtedly resulted in the disappearance of tens of thousand of species of animals and plants. Also the fertile top soil was being washed away by rain and at the same time, the full strength of the sun now reaches the ground itself, raising the rate of evaporation which in turn causes the salts contained in the earth to leach out to the surface.

The pollution of the sea is also quite serious. The example of oil contamination are almost endless. The damage to the ozone layer is ever more shocking. The use of chlorofluorocarbons, a major cause of ozone destruction, will effect on the ozone layer for another 50 years.

The threat of global warming has emerged in tandem with the accumulation of these various forms of environmental destruction. It was already known in the 19th century that carbon dioxide would in-

crease and eventually cause the temperature of the Earth to rise, if large amount of fossil fuel continued to be burnt. In any case, our most urgent task is to freeze the emission of carbon dioxide and other gases that contribute to global warming.

In the Union of Myanmar 50% of the total area has been covered with forests and trees. But it is learnt that about 15,000 hectares of forest area are deteriorating



every year. That is not because of the extreme commercial extraction of timber but the growing population demands more production of firewood and charcoal for fuel energy and also because of the method of moving hill-tract farms.

The Government of the Union of Myanmar cut trees to extract timber and replant to keep the forest areas as green and fresh as usual and to avoid the diminishing

of forest areas.

For the environment, green trees are grown, reservoirs and dams are constructed through the man media. To retain the green in the dry zone in Central Myanmar, the Nine Divisional Green Project has been drawn and now the trees have been replanted and the cutting of trees prohibited. It is going to maintain the forests and construct the reservoirs and dams.



Hence, the Union of Myanmar is endeavouring systematically the environment conservation and maintenance.

In accordance with the Vanaropa Sutta in the Samyutta Pāli text, Buddhist devotees believe the plantation of trees to be a meritorious deed. Therefore Myanmar Buddhist still maintain the custom of planting trees as a good Buddhist Myanmar cultural tradition and regard the plantation

of shady and fruitful trees and floral plants as regular meritorious deed as it has been performed with noble intention to provide shade and food for the birds and animals as well as for mankind. Wild beasts and animals can also help to protect and maintain the natural forests, for men fear of wild animals and dare not enter into the forests. Because of this intention the Government of the Union of Myanmar, built the “Sanctuary Parks” which hunting and killing of birds and animals are to be strictly prohibited, the cutting of trees, breaking of branches, setting fire are also to be strictly prohibited in these out-of-bound areas. It is necessary to protect and take care of both the trees and animals, for they mutually depend upon each other.

To sum, from the beginning of the world until now, the natural environment benefits the living creatures by all means. The sentient world is in harmony with the natural environment and the mutual benefactors exist.

Gotama Buddha who discerned thoroughly about three worlds such as the Sentient World, Creative World and Space World, and was eventually honoured to be the Knower of all worlds, had explained the essence of the space world and the results by his own personal experiences.

The Buddha was born in the woods; He realised the true nature in the forest, He practised meditation in the forest, He was enlightened in the forest, He dwelt in the forest and entered Mahapārinibbāna in the woods.

The mutual and bilateral coexistence and vitality of the natural world and the animal world create the development of human world.

But the ardent desire of the human being who has higher aptitude and wisdom causes the uprising of aggressive desire and the uprising of aggressive anger based on aggressive desire. These two aggressiveness blindfold him to become ignorant. This ignorance disturbs enormously the human being himself and the human environmental world. It destroys the beauty of natural world. Buddhism is Kammavāda which accepts the Kammic action. It accepts that the action and reaction harmoniously exist.

Buddhism is Kammavāda which enlightens the ultimate Truth. It explicitly explains the Truth to be discerned, the Truth to be dispelled, the Truth to be developed, the Truth to be attained ultimately.

The antithesis of Desire is liberality i.e. alms giving and donations. The effect becomes in accordance with the strength of sacrifice.

The antithesis of Hatred is loving-kindness. The effect appears in accordance with the strength of love.

The antithesis of Ignorance is Wisdom. The effect appears in accordance with strength of wisdom.

When Hatred does not happen on account of aggressive desire, the coolness of love appears to be. Selfishness is scarce and self-consideration, compassion, and the

rejoice are enjoyed successively. With Mettā (Loving-kindness), Karunā (Compassion) and Muditā (Sympathetic joy) when one is enjoying cool and blissfulness, the self becomes well established and the Wisdom appears. By this wisdom one can enjoy the equilibrium state of mind without love or hatred towards all sentient beings (Upekkhā).

Myanmar has continuously followed and practised the Buddhist teaching and worked hand in hand with other nations of the world for the environmental conservation of nature.

The above facts and accounts presented herewith should be considered and the following items should be decided:-

1. The Governments of the nations of the world should mark the restricted areas as National Parks in which hunting and killing of birds and animals, cutting of trees, breaking of branches, setting fire are to be strictly prohibited in these out-of-bound areas.
2. To educate each and every man that the plantation in conversation of trees and woods are real meritorious deeds and to plant and protect by man media.
3. To request and suggest all religious leaders to preach, discuss and speak so that the people may restrain their evil mind, Greed, Anger and Ignorance of mankind.

May all beings be well and happy. □

DANA AND SHARING MERITS

BY U MAUNG MAUNG LAY(Sorbonne)



“**M**yanmar people are very generous, very hospitable and very kind.”

“They are living in peace and content.”

“You can always see them with a contented smile.”

Such are the remarks made by foreigners who have been to Myanmar.

If a man is generous, surely, he will be hospitable and very kind and self-contented.

If you observe daily the media in

Myanmar, you will know that Myanmar people are donating in cash and kind to pagodas, venerable monks, monasteries, hospitals, hospices and homes for the aged poor. Even a poor Myanmar family offers just steamed rice to monks who go on alms-round daily, practising the Vinaya disciplinary rule of pīṇḍācāra.

As nearly ninety percent of the population in Myanmar are Buddhists, they have



been told the 550 Jātaka stories, that is, the stories of previous existences of the Buddha, by their parents and grand-parents. In these stories the ascetic sumeddhā, a Bodhisatta practised and fulfilled the Ten Perfections with unshakable effort throughout an infinite period of world cycles, the period of four aeons and one hundred and thousand worlds.

The ten Paramis (perfections) are:

1. Dāna (generosity or giving or charity)
2. Sīla (morality)
3. Nekkhamma (renunciation)
4. Paññā (wisdom)
5. Viriya (energy or perseverance)
6. Khanti (patience)
7. Sacca (truthfulness)
8. Adhiṭṭhana (determination)
9. Mettā (loving-kindness)
10. Upekkhā (equanimity)

Dāna

The first foremost pārami (perfection of alms giving or generosity or charity) practised by the Bodhisatta. We can learn the Bodhisatta's fulfilment of this *dāna pārami* in the Jātaka or stories of the Buddha's former births. The Jātaka story of King Sivi (No. 499) and that of King Vessantara (No. 547) were very famous because of their incomparable giving.

Once upon a time Prince Sivi went to study in Takkasitā. After returning from there, he proved his knowledge to his father, the king and was made viceroy. At his father's death, he became king himself. He kept the Ten Royal Virtues and ruled his kingdom in righteousness. He caused six alms-halls to be built, at the four gates, in the midst of the city and at his own door. He was munificent in distributing six hundred thousand pieces of money. Once on the day of the full moon, he thought to himself that he was not contented with his alms-giving of outside things; he vowed that he would donate something which was part of himself.

Sakka, the king of Devas wanted to try him and after disguising himself as a blind old brahmin, came to the king's alms-hall and asked for an eye. King Siri, having a very generous nature, asked his surgeon Sivaka to take out both of his eyes and offered them to him.

Also in the Vessantara Jātaka, the Bodhisatta, in the life of King Vessantara distributed all his goods in alms. Those who wished to eat were fed; those who desired to clothes were given; those who

wished to have gold, silver or jewels were given as much as they would; every man was granted according to his desire, and no wish was denied."

He possessed a white elephant, born on the same day as the prince. The elephant was the most precious animal endowed with power to cause rain. The king of the kingdom of Kāḷiriga sent eight brahmins to Jettutara city where King Vessantara was devoted to charity. They met the king and asked for his white elephant. The king donated the elephant without shrinking from it. The people were indignant, and insisted on the banishment of Vessantara.

Vessantara went forth accompanied by Queen Maddī and his children Jāli and Kaṇhājina not before he had exhausted his wealth by the "gift of the seven hundreds" (seven hundred elephants, seven hundred chariots, seven hundred girls, seven hundred slaves of both sexes). On the way they met four brahmins who did not get to the city in time for the distribution of alms. Vessantara gave one of his horses to each of them. He yoked himself to the chariot. Then he gave this up to another beggar.

Queen Maddī carrying their daughter and Vessantara their son, went on toward the Himaliyas on foot. There they lived the ascetic life. Vessantara gave himself up to meditation.

Now there was, in the kingdom of Kalinga, an old Brahmin Jūjaka, who was poor to buy the slave that his lazy and ill-natured wife demanded to help her in the tasks of the household. Knowing Vessan-

tara's generosity, he set out to find him. Arriving in the forest, he waited for Maddī to be away, and approached the king. In vulgar language he asked him to give his children as servants. The children were terrified by his brutality. They fled and took refuge in a lake, hiding their heads under water lily leaves.

But Vessantara called them back. Their entreaties, their rebellion, could not soften him, so supremely did he possess the "perfection of benevolence". He saw the Brahmin drag them away, striking them with a stick. As his young daughter lamented, trembling as she went, dire grief arose in Vessantara; his heart grew hot within him and his tears like drops of blood fell from his eyes. Then the king consoled himself with the thought that all his pains came from affection and not from other cause. Thus by power of his knowledge he did away with that pang of sorrow. The following day when Sakka, King of Devas, disguised as a Brahmin and came to him and begged for the queen Maddī, he offered her also.

Thus the Bodhisatta had donated not only his valuable properties but also his children and wife too, in his former births. He had also sacrificed his own life in his previous existences.

These Jātaka stories of generosity or alms-giving inspire Myanmar people with spirit of generosity or alms-giving to pagodas, monks and monasteries etc. since time immemorial till today.

They also have knowledge of five

principles of worthy alms-giving or donation and their corresponding benefits. These are the five principles.

1. Saddhā-dāna

Giving with magnificent faith in the Three Gems (the Buddha, the Dhamma and the Sangha) and *Kamma* (something that is done or dead or a mental state that is instrumental in doing the deed, good or bad, wholesome or unwholesome) and its consequence or result.

2. Sakkacca-dana

(Presenting the gifts to the recipient neatly and respectfully)

3. Kāla-dāna

(Giving with awareness of the time, ie. offering meal in the morning, fruit juice in the afternoon and wazo robes after the fullmoon of Thading-kyut, etc.)

4. Annagahita-dāna

(Giving freely with no attachment to the offering)

5. Anupachacca-dāna

(Giving with no encroachment on oneself or another)

The five corresponding benefits are:-

- a. Giving in generous faith results in good looks.
- b. Giving respectfully results in acceptance of what you say.
- c. Giving with awareness of time results in timely benefits.
- d. Giving without attachment results in full enjoyment of wealth, good food, good clothes and good dwellings.
- e. Giving without encroachment pro-

TECTS one from five kinds of enemies, namely water, fire, unjust king, thief or evil inheritor.

The Myanmar donors or alms-givers do not take such benefits or merits by themselves. After their donation or giving, they pour testimonial water to share merits with other beings. This is a very delight act which shows that they are not egoistic.

Venerable Sayadaw Bhaddanta Sitlananda, Rector of the International Therāvāda Buddhist Missionary University wrote in his book "*Paritta Pali & Protective Verses*" :

"Sharing merits means letting other beings get chance to get merit themselves by having them rejoice at one's merit. for rejoicing at other beings' merit is an act of merit itself. Further, the merit of those who share it with other beings increases, because sharing merit is itself an act of merit which is *Dāna*. It is letting other people light their candles from our candle; the light of our candle does not decrease, in fact, it becomes brighter with the help of the light of the other candles. When we share merit, it is better to share it with all beings, not with our relatives only."

Let us have a noble spirit of *Dāna* (generosity, or giving or charity) and sharing merits with all beings. 7

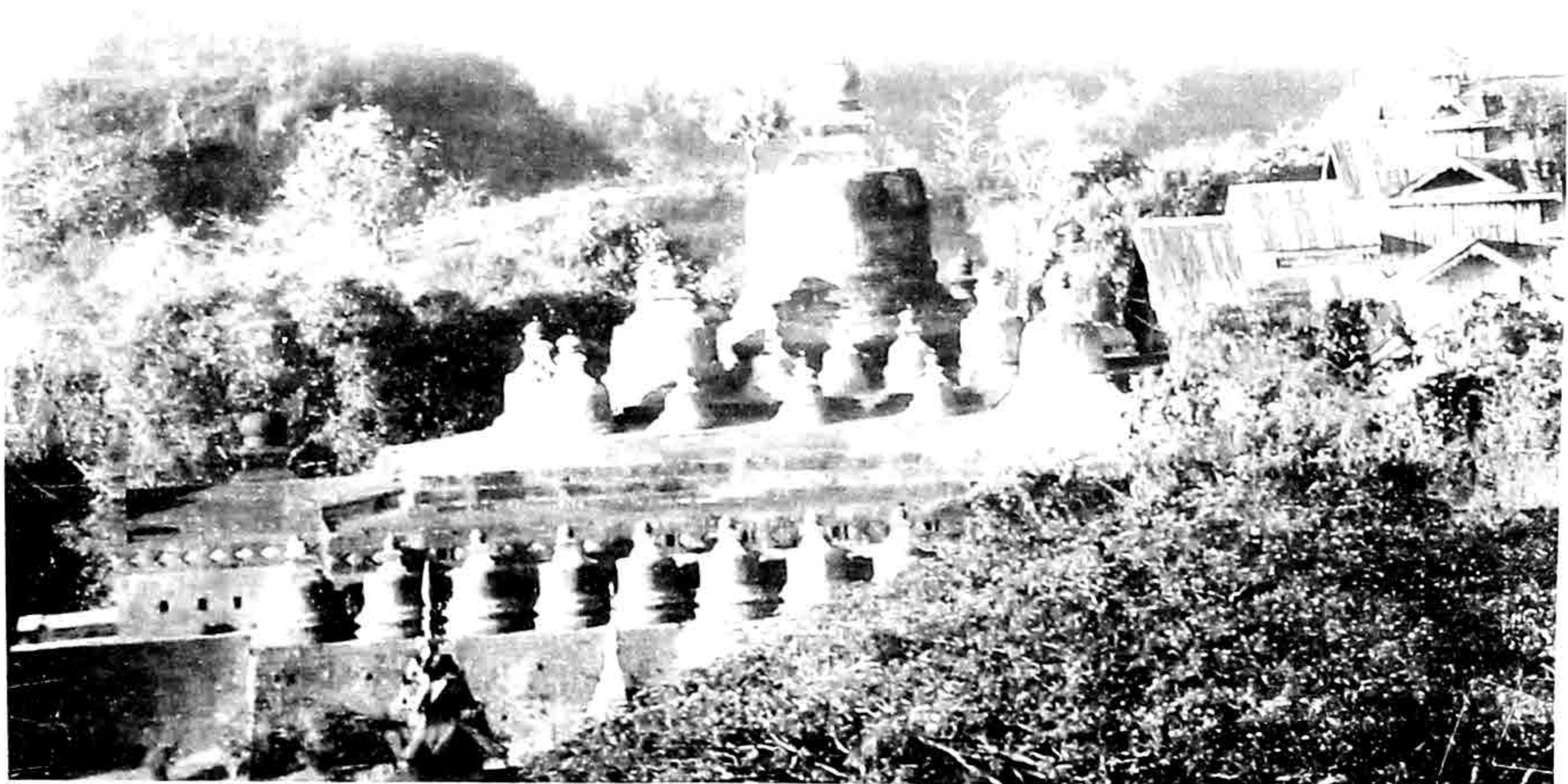


REAL HAPPINESS THROUGH MEDITATION

BY

Dr. Mehm Tin Mon

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The Search for Happiness

Everyone wants to be happy and hates to be inflicted with mental pain. So everyone is on the lookout for ways and means to be happy. But most people do not know what real happiness is, and what causes suffering. So they are looking for happiness in wrong places.

Some look for happiness in the enjoyment of good food, drinks, music, shows,

games or entertainments. Some look for happiness in jobs, friends marriages, wealth, power and social dealings. In other words they are trying to find happiness in sense-enjoyments and in the accumulation of money and property. However, they fail to find real happiness either in sense-enjoyment or in accumulation of wealth and property.

Sensual Pleasure

The enjoyment of various forms of luxuries really amounts to the enjoyment of only the five senses. Fascinating sights, enchanting music, fragrant scents, delicious tastes and enticing body contacts deceive and lead us, only to make us slaves of worldly pleasures.

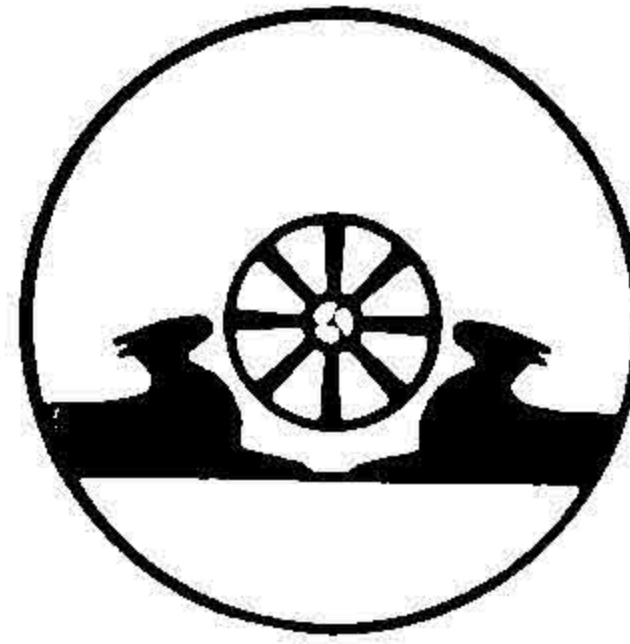
While no one will deny that there is momentary happiness in the anticipation of as well as during the gratification of the senses, such sensual pleasures are transient and fleeting. They disappear soon after they have arisen, and one has to exert constant effort in order to enjoy them again and again. So sensual pleasure is not real happiness; it is just a prelude to suffering.

Wealth and Power

Many people think that money can buy everything and can solve all their problems. So they spend their whole life trying to accumulate money and wealth. But however much they get, they never feel contented and happy. They always want to have more, and the desire for more and more is their whole life's devotion.

While money is necessary for one to lead a comfortable life in modern society, it cannot buy virtue and happiness, neither can it solve one's problems. If it is not used wisely, it will create many new problems.

Again some people think that a high



official position or a high authority in public administration will make them happy. They may have forgotten that the higher the position or the authority, the greater the responsibility. If we look at the American President or the Russian President or other Presidents, we shall

find that they have to worry about so many problems that they cannot be as happy as ordinary citizens. As the great playwright William Shakespeare says "the head that wears the crown is not easy".

The cause of Suffering

In his first sermon the *Buddha* categorically declared that the cause of suffering that inflicts all living beings is greed or craving (*lobha* or *tanhā*). This greed (*lobha*) has the dual characteristics of (1) craving for sensuous objects and one's existence and (2) attaching to them. It will never relinquish its characteristics. So we now find out the culprit that influences us to be craving for wealth and sensual pleasure and to be attached to our possessions.

"All the wealth in the whole world cannot satisfy a person's greed," said the *Buddha*, because greed never gives up its nature of craving for more and something new.

"The world is enough for everyone's need, but not ever enough for one man's greed," said Mahatma Gandhi.

To be always craving for something and not to get it is suffering. To be always exerting the effort to satisfy one's craving is also suffering. When one is attached to one's possessions, one has to worry over the safety of these things and to take the trouble to guard them—this is again suffering. When a thing or a person that one cherishes or loves very much is lost, one is in great despair.



Furthermore, when one dies one will be reborn again generally in a woeful abode due to the influence of greed(*lobha*). So this greed is really the cause of all suffering in us.

Now greed works in unison with others mental defilements (*Kilesa*), which are mental concomitants that arise and dissolve together with the mind and influence the mind in many ways. There are ten defilements:

- (1) Ignorance or delusion (*moha*),
- (2) Greed, craving or attachment(*lobha*),
- (3) Anger, hatred or illwill (*dosa*),
- (4) Pride or conceit (*māna*)
- (5) Wrong view (*ditthi*),
- (6) Sceptical doubt (*Vicikicchā*)
- (7) Sloth, morbid state of mind (*thina*),
- (8) Restlessness of mind (*uddhacca*),
- (9) Moral shamelessness (*ahirika*),
- (10) Moral dreadlessness (*anottappa*)

Ignorance (*moha*) here means the ignorance of the ultimate realities that make

up our bodies and minds. These ultimate mental and physical entities are formless and massless, and they arise and dissolve very rapidly in the order of many billions per second. So they have the characteristics of impermanence (*anicca*), suffering (*dukkha*), not-self(*anatta*), and loath-

someness(*asubha*). It also makes us ignorant of the cause effect relationships of these mental and physical entities according to the Law of Dependent Origination. It also shields the mind from realizing the law of Kamma (action) and the four Noble Truths.

When the mind is shielded and blinded by ignorance, we cannot see the true nature of animate and inanimate things. So we think that they really exist, and they are permanent, pleasant, beautiful and desirable. Thus the greed (*lobha*) craves for sense objects and get attached to them.

Besides the wrong vision and illusion that self or person exists instead of not-self(*anatta*) causes the wrong view (*ditthi*) to arise that believes that 'self' or 'person' or 'I' really exists. This most basic and universal wrong view of 'personality-belief' makes one to be selfish and self-centred, and further develops various wrong views for the betterment of 'I'. It also helps greed to be firmly attached to oneself and to develop selfish desire which disregards the welfare of others.

The British Prime Minister William

Gladstone said: "Selfishness is the greatest curse of the human race."

Based on personality-belief, pride (*māna*) makes one conceited, arrogant, and very sensitive to insult. When one's wish or desire is fulfilled, greed is delighted together with joy, but when one's desire is not accomplished, one becomes sad or angry with anger (*dosa*). Worry, grief, despair, depression, aversion, hatred and fright arise on account of anger, which is the most destructive element according to the Buddha.

Sceptical doubt (*vicikicchā*) makes one wavering and undecided to perform meritorious deeds. Moral shamelessness and moral dreadlessness, with the help of ignorance and restlessness, encourage one to perform immoral actions recklessly.

Thus all the ten defilements defile, debase, inflict, torture and burn the mind. They make the mind wicked and atrocious to commit all immoral actions including crimes, conflicts and wars. They are evils as well as the cause of all evils and suffering. So long as they have influence on the mind, one can never be truly happy and peaceful.

Threefold Noble Training

Mental defilements can be uprooted and eliminated totally only by one way, that is the Middle Path or the Eightfold Noble Path consisting of Threefold Noble Training.

Now defilements exist in the mind in three forms: latent defilements (*anusaya-kilesa*), arisen and agitating defilements

(*pariyuṭṭhana-kilesā*) and inflated and transgressing defilements (*vitikkama-kilesā*).

Latent defilements are the roots of defilements that lie dormant in mental streams life after life throughout the long circle of rebirths (*saṃsāra*). They are like the roots of a big tree lying under ground unseen, yet ready to break the ground and grow up. They are also like the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but we know it is there by seeing the fruits it bears when the time is ripe.

In the same way latent defilements are nowhere to be seen. They have not arisen in the mind yet. They remain ready to spring up in the mind as soon as appropriate sense-objects strike the corresponding sense-organs. For example, when a beautiful sense-object strikes the eye or a pleasant sound strikes the ear, greed arises in the mind and appreciates the sense-object. On the other hand, if someone comes and insults us, we immediately become angry due to the arising of anger in the mind.

Now the arisen defilements influence, agitate, and inflict the mind in many ways. The worst of these arisen defilements are those known as hindrances (*nivaraṇas*). They are greed (*lobha*), anger (*dosa*), sloth and torpor (*thina-middha*), restlessness and remorse (*uddhacca and kukkuccha*), sceptical doubt (*vicikicchā*), and ignorance (*moha*). They make the mind restless and wander from one sense-object to another. They blind, agitate and inflict the mind, preventing

one from attaining meditative absorptions (*jhāna*), Path-wisdom (*magga-ñāna*) and its Fruition-wisdom (*phala-ñāna*) .

The arisen defilements, if not restrained, may grow up in strength and inflate to transgressing defilements when they will influence one to commit immoral actions like killing, stealing, cheating, lying, raping, and harbouring thoughts of covetousness or illwill.

Systematic Eradication of Defilements

Mental defilements have been arising and growing in the mental streams of beings for uncountable existences. So they have become very strong and firmly rooted. They resemble a big tree which has grown to great height and many branches with far reaching roots in the soil. If we were to cut and destroy the tree totally, we must cut off the branches first, then cut off the stem, dig out the roots and burn them.

In the same way we must destroy and eliminate the defilements in three stages. First, we must eliminate the inflated and transgressing defilements by undertaking the training of morality, that is observing the five moral precepts of Pañca-sila, or better the eight moral precepts of Atthañya-sila. We restrain our bodily actions and verbal speeches so that we do not commit any immoral actions. We also restrain ourselves from enjoying sensual pleasure to purify the mind further. When the mind is free from inflated defilements, we become virtuous and enjoy peace and wholesome happiness right away.

After establishing ourselves in pure morality which is the foundation of meditation, we undertake tranquility-meditation. We can choose a suitable meditation such as mindfulness of breathing (*Anāpānassati*). We control our mind to focus on the meditation subject, and try to be mindful of the in-going breath and the outgoing breath at the point of contact of the breath with nostrils. By concentrating the mind at one point continuously the concentration will rise slowly. When the concentration reaches a certain degree, the meditation-image appears generally in the form of a white tube or a white cotton-web at the tip of the nose. It is called the acquired image (*uggaha nimitta*).

As one goes on meditating on the in-going breath and the outgoing-breath, the mind will become fixed on the acquired image as the image is identical with breath. As the concentration rises higher, the image becomes transparent and brilliant. It is called the counter image (*patibhāga nimitta*). The yogi now attains the neighbourhood concentration (*upacāra samādhi*).

At this state all the arisen mental defilements have been eliminated; the mind is pure, calm and serene radiating very bright, penetrative light. The yogi can see all around him with closed eyes, and he enjoys peace and happiness that surpass sensual pleasure.

By focussing his mind on the counter image, the yogi can raise his concentration further to the first *jhāna*, the second *jhāna*, the third *jhāna* and the fourth *jhāna*. The

bliss and the brightness of the light associated with these meditative absorptions are very intense. The mind is pure and very powerful. The concentration associated with the fourth jhāna serves as the best foundation for undertaking insight meditation (*vipassanā*).

Insight Meditation(*Vipassanā*)

From the time the yogi attains the right concentration (*Sammā-samādhi*) which is equivalent to the neighbourhood or absorptive concentration, all defilements are temporarily eliminated from the mind. But they will grow up again if one stops meditation for the roots, that is, the latent defilements are not eradicated yet. So one has to undertake insight meditation, which is observing the ultimate realities as they really are.

With the help of the bright, penetrative light that associates with the right concentration, the yogi can penetrate into his body to observe the four basic essential elements which make up the body. At this stage the body breaks down into billions of tiny particles called *rūpa-kalapas* which are comparable in size with sub-atomic particles. The yogi is then guided by the teacher to analyse these tiny particles to find out their constituent material qualities. This is called *rūpa-kammaṭṭhāna* by which the yogi learns to characterize the nature of the ultimate physical entities (*paramattha-rūpa*).

Then the yogi undertakes *nāma-kammaṭṭhāna* in which the yogi analyses the mind into consciousness and mental comco-

mitants, and characterize them in detail. Then he finds out the causal relations between the ultimate physical entities and the ultimate mental entities according to the Law of Dependent Origination (*Paṭicca-samuppāda*). He can now understand the rapid arising and dissolving of psycho-physical phenomena in the light of cause-effect relationship, and thus discard all wrong views with regard to these phenomena.

The yogi can now reflect repeatedly on the characteristics of impermanence (*anicca*), suffering (*dukkha*), not-self (*anatta*), and loathsomeness (*asubha*) that are inherent in the ultimate realities as well as in the causes and the effects. He will develop ten insight knowledges (*vipassanā-ñāṇas*) stage by stage by direct observation. The yogi will then attain the Path Wisdom (*magga ñāṇa*) and its Fruition Wisdom (*phala-ñāṇa*), and becomes a stream-enterer (*sotāpanna*), the first stage noble person (*ariya*). He has completely eradicated the wrong view of personality-belief and sceptical doubt about the Triple Gem, and so he will never be reborn in woeful abodes. He can enjoy the supreme bliss of Nibbāna as much as he likes.

By undertaking insight meditation further, he can develop three more Path wisdoms and their Fruitions by which all the latent defilements are completely annihilated. He then becomes an Arahāt, a worthy one, and can enjoy real happiness and eternal peace for ever. □

Dr. Mehm Tin Mon



A BRIEF HISTORY OF MYANMAR BUDDHIST TEMPLE IN SINGAPORE

Dr. Myo Myint



The present Myanmar Buddhist Temple (MBT) in elegant Myanmar architectural style with teak carvings, plaster mouldings, marble sculptures and bronze images may seem to be new to the visitors. In fact, the history of MBT goes back to more than one hundred years. It is also the story of a handful of dedicated Myanmar Buddhists who, with perseverance and relentless effort, brought their dream of establishing a Buddhist temple to reality. How the MBT developed from its humble origins to the present fullfledged organization should be duly recorded so that the prospective donors could appreciate the efforts

of the early pioneers in Buddhist missionary efforts. It will also encourage the members of MBT to work harder for further development of MBT as a world centre for propagation of Buddhism.

To be a Myanmar is to be a Buddhist so the saying goes. Wherever he goes he cannot live without monks, temples or shrines which are the centre for merit-making and merit-sharing activities. This could probably be one of the reasons why Myanmar gentleman by the name of U Tha Hnit founded a Myanmar Buddhist temple in 1878. In one of the letters of the Trustees of MBT in 1983, it was mentioned that MBT was founded by a man named Mr Tan Sooay Chin. Whether it was the same man with Chinese name or a different man has not been verified yet. In any case this was one man show until he met U Kyaw Gaung, a practitioner of herbal medicine and a native of Mergui from Tenasserim. Both men worked closely for the propagation of Buddhism in Singapore. This joint missionary effort was remarkable at a time when Singapore was still a British colony with overwhelming Chinese population.

Making of huge marble image

With the coming of U Kyaw Gaung to Singapore, a new chapter was opened in the history of MBT. From its modest beginning at 17 Kinta Road, the MBT began to grow gradually as a result of untiring efforts of U Kyaw Gaung. For a Buddhist place of worship there must be a Buddha image or a stupa befitting the temple. Therefore, U Kyaw Gaung might have seen the necessity for an impressive Buddha image at MBT. First, there was only one small Buddha donated by the founder Mr. Tan Sooay Chin in 1878. The MBT acquired two more Buddha Images in 1915 and 1916. One was a wooden Buddha image 2-1/2 feet high donated by King of Siam, Rama IV. The other was a marble Buddha image, 3 feet high, donated by Ledi Sayadaw; a learned Myanmar monk, and his disciples in Shwegyin. Yet U Kyaw Gaung's desire for adorning The MBT with a huge Buddha image remained unfulfilled. He wanted to contribute something spectacular for the promotion of Buddhism in Singapore. His ambition to bring a huge Myanmar Buddha image to Singapore was quite remarkable considering the difficulty in transportation and funds at that time.

First, U Kyaw Gaung went to Sagyin Hill, thirty miles north of Mandalay. The place was famous for its marble used in making Buddha images. There he succeeded in purchasing a large marble weighing more than ten tons from Sagyin Hill at the price of Rs. 1,200. This was a considerable amount of money at the time raised

by him and Buddhist devotees in Singapore. Buddha image was sculptured out of that block of marble in Mandalay. According to inscriptions on the pedestal of the huge Buddha image which weights ten tons and eleven feet high, it was completed in 1918 and carried to Singapore in 1921. It also stated that the Buddha image was the fruit of forty-five-year labour of U Kyaw Gaung and his wife, Daw Khin Mei.

The Buddha image represents Buddha in the act of meditation, the posture favourite to the Myanmar. That huge marble Buddha was thus enshrined at MBT at 17 Kinta Road, Singapore.

MBT at Kinta Road

Some important events in the development of MBT in Singapore until the end of the Second World War should be noted. U Kyaw Gaung was appointed as the Trustee of MBT by Mr Tan Sooay Chin, the founder of the temple. On 11 April, 1907, owing to the missionary effort of U Kyaw Gaung, the Government of Singapore granted him Buddhist burial ground for Buddhists in Singapore. U Kyaw Gaung was believed to have planned to build an ordination hall. A private chamber called *gandakuti Tike* for the huge Buddha image was constructed at MBT and was completed on 14 October 1932. This private chamber in effect became a shrine hall where the devotees paid homage to the Buddha image at MBT, Kinta Road. Untimely death of U Kyaw Gaung in 1935 at the age of 70 brought a temporary setback to Buddhist missionary

effort in Singapore. After U Kyaw Gaung's death, his son, U Ba Thein, and daughter, Daw Mya San continued to take care of the Myanmar Buddhist Temple. It was then a temple-cum-residence where the Buddha images had to share the same residence with its occupants.

Nevertheless, Buddhists in Singapore and various parts of the world came to pay homage to the huge marble Buddha images and gave donations to the temple. What happened to the Myanmar Buddhist Temple during the Second World War and in the post-war years until 1981 was not known. Perhaps no important event took place. The Myanmar Buddhist Temple was well looked after by U Kyaw Gaung's descendants.

Attempt to relocate MBT

The turning point in the history of the Myanmar Buddhist Temple came in 1981 when the Department of Resettlement, Singapore served notice that the Myanmar Buddhist Temple at 17 Kinta Road be removed from its place for the urban development scheme. What was to be done with the huge marble Buddha Image and other smaller ones? The descendants of U Kyaw Gaung suddenly found themselves in a dilemma. They were sure that it was beyond their means to relocate the Buddha Images to a new place. It must have been a traumatic experience of U Kyaw Gaung's descendants and some concerned Buddhists in Singapore. There suddenly appeared the possibility of losing the Myanmar Buddhist Temple under their very eyes. A group of

Buddhists in Singapore informally met together and considered various options to solve this problem. They could either request the Government of Singapore the permission to remain at the present place as historical site or search for ways and means to relocate the temple. The first option was a distant possibility and they had to try to implement the second option. In case a suitable plot of land could not be found by them for removal, the Buddhists planned to move the huge marble Buddha Image to any Buddhist temple in Singapore sympathetic to their cause. Unfortunately, this plan also went astray also because other Buddhist temples such as Sri Lanka Monastery wanted to own the huge marble Buddha Image and did not want temporary custodian. Under those extreme circumstances the Buddhist in Singapore thought of putting the huge marble image in a container and sealed it for a while.

Similar appeals for temporary custodian were rejected by other Buddhist organisations in Singapore. In their minds, the Buddhists of Singapore could not reconcile themselves to the idea of giving away this historical object of worship. Therefore, the only course left for the Buddhists in Singapore was to try to get a permanent place for the Burmese Buddhist Temple through self-effort and co-operation.

Leadership of U Pyinya Wuntha

Out of the darkness came a ray of hope. As for the history of marble Buddha image,

it has entered its lucky phase gradually. First, the Buddhists in Singapore managed to get legal transfer of the huge marble Buddha Image from the descendants of U Kyaw Gaung. Next, they were fortunate enough to get in touch with a Myanmar missionary monk, U Pyinya Wuntha, who could give good leadership for the successful establishment of a Myanmar Buddhist Temple in Singapore including a permanent shrine for huge marble Buddha Image. Sayadaw U Pyinya Wuntha is the abbot of the Myanmar Buddhist Temple of Los Angeles, USA, as well as the Dhammikarama Myanmar Buddhist Temple in Penang. Sayadaw was very active in world-wide missionary movement in Buddhism. When the Sayadaw was approached by the Buddhist Community in Singapore to advise and assist them, he was firm in his determination to carry out the project for a new Myanmar Buddhist Temple to successful completion. In his opinion, this project must be carried out in consultation with other Myanmar Sayadaws who live abroad for missionary works. This was a significant change in the history of the Myanmar Buddhist Temple. It was not just a local effort of a group of Buddhists in Singapore. It became part of the world-wide Buddhist missionary movement. From that time onwards there was gathering momentum for the establishment of the Myanmar Buddhist Temple and impetus for changes to come as quickly.

New Era Dawns At Tai Gin

With the grand opening ceremony of the Myanmar Buddhist Temple, Singapore, a new era dawns at Tai Gin marking the final enshrinement of the magnificent marble Buddha image brought over from Myanmar by Upasaka U Kyaw Gaung in 1921 in the most befitting manner. Without the initiative taken by the International Myanmar Buddhist Sangha Organisation (MBSO), the able guidance of the Myanmar Sayadaws (Buddhist Monks) residing abroad as Spiritual Directors, the excellent team work of the successive Resident Monks and the Management Committees of the Myanmar Buddhist Temple, Singapore and the continuous support given by members, donors and devotees we wouldn't be able to accomplish this noble task. Finally without the valuable assistance and contribution by Tipitika Nikaya Ministration Body (Foreign Mission) of Myanmar, it will be impossible to materialise our objective of adorning the temple with teak wood carvings, plaster mouldings, marble sculptures, bronze images, stupas and numerous items specially designed and done by Myanmar craftsmen. It is indeed a unique and authentic Myanmar architectural style.

Buddhist community of Singapore will be very proud to have such a unique Buddhist Temple at Tai Gin Road after the world war. It is the first and only Myanmar Buddhist Temple constructed abroad in this traditional style appropriately adapted to the local conditions. Its magnificent marble Buddha image is the biggest enshrined

outside Myanmar. Although this Temple is the grandest and the newest among the Myanmar Buddhist Temples abroad, this marble Buddha image has a long story. It was moved in May 1988 from a temple at Kinta Road, Singapore.

Pro-Tem Committee

For decades the Temple at Kinta Road was under the able trusteeship of the descendants of U Kyaw Gaung. In 1982 the Government served "Notice of Removal" as the site was affected by the Urban Renewal Project. Mr Koh Ba Thein and Mdm Ma Mya San, the children of Upasaka U Kyaw Gaung requested Sayadaw U Pannya Vamsa, the Chief Monk of the Myanmar Buddhist Temple of Los Angeles, USA, who was then residing at Dhammikarama Myanmar Buddhist Temple in Penang and the Myanmar Community residing in Singapore to advise and assist them to find a new place to relocate the huge Buddha image.

Under the guidance of Sayadaw U Pannya Vamsa, a group of devout Buddhist formed a Pro-Tem Committee. Each of the committee member contributed S \$ 1,000. After much effort and overcoming numerous problems, the committee obtained approval from the Registry of Societies to register the "Myanmar Buddhist Temple" on 2 April 1985.

International Myanmar Buddhist Samgha Organisation

Myanmar Sayadaws (Buddhist Monks)

residing in India, Japan, Malaysia, Sri Lanka, Thailand, the United Kingdom and the United States of America met in Penang and established the "International Myanmar Buddhist Samgha Organisation" on 3 May 1985. Sayadaw U Vepulla from Japan was elected as its President with Sayadaw U Panña Vamsa of Los Angeles as Hon. Secretary. Among the items unanimously decided at the meeting was: "To establish a Myanmar Buddhist Temple in Singapore; Sayadaw U Panña Vamsa was requested to organize with the help of other Sayadaws".

Since then Sayadaw U Panñavamsa has been actively involved in establishing the new Myanmar Buddhist Temple in Singapore with the help of some Myanmar Sayadaws residing in Thailand.

Inaugural Meeting Of the Myanmar Buddhist Temple

The Inaugural meeting of the Myanmar Buddhist Temple was held on Sunday 14, April 1985 at 17 Kinta Road. The first Management Committee was elected with Dr Maung Maung Aye as President and Mdm Khin Hla Hla as Hon Secretary. Sayadaw U Nyanika was the first Resident Monk.

The immediate task of the Management Committee was to raise funds and look for an appropriate site. All possible avenues to acquire a new site were explored, at the same time, appeals have been made to the authorities to retain the Temple premises at Kinta Road. Simultaneously, plans were drawn up and arrangements made to raise

funds. "Appeal Brochure" in colour with the magnificent marble Buddha Image cover and the Temple logo at the back was printed and distributed. The first editorial committee to publish newsletters was formed with Tin Maung Maung Than as Editor and Dr. Mya Than as Secretary. The first issue of the Burmese Buddhist Temple Newsletter was published in October 1986.

Spiritual Directors Of The Myanmar Buddhist Temple

The following Myanmar Sayadaws residing in different parts of the world were appointed as Spiritual Directors of the Myanmar Buddhist Temple, Singapore.

Sayadaw U Pyinya Wuntha
Lampang, Thailand.

Sayadaw U Theiggawa
Colombo, Sri Lanka

Sayadaw U Vepulla
Mojiku, Japan

Sayadaw U Nyanika
Maesariang, Thailand.

Sayadaw U Arthaba
Chiengmai, Thailand

Sayadaw Dr. U Zaggara
Nalanda, India.

Sayadaw U Pyinya Wuntha
Los Angeles, USA

Sayadaw U Silananda
Daly City, USA

Sayadaw Dr. U Rewata Dhamma
Birmingham, UK.

Sayadaw U Nyaneinda
Buddha Gaya, India.

Sayadaw U Pannya Sirinanda
Phrae, Thailand.

Sayadaw U Nandiya
Maesod, Thailand.

Apart from giving spiritual guidance and valuable advice to the Management Committee some Sayadaws generously donated towards the Temple fund. Sayadaw U Pannya Sirinanda is one of them.

The New Site

In May 1986 the Resettlement Department of the Housing Development Board offered the site at Tai Gin Road having an area of 2414.2 sq. metre. After extensive discussions with the Resettlement Department, the Management Committee decided to have 1486.sq. metre and the lease agreement was signed on 2 June 1987. Another 532 sq. metre was added in order to maintain the original temple design proposal and at the same time to comply with the Building authorities requirements. The land premium for the additional land was paid on 27 September 1989.

Proposed New Temple Design

Conceptual design of the new temple building was based on the following criterias:

- (1) To have a functional building with maximum land utilisation to the best advantage.
- (2) To reflect the Temple's historical ties with Myanmar since both U Tha Hnit and U kyaw Gaung who

brought the huge marble Buddha image from Myanmar in 1921 were Myanmar.

- (3) To have a unique and dignified Buddhist Temple for Singaporeans to be proud of.

Descon Chartered Architects and Planners were appointed as Consultant for the new Temple project. Plans were drawn up based on the conceptual design furnished by the Management Committee.

In due course, the Management Committee decided to relocate the marble Buddha image to the 1st storey and add in a basement floor to fulfill the wishes and suggestions of the devotees and donors. This resulted in major changes and Descon had to revise the Building Plans incorporating the changes. The new Temple building plans were sent to the Myanmar Architect of the Ministry of Construction for their advice and comments.

Subsequently, the Myanmar reviewed and instructed Descon to revise the elevation as advised by the Myanmar Architects. Based on this revised design tenders were called for and proceeded with the construction works.

Myanmar Buddhist Temple Complex

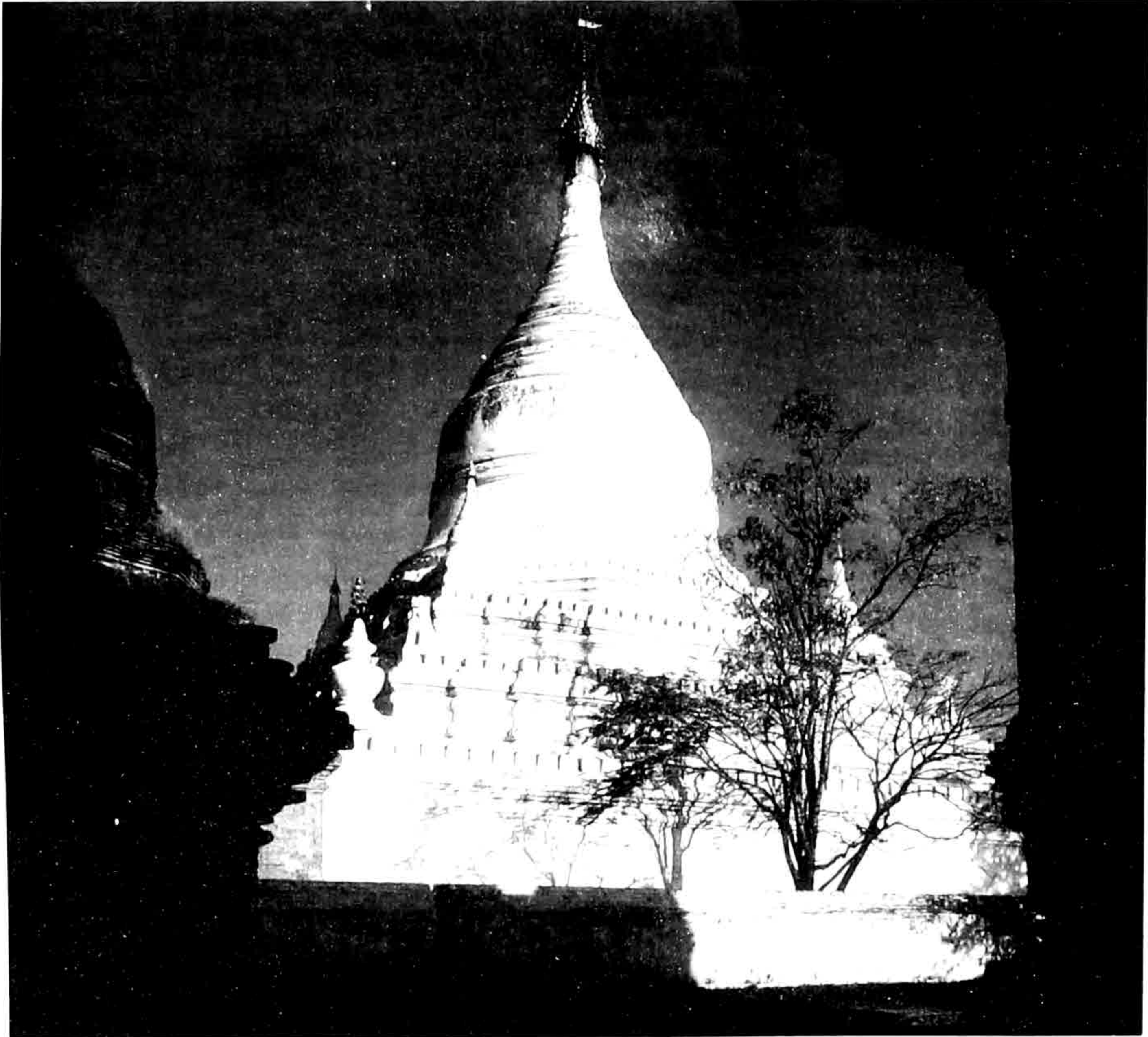
Tradition and modernity is neatly blended in the construction of the Myanmar Buddhist Temple. It was rather guided by practical utility for the purpose of merit-making and merit-sharing ceremonies, ordination and residence of the monks. Yet it retains some of the traditional features of old temples in ancient Myanmar. There-

fore, the style and plan of the Myanmar Buddhist Temple at the new site is somewhat unique. It really is a functional building with maximum land utilization to the best advantage as described in the guiding principles underlying the conceptual design. One building complex integrates the Myanmar idea of monastery, temple and pagoda at the same time including the ordination hall. From a distance one can easily recognize that the temple complex is built in typical Myanmar architectural style with tiered roof and so is a small pagoda glittering in the sunlight. The ground floor is called multi-purpose hall (24m x 16m) which is quite spacious for all kinds of Buddhist ceremonies. Above the multi-purpose hall is the Shrine Hall (25m x 16m) where people can listen to the monk's sermons. It also serves as prayer hall where devotees can pay homage to the huge marble Buddha Image. With plenty of space and light it can also be used as meditation hall because of its quiet and peaceful atmosphere. The existence of Sima hall next to the Shrine hall is quite convenient for ordination of new monks. Under the Sima Hall is the monks' quarters. It can accommodate resident monks and visiting monks. The inclusion of monk quarter in the temple is the tradition of Pagan temple such as Thabinyu. This is the place monks can live in peace and quietness and layman can visit the monks to get mettā (loving-kindness). □

Dr. Myo Myint
Director-General, Department of
Religious Affairs

The Land of Sacred Buddha Images

Dr. Khin Maung Nyunt



Myanmar has often been decribed as “The Land of Pagodas” because Buddhist edifices are found everywhere throughout the country. Whether solid or hollow type, stupa or temple they enshrine sacred relics for veneration, such as corporal

remains of the Buddha or arahats, or their replicas, the teachings of the Buddha recorded on any material, things used by the Buddha or Arahats in their lifetime and images and statues made in their likenesses. Thus, pagodas are of four types depending

upon what they enshrine-Dhatu Ceti which enshrines corporal remains, Dhamma ceti which enshrines the Teachings (Dhamma) Paribawga Ceti which enshrines staff, alms bowl, bathing robe etc. and Udisa Ceti which enshrines sacred images and statues. Myanmar abounds in all four types of pagoda.



Maha Thet Kya Yanthi at Amarapura

Myanmar deserves another metaphors - "the land of sacred images" because there are countless sacred images and statues of different sizes made of different materials, worshipped by Buddhists all over the country. Mr. Maurice Collis a noted author of many historical fictions named one of his books "The Land of the Great Image" in which he wrote about his administrative experiences in Rakhine State during the British colonial regime. The Great Image he referred to was the alloy seated Buddha Image of a great size named Mahā Muni donated by a Rakhine King Sanda Thuriya. It is now housed in sumptuous temple at Mandalay and it has accumulated nearly three tons of gold due to over two centuries of gilding by the devotees.

There are many Buddha Images of su-

per size made of different materials dedicated by royalities, nobilities, clergies and laities. They take different postures - standing, reclining and seating. In Bagan Mandalay and other towns are found imposing standing Buddha Images and recently one standing Buddha Image of some height was completed at Kya-

ing Tong. Reclining Buddha, Images of large size are located in Bagan, Inwa, Mandalay, Monywa, Hinthada, Yangon, Dawei and Myeik. Seated Buddha Images are common. A large seated Buddha Image of iron (now covered with gold foils) cast by King Bodawpaya [A.D. 1782-1819] in A.D. 1802 is now sheltered in the Sanda Muni Pagoda at Mandalay. His successor King Bagyidaw (1819-1837) cast an alloy Buddha Image of fine art work named Thet Kya Muni which is now housed in a grand temple at Mandalay. Large alloy Buddha Images with sitting posture are also found in other towns such as Kyaing Tong, Taunggyi, Mawlamyine, Yangon, Dawei, Patheingyi, Sittway, etc. Of seated Buddha Images of stucco (brick and plaster) the Sei Htat Kyi at Pyaw is the largest. The others



Lay Kyun Man Aung Of Sagaing

are Nga Htat Kyi in Sagaing, and Ko Htat Kyi, Chauk Htat Kyi and Nga Htat Kyi in Yangon. The largest seated Buddha Image of wicker and lacquer work is the one at Salei, a town near Bagan. There are other large size Images of this type in Shan State.

Myanmar is rich in natural and mineral resources. Stone, the hardest of all natural materials is used in religious buildings and sculpting sacred images. Sand Stone in Upper Myanmar laterite in Lower Myanmar are the stones commonly used since the earliest time. However, in the late 17th century marble became the favourite of the sculptors to make Buddha images. A range of seven hills with eight smaller hills around them lies about 21 miles to the north of Mandalay. They are an off shoot of ruby-bearing Mogok hills. Therefore they produce spinels and rubies. But their mar-

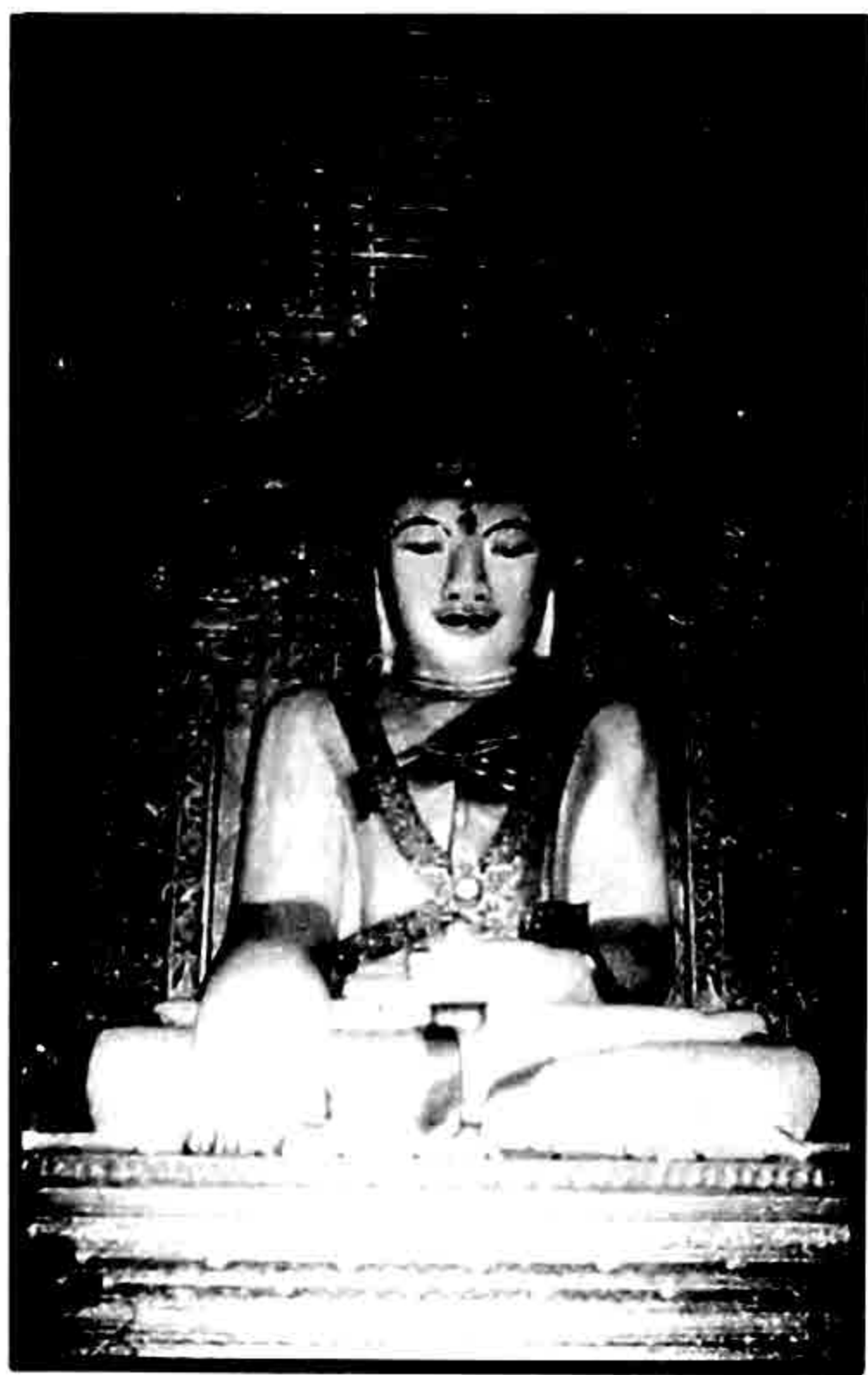
ble is reputed for its best quality, colour and texture. Because these hills lie near Sagyin village in Madaya Township, their marble is well known as sagyin stone. Generations of Myanmar stone sculptors have been working quarries there to obtain marble for sacred images of the Buddha to be enshrined in temples at home and abroad.

Since the turn of the 18th century, Sagyin hills have been producing marble stones of enormous size, among which four monolithies of super quality were sculpted into sitting Buddha Images with earth touching mudrā (gesture). Chronologically the first Image is “Lay Kyun Man Aung” sheltered in a temple at Sagaing town. King Taninganwe (A.D. 1714-1733) of Nyaung



Maha Loka Theraphu at Inwa.

Yan dynasty donated it. It is an image of a single piece of marble stone, 20 feet high, 13 feet 6 inches in diameter between the knees and 7 feet thick. The second Image is located in a big temple at Inwa. It is named Maha Loka Tharaphu donated by the same king but finished by his son and successor King Mahā Dhamma Yazā Dipati. It is 29 feet high, 19 feet wide between the knees and 9 feet thick. Its pedestal which is part of the stone is 3 feet and an inch high. The third Sagying Stone Image is Maha Thet Kya Yanthi donated by King Bagyidaw (A.D. 1819-1837). It is found in a grand temple by the side of Lake Taung Tha Man at Amarapura. The Image measures 17 feet 9 inches high 11 feet 8 inches in diameter

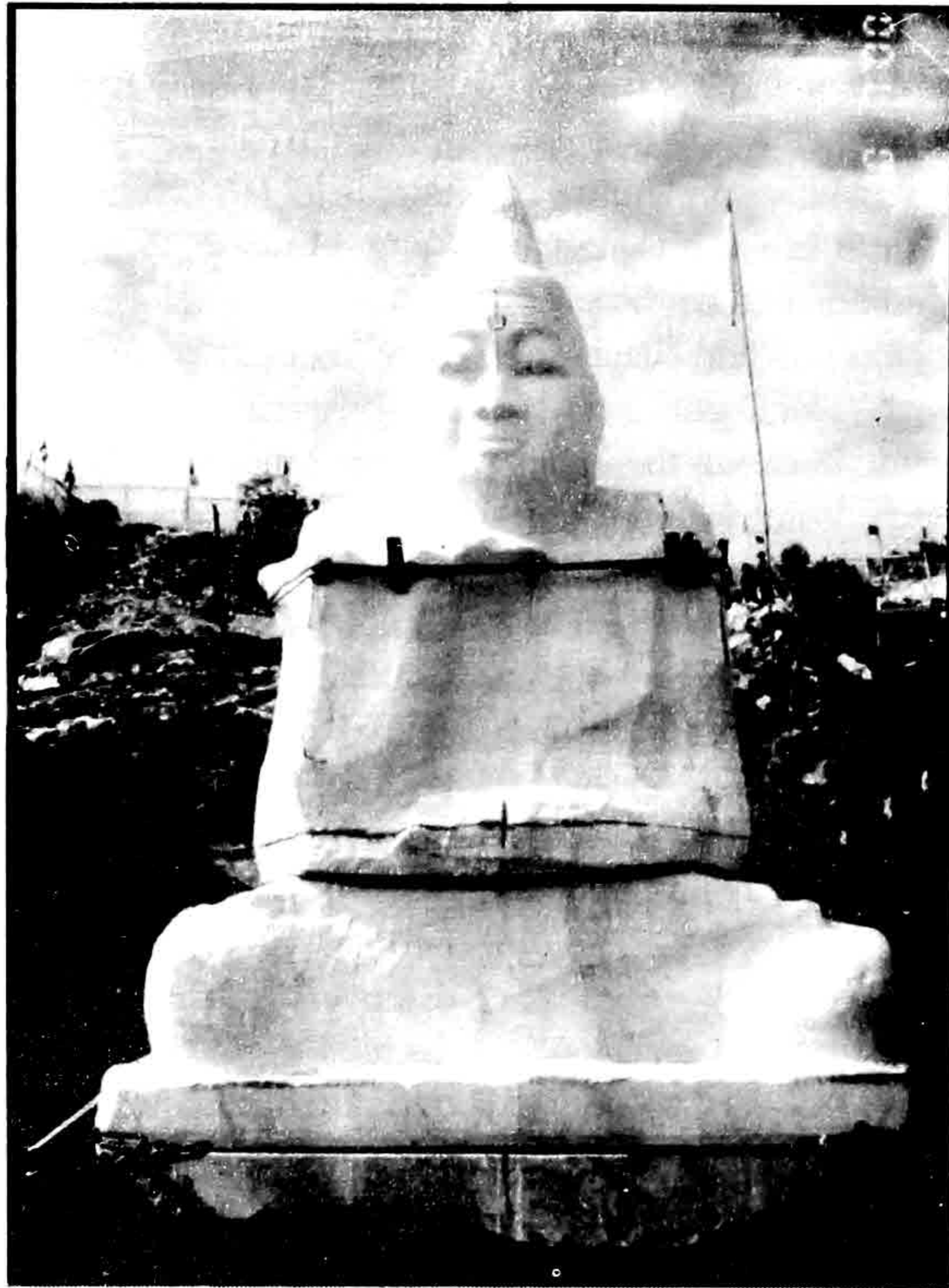


Maha Loka Marazein at Mandalay

between the knees and 7 feet 10 inches thick. The fourth Image is Maha Thet Kya Marazein enshrined in a uniquely designed temple located at the foot of Mandalay Hill. King Mindon (A.D. 1853-1878) was its donor. On May 16, 1865 Mindon paid a state visit to the Image and participated in its consecration rite. The Image measures 26 feet 3 inches high, 19 feet 8 inches wide and 10 feet 10 inches thick.

Hundred and thirty five years after the completion of the fourth Sagyin Marble Buddha Image in Mindon's time, there appeared another gigantic monolith in the Kyaung Taw hill of the Sagyin range, in the quarry of U Taw Taw and sons who are the hereditary sculptors in Mandalay, in February 2000. Religiously inspired by the discovery of so large a stone that they decided to make over to the state. It was outlined in the design of a sitting Buddha with abhaya mudrā (no danger gesture). After sixty percent of sculpting had been finished the colossus measures 37 feet high, 24 feet wide and 10 feet thick, weighing 500 tons! - the largest of its kind. The Image was named "Loka Chan Tha Abhaya Labha Muni".

The Image was conveyed with full religious rites and ceremonies by land and water from the Kyaung Taw hill to Yangon from 25 July to 5 August 2000. During its riverine journey on the Ayeyawaddy River it make overnight stops at 13 river front towns to receive public devotion and homage - Mandalay, Myin Mu, Pakokku, Bagan Nyaung U, Magwe, Aung Lan,



Lawka Chantha Abhaya Labha Muni Image at Mindhamma Hill in Insein Township.

Pyay, Myan Aung, Hinthada, Danubyu, Maubin, Twantay Canal and Yangon (Kyo Kon Jetty). From Kyo Kon Jetty it was conveyed by a specially constructed railway to the foot of Min Dhamma Kon hill in Insein Township. On 26 August at 8:20 p.m. the Image was successfully lifted up to the summit of the hill where it would be put onto the already constructed pedestal. When U Taw Taw and party of sculptors and

artists finished the remaining forty percent of their work, possibly by the end of 2000, Loka Chantha Abhaya Labha Muni would stand under a magnificent pavilion as the largest marble seated Buddha Image in the world.

Myanmar is the Land of Pagodas as well as the Land of Buddha Images of superlative size. □

Dr. Khin Maung Nyunt

Studying Religion

By Dr. Myint Myint Aye

It is a great opportunity to have the chance to study religion. Studying religion is not difficult. At the same time it is not an easy task. Concerning the study of religion, some scholars are of the view that only a believer in a religion should undertake the task of studying religion. Whether you are a believer in a religion or not the study of religion is of great benefit.

If one is determined to study religion, for instance Buddhism and especially Therāvada Buddhism, he or she should know the wide and profound meaning of 'Religion' and also its role in the formation of the culture of a society. One should



study the definitions of religion and try to search for one that will include Buddhism under the category 'Religion'.

One of the most quoted definitions was given by Galloway, in his book *"The Philosophy of Religion"*. He had defined religion thus:

"Man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and (to) gain stabi-

lity of life, and which he expresses in acts of worship and services.

MacGregor had given a definition of religion in his work *"Introduction to Religious Philosophy"* thus:

"Religion is commitment of a kind or

quality of life that purports to recognize a source beyond itself (usually but not necessarily called God) and that issues in recognizable fruits in human conduct (e.g. law, morality), culture (e.g. art, poetry) and thought (e.g. philosophy).

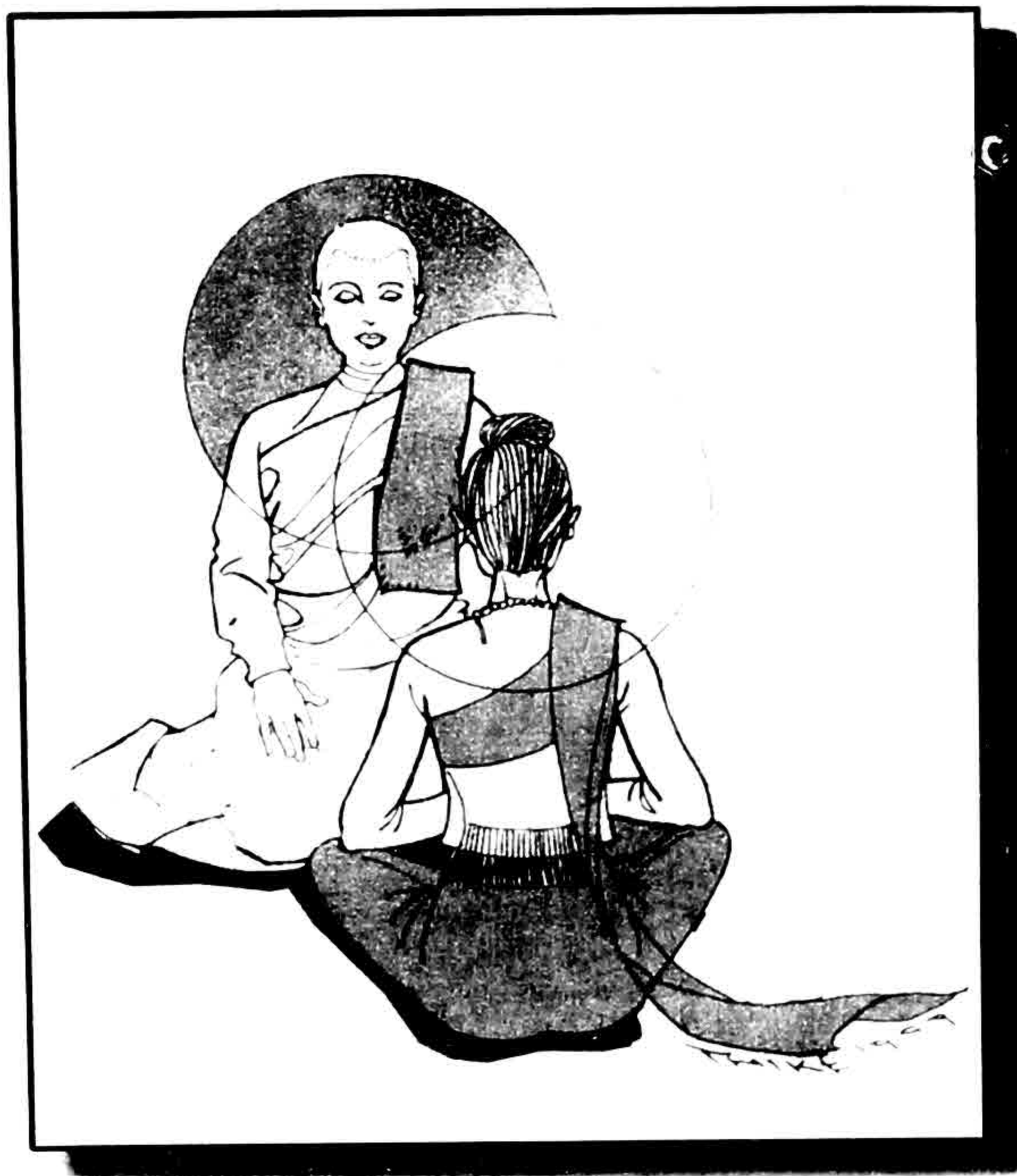
We can have thousands of definitions of religion. A survey of the numerous definitions of religion would be more informing than any new one that might be proposed. From the given example, religion may be man's faith in a power beyond

himself or religion may be a commitment.

The study of religion includes not only the survey of the definitions of Religion but also its history and the comparative study of religions. The comparative study of religions includes the comparative method and the subject - matter religion. Comparative study is a distinguishable field of inquiry, with its own problems, its own attitudes, methods, activities, conclusions and effects. Comparative study of religion is the study of different Religions of the world from a comparative perspective.

A study of religions would bring us nearer to the nature of religion. A study of various religions may serve to enrich and deepen one's insight into one's own religion. A comparative study of religion teaches us to cultivate the virtues of the appreciation and the appropriation of the different insights of different religions. The most important task of the comparative study of religions is to find out a principle of unity which will harmonize and balance the claims and counter claims of religions into one unity.

It is said that the right spirit is needed to make this study. If we have the right spirit then there is no danger of leading to misunderstand-



ings between the different believers. The right spirit we should have are:

- (1) impartiality
- (2) neutrality
- (3) tolerance and
- (4) respect for other Religions.

In making comparisons, there is always the chance of overemphasis both in respect of the similarities and differences found among different religions. We should make honest and objective comparisons. In comparing, one is generally inclined towards taking one's own religion as the standard of comparison and judging other Religions from the aspect of that. This kind of partiality should be avoided.

The comparative study of the main points of various religions must be made in a neutral and detached manner. In making



comparisons there is always the danger of swaying towards the strong points on one's own religion and weak points of others. Making comparison is a very delicate case and in doing so we need TOLERANCE and also RESPECT and SYMPATHY towards other religions.

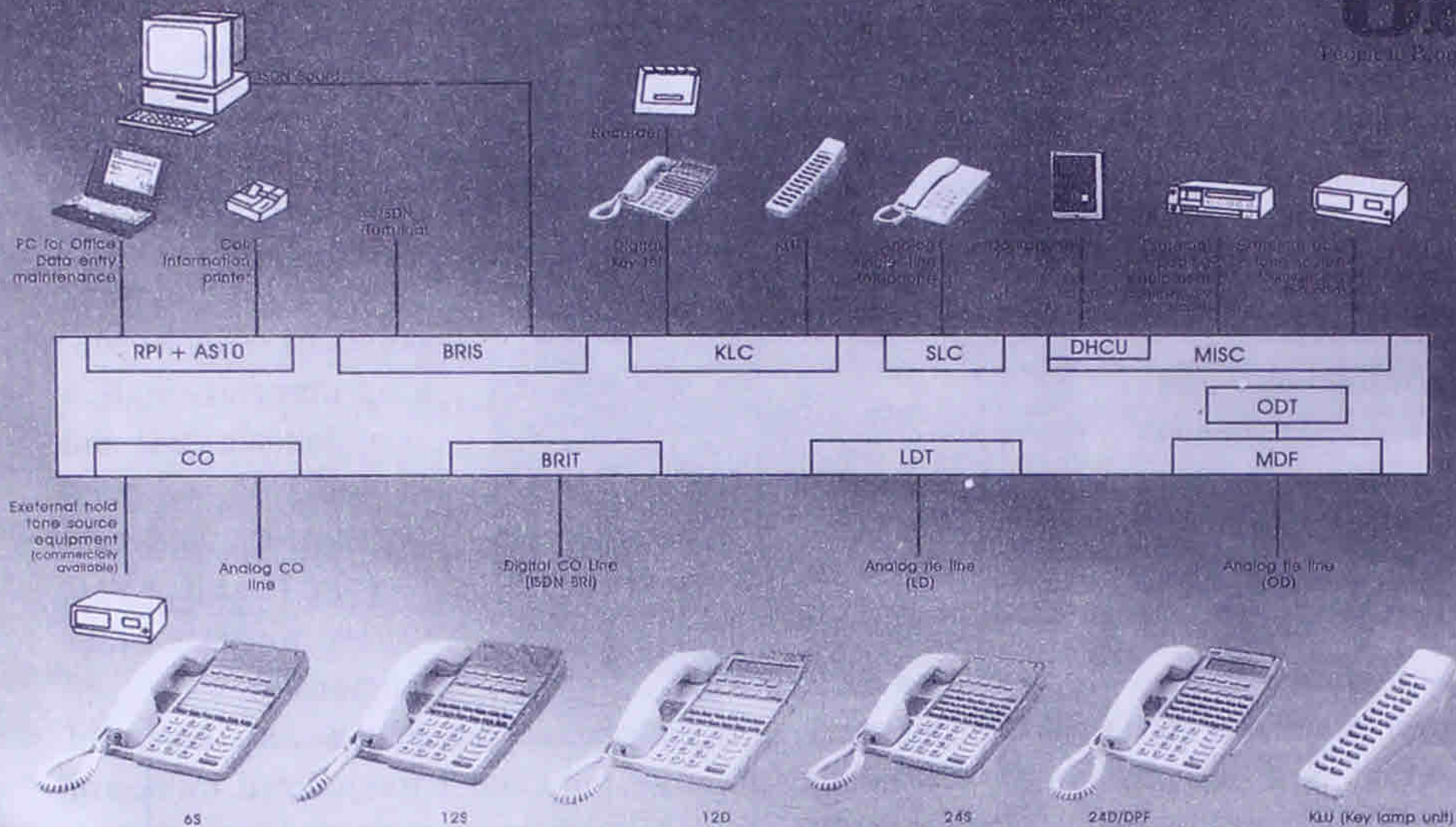
Scholars agree that a very balanced mind i.e. unbiased, unprejudiced, trained in scientific neutrality is needed for the comparative study of Religions. We learn to have this mind and we learn to increase this mentality by studying Religions and this can be named as the great benefit of our study. □

Dr. Myint Myint Aye
Department of Religion
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*Make an island for yourself
Strive hard and become wise!
Rid of impurities and cleansed of stain,
You shall enter the celestial abode of the Noble Ones.
Of all paths the Eightfold Path is the best,
Of all truths the Four Noble Truths are the best;
Of all things passionlessness is the best;
Of men the Seeing One (the Buddha) is the best.*

(Ovāddapatimokkha)

TRUNKING DIAGRAM



IOX 220 Basic Specifications



Attendant Console System

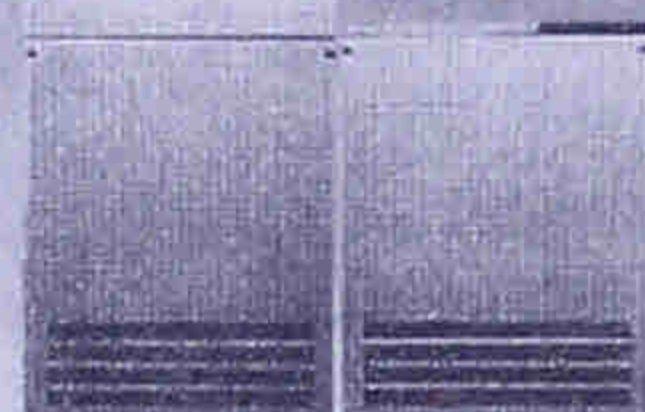
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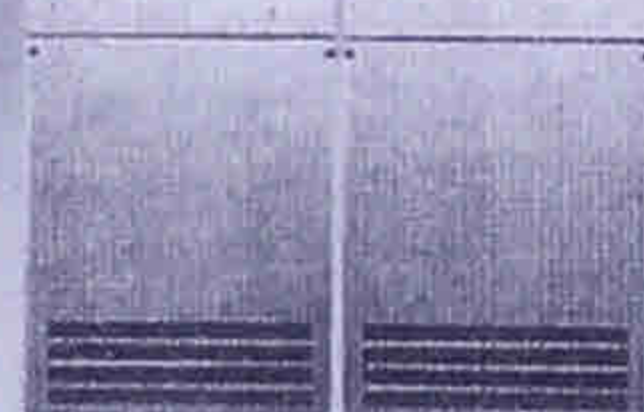
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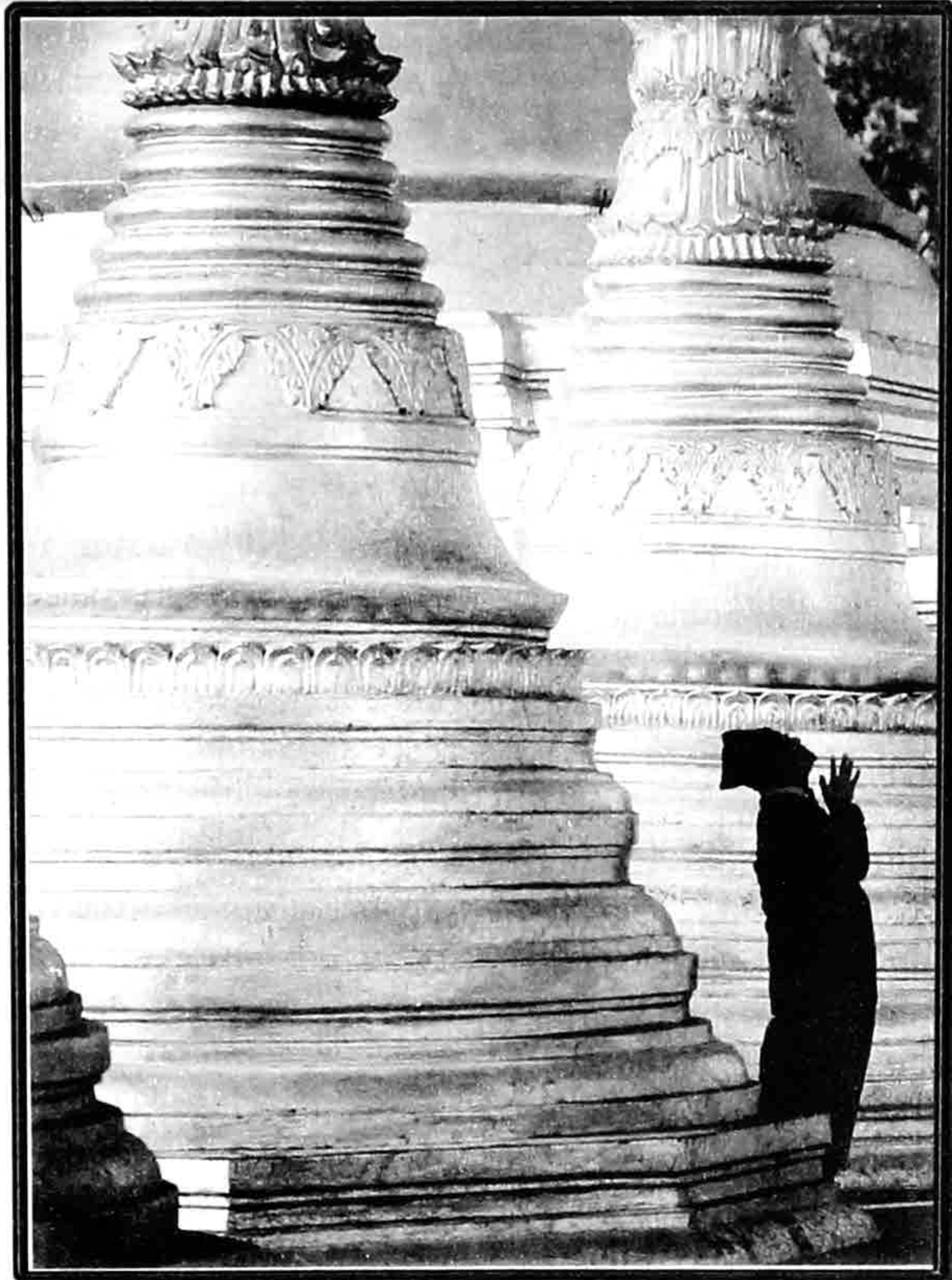
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The Spirit of Theravāda Buddhism

U Aung Thein Nyunt



The Sāsana or the Buddha's Teaching is established on the basis of the most important two main factors, *Dhamma and Vinaya*.

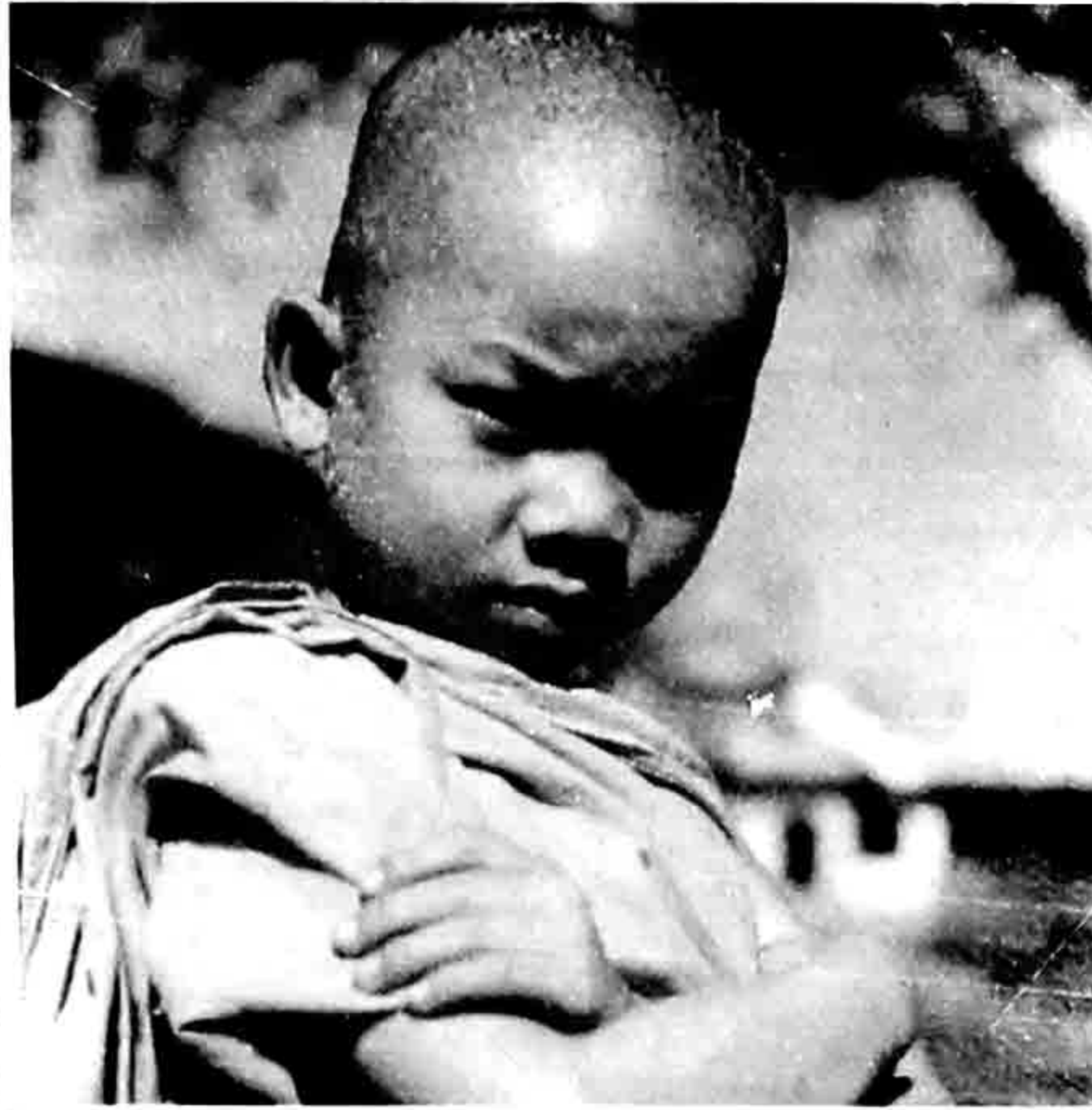
It is stated in the *Pathamamahāsaṅgīti Kathā* of *Pārājikakanda Atthakathā*, Vol.I, page 11. Sixth Buddhist Council Edition

that “Vinayonāma Buddhasāsanassa āyu; *vinaye thite sāsanam thitam hoti* -meaning Vinaya is the life essence of the Sāsana; when Vinaya exists, Sāsana, the teaching of the Buddha, exists.

What is Vinaya? Vinaya is disciplinary rules for Bhikkhus and Sāmaṇera novices.

Actually, it is Vinaya piṭaka. What is Dhamma? Dhamma is a sort of Theory and Practice for any higher spiritual and moral stage within the boundary of Vinaya. Actually, it is Suttanta and Abhidhamma piṭakas.

According to the *Mahāparinibbāna Sutta of Mahāvagga*



Pāli, Dighanikāya, page 126, Sixth Buddhist Council Edition, when the Enlightened Buddha neared to the gate of noble demise, He said to His disciple, Ananda, “*Yo vo Ananda mayā dhammo ca vinayo ca desito paññatto; so vo mamaccayena satthā*”—“Ananda! I have already taught dhamma (Suttanta and Abhidhamma) and proclaimed Vinaya disciplinary rules; this Dhamma and Vinaya will be your teacher on behalf of the Buddha, after my noble demise.” The Buddha took a noble demise as every human being did over two thousand five hundred years ago, but Dhamma and Vinaya on behalf of the Buddha, after my noble demise.” The Buddha took a noble demise as every human being did over two thousand five hundred years ago, but Dhamma and Vinaya on behalf of the Buddha, the Three Baskets: Suttanta, Abhidhamma and Vinaya are still shining forth up till now, commonly known as the Theravāda Buddhism.

It is also handed down and preserved in its pristine purity by successive MahāTheras

one generation after another through Six Buddhist Councils for ages. Thus, the purification of Theravāda Buddhism can boldly be declared as it has been deservedly maintained in sacred pāli language.

Through the thorough knowledge of Pāli Language, we can study many things - from the most fundamental daily practice upto the higher knowledge of Deliverance - *Vimutti*.

At the very lowest stage of Theravāda Buddhism, one can learn how to live in peace and happiness, following the fundamental practice of going for threefold refuge- *Saṇḍagamana*, contemplating on the supreme attributes of the Three Sacred Gems - *Tiratana*, observing the most fundamental precepts, pañcasila (the five precepts), etc.

As the Theravāda Buddhism is based on the view that all beings are the heirs of their own *Kammas* — wholesome or unwholesome actions done bodily, verbally and mentally, and they have to inevitably reap its forthcoming resultants, a true Theravāda Buddhist tries to refrain from doing evil deeds and to perform good deeds. It is also his belief that there is a circle of births and rebirths - *Saṃsāric life* in the serial chains of thirty-one planes, and also

there must be a genuine release from it - a *Genuine Peace*.

At the same time, generosity and charity, fulfilment of noble duties and abstinence of unwholesome actions, and purification of his own mind for the sake of individual and environmental peace and happiness are also practically observed. Simultaneously, following the practice of Sublime States *Brahmavihāra* which would actually produce genuine peace and happiness for oneself and others, embellishing the whole society, are also observed. In this way, his mind is possibly detached from impurities, and becomes steadfast and stable. Treading on the forty paths of *Samatha Kammatthāna*, he can upgrade his one-pointedness of concentration.

Then, he can come to a state of sharp awareness of internal and external state of flux during a little moment of snapping one's fingers, and arising and passing away of all things successively, the selfish notion of "I", "You", "Man", "Woman", "My Property", "His Property", etc. becomes gradually less and less. When the unselfish notions become greater and stronger in quantity as well as in quality, and also finally overwhelm and cover up both internal and external worlds, "*void of attachment*", or "*non-craving*" arises in himself.



At that very instant, Genuine Peace is practically attained.

Just before the noble attainment of Mahā Parinibbāna — noble demise, the Buddha said, "*Handa dāni bhikkhave āmantayami vo; vayadhammā saṅkhārā appamādena sampādetha* -- Oh Bhikkhus! I say this

now to you: "All conditioned and compounded things have the nature of decay and disintegration. With mindfulness endeavour diligently."

This reference is explicitly stated in page 128, Mahāparinibbāna Sutta of Mahāvagga Pāli Dīghanikāya, the Sixth Buddhist Council Edition. It is, indeed, the very last word of the Buddha, encompassing the whole lot of Three Piṭakas — Dhamma and Vinaya. It is mindfulness — Sati that covers up the whole teachings of the Theravāda Buddhism. By the strong power of mindfulness — Sati, one can attain ultimate bliss or genuine peace — *Santisukha*.

This Sati or mindfulness having arisen together with the contemplation of material and mental phenomena or mental purification, being inclined towards the genuine peace is nothing but the *Spirit of Theravāda Buddhism*. □

A Short Introduction of Buddhism in Cambodia

by
Ven Chhin Ratana,
the student of B.A of I.T.B.U, Myanmar.

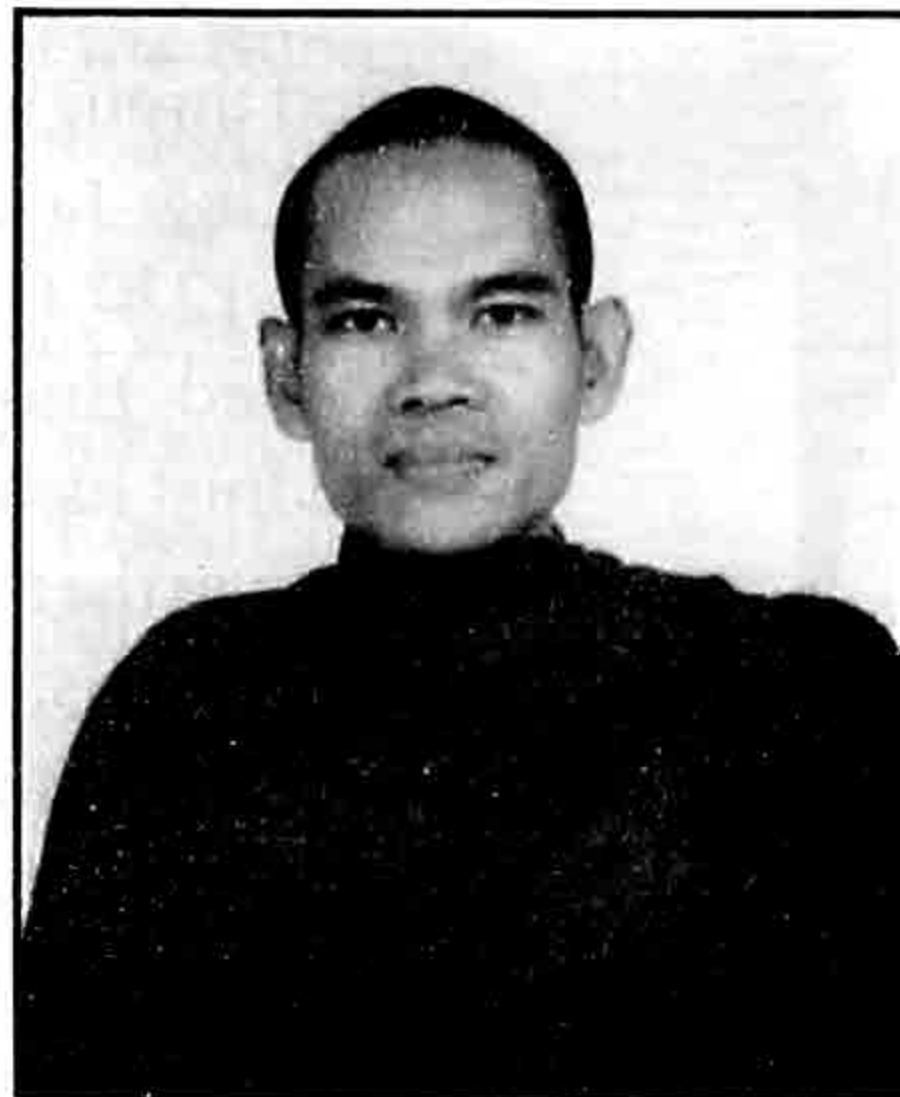


This is my own intention of bringing to light the hidden history of the Cambodian Buddhism. I was fortunate to write this article presented to the annual magazine (1999-2000) of the International Theravāda Buddhist Missionary University, Yangon, Myanmar (at which the writer of this article studies). This article mainly deals with the history of the Cambodian Buddhism and its state in the Cambodian history.

Cambodia, which was known as Funan to the Chinese some 2000 years ago, is not a newly established Buddhist country, nor it is a new state to have just come in touch with Buddhism but was the first one among Southeast Asian Buddhist countries to come into contact with the Buddha-Dhamma. And since then it has been playing a very important role in preserving the propagation of the teaching of the Truth of Gotama Buddha.

The form of Buddhism which currently exists in the Kingdom of Cambodia, known as the Khmer Kingdom years back, is that of Theravāda. Out of about 11 millions of the Cambodia's population 95 percent are Buddhists.

According to the traditional history of Cambodia and the Mahavamsa of Sri Lanka, Cambodia was so fortunate to have re-

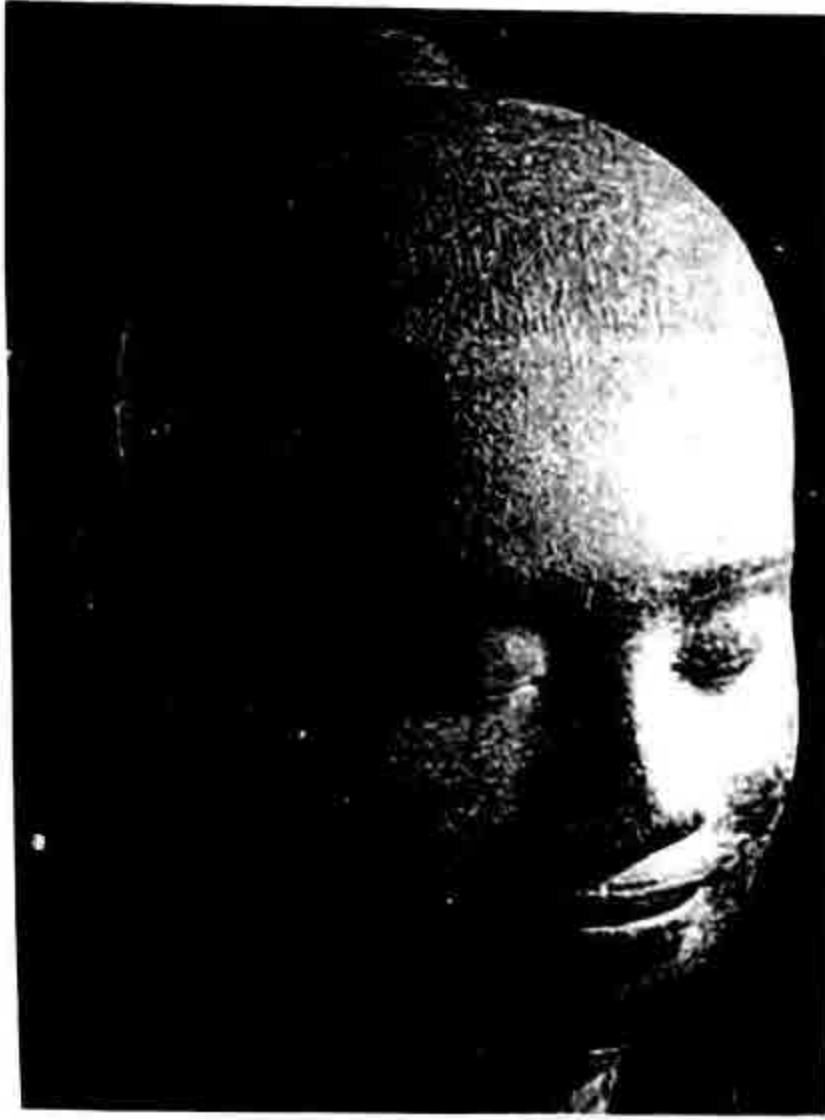


ven Chhin Ratana

ceived the Buddha's message from the hands of the 3rd Century B.C. King Dhammasoka (Asoka) of India. During the reign of the King Dhammasoka, the 3rd Buddhist Council (Tatiya-saṅgāyanā) which was held under his patronage and the supervision of the Venerable Elder

Moggaliputta Tissa in the 3rd Century B.C. and missions were sent to propagate the teachings of the Buddha in nine regions. Since the teaching was practically applicable to the Cambodians it has firmly become their national religion. The Cambodians adopted the teaching as their way of life, and amalgamated it into their culture.

During the period known as Angkor Empire, a succession of powerful Khmer kings were able to marshal forces to build the most extensive concentration of religious temples in the world, the Angkor complex. Among the achievements of the Angkor kings (Javavarman II, Indravarman I, Suryavarman II, and Jayanarman VII) were the construction of the Angkor Wat. Angkor Wat, the largest and most imposing religious structure in Cambodia (9th - 14th century C.E), was originally intended to be Buddhist, but adopted to Saiva usage before its completion and so ultimately contains both Hindu and Buddhist statues. It



Sculpture of King Jayavarman VII

was the centre of the Khmer Empire for six centuries before the Cambodians declined in power and were forced to abandon it. Now, in ruins, it can at best be only a reminder of the past.

Historically speaking, when Buddhism was brought to Cambodia, Brahmanic tradition had already been practiced by her people. So even though a new tradition was also accepted and followed, Buddhism was not, despite its popularity, a dominant religion at the beginning of its arrival. But since this tradition was practical and suitable for people of the times, its influence was gradually spread to all over the country. Then it got fairly developed and became more popular than Brahmanic traditions. Therefore, in the history of Buddhism in Cambodia, we can see that very often there were changes of popularities between the two traditions, which existed side by side. This subject can be examined in the reigns of some kings and rulers who

ruled throughout the centuries.

King Jayavarman VII, who reigned 1181-1220 C.E (12 Century C.E), was a devoted Buddhist trying to follow the Buddhist ideal of the righteous king. This king was the most important and remarkable one in the history of Buddhism in Cambodia. He built numerous roads, resthouses, hospitals and other public works to cease the suffering of people and did other meritorious deeds. Since the King is said to have followed the ten precepts of an ideal king (Dasarājadhamma), the Kingdom was at its height of power and development and people were living in peace, harmony, wealth and glory.

Many centuries later, King Sysowath Munivong was the successor of his father, Sysowath. He too devoted himself to the promotion of Buddhism. He appointed a Tipitaka Board for the edition of Pāli Canonical Texts. This Board carried out its works for ten years (1929-39) and was able to edit and publish the Canon-Tipitaka along with its Cambodian translation in 110 volumes.

The next King Norodom Sihanouk Varma. His reign was not different from that of the 3rd century B.C. Emperor of India King Asoka. Following the Khmer traditional custom, he joined the Order for a period of time, tried to rule the country according to rules of the righteous King Jayavarman VII and changed Cambodia into independent neutral State – a state of peace. He formed a new constitution in which Buddhism was made State Religion.

In 1956 the establishment of the Buddhist University was made by him and named after him — The University of Preach Sihanouk Reaj. This University was opened for both local and foreign students. He restored the Pāli High School, Royal Library and the Buddhist Institute built during the reign of Sysowath Munivong. Buddhism under the patronage of His Majesty Norodom Sihanouk Varman, and under the vigorous guidance of His Eminence Samdach Preah Maha Sumedhadhipati Chuon Nath (Jotinano), chief of the Mahanikaya, Cambodia has made rapid progress in organizing the education of the Religious Order and in the propagation of the Faith among the laity.

During war times, foreign invaders swooped down upon Cambodia plundering its wealth and cultural treasures. Many Buddhist texts, manuscripts and inscriptions were destroyed, while some were taken away to France and other neighbouring countries. It should be remembered that during the disastrous period, nothing was done for the construction and development of the nation, but everything was done for its destruction. Therefore the new Government had to start rebuilding the nation from scratch. At that time, there were many works to be done for the rehabilitation and re-establishment of the country but the rulers has never neglected Buddhism. The government has made much contribution to the revival and re-construction of the teaching of the Buddha.

In Cambodia now, it can be clearly seen



Sculpture of King Jayavarman VII

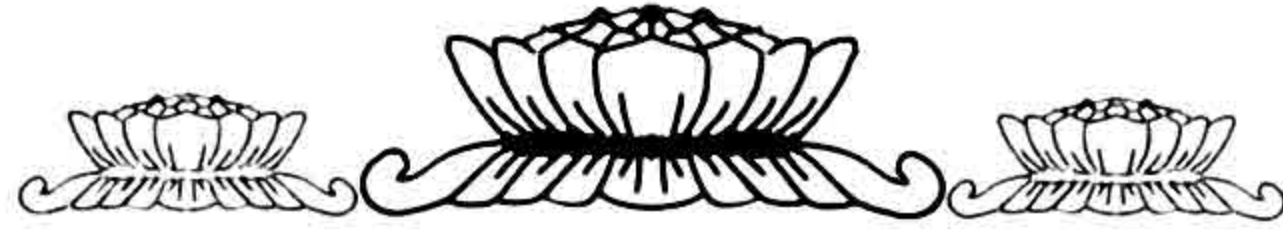
that Buddhism, under the patronage of the King and leadership of the two Sangharajas, has become a perfectly dominant religion in Cambodia. Schools for Buddhist education have been re-established and in addition to this, some young monks were sent abroad for Buddhist and Pali education in order to maintain and uplift the Buddha-Dhamma. So, this revival of Buddhism in Cambodia tells us that the teaching of Truth of the Gotama Buddha will be ever preserved in this Sacred Kingdom for the benefits of many.

At present, the Academic World has known much about the Sinhala (Sri Lankan), the Myanmar and the Thai Buddhism, But the Cambodia Buddhism since scholars have not paid much attention to the study of Cambodian Buddhism.

May the Buddha-Dhamma triumph in the world. With boundless Mettā from the Cambodia student monk of I.T.B.M. University, Yangon, Myanmar. □

A Prick of Conscience

By Saw Mra Aung



While at the Yangon University, being a devout Buddhist student I recited the *Mettā Sutta* (the Holy Discourse of loving-kindness) every morning. Then I shared the merits gained with all sentient beings, in the thirty-one planes of existence; and concluded my prayers with the words, “May I attain Magga, Phala, and Nibbāna in the shortest possible time as the result of my good deeds. While I was doing so, my room-mate, used to listen to me with a curious countenance in silence. Many days went by in this manner. One day, half seriously and half in jest he asked, “My dear friend, I have been hearing you recite the word ‘Nibbāna’ when you pray. Would you mind to explain this word to me?” This unexpected question, was a bolt from the blue. I found myself at a loss, hardly knowing how to explain to him. How could a tender teenager like me then answer such a profound question! Seeing my bewildered facial expression, he did no more but turned



away with a supercilious smile. From that day onwards, he never listened to my prayers nor did he discuss about Nibbāna. But my conscience pricked me after this experience. Since then, I have had a burning desire to write an article on Nibbāna.

After my graduation, I devoted most of my time to doing business. Naturally, most of the memories of my time to doing business. Naturally, most of the memories of my university life sank into oblivion with a lapse of time. However, the question of “Nibbāna” still pricked my conscience. Therefore, whenever I had time, I read a many Buddhist texts as I could. Fortunately, I had access to the Buddhist scriptures with the emergence of the International Theravāda Buddhist Missionary University on 9th December, 1998. Now, thanks to this university, I have acquired a good knowledge of Buddhism.

Now, in an effort to alleviate my pricking conscience say I begin to realise that

Nibbāna is the concern of the Arahats only. It is far beyond the reach of an ordinary worldling like me. In fact, Nibbāna is a long way from an ignorant worldling like me. Far from discerning Nibbāna, I do not even know how to practise the insight meditation properly. My bookish knowledge is not my first-hand knowledge.

In fact, it is impossible to describe Nibbāna in words. Some people say that Nibbāna is celestial palace, or a palatial mansion, an abode of tremendous dimensions, a big city or a radiance or a spectacular dazzling light. Some say that Nibbāna is a state in which the individual soul is completely absorbed in the universal soul. In reality, all this is wishful-thinking born out of ignorance.

From the etymological point of view Nibbāna is composed of Ni and Vāna ; = Nivāna = Nibbāna. Ni is a prefix implying negation. Vāna means craving. It is this craving which acts as a link to connect the series of lives of any particular individual in the course of his wanderings in the Cycle of Rebirths.

Nibbāna is viewed as twofold according to the way it is experienced before and after death—*Saupādisesa* and *anupādisesa*. *Saupādisesa* is composed of three words; sa = with; upadi = aggregates of mind and matter; sesa = remaining. For an Arahāt, all



defilements has ceased to exist, but as he is still alive, the remnant of his material aggregate still remains. This state of condition is known as *Saupādisesa*. However, after his demise, his physical body and mental states totally cease to exist; and all matter and mental formations become

extinct. This complete cessation is known as *anupādisesa*. The characteristic of Nibbāna is perfect peace, its function is deathlessness and its manifestation is signlessness.

In the Book of Milinda Paāha, Nāgasena Thera explained to King Milinda that there is nothing that can be equated with Nibbāna. It has no shape nor form, no size and no dimension. It cannot be perceived by reasoning, nor by disputation, nor by metaphorical presentation. It is beyond compare. It is neither white nor black, nor bright nor dark, nor big nor small. It is not possible to show colour or configuration. It is cognizable by mind thus purified; lofty, straight, without obstructions, without temporal Desires. Actually it cannot be conceived; it can only be experienced. It is the state of mind co-existent with perfect peace and absolute serenity.

An Arahāt eliminates defilements with the extermination of all traces of them through the Path achieved by dint of insight knowledge that he has gained through the practice of insight meditation noting the

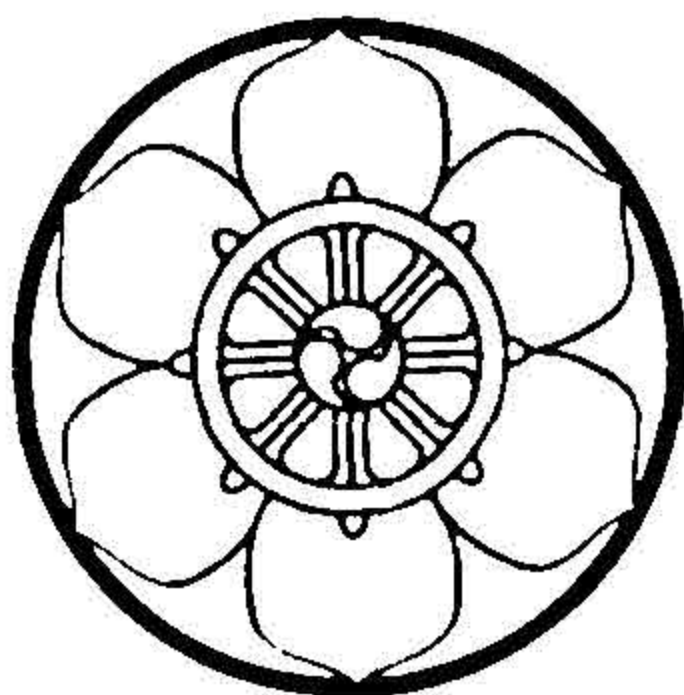
arising and passing away of *nāma* (mind) *rūpa* (matter) that appear at his six sense-doors. Once freed from their shackles, he commits no evil whatsoever, although he continues to indulge in actions which normally produce merits. He does good in a number of ways. For instance, he preaches the dhamma. He himself listens well to others' preaching. He regularly does obeisance to the Buddha and elder monks. He gives away surplus food and clothing to those in need. He practises morality, concentration and insight meditation with devotion. But as he has no defilement as his companion, these meritorious deeds are ineffective and produce no results. In the absence of a new *kamma*, no new existence arises with him who has trodden the Path.

The following verse is usually uttered by Arahats in their triumph.

"I yearn neither for death nor for life.

But I look forward to the time of my final extinction. Just as a wage-earner awaits the time when wages due to him are to be paid."

Again, (here is a brief account) how a yogi can realize Nibbāna (From "A Manual of Abhidhamma-Abhidhammatthe Sangaha by Nārada Thera). Firstly, the yogi who wishes to realize Nibbāna tries to understand things as they really are. With his one-pointed mind, he scrutinises his self



and, on due examination, discovers that his so-called, "I - personality" is nothing but a mere composition of mind and matter. Having thus gained a correct view of the real nature of his self, he realizes that every worldly thing is conditioned by some cause, or causes, past or present, and

that this present existence is due to past ignorance, craving, attachment, *kamma* and physical nutriments of the present life. On account of these five causes, this personality has arisen, and as the past activities have conditioned the present, so the present will condition the future.

Meditating thus he transcends all doubts with regard to the past, present and future.

Thereafter, he comes to see that all conditioned things are transient (*Anicca*), subject to suffering (*Dukkha*) and devoid of an immortal soul (*Anatta*).

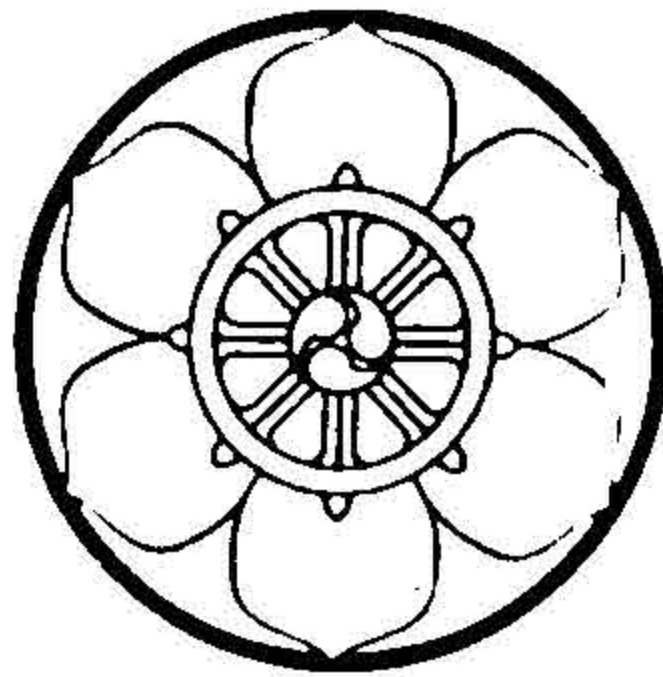
By contemplating on these three characteristics, he witnesses an aura emanating from his body. Then he experiences an unprecedented pleasure, happiness and quietude. His mindfulness thus becomes perfect and insight extraordinarily keen. Soon, due to the presence of the aura, he realizes that he is labouring under misconception and henceforth, he is able to distinguish between the right and the wrong path.

Perceiving the right path, he resumes his meditation on the arising and passing away of conditioned things. Of the two

characteristics, the latter is more conspicuous than the former. So he turns his attention to the contemplation of the dissolution of things. He perceives that both mind and matter are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful. The whole world appears to him like a pit of burning embers, a source of danger. Subsequently he reflects on the wretchedness and vanity of the fearful world and feeling disgusted with it wishes to escape therefrom.

With this object in view, he meditates again on the three characteristics and thereafter becomes completely indifferent to all conditioned things. Reaching this point of mental culture, he takes for his object of special endeavour one of the three characteristics that appeals to him most, and intently keeps on developing insight in that particular direction and soon, he realizes Nibbanā, his ultimate goal, for the first time in his life.

When he realizes Nibbāna for the first time, he is called the stream - winner. He is now no more a worldling but an Ariya. He has eliminated three fetters: - self illusion, doubts and adherence to wrong rites and ceremonies. He gains implicit confidence in the Buddha, in the Dhamma and in the saṅgha, and would never violate any of the



Five Precepts.

Summoning up fresh courage, he can make rapid progress and become the Once Returner. He can now attenuate two other fetters, sense -- desire and ill will. He is to be reborn on earth only once in case he does not attain Arahatsip in that life. Then he keeps on practising insight meditation and becomes No-returner. At this stage, he can completely discard the two above-mentioned fetters. Since he has rooted out the desire for sensual pleasures, he neither returns to this world nor does he seek rebirth in the celestial realms. After death, he is reborn in the "Pure Abodes" congenial places reserved for No-returners. Now, encouraged by the unprecedented success of his endeavours he attains Arahatsip by destroying all the remaining five fetters - namely lust after life in Form-spheres and in Formless spheres, conceit, restlessness and ignorance.

Now, My pricking conscience has subsided. In fact, writing such an article is a herculean task for a bachelor student like me, but I have made an effort to contribute a great benefit to my readers.

May my dear readers attain Nibbāna as soon as possible! □

References:

1. Abhidhammattha saṅgaha
by Narada Thera.
2. Nibbānapatisamyutta Kathā
by Mahasi Sayadaw.

Instructions for Admission to ITBMU

International Theravāda Buddhist Missionary University will open in June for 2001 academic year. The first semester for academic year 2001 begins in June and ends in October. The second semester begins on 1 December and ends in March 2002. Applicants who are qualified for Diploma course can send in their application forms to the Registrar of ITBMU, Dhammapāla Hill, Mayangone P.O., Yangon, Myanmar, not later than 15 December 2000 by using FAX 095-1-650700 or Telephone 095-1-650712, 095-1-650702.

Education Requirement

Foreign monks, nuns and laymen who apply for one-year Diploma course must have passed at least the Matriculation or equivalent. For the layman of Myanmar citizen must have their first degree, B.A. or B.Sc. Myanmar monks and nuns who apply for Diploma course must have passed Dhammācariya examination. Age limitation for students who wish to continue graduate courses must not be younger than 18 and not older than 45.

The Selection Board reserves the right to decide whether a particular applicant has met the requirements or not.

Entrance Examination

Foreign candidates are required to sit for the written examination at the Embassy of Myanmar in the country of their residence, or at the examination centre in Yangon, Myanmar. There will be two question papers, namely one on English proficiency and the other on general knowledge relevant to Buddhism. The written entrance examination for Diploma course will be held on 8 January 2001. A candidate who passes the written examination must sit for personal interview at the Embassy of Myanmar in the country of their residence. The student who joins the University is required to bring a recent medical certificate of physical and mental fitness.

Visa & other expenses

Once a foreign student is admitted to the Diploma course, the Ministry of Religious Affairs will take care of visa application and its extension. Tuition, boarding and messing for foreign students will be provided free by the University. Travelling expenses for joining the University will not be borne by the University.

For further information please contact ITBMU at Fax 095-1-650700, Telephone: 095-1-650712 (or) 095-1-650702.

"My Feelings in I. T. B. M. U."

Dearest friend,

As you know, all friends of mine were much surprised to hear the news of my resignation from the Assistant Director post. They blamed me and pointed out my twenty-year service and the prospect of the next promotion. But, I had already made a firm decision to attend the I.T.B.M.U. I thought it was a golden opportunity in my life when I took the entrance exam for admission to the I.T.B.M.U. At that time I was overjoyed at the opportunity. Therefore, I gave up all my prospects and decided to devote my life to the propagation of the Buddha Sāsana.

Firstly, I want to talk about my life as a first year Buddha Dhamma diploma student. Our university stands near the Buddha's Sacred Tooth Relic Pagoda. We begin our class by reciting Namotassa... three times. Therefore our mind is purified and the mahā-kusala-citta (Great moral consciousness) arises. The Dhammapāla Hill with its natural lake which abounds in lotus flowers will gladden your heart. I invite you to visit us.

We have to study Abhidhamma, Vinaya, Suttanta, Pāli, History, English, Samatha, Missionary, Religion and Vipassanā. We have to understand both the theory and



Daw Hla Hla Thein

practice of Theravāda Buddhism. As a beginner I met with many difficulties in my studies because of my poor religious knowledge. But gradually, I began to understand the subjects taught by our experienced and learned teachers and professors. They teach and guide us with loving-kindness (Mettā) and Volition (Cetanā). They share their precious knowledge and valuable experiences with us.

In our University there are 127 candidates from 18 countries who are quite friendly and help one another. Because of good guidance I passed my final examination with flying colours and I got my Diploma Certificate in Buddha Dhamma. I felt a glow of pride for my success.

I shall now share my knowledge of the Buddha Dhamma and some important facts in Buddhism. Although Myanmar people are Theravāda Dhamma. It is briefly "The original pure Dhamma which we have inherited from the great Elders of the Buddha Sāsana." Abhidhamma is very interesting and now I have come to know the nature of "mind" and "matter", Kamma and its consequences, the two important laws which govern all psycho-physical phenomena, the Law of Dependent Origination (Paṭiccasamuppāda) and the Law of Causal Relations

(Paṭṭhāna).

By practising meditation, we learn how to observe the function of the mind, how to analyse it, how to purify it and how to develop it to full capacity. There are two kinds of meditation: Samatha (Tranquility meditation) and Vipassanā (Insight meditation). To be free from all suffering (Dukkha) and all defilements (Kilesā), we should practise insight meditation. Vipassanā is the only weapon we have to stop or eradicate the cycle of birth and death (Samsāra). So let me urge you to practise insight meditation and I will help you.

By studying Vinaya and Suttanta, we attain much knowledge concerning the (227) disciplinary rules for the monks, middle way, the Four Noble Truths, the Eight-fold Noble Path, (62) wrong views and how to abstain from evil deeds and perform good deeds. The final goal of Buddhism is the attainment of Nibbāna or the escape from samsāra. The Noble Eight-fold Path which consists of morality (Sīla), concentration (samādhi) and wisdom (pañña) leads to Nibbāna. The way to Nibbāna which is the way to the highest happiness is agreeable to the Teaching of the Buddha. "Not to do evil, to do good deeds, to purify one's mind", this is the teaching of the Buddha.

We also learn about the ancient Myanmar king's efforts to promote the Buddha-sāsana from our study of History. By learning Pāli and English, we can easily study the Suttas, Pāli Text Books and other religious books. If you want to do missionary work you must know not only your

religion but also the religions of others. So we must learn about other religions as well.

Missionary work is very important for the propagation and promotion of Theravāda Buddhism; nowadays our Venerable Sayadaws often carry out Missionary duties abroad.

According to our Lord Buddha's Teaching Theravada Buddhist missionary work is for the good of the many, for the happiness of the many, out of compassion for the world; for the good, for the benefit and happiness of gods and men.

When we do missionary work we must put in a great effort and work with perseverance, patience and missionary spirit.

In conclusion, since the time of the Buddha's demise, there have been held Six Buddhist Councils. Of them the last two Councils took place in Myanmar. This is a milestone in the history of Theravāda Buddhism in Myanmar. Now the opening of the I.T.B.M.U in Myanmar is another landmark in the history of Theravāda Buddhism. "The Gift of Dhamma excels all gifts", according to a well-known saying. Our university is a millennium Dhamma gift to the people of the world in the 21st century. We can take pride in our being promoters of Theravāda Buddhism.

I shall end my letter here, and invite you to join the I.T.B.M.U.

Buddha Sāsana Ciram Titthatu.

With best wishes,

Hla Hla Thein

First Year (B.A)

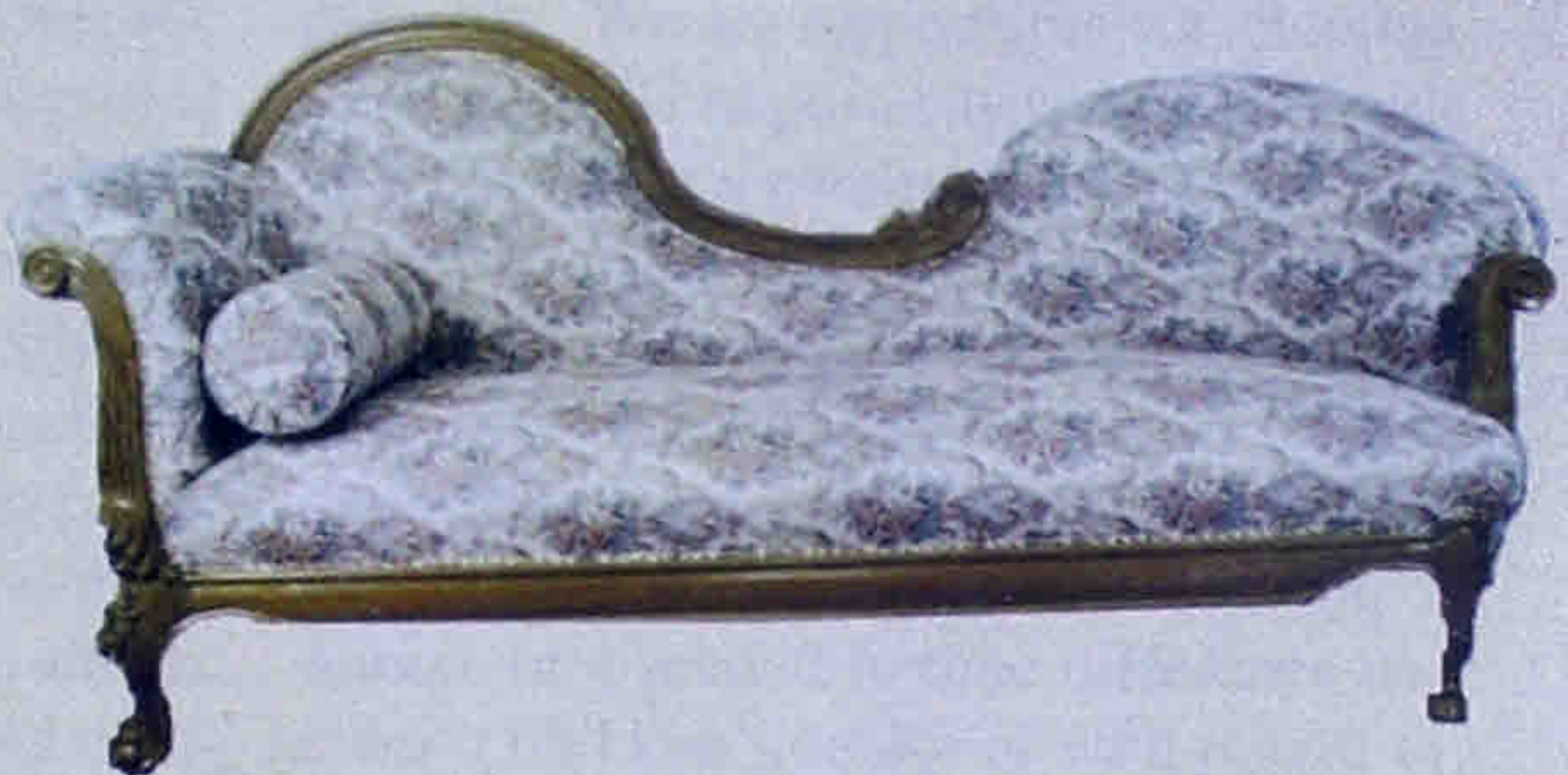
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A program of ceremony for paying homage to academic members of ITBMU

Before we make obeisance to our Sayadaws and Teachers, may I briefly explain the reason for performing this ceremony. First, we wish to express our thanks to our teachers who have taught us for four whole months with patience and diligence. The subtle and puzzling portions of the Dhamma were explained with clarity. Besides, our teachers encouraged us to practise meditation. We have come to know that to attain Nibbāna is not so difficult as we thought before. We are now inspired. We are now convinced that we can attain liberation from suffering through great effort and perseverance. “Viriyavato kim nāma kamman Na Sijjhati” is our motto. This is the greatest benefit for us. So the gratitude we owe our Sayādaws and Sayās is immeasurable. We would like to express our regards and thanks to admin. personnel, too. We feel secure and comfortable under their kind care and guidance.

Our second wish is to greet you. It is our Myanmar traditional custom to greet our



Daw Khin Pu

elders and teachers before we part and at new year time by paying homage to them. The new year will be ushered in, in a few weeks' time and at the same time we, pupils, are leaving the university campus temporarily to meet our respective families. This ceremony enables us to

greet you, prior to our departure.

Last but not least, we would like to set a precedent. Being the first batch of students at this university we have become pioneers. We are responsible for showing good example to posterity so that they will also have such a ceremony in future.

Now may I talk to my colleagues for general knowledge.

According to the principles of Theravāda Buddhism, senior bhikkhus do not pay respect to junior bhikkhus. Even a minute or a second in time difference decides a bhikkhu's seniority with regard to his ordination. So student bhikkhus here will pay homage to only senior bhikkhus, but not to the lay teachers, so that they may



not commit the fallacy of wrongful respect.

But as lay teachers have also taught us and given us guidance on liberation from suffering, the student-bhikkhus will have due regard for lay teachers.

Now let us pay homage to our teachers.

“Venerable Sayadaws, respectable teachers and admin. personnel.

Kindly allow us to pay obeisance to you as we are very eager to do you honour. We thank all of you from the bottom of our heart. You have taught us, shown us the way to become wiser and virtuous. We have learnt to a certain extent “What Vinaya is, what Abhidhamma is, and what Suttanta is. The knowledge we have acquired is very precious. We realize that we owe you a debt of gratitude. So, with great regard and love

we pay homage to you, physically, verbally and mentally.

Kindly forgive us if we have done wrong. We humbly beg for forgiveness.

With great regard, we bow down to the ground with deep humility.

1. Buddha guṇo ananto
2. Dhamma guṇo ananto
3. Sangha guṇo ananto
4. Matapitu guṇo ananto
5. Acariya guṇo ananto

Daw Khin Pu

Roll No. 29

B.A.(B.Dh.) - First Year

I.T.B.M.U.

The man of little learning (ignorant) grows like a bull; his flesh grows, but not his wisdom.

(Selections from the Dhammapada)



Buddhism at a glimpse

**By U Hla Myint (Lecturer)
Department of Dhammanuloma
Faculty of Patipatti Studies,
ITBMU, Yangon.**

- * Buddha is not a saviour.
He is a great teacher who showed us the way leading to the cessation of sufferings.
- * Buddhism does not encourage blind faith.
It is an Analytical Doctrine (Vibhajja vada).
- * It is still fresh and forceful after more than 2500 years.
Buddhist principles are applicable to solve the problems of the present day.
- * It is neither pessimism nor optimism.
But it helps one to see things as they really are.
- * It accepts neither eternalism nor nihilism.
- * It teaches the practice for the liberation from the samsara (Rounds of birth and death).
- * It is neither fatalism nor determinism.
It emphasizes the right understanding of kamma and its result (cause and effect; action and reaction).
- * It rejects two extremes: - self-indulgence in sensual pleasures and self-mortification.
It points out the Middle Way (Majjhima-patipada), the Noble Eightfold Path.
- * One can realize the Four Noble Truths and Supreme Bliss of Nibbana even in this very life.
You need not wait till the future or next existences for the results.





The developing Myanmar in a foreigner's eyes

A. The author's introduction

I'm a Chinese Mahayana Buddhist monk from Beijing China who was sent to Myanmar as a good-will gesture between the two countries. There are eight Chinese monks (four Theravāda and four Mahayana) from various parts of China. We were invited to study Theravāda Buddhism in Myanmar by the Minister for Religious Affairs of Myanmar. We were sent by the Chinese Buddhist Association in April 1996. I studied at the State Pariyatti Sāsana University at Kaba Aye for two and a half years. Then I took the entrance examination held by the International Theravāda Buddhist Missionary University of Myanmar in 1999 and I passed the examination without difficulty. I've completed one year Dip.course at ITBMU University, and received the Diploma certificate. Now I am studying at the ITBMU for my B.A. degree.



ven. Hong Yang

B. My impression on arrival

When I first arrived in Myanmar in 1996, the country was not yet developed. Most of the commodities were imported. The goods were not so much; the prices were not so high. With one hundred US dollars exchanged to many Myanmar kyats to you could buy many things. For us as students, it could last a few months. The cars were so cheap, for one thousand five hundred US dollars one could buy a new car. The roads were not so many and not so good; the cars were not so many and not so nice; the buildings were not high; long bridges were few; markets were boring; No mobile phones, no advanced computers. But the attitude of the people was very good.

The attitude of the Myanmar people was really very good at that time. They respected the monks very much; when a monk met them on the road, they would stand at the road-side, with their joined

palms held in respect and their heads lowered. They didn't even tramp on the shadow of a monk. You could see how much they respected the monks. The people also respect each other. The elders treat others' daughters and sons like their own daughters and sons. Young ones always call the elders "grandma", "grandpa," "uncle," "aunty" or "father" "mother" etc. The people didn't crave for money. I often met taxi drivers who gave me free rides. The people, both the elders and the young ones had very good nature.

C. Myanmar is developing

From 1996 onwards, Myanmar has been really developing fast. High buildings are increasing; they are not only five or six floors, but over ten or fifteen. When we first arrived in Myanmar, we had not see many tall buildings, but now from Kaba Aye Road to downtown, we can see many tall buildings on both sides of the road. When you take a look around the Yangon city, you can find many beautiful mansions.

With more and more buildings, the markets are also becoming crowded and prosperous. Just these two years, the downtown of Yangon city has been getting congested; there are more and more imported goods; more and more vendors. You can see them everywhere on the sides of the streets. The vendors are shouting for sale,



the people are crowding to view over the materials that are on display on the streets or in the shops. The country looks really prosperous!

In modern times transport facilities have improved a lot. The cars are changing day by day. In Myanmar the cars are not only increasing, but also becoming better. You could see many beautiful cars on the roads. With more cars, the traffic has become more congested. However, it shows one of the aspects of the prosperity.

D. The good aspects of development

As Myanmar is really developing now, more and more people possess own cars: new roads, new bridges, new hotels, new markets etc. are increasing; people are studying computer, high technology and science. Many products are made locally. The job rates are higher, the people have more choices to select jobs. The living standard of the Myanmar people becomes higher. Myanmar has entered a new era now.

E. The bad aspects of development.

With development in various fields, many things have changed for the better, but some things are bad; many good traditions are lost, for example, many people no longer pay proper respect to the monks. Myanmar people are most by Buddhists,

who take refuge in the Triple Gem. They are very polite, not conceited or rude. When I first arrived in Myanmar, I really appreciated the Myanmar people very much; I saw that almost all the people had good manners and modest smiles. I don't want the people to humbly show respect for me, but I really love the good traditions. I hope that they won't be lost, like the Chinese excellent tradition where the children and students had to get down on their knees to meet their parents and teachers when the festivals and ceremonies were held, but it has now been lost. However, it still exists in Myanmar. How wonderful it is! When I saw the Myanmar tradition on Myanmar TV or in the



newspaper, it reminds me of some Chinese traditions that have been lost. These make me sad.

Some Myanmar traditions are also going to be lost, because some young people don't want to wear the Myanmar national dress (longyi) now. They go for the western style. They like to wear jeans and fashion clothes. They don't like to wear their traditional dress. What a pity it is!

With the country developing, many things will happen. Just as there are good things, so there will also be bad things. We hope good things will increase and bad things will decrease. The bad aspects arisen from the modernization of the country must be avoided. □

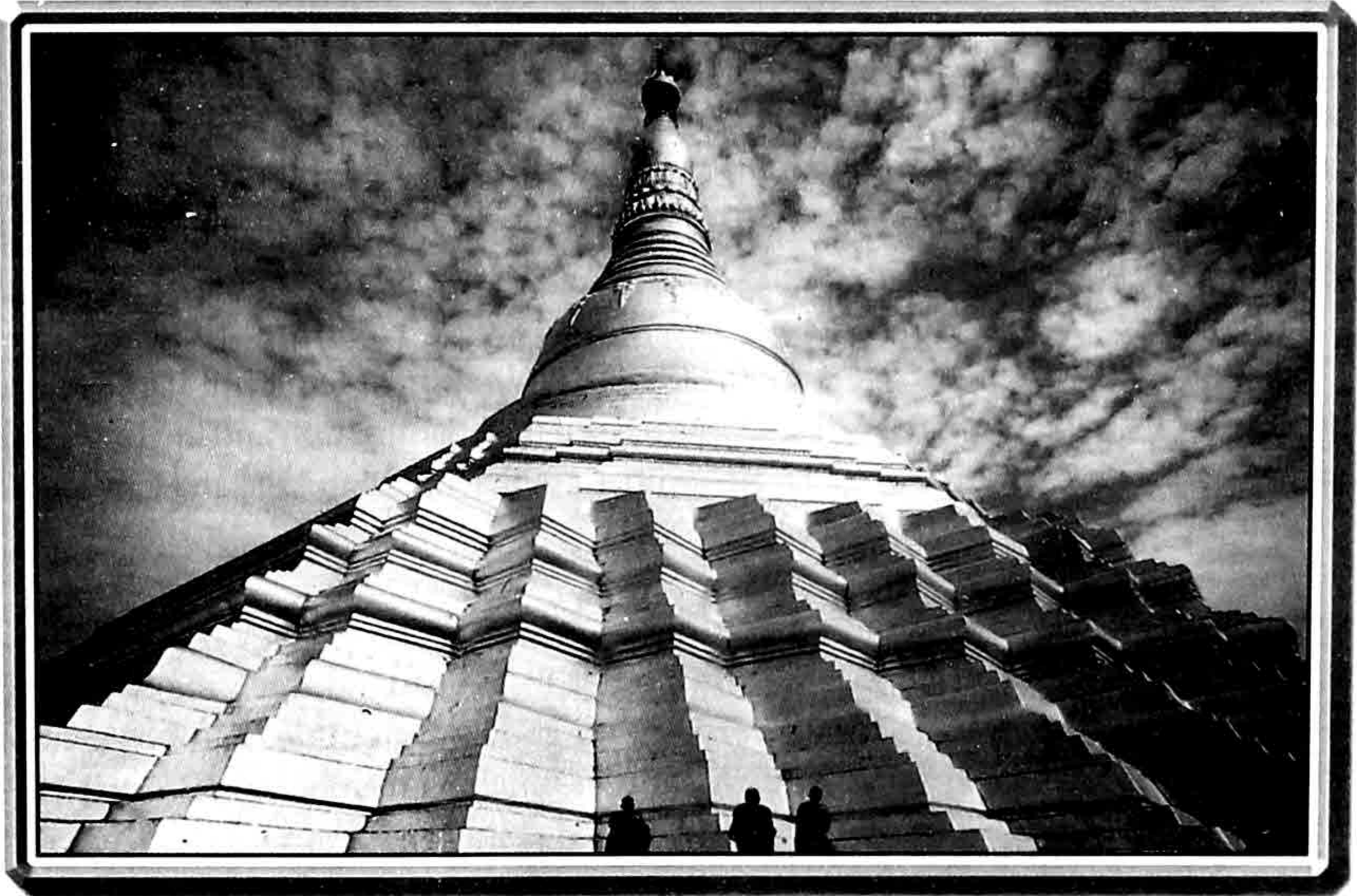
Conquer anger by love, evil by good, conquer the miser with liberality, and the liar with truth.

There is no fire lust. There is no grip like hate. There is no net like delusion. There is no river like craving.

Overcome an angry person by restraining your anger.

(Sayings of the Buddha)

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Report on developments of the ITBMU for the academic year 1998-99.

Number of students

The International Theravāda Buddhist Missionary University was inaugurated on 9 December 1998, and Diploma (Buddha Dhamma) course for the academic year 1998-99 was introduced.

The number of students attended the Diploma (Buddha Dhamma) are:-

(a) Foreign students including monks, nuns, lay men and lay women: 42

(b) Local students including monks, nuns, lay men and lay women : 52

Total: students 94

The number of students who sat for the final examination of Diploma are 87 including 36 foreigners, 51 local students. All students passed the examination and the first Diploma Conferring Ceremony was held on 12 November 1999 at the Mahā Pasana Cave at Kaba-Aye, Yangon.

Practice of Pindācāra (going alms-round)

During the academic year (1998-99) in order to understand the Vinaya practice of Pindācāra (going alms-round), the university arranged a programme for foreign monks to go alms-rounds in nine wards each day at North Okkalapa from 22 to 30 April 1999.

Practical Vipassanā meditation

During the long holidays of the academic year 1998-99, the University arranged programmes for foreign students to practise vipassanā meditation at the meditation centres such as Mahasi, Chanmye or Pha-auk according to their wishes.

Study Tour

During the holidays or long vacation, the foreign students were sent to historical sites and pagodas in Yangon, Bago, Thanlyin, Kyauktan and also to Defence Services Museum, National Museum and Hlawgar National Park. During the long vacation after the second semester examination, they were conducted a pilgrimage tour to Mandalay, Sagaing, Bagan and Nyaung U.

**U Thein Kyaing
Registrar
ITBMU**

International Theravada Buddhist Missionary University
Yangon, Myanmar (1998-99)
Student list for Diploma (Buddha Dhamma)

Sr.No	Country	Monk	Nun	Gent	Lady	Total	Remark
1.	Australia	1				1	
2.	Bangladesh	4				4	
3.	Cambodia	3				3	
4.	Canada			1		1	
5.	China	1				1	
6.	Germany		1			1	
7.	India	2				2	
8.	Japan				3	3	
9.	Korea		1			1	
10.	Laos	1				1	
11.	Malaysia	3				3	
12.	Mexico				1	1	
13.	Nepal	1			1	2	
14.	Singapore		1			1	
15.	Thailand	1				1	
16.	Vietnam	6	4			10	
	Total	23	7	1	5	36	

	Myanmar	6	2	19	24	51	
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Foreign = 36, Myanmar = 51, Total = 87

အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒ ဗုဒ္ဓသာသနာပြုတက္ကသိုလ်မှ ကျောင်းတော်သားရဟန်းတော်များနှင့် လက်တွေ့ပိဏ္ဏကစာရိကဆွမ်းခံကျင့်ဝတ်

မြကေခိုင်



‘ဝိနယောနာမ ဗုဒ္ဓသာသနဿအာယု’
‘ဝိနယေဋ္ဌိတေ၊ သာသနံဋ္ဌိတံဟောတိ’၊

‘ဝိနည်းတရားတော်မည်သည် မြတ်စွာဘုရားရှင်
သာသနာတော်၏ အသက်ဖြစ်၏။ ဝိနည်း တရားတည်
သည်ရှိသော်၊ သာသနာတော်တည်သည်မည်၏’ ဟူ၍
အဋ္ဌကထာမထေရ်မြတ်တို့ မိန့်ဆိုချက်သည် ရှိသည်။

ဗုဒ္ဓမြတ်စွာ သာသနာတော် အရှည်ခံ၍ တည်တံ့
ရန်အတွက် မြတ်စွာဘုရားပညတ်တော်မူခဲ့သော သိက္ခာ
ပုဒ်တော်များမှာ ကဋေကိထောင်တစ်ရာရှစ်ဆယ်နှင့်
ငါးသန်းသုံးသောင်း ခြောက်ထောင်ရှိသည်။ အကျဉ်းခြုံ
၍ ထုတ်နုတ်ကျင့်သုံးရန် စုပေါင်းထားသော သိက္ခာ
ပုဒ်တော်များ(၂၂၇)သွယ် ရှိသည်။

ဝိနည်းသိက္ခာပုဒ်တော်အရ မြတ်စွာဘုရားသည်
ရဟန်းတော်များအတွက် အသုံးအဆောင်ပရိက္ခရာ ရှစ်
ပါးကို ခွင့်ပြုတော်မူခဲ့သည်။ ပရိက္ခရာရှစ်ပါးဟူသည်
ခါးဝတ်၊ သင်းပိုင်၊ ကိုယ်ရံ၊ ဧကသီ၊ ဒုကုဋ် ခေါ် နှစ်
ထပ်သင်္ကန်းကြီး၊ သပိတ်၊ ပဲကွပ်၊ ချုပ်အပ်၊ ခါးပန်း
ကြိုး၊ ရေစစ်တို့ ဖြစ်သည်။

သက္ကရာဇ်(၂၀၀၀)၊ ဩဂုတ်လနှင့် စက်တင်ဘာ
လ၊ တနင်္ဂနွေရက် နံနက်ပိုင်း (၁၃-၈-၂၀၀၀)၊ (၂၀-
၈-၂၀၀၀)နှင့် (၁၀-၉-၂၀၀၀)နေ့များတွင် လသာ
မြို့နယ်နှင့် ပန်းဘဲတန်မြို့နယ် လမ်းများအတွင်း ပိဏ္ဏ
စာရိက ခေါ် ဆွမ်းစသော အာဟာရတို့ကို ခံယူရန်
အတွက် မြတ်စွာဘုရားပညတ်တော်မူသည့် ဝိနည်းတော်

အတိုင်း ဆွမ်းခံကြွလှမ်းတော်မူလာကြသော ရဟန်းတော်များကို ကြည်ညိုဖွယ်ရာ ဖူးတွေ့ရသည်။

ဝိနည်း စည်းကမ်း အတိုင်း သပိတ်ကိုလွယ်လျက် ကြွလှမ်းတော်မူလာကြသော ရဟန်းတော်များသည် ရန်ကုန်မြို့၊ မရမ်းကုန်းမြို့နယ် ဓမ္မပါလကုန်းတော်တွင် တည်ထားပူဇော်လျက်ရှိသည့် စွယ်တော်မြတ်စေတီတော် အနီးရှိ အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒ ဗုဒ္ဓသာသနာပြု တက္ကသိုလ် ကျောင်းတော်ကြီးမှ ရဟန်းတော်များ ဖြစ်ကြသည်။

ရှေ့ဆုံးမှ တန်းစီကြွမြန်းတော်မူလာကြသော သံဃာတော်များတွင် သုတ်၊ ဝိနည်း၊ အဘိဓမ္မာ ဗုဒ္ဓဓမ္မပဋကတ်စာပေများကို စာတွေ့လက်တွေ့သင်ကြားပို့ချတော်မူကြသော ဒုတိယပါမောက္ခချုပ်ဆရာတော်ကြီး၊ မဟာဌာနမှူးဆရာတော်ကြီးများ၊ ပါမောက္ခဆရာတော်ကြီးများ၊ ကထိကဆရာတော်ကြီးများက ဦးဆောင်လျက် ဗုဒ္ဓဓမ္မဒီပလိုမာတန်း၊ ဗုဒ္ဓဓမ္မဘိအေတန်းတို့တွင် သင်ကြားနေကြသည့် ပြည်ပနိုင်ငံသား ရဟန်းတော်(၂၈)ပါး နှင့် ပြည်တွင်းမြန်မာနိုင်ငံသား ရဟန်းတော်(၁၄)ပါး အပါအဝင် ရဟန်းတော် စုစုပေါင်း အပါး(၅၀)တို့ ပိဏ္ဏစာရိကဝတ်ကို လက်တွေ့ကျင့်သုံးလျက် ရွာစဉ်လှည့်၍ ဆွမ်းခံကြွမြန်းကြခြင်း ဖြစ်သည်။

ဆရာတော်ကြီးများ ဦးဆောင်လျက် ကြွမြန်းတော်မူလာကြသော ရဟန်းတော်များအား သဒ္ဓါတရားထက် သန်စွာ လောင်းလှူကြသော အလှူရှင်များ၏ စေတနာမှာ အံ့ဩလောက်ပါ၏။ ရရှိလာသော ဆွမ်းနှင့်တကွ အမျိုးစုံလင်လှသည့် ဆွမ်းဟင်းလျာများ၊ အချိုရည်ပုလင်း၊ အခြားစားသုံးဖွယ်ရာများ၊ ရဟန်း အသုံးအဆောင်ပစ္စည်းများ၊ နဝကမ္မအလှူငွေများမှ အလှူရှင်များ၏ စေတနာသဒ္ဓါတရားထက်သန်မှုကို ဖော်ပြ



နေပေသည်။

ကုသိုလ်ရှင်တို့သည် အဘယ်ကြောင့် ဤမျှသဒ္ဓါ တရားထက်သန်မှု ဖြစ်ကြသနည်း။ ထူးခြားသောအကြောင်း ရှိပါမည်။

အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြု တက္ကသိုလ်ကြီး၌ ပြည်ပနိုင်ငံများမှ လာရောက်၍ ဗုဒ္ဓဓမ္မကို သင်ကြား

နေကြသူတို့တွင် လူပုဂ္ဂိုလ်၊ အမျိုးသား၊ အမျိုးသမီးများအပြင် ရဟန်းတော်များလည်း ပါဝင်ကြသည်။ အာဖရိက၊ ဘင်္ဂလားဒေ့ရှ်၊ ကမ္ဘောဒီးယား၊ အိန္ဒိယ၊ အင်ဒိုနီးရှား၊ လာအို၊ မလေးရှား၊ စင်ကာပူ၊ သီရိလင်္ကာ၊ ထိုင်း၊ ဂျပန်နိုင်ငံတို့မှ လာရောက်ကြကာ ဗုဒ္ဓဓမ္မကို လေ့လာသင်ယူလျက် ထေရဝါဒဗုဒ္ဓဘာသာ၏ တရားတော်အနှစ်ကို ရှာဖွေနေကြသူများဖြစ်ရာ သင်တန်းသား ရဟန်းတော်များအား မြတ်စွာဘုရား ချမှတ်တော်မူခဲ့သည့် ဝိနည်းတရားတော်များကို လက်တွေ့ သိရှိနိုင်အောင် သင်ကြားရေးဆရာတော်ကြီးများက စာတွေ့အပြင် လက်တွေ့ကိုပါ သင်ကြားပြသလျက် ရှိခြင်း ဖြစ်သည်။

ဆွမ်းခံကြွသည့်အချိန်မှာ နံနက် (၇:၁၅)နာရီဖြစ်သည်။ ကျောင်းတော်သားရဟန်းတော်များသည် ရွာစဉ်လှည့်၍ ဆွမ်းခံကြွကာ ကုသိုလ်ယူရာ၌ ပိဏ္ဏစာရိကဝတ်ကို လက်တွေ့မျက်မြင်ကျင့်သုံးခွင့်ရရှိသဖြင့် ဝိနည်းတရားတော်၏ လေးနက်မှုကို ပိုမိုသဘောပေါက်နားလည်ခဲ့ကြသည်။

မြတ်စွာဘုရားဟောကြားသည့် ဝိနည်းဒေသနာများအနက် ဝိနည်းသိက္ခာပုဒ်ပညတ်ချက် သေခံယဝဂ်ကဏ္ဍတွင် ပါရှိသည့်အတိုင်း-

* သင်္ကန်းဝတ်ရုံရာ၌ ရှေ့နောက် တွဲလဲကျအောင် မဝတ်ဘဲ ထက်ဝန်းကျင်ဝန်းဝိုင်း ညီညွတ်စွာဝတ်

ရုံခြင်း၊ အောက်ပိုင်း၌ ခူး
(ပုဆစ်)ရိုးမှ အောက် လက်
လေးသစ်လောက်ချ၍ ရှေ့
ရော နောက်ပါ ညီညွတ်စွာ
ဝတ်ခြင်း။

(ပရိမဏ္ဍလ သိက္ခာပုဒ်)

- * လည်ပင်း၊ လက်ကောက်ဝတ်
မှစ၍ ကိုယ်ကို ကောင်းစွာ
ဖုံးလျက် မြို့ရွာအတွင်း၌
သွားလာ နေထိုင်ခြင်း။

(သုပ္ပဋိစ္ဆန္တ သိက္ခာပုဒ်)

- * ရွာစဉ်ကြွရာ၌ ခန္ဓာကိုယ်၊ လက်ရုံး၊ လက်မောင်း၊
ဦးခေါင်းတို့ကို လှုပ်ခါမှုမပြုဘဲ ဣန္ဒြေရစွာ ကြွ
လှမ်းခြင်း။

(ပစာလက သိက္ခာပုဒ်)

- * မြို့ရွာအတွင်းကြွရာ၌ သင်္ကန်းကို ပင့်၍ မသွားခြင်း။
(ဥက္ကိစ္ဆက သိက္ခာပုဒ်)

- * မြို့ရွာအတွင်း သွားလာရာ၌ စကားကို တိုးတိုး
သက်သာပြောဆိုခြင်း။

(ဥစ္စသဒ္ဒ သိက္ခာပုဒ်)

- * မိမိရှေ့ လေးတောင်၊ လေးတောင်ထွာခန့်သာ
ထား၍ ဣန္ဒြေရစွာ ကြည့်ရှုသွားလာခြင်း။

(ဩက္ကိစ္ဆစက္ခု သိက္ခာပုဒ်)

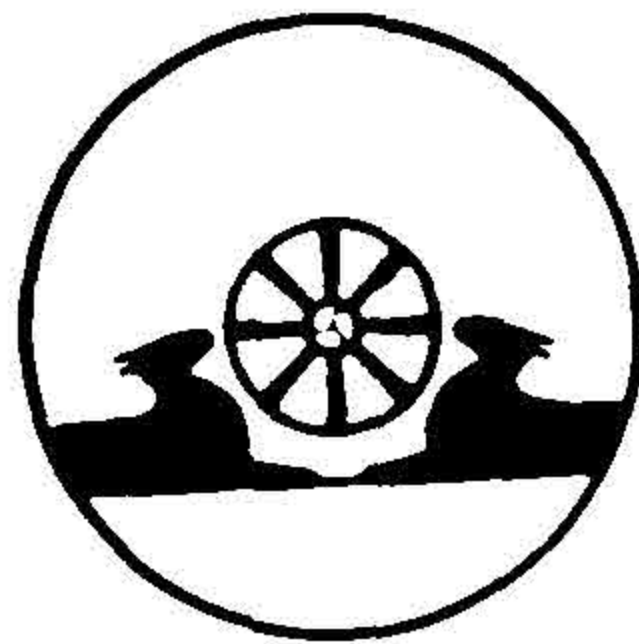
ခမ္ဘကတဝဂ် ကဏ္ဍတွင်-

- * ဆွမ်းကို လေးလေးစားစား လိုလိုချင်ချင် ခံယူ
ခြင်း။

(သက္ကစ္စပဋိဂ္ဂဟဏ သိက္ခာပုဒ်)

- * သပိတ်(ဆွမ်းစားခွက်)၌ အမှတ်သညာထား၍
ဆွမ်းစားခြင်း။

(ပတ္တသညိ ဘုဇ္ဇန သိက္ခာပုဒ်)



ဤသို့စသော ဗုဒ္ဓဝါဒ ဝိနည်း
ပညတ်ချက်တို့ကို ကျောင်းတော်
သားရဟန်းများ သိရှိကာ လက်
တွေ့ကျကျ ကျင့်သုံးနေထိုင် ကြွ
လှမ်းခြင်းဖြင့် သမဏသာရပွ
ရဟန်းတို့၏ တင့်တယ်ခြင်းဖြင့်
ကြည်ညိုဖွယ်ဖြစ် ရှိနေပေသည်။
သို့ဖြစ်၍ပင် ဤရဟန်းတော်များ
သည် ပြည်ပနိုင်ငံများသို့ ပြန်လည်

ရောက်ရှိသည့်အခါ ထေရဝါဒ ဗုဒ္ဓသာသနာတော်
ဖြန့်ဖြူးမည့်သူများပါတကားဟု အလှူရှင်တို့၏ စိတ်
တွင် ဝမ်းမြောက်ဝမ်းသာ ကြည်ညိုသဒ္ဓါထက်သန်မှု
ပို၍ ဖြစ်ကြရသည်။

ဝိနည်းကျင့်ဝတ်အတိုင်း လက်တွေ့ကျကျ ပိဏ္ဏ
စာရိကဆွမ်းဝတ်ကို ကျင့်သုံးပြီးသည့်အခါ၌ အင်ဒိုနီး
ရှားတိုင်းပြည်မှ ဤတက္ကသိုလ်ကျောင်းတော်သား ရဟန်း
တော်တစ်ပါးက-

“မြန်မာနိုင်ငံက ထေရဝါဒဗုဒ္ဓဘာသာဝင် ဒကာ
ဒကာမတွေရဲ့ စေတနာသဒ္ဓါတရားဟာ အံ့ဩလောက်
ပါတယ်။ ဆွမ်းနဲ့ အခြားအလှူပစ္စည်းတွေကို လှူဒါန်း
တဲ့ နေရာမှာ ရက်ရက်ရောရော ကြည်လင်ရွှင်လန်း
ပြီး လောင်းလှူကြတာ တွေ့ရတယ်။ ဒီလို လောင်းလှူ
ဒါနပြုကြတဲ့နေရာမှာ အားလုံးဟာ ချမ်းသာလို့ လှူ
ကြတာ မဟုတ်ပါဘူး။ ဆင်းရဲနွမ်းပါးလျက်နဲ့ သဒ္ဓါ
ထက်သန်လွန်းလို့ လှူကြတဲ့ သူတွေကိုလည်း တွေ့
ရပါတယ်”

“ဘယ်လို သိရသလဲဆိုရင် သူတို့ဝတ်စားဆင်ယင်
ထားတဲ့ အဝတ်အစားတွေဟာ ဟောင်းနွမ်းချို့တဲ့နေ
ပါတယ်။ ဒါပေမဲ့ လှူတဲ့အခါမှာ ဝမ်းမြောက်ဝမ်းသာ
လေးလေးစားစား ဂါရဝတရားရှိတာ ပေါ်လွင်နေပါ
တယ်”

“ဒါကြောင့်လည်း ဦးပဉ္စင်းစိတ်ထဲမှာ သူတို့လှူ
တဲ့ အလှူနဲ့ သဒ္ဓါတရားတွေဟာ ကြီးမားလွန်းလို့ ငါ
နဲ့မှ ထိုက်တန်ပါရဲ့လား၊ ဒကာ ဒကာမတွေရဲ့ အလှူ
ဒါနနဲ့ ထိုက်တန်အောင် ဝိနည်းကျင့်ဝတ်သိက္ခာကို ငါ
ပိုပြီး ဆောက်တည်ရမယ်။ ပိုပြီးကြိုးစားအားထုတ်ရဦး
မယ်လို့ စိတ်ထဲမှာ ခံစားဖြစ်ပေါ်မိပါတယ်”

ဟူ၍ စာရေးသူအား လှိုက်လှိုက်လှဲလှဲ ပြောကြား
ချက်မှာ တန်ဖိုးရှိလှသော စကားဖြစ်ပေသည်။

ဤတွင် တစ်ချိန်က တိပိဋကဓရဆရာတော်ဘုရား
ဘဒ္ဒန္တ ဝိစိတ္တသာရာဘိဝံသက “ဒါယကာတွေရဲ့ လက်
အုပ်ကြွေးကို ဆပ်ရဦးမယ်” ဟူ၍ မိန့်ကြားတော်မူကာ
မြန်မာနိုင်ငံတွင် ပထမဦးစွာ တိပိဋကဓရ ဓမ္မဘဏ္ဍာ
ဂါရိက ဘွဲ့ထူးတော်မြတ်ကို အရအမီ ဆွတ်ခူးရရှိ
သည်အထိ ကြိုးပမ်းအားထုတ်ကာ သာသနာအတွက်
ဆောင်ရွက်ခဲ့ပုံများကို အမှတ်ရမိပါသည်။

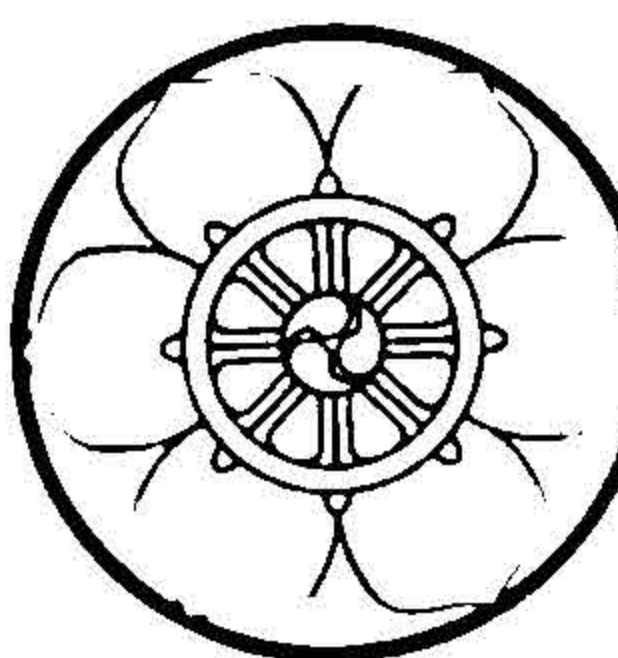
အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြု
တက္ကသိုလ်ကြီး စတင်ဖွင့်လှစ်သည်မှာ (၉-၁၂-၉၈)
နေ့ဖြစ်၍ (၂)နှစ်တာ အချိန်ကာလအတွင်း ဒီပလိုမာ
တန်း၊ ဘီအေတန်းတို့တွင် ကျောင်းသားများ (ရဟန်း
ပုဂ္ဂိုလ်၊ လူပုဂ္ဂိုလ်)တို့ ဗုဒ္ဓဓမ္မတရားတော်ကို တစ်ဆင့်

ထက်တစ်ဆင့် တိုးမြှင့်သိရှိကာ သုတ္တန်၊ ဝိနည်း၊ အဘိ
ဓမ္မာ၊ နိကာယ်ငါးရပ်ဒေသနာတို့ကို အတိုင်းအတာ
တစ်ရပ်အထိ ဆည်းပူးသိရှိလေ့လာခွင့် ရခဲ့ကြပြီးဖြစ်
သည်။ ထိုမျှသာမက ပရိယတ္တိ၊ ပဋိပတ္တိ၊ ပဋိဝေဓ
သာသနာတော်သုံးရပ်တွင်လည်း ပရိယတ္တိစာပေအပြင်
ပဋိပတ္တိ ဝိပဿနာကျင့်စဉ်တို့ကိုပါ လက်တွေ့လေ့လာ
အားထုတ်လျက် ရှိနေကြပေပြီ။

မြတ်ဘုရား၏ ဒေသနာကို ကိုယ်တိုင်သိရှိ လက်
တွေ့ကျင့်သုံးခြင်းဖြင့် ဒါယကာအလှူရှင်တို့၏ သဒ္ဓါ
စေတနာနှင့် အလှူဒါနကို ထိုက်ထိုက်တန်တန်ကြီး
ခံယူနိုင်ကြမည် ဖြစ်သည်။

အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြု
တက္ကသိုလ်ကြီးမှ ကျောင်းသားများသည် သီလ၊ သမာ
ဓိ၊ ပညာ-သိက္ခာသုံးရပ် အကျင့်မြတ်ကို အခြေခံပြု
လျက် မေတ္တာ၊ ကရုဏာ၊ မုဒိတာ၊ ဥပေက္ခာ ဗြဟ္မစိုရ်
တရားများ ကမ္ဘာတစ်ဝန်း ဖုံးလွှမ်းသွားအောင် ဖြန့်
ဝေပေးခြင်းဖြင့် အနာဂတ်တွင် ငြိမ်းချမ်းသော ကမ္ဘာ
ကြီးဖြစ်အောင် စွမ်းဆောင်နိုင်ကြလိမ့်မည်ဟု ယုံကြည်
မျှော်လင့်ရပါသတည်း။ ။ □

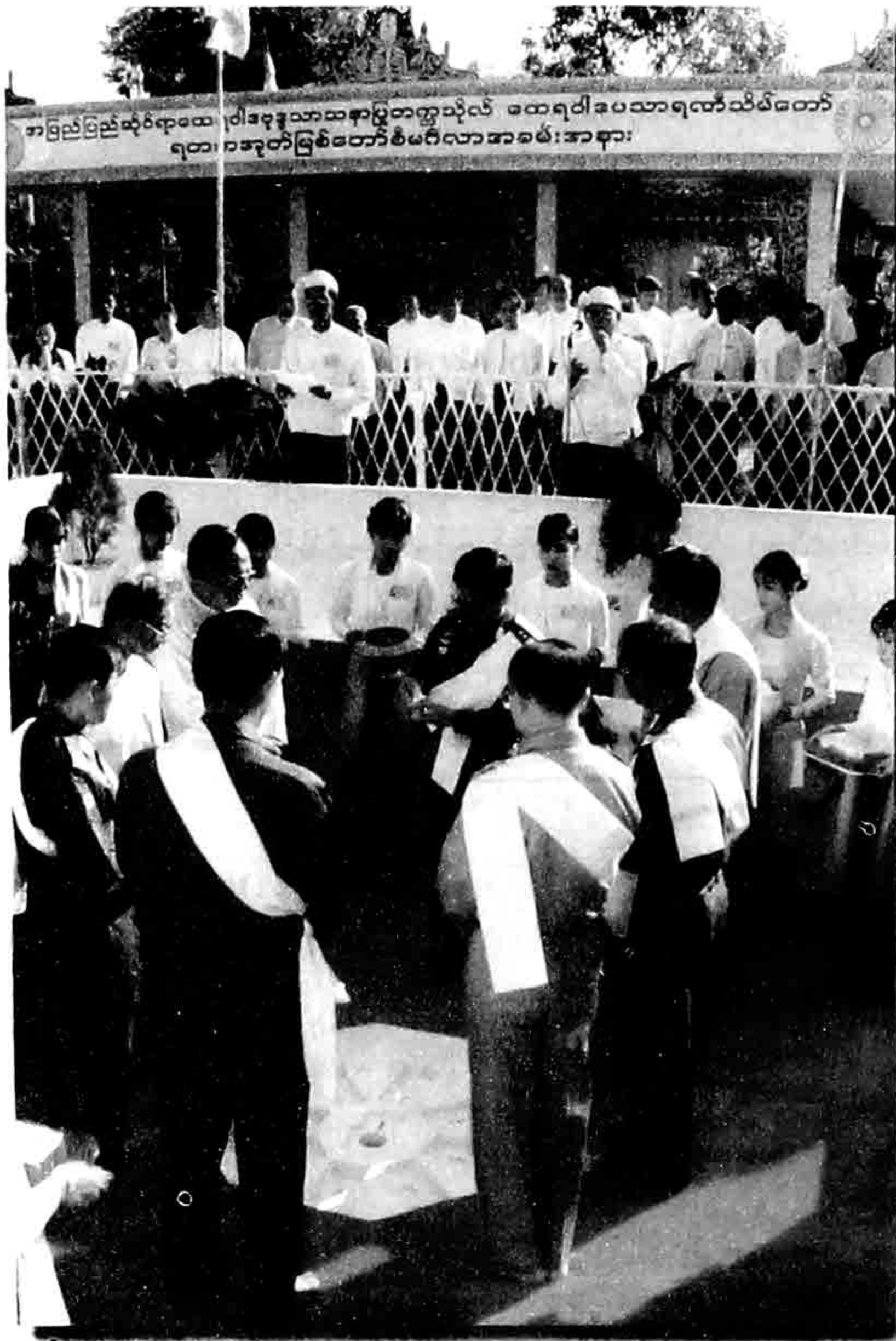
မြကေခိုင်

<p>ဓမ္မဒူတဆရာတော်ကြီး၏ အဆုံးအမ သာသနာပြုတယ်ဆိုတာ အနယ်နယ်အရပ်ရပ်မှာ ပရိသတ်မျိုးစုံနဲ့ တွေ့ရတယ်။ ဒီတော့ အဆင်မပြေတာတွေနဲ့ ဆုံမှာပဲ။ ဆုံတဲ့အခါ ကိုယ် နှုတ်အမူအရာတွေနဲ့ ဘယ်တော့မှ မတုံ့ပြန်မိပါစေနဲ့။ သည်းခံပါ။</p>		<p>Admonitions Of Dhammadūta Sayādaw Gyī</p> <p>In propagating Sāsana, you meet with different audiences in different places. So it is liable that you may come across many disappointments. Never retaliate with bodily and verbally behaviours, but practise tolerance.</p>
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ထေရဝါဒ ပဿာရဏီသိမ်တော်

သိမ်နုတ်၊ သိမ်သမုတ်ကံဆောင်ခြင်း

ကျော်ဝင်း (ပထမ)



နိုင်ငံတော်အေးချမ်းသာယာရေးနှင့်
ဖွံ့ဖြိုးရေးကောင်စီ အတွင်းရေးမှူး(၁)
ဒုတိယဗိုလ်ချုပ်ကြီးခင်ညွန့်၊
၂၀၀၀ပြည့်နှစ်၊
ဖေဖော်ဝါရီလ(၅)ရက်၊ မင်္ဂလာအချိန်
နံနက် ၈နာရီ ၄၅မိနစ်တွင်
အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒ
ဗုဒ္ဓသာသနာပြုတက္ကသိုလ် ထေရဝါဒ
ပဿာရဏီသိမ်တော်ရတနာအုတ်မြစ်တော်
စီပေးစဉ်

၅-၁-၂၀၀၀ ရက်နေ့။

နံနက် ၅နာရီခန့် ရှိပြီ။

အရက်ကျင်းစမို လေနအေးအေးလေး တိုက်ခတ်နေသည်။

ကျွန်တော်တို့ မှတ်တမ်းတင်ရိုက်ကူးရေးအဖွဲ့သည် တဝီဝီ ပြေးနေသော တိုယိုတာလိုက်အေစ်ကား ကိုယ်ထည်ထဲဝယ် တိုးဝှေ့လာနေသော လေအေးအေးကလေး၏ အရသာကို ခံစားကြည့်နူးရင်း အတွေးကိုယ်စီဖြင့် လိုက်ပါလာခဲ့ကြလေသည်။

မှတ်တမ်းတင်ရိုက်ကူးပေးမည့် မြန်မာ့ရုပ်မြင်သံကြားမှ အဖွဲ့သားများကလည်း သိမ်နုတ်၊ သိမ်သမုတ်ကို မမြင်ဖူး၊ မရိုက်ဖူး၍ လူစုံလိုက်လာကြသည်။ ဘတင်မောင်ဟု ရိုသေလေးစားခြင်း ခံရသော ဝါရင့်မြန်မာ့ရုပ်သံကျွမ်းကျင်(၁) ဦးတင်မောင်ကို အနွေးထည်အင်္ကျီဝတ်လျက် ကားဦးခန်းတွင် နေရာပေး လိုက်ပါစေခဲ့သည့်အတွက် အရက်တက်လေနအေးအေးကလေး၏ ပက်ဖျန်းမှုကို ခံစားရပုံမပေါ်။

ဘေးကာမရှိသော ကားကိုယ်ထည်နောက်ခန်းထဲဝယ် ရိုက်ကူးရေး အတွေးအကြံများသော ရုပ်သံကျွမ်းကျင်(၁) ဦးကျော်ကျော်မင်း၊ ပြင်ပရိုက်ကူးရေး ဦးစီးအရာရှိ ဦးစိန်ရန်၊ ထုတ်လုပ်ရေးမှူးဦးအောင်ဇော်၊ အသံဖမ်းအင်ဂျင်နီယာ ဦးမြင့်သောင်းနှင့် အသံဖမ်း အီလက်ထရွန်နစ်ကျွမ်းကျင်သူများစသည်တို့နှင့် ကျွန်တော်စကားတပြောပြောနှင့် လိုက်ပါလာခဲ့သည်။

ကျွန်တော်သည် အခမ်းအနားသတင်းများ ရေးဖူးရိုက်ဖူးသည်။ ဗွီဒီယိုဇာတ်လမ်းလည်း ရိုက်ခဲ့ဖူးသည်။ ယခု မြန်မာ့ရုပ်သံအဖွဲ့သားများ ရိုက်ကူးမှတ်တမ်းတင်ပေးမည့် သိမ်နုတ်၊ သိမ်သမုတ်ကဆောင်ပွဲကို ယခုအသက်အရွယ်ထိ မြင်လည်းမမြင်ဖူးခဲ့ပါ။ ရဟန်းတော်အဖြစ် ရဟန်းဘောင်သို့ သွတ်သွင်းချီးမြှင့်ရာတွင် ထေရဝါဒဗုဒ္ဓသာသနာတော်တွင် သိမ်သည် မရှိမဖြစ်လိုအပ်သည်။ သိမ်ရှိမှသာလျှင် ရဟန်းပြုနိုင်ဖြစ်နိုင်

သည်ကို သက်ကြီးဝါကြီးဆရာတော်ကြီးများနှင့် ဆရာကြီးများ မိန့်ကြားချက်အရသာ မှတ်သားမိသည်။

သိမ်နုတ်သိမ်သမုတ်ကို အသေးစိတ်အရပ်အသံမှတ်တမ်းတင် ရိုက်ကူးပေးရမည်ဆိုသောအခါ မြန်မာ့ရုပ်မြင်သံကြားရိုက်ကူးရေး အဖွဲ့သည် စိတ်ဝင်တစား ရှိနေကြသည်။ မည်သို့ ရိုက်ကူးမည်၊ တင်ပြမည်တို့ကိုလည်း တွေးဆနေကြပုံပေါ်သည်။ သိလိုသမျှကိုလည်း ကျွန်တော်အား တစ်ယောက်တစ်ခွန်း မေးမြန်းစူးစမ်းနေကြသည်။

ကျွန်တော်ကလည်း ကျွန်တော်တို့ဆရာ ဌာနမှူး (စီမံ/ဘဏ္ဍာ) ဦးအောင်သိန်းညွန့် ပြောပြချက်များကို တစ်ဆင့်ဖောက်သည်ချ၍ အမှားမပါအောင် ချိန်ချိန်ဆဆ ပြောပြရသည်။ သူတို့လည်း စိတ်ဝင်စားစွာ နားထောင်နေကြသည်။

စကားကောင်းနေဆဲတွင် ကျွန်တော်တို့လိုက်ပါလာသော ကားကလေးသည် အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြု တက္ကသိုလ် စာသင်ဆောင်များရှိရာ ဝင်းထဲသို့ ချိုးကွေ့၍ သိမ်နုတ်၊ သိမ်သမုတ်မည့် သတ်မှတ်သိမ်မြေနေရာအနီးတွင် ရပ်လိုက်သည်။

ကျွန်တော်နှင့် ရိုက်ကူးရေးအဖွဲ့သည် ဗွီဒီယိုကင်မရာများ၊ ဆက်စပ်ပစ္စည်းများကို ကားပေါ်မှ သယ်ချ၍ သိမ်နုတ်မည့် မြေနေရာသို့ သယ်ပို့ကြသည်။ ရိုက်ကူးမည့် Angle များ၊ Long Shot ရိုက်ကူးမည့် နေရာများစီစဉ်ကြည့်ရှု၍ ကင်မရာတစ်လုံးဖြင့် ရေစင်ပေါ်မှနေ၍ High Angle ဖြင့် ရိုက်ကူးရန် ဦးကျော်ကျော်မင်းနှင့် အဖွဲ့က နေရာယူသည်။ ကျန်ကင်မရာတစ်လုံးက Insert ရိုက်ရန်အတွက် ဘတင်မောင်က နေရာယူသည်။ အသံများ တစ်ဆက်တစ်စပ်တည်းရရန် အသံဖမ်းအင်ဂျင်နီယာဦးမြင့်သောင်းက အသံများစစ်ဆေးစီစဉ်ဆောင်ရွက်ကြသည်။

ပေ-၁၀၀၊ ပေ-၈၀ သိမ်မြေနေရာအကျယ်အဝန်းတွင် လေးဘက်လေးတန်မှ မီးဆလိုက်ကြီးများထိုးထား

၍ လင်းထိန်နေသည်။ နယ်နိမိတ်ကာရံထားသော ရာဇမတ်များ၊ တလူလူလွင့်နေသော သာသနာ့အလံများနှင့် အရက်တက်တွင် ဖူးတွေ့လိုက်ရသော ဗုဒ္ဓစွယ်တော် မြတ်တို့မှာ ကြည်ညိုဖွယ် ကြည်နူးဖွယ် ဖြစ်ရုံသာမက နှလုံးစိတ်ဝမ်းအေးချမ်းကြည်လင်သွားစေလေသည်။

သတ်မှတ်ချိန်အရောက်တွင် သိမ်နတ်ရာတွင် လိုက်နာစောင့်ထိန်းဆောင်ရွက်ရမည့် ဝိနည်းတော်ဆိုင်ရာ ညွှန်ကြားချက်များကို ပရိယတ္တိမဟာဌာနမှူးဆရာတော် ဘဒ္ဒန္တကုမာရာဘိဝံသမှ အသေးစိတ်ရှင်းလင်းမိန့်ကြားချက်များကို နာယူမှတ်သားခဲ့ကြသော ရဟန်းတော်များ ရှေးဦးစွာ ကြွရောက်တော်မူသည်။ ဆက်လက်၍ နိုင်ငံတော်သံဃမဟာနာယကအဖွဲ့ ဆရာတော်ကြီးများ ကြီးမှူး၍ ပါမောက္ခချုပ်ဆရာတော် ဘဒ္ဒန္တသီလာနန္ဒာဘိဝံသ ဦးဆောင်တော်မူသော အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒဗုဒ္ဓသာသနာပြု တက္ကသိုလ်မှ သင်ကြား ဆရာတော်များ၊ နိုင်ငံတော် ပရိယတ္တိသာသနာ့တက္ကသိုလ်(ရန်ကုန်) နှင့် ရန်ကုန်တိုင်း ကျောင်းထိုင်ဘုန်းကြီး သင်တန်းကျောင်းမှ သင်ကြားရေး ဆရာတော်များ၊ သင်တန်းသား သံဃာတော်များ အစီအစဉ် တကျ ကြွရောက်တော်မူလာကြလေသည်။

ဆရာတော်ကြီးများနှင့် သံဃာတော်အရှင်သူမြတ်များသည် ဇန်နဝါရီလ(၅)ရက်နေ့မှ ဇန်နဝါရီလ(၇)ရက်နေ့အထိ (၃)ရက် တိုင်တိုင် သတ်မှတ်ရက်များတွင် ဝိနည်းတော်နှင့်အညီ သိမ်နတ်၊ သံဃာ့ကံများကို ဆောင်ရွက်တော်မူကြလေသည်။

သိမ်နတ်သံဃာ့ကံဆောင်ရာတွင် (၁) ကလျာဏီကျောက်စာနည်း၊ (၂) ဝိနယာလင်္ကာရနည်း၊ (၃) ရင်ပေါင်တန်းနည်း၊ (၄) ထောင့်တန်းနည်း၊ (၅) ပျားကြီးစွဲနည်း၊ (၆) ကြက်ခြေခတ်နည်း၊ (၇) သိမ်ပုံကျမ်းနည်းတို့ကို အစီအစဉ်အတိုင်း ဝိနည်းတော်နှင့် အညီ လက်တွေ့ဆောင်ရွက်တော်မူခဲ့ကြသည်။ (၄င်းနည်းများကို ဇယားကွက်များဖြင့် ဖော်ပြထားပါသည်။)

သိမ်နတ်၊ သိမ်သမုတ်ထားသော မြေနေရာတွင် ယခုအခါ ထေရဝါဒပသာရဏီသိမ်တော်ကြီးကို ဆောက်လုပ်ပြီးလုနီး ဖြစ်ပါသည်။

သိမ်ဟူသည်မှာ ရဟန်းတော်များ တစ်စုတစ်ဝေးတည်း အညီအညွတ်ပေါင်းစု၍ ကံကြီးကံငယ် ဆောင်ရွက်ရာနယ်တစ်ခုအဖြစ် သီးခြားသတ်မှတ်သော နေရာကို ခေါ်ဆိုခြင်း ဖြစ်သည်။

သိမ်တွင် ရဟန်းတော်များချည်းသာ ဆောင်ရွက်ရသော ရဟန်း ခံခြင်း၊ ဥပုသ်ပြုခြင်း၊ ပဝါရဏာပြုခြင်း၊ ကထိန်သင်္ကန်းပေးခြင်း စသော ကံကြီးကံငယ်တစ်ခုခုကို ဆောင်ရွက်လိုသောအခါ ရဟန်းတော်တို့သည် သိမ်အတွင်းစုဝေးဆောင်ရွက်တော်မူကြရလေသည်။

ရဟန်းတော်အဖြစ် ရောက်ရှိအောင် ဆောင်ရွက်ရာတွင် သိမ်ရှိမှသာလျှင် ဆောင်ရွက်ပေးနိုင်သကဲ့သို့ ထေရဝါဒသာသနာတော် အခွန်ရှည်တည်တံ့ရေးတွင် လည်း သိမ်သည် မရှိမဖြစ် လိုအပ်သော ရေသောက်မြစ်ကဲ့သို့ လွန်စွာမှ အရေးပါလှပေသည်။

သိမ်နတ်ပြီးစီးသည့်နောက် သံဃာတော်များက သိမ်သမုတ် ကမ္မဝါစာများ ရွတ်ဖတ်၍ သိမ်သမုတ်တော်မူကြပါသည်။ သိမ်သမုတ်သံဃာ့ကံဆောင် မင်္ဂလာအခမ်းအနားကို ၂၀၀၀ ပြည့်နှစ် ဇန်နဝါရီလ ၁၁ ရက် မင်္ဂလာအချိန် နံနက်(၇)နာရီတွင် နိုင်ငံတော် သံဃမဟာနာယက အဖွဲ့ဝင် ဆရာတော်ကြီးများ၊ ပါမောက္ခချုပ် ဆရာတော်အမှူးပြုသော အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒ ဗုဒ္ဓသာသနာ ပြုတက္ကသိုလ်မှ ဆရာတော်ကြီးများ၊ နိုင်ငံတော်ပရိယတ္တိသာသနာ့တက္ကသိုလ် (ရန်ကုန်)နှင့် ရန်ကုန်တိုင်း ကျောင်းထိုင် ဘုန်းကြီးသင်တန်းကျောင်းတို့မှ ဆရာတော်ကြီးများက သိမ်သမုတ် သံဃာ့ကံဆိုင်ရာလုပ်ငန်းများကို ဆောင်ရွက်တော်မူခဲ့ကြသည်။

သိမ်အမျိုးမျိုးရှိရာ ဗဒ္ဒသိမ်(ဝိသုဂါမ)သည် အလွန်ခိုင်မာသော သိမ်ဖြစ်ပြီး ထိုသိမ်မျိုးဖြစ်လာရန်မှာ နိုင်ငံတော်အစိုးရထံမှ ခွင့်ပြုချက် ရယူရသည့်အပြင် သိမ်

၁။ ကလျာဏိကျောက်စာနည်း

ဧရိယာ - ၁၀၀ ပေ x ၁၀၀ ပေ (၈၀ ပေ x ၈၀ ပေ)

စကေး - ၁ စင်တီမီတာ = ၂၀ ပေ (၁.၂၅ စင်တီမီတာ = ၂၀ ပေ)

	၂၅'		၂၀'	
၂၅'	၁	၂	၃	၄
	၈	၇	၆	၅
	၉	၁၀	၁၁	၁၂
	၁၆	၁၅	၁၄	၁၃

- * အမှတ်(၁)အကွက်၌ ၅-ပါး၊ ၆-ပါးမှ ဆုံသလောက် နေ၍ နတ်နိုင်၏။
- * အမှတ်စဉ်အတိုင်း တစ်ကွက်ပြီးတစ်ကွက် နတ်သွား၍ (၁၆)ကွက် ကုန်သောအခါ သိမ်နတ်ခြင်း ကိစ္စပြီးစီး၏။
- * (၃)၊ (၄)ကြိမ်မျှ နတ်သင့်ပါသည်။

၂။ ဝိနယာလင်္ကာရနည်း

ဧရိယာ - ၁၀၀ ပေ x ၁၀၀ ပေ (၈၀ ပေ x ၈၀ ပေ)

စကေး - ၁ စင်တီမီတာ = ၂၀ ပေ

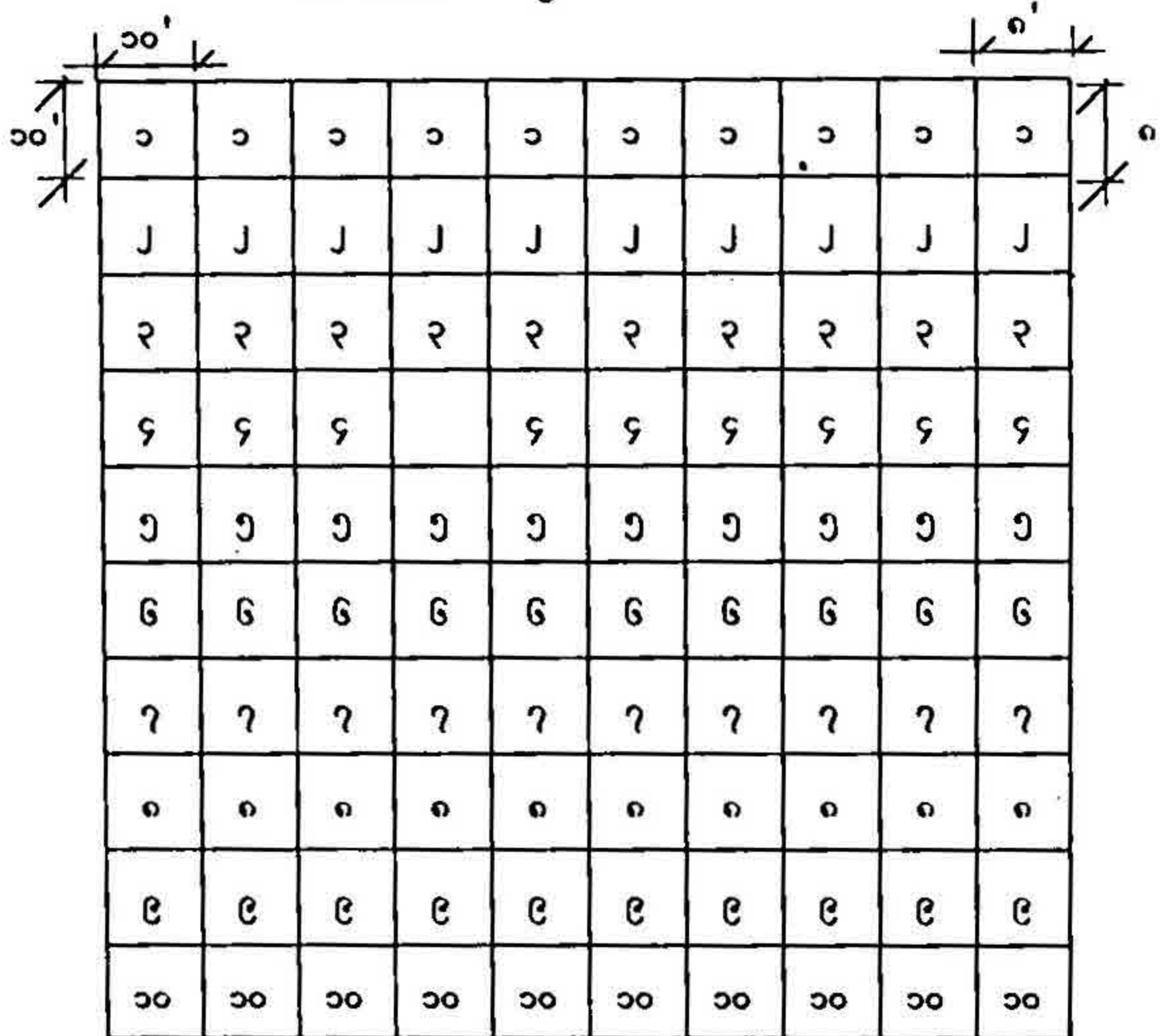
	၁၂.၅'		၂၀'	
၁၂.၅'	၁	၂	၃	၄
	၈	၇	၆	၅
	၉	၁၀	၁၁	၁၂
	၁၆	၁၅	၁၄	၁၃
	၁၇	၁၈	၁၉	၂၀
	၂၄	၂၃	၂၂	၂၁
	၂၅	၂၆	၂၇	၂၈
	၃၂	၃၁	၃၀	၂၉

- * အမှတ်စဉ်အတိုင်း နတ်သွား၍ (၃၂)ကွက်ကုန်လျှင် သိမ်နတ်ခြင်း ပြီး၏။
- * သံဃာ(၄)ပါးဖြစ်စေ၊ ထိုထက်ပို၍ဖြစ်စေ ထားနိုင်၏။
- * (၃)ကြိမ် သို့မဟုတ် (၇)ကြိမ်နတ်သင့်ပါသည်။

၃။ ရင်ပေါင်တန်းနည်း

ဧရိယာ - ၁၀၀ ပေ x ၁၀၀ ပေ (၈၀ ပေ x ၈၀ ပေ)

စကေး - ၁ စင်တီမီတာ = ၂၀ ပေ



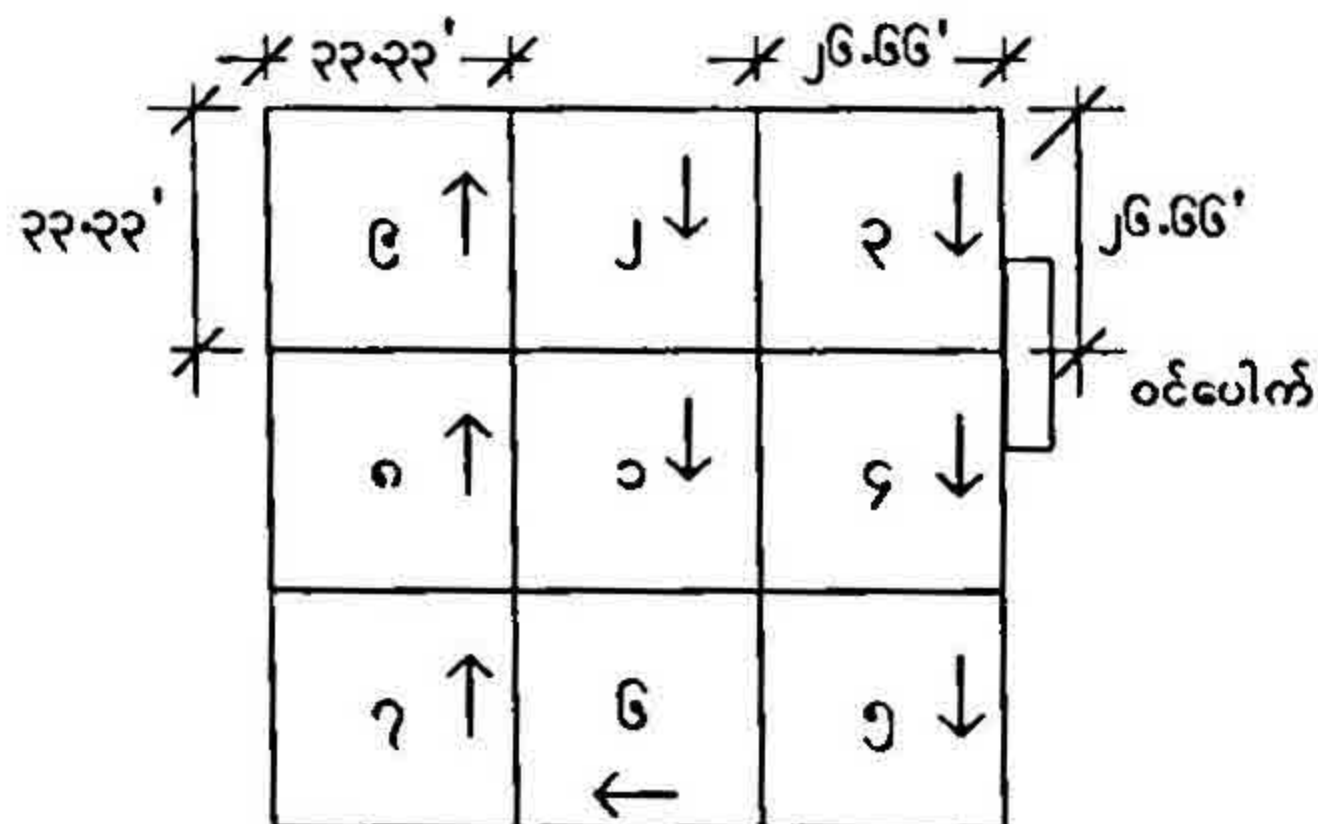
* (၁)အမှတ်ပြ အကွက်တို့၌ သံဃာ တစ်ပါးစီနေ၍ နတ်ရမည်။ ကမ္မဝါစာ (၁)ကြိမ်ဖတ်ပြီးလျှင် (၁)အမှတ်ပြ အတန်းပြီး၏။

* ထို့နောက် အမှတ်(၂)ပြ အတန်းကို ဆက်၍ နတ်ရမည် ဖြစ်ပြီး အမှတ် (၁၀)ထိ ကုန်သွားလျှင် သိမ်နတ်ခြင်း ပြီး၏။

၄။ ပျားကြီးစွဲနည်း

ဧရိယာ - ၁၀၀ ပေ x ၁၀၀ ပေ (၈၀ ပေ x ၈၀ ပေ)

စကေး - ၁ စင်တီမီတာ = ၂၀ ပေ

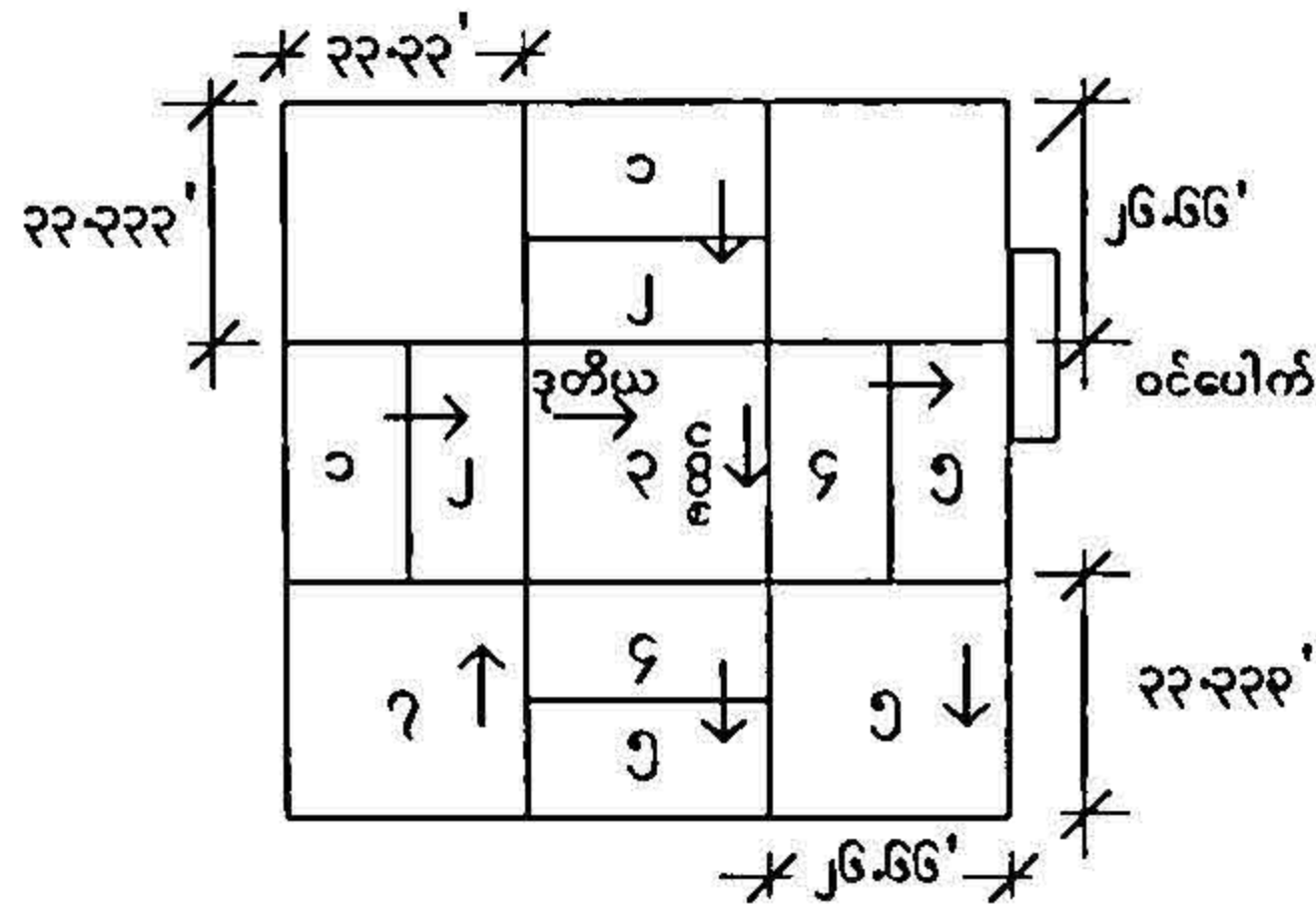


* အမှတ်(၁)အကွက်မှစ၍ သံဃာတော်ရှိသလောက် (၂၀)ပါးဖြစ်စေ၊ (၃၀)ပါးဖြစ်စေ ထိုထက်ပို၍ ဖြစ်စေ၊ တစ်စုတည်းနေ၍ အကွက်စဉ်အတိုင်း နတ်သွားသောနည်း ဖြစ်သည်။

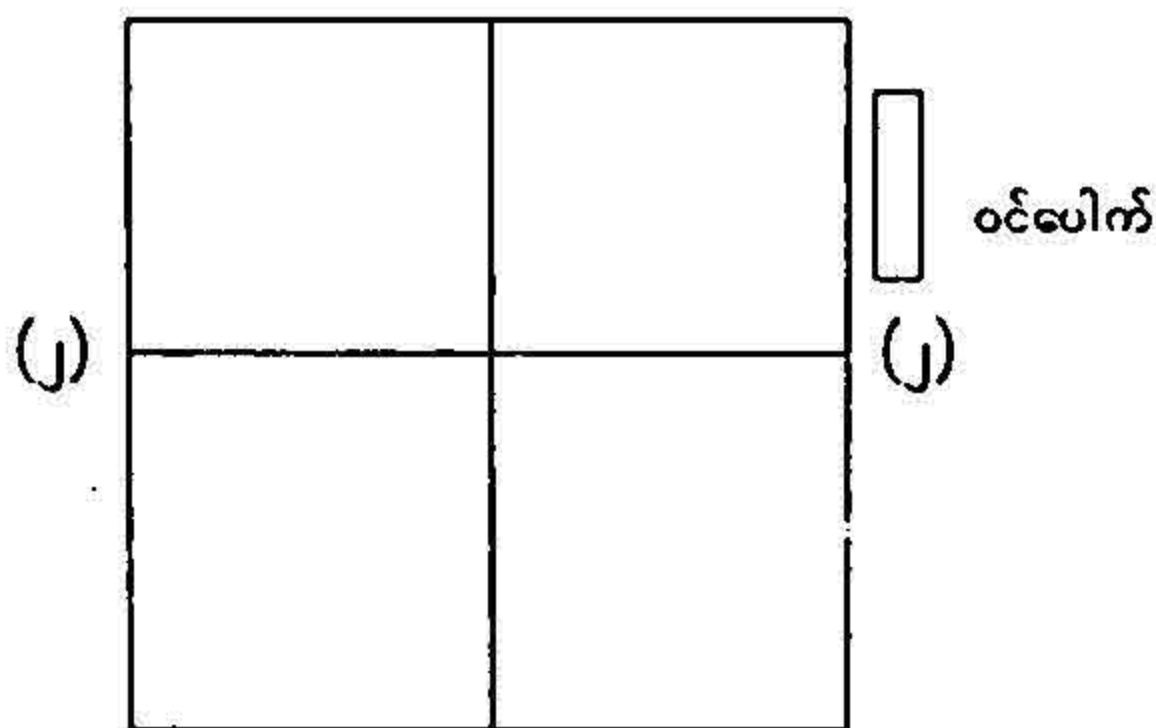
↑

၅။ ကြက်ခြေခတ်နည်း

ဧရိယာ - ၁၀၀ ပေ x ၁၀၀ပေ



(၁)



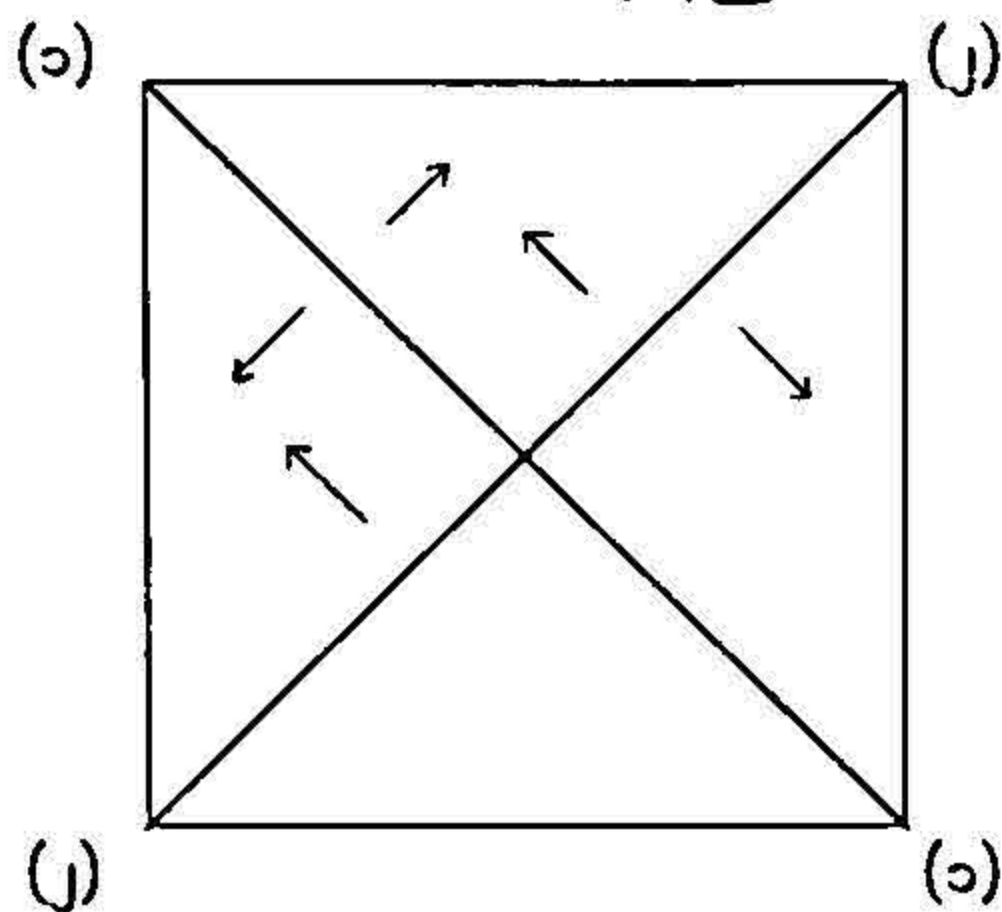
(၁)

နတ်ပုံအစီအစဉ်

- သိမ်နတ်မည့်အကွက်တွင် အနောက်အလယ်မှ ထောင့်တန်းလျက် (၁)ကြိမ်၊ အလျားလိုက်တန်းလျက် (၁)ကြိမ်နတ်ရသော နည်းဖြစ်သည်။
- သံဃာတော်မျိုးပေါ်မှာ နေရပါသည်။

- အကွက်များကို အတည့်ကြက်ခြေပုံ၊ အတည့် ကြက်ခြေခတ်ပုံဖြစ်အောင် ချ၍ တစ်ကွက်ပြီးတစ်ကွက် နတ်လျှင်လည်း ဖြစ်နိုင်ပါသည်။ ဤနည်းမှာ မိမိတစ်နည်းတည်းဖြင့် မလုံလောက်သဖြင့် ဤနည်းကို လုံးဝအသုံးမပြုဘဲ နေသင့်သည်။ သို့မဟုတ်ပါက အခြားဆိုခဲ့ပြီးသော နည်းမျှသော်လည်း တွဲ၍သာ အသုံးပြုသင့်ပါသည်။

၆။ ထောင့်တန်းနည်း



နတ်ပုံအစီအစဉ်

- + သံဃာတော်များ ထောင့်တန်းစီတန်းနေ၍ နတ်သော နည်းဖြစ်ပါသည်။ ဤနည်း၌ အရှေ့မြောက်ထောင့်၊ အနောက်တောင်ထောင့် စီတန်း၍ (၁)ကြိမ်၊ အရှေ့တောင်ထောင့် အနောက်မြောက်ထောင့်စီတန်း၍ (၁)ကြိမ်နတ်ရပါမည်။
- + ဤနည်းသည်လည်း ကြက်ခြေခတ်နည်းကဲ့သို့ပင် မိမိတစ်နည်းတည်းဖြင့် မလုံလောက်ပါ။

၆။ ထောင့်တန်းနည်း

၁	၃	၆	၁၀	၁၅	၂၀	၂၈	၃၆	၄၅	၅၅
၂	၅	၉	၁၄	၂၀	၂၇	၃၅	၄၄	၅၄	၆၄
၄	၈	၁၃	၁၉	၂၆	၃၄	၄၃	၅၃	၆၃	၇၂
၇	၁၂	၁၈	၂၅	၃၃	၄၂	၅၂	၆၂	၇၁	၇၉
၁၀	၁၇	၂၄	၃၂	၄၁	၅၁	၆၁	၇၀	၇၈	၈၅
၁၆	၂၃	၃၁	၄၀	၅၀	၆၀	၆၉	၇၇	၈၄	၉၀
၂၂	၃၀	၃၉	၄၉	၅၉	၆၈	၇၆	၈၃	၉၉	၉၄
၂၉	၃၈	၄၈	၅၈	၆၇	၇၅	၈၂	၉၈	၉၃	၉၇
၃၇	၄၇	၅၇	၆၆	၇၄	၈၁	၉၇	၉၂	၉၆	၉၉
၄၆	၅၆	၆၅	၇၀	၈၀	၈၆	၉၁	၉၅	၉၈	၁၀၀

တစ်နည်း

- + တစ်ပါးနေအကွက်များကို ဝဲယာအမြောင့်တိုင်းချ၍ ဂဏန်းများကို ထောင့်တန်းဖြတ်ထိုးပြီးလျှင် အမှတ်စဉ်အတိုင်း နုတ်သောနည်းဖြစ်ပါသည်။
- + ဤနည်းဖြင့် နုတ်သောအခါ ဖတ်ပြီး၊ မဖတ်ရသေးသောအကွက်များ မမှားရန် အထူးဂရုပြုရပါမည်။

၇။ သိမ်ပုံကျမ်းနည်း

ဧရိယာ - ၈၄ ပေ ၈၄ပေ

စကေး - ၁ စင်တီမီတာ = ၆ပေ

၈၅	← ၈၆	← ၈၇	← ၈၈	← ၈၉	← ၉၀	← ၉၁	၉၂
၈၄	၆၁	← ၆၂	← ၆၃	← ၆၄	← ၆၅	← ၆၆	၆၇
၈၃	၆၀	၄၁	← ၄၂	← ၄၃	← ၄၄	← ၄၅	၄၆
၈၂	၅၉	၅၁	၃၂	← ၃၃	← ၃၄	၃၅	၃၆
၈၁	၅၈	၅၀	၃၁	၂၂	၂၃	၂၄	၂၅
၈၀	၅၇	၄၉	၃၀	၂၁	၂၀	၂၁	၂၂
၇၉	၅၆	၄၈	၂၉	၂၀	၂၁	၂၂	၂၃
၇၈	၅၅	၄၇	၂၈	၂၁	၂၂	၂၃	၂၄
၇၇	၅၄	၄၆	၂၇	၂၁	၂၂	၂၃	၂၄
၇၆	၅၃	၄၅	၂၆	၂၁	၂၂	၂၃	၂၄
၇၅	၅၂	၄၄	၂၅	၂၁	၂၂	၂၃	၂၄
၇၄	၅၁	၄၃	၂၄	၂၁	၂၂	၂၃	၂၄
၇၃	၅၀	၄၂	၂၃	၂၁	၂၂	၂၃	၂၄
၇၂	၄၉	၄၁	၂၂	၂၁	၂၂	၂၃	၂၄
၇၁	၄၈	၄၀	၂၁	၂၁	၂၂	၂၃	၂၄
၇၀	၄၇	၃၉	၂၀	၂၁	၂၂	၂၃	၂၄
၆၉	၄၆	၃၈	၁၉	၂၁	၂၂	၂၃	၂၄
၆၈	၄၅	၃၇	၁၈	၂၁	၂၂	၂၃	၂၄
၆၇	၄၄	၃၆	၁၇	၂၁	၂၂	၂၃	၂၄
၆၆	၄၃	၃၅	၁၆	၂၁	၂၂	၂၃	၂၄
၆၅	၄၂	၃၄	၁၅	၂၁	၂၂	၂၃	၂၄
၆၄	၄၁	၃၃	၁၄	၂၁	၂၂	၂၃	၂၄
၆၃	၄၀	၃၂	၁၃	၂၁	၂၂	၂၃	၂၄
၆၂	၃၉	၃၁	၁၂	၂၁	၂၂	၂၃	၂၄
၆၁	၃၈	၃၀	၁၁	၂၁	၂၂	၂၃	၂၄
၆၀	၃၇	၂၉	၁၀	၂၁	၂၂	၂၃	၂၄
၅၉	၃၆	၂၈	၀၉	၂၁	၂၂	၂၃	၂၄
၅၈	၃၅	၂၇	၀၈	၂၁	၂၂	၂၃	၂၄
၅၇	၃၄	၂၆	၀၇	၂၁	၂၂	၂၃	၂၄
၅၆	၃၃	၂၅	၀၆	၂၁	၂၂	၂၃	၂၄
၅၅	၃၂	၂၄	၀၅	၂၁	၂၂	၂၃	၂၄
၅၄	၃၁	၂၃	၀၄	၂၁	၂၂	၂၃	၂၄
၅၃	၃၀	၂၂	၀၃	၂၁	၂၂	၂၃	၂၄
၅၂	၂၉	၂၁	၀၂	၂၁	၂၂	၂၃	၂၄
၅၁	၂၈	၂၀	၀၁	၂၁	၂၂	၂၃	၂၄
၅၀	၂၇	၁၉		၂၁	၂၂	၂၃	၂၄
၄၉	၂၆	၁၈		၂၁	၂၂	၂၃	၂၄
၄၈	၂၅	၁၇		၂၁	၂၂	၂၃	၂၄
၄၇	၂၄	၁၆		၂၁	၂၂	၂၃	၂၄
၄၆	၂၃	၁၅		၂၁	၂၂	၂၃	၂၄
၄၅	၂၂	၁၄		၂၁	၂၂	၂၃	၂၄
၄၄	၂၁	၁၃		၂၁	၂၂	၂၃	၂၄
၄၃	၂၀	၁၂		၂၁	၂၂	၂၃	၂၄
၄၂	၁၉	၁၁		၂၁	၂၂	၂၃	၂၄
၄၁	၁၈	၁၀		၂၁	၂၂	၂၃	၂၄
၄၀	၁၇	၀၉		၂၁	၂၂	၂၃	၂၄
၃၉	၁၆	၀၈		၂၁	၂၂	၂၃	၂၄
၃၈	၁၅	၀၇		၂၁	၂၂	၂၃	၂၄
၃၇	၁၄	၀၆		၂၁	၂၂	၂၃	၂၄
၃၆	၁၃	၀၅		၂၁	၂၂	၂၃	၂၄
၃၅	၁၂	၀၄		၂၁	၂၂	၂၃	၂၄
၃၄	၁၁	၀၃		၂၁	၂၂	၂၃	၂၄
၃၃	၁၀	၀၂		၂၁	၂၂	၂၃	၂၄
၃၂	၀၉	၀၁		၂၁	၂၂	၂၃	၂၄
၃၁	၀၈			၂၁	၂၂	၂၃	၂၄
၃၀	၀၇			၂၁	၂၂	၂၃	၂၄
၂၉	၀၆			၂၁	၂၂	၂၃	၂၄
၂၈	၀၅			၂၁	၂၂	၂၃	၂၄
၂၇	၀၄			၂၁	၂၂	၂၃	၂၄
၂၆	၀၃			၂၁	၂၂	၂၃	၂၄
၂၅	၀၂			၂၁	၂၂	၂၃	၂၄
၂၄	၀၁			၂၁	၂၂	၂၃	၂၄
၂၃				၂၁	၂၂	၂၃	၂၄
၂၂				၂၁	၂၂	၂၃	၂၄
၂၁				၂၁	၂၂	၂၃	၂၄
၂၀				၂၁	၂၂	၂၃	၂၄
၁၉				၂၁	၂၂	၂၃	၂၄
၁၈				၂၁	၂၂	၂၃	၂၄
၁၇				၂၁	၂၂	၂၃	၂၄
၁၆				၂၁	၂၂	၂၃	၂၄
၁၅				၂၁	၂၂	၂၃	၂၄
၁၄				၂၁	၂၂	၂၃	၂၄
၁၃				၂၁	၂၂	၂၃	၂၄
၁၂				၂၁	၂၂	၂၃	၂၄
၁၁				၂၁	၂၂	၂၃	၂၄
၁၀				၂၁	၂၂	၂၃	၂၄
၀၉				၂၁	၂၂	၂၃	၂၄
၀၈				၂၁	၂၂	၂၃	၂၄
၀၇				၂၁	၂၂	၂၃	၂၄
၀၆				၂၁	၂၂	၂၃	၂၄
၀၅				၂၁	၂၂	၂၃	၂၄
၀၄				၂၁	၂၂	၂၃	၂၄
၀၃				၂၁	၂၂	၂၃	၂၄
၀၂				၂၁	၂၂	၂၃	၂၄
၀၁				၂၁	၂၂	၂၃	၂၄

- * အမှတ်(၁)အကွက်မှစ၍ အမှတ်စဉ်အတိုင်း လှည့်နုတ်ရမည်။
- * (၉၈)ကွက် ကုန်လျှင် သိမ်နုတ်ကံပြီး၏။
- * တစ်ကွက်လျှင် ရဟန်းတော်(၅)ပါးသာ ချောင်ချိစွာ ထိုင်ရမည်။

နတ်သိမ်သမုတ်လုပ်ငန်းများ ဆောင်ရွက်ရာတွင်လက်ဝင် လှပေသည်။

နိုင်ငံတော်မှ အခွန်လွတ်သာသနာနယ်မြေအဖြစ် သတ်မှတ် ခွင့်ပြုပြီးသော မြေအနက်မှ (၈၀' x ၁၀၀') မြေအား ဗုဒ္ဓသိမ်ဆောက် လုပ်နိုင်ရန်အတွက် အသီး အခြားရွာစားခန့်အပ်ရန် အဆင့်ဆင့် ခွင့်ပြုချက်ရယူပြီး လျှောက်ထားရာ ဒုတိယပါမောက္ခချုပ်(စီမံ) ဒေါက်တာ လှဖေအား ဗုဒ္ဓသိမ်အသီးအခြားရွာစားအဖြစ် ခန့်အပ် ခဲ့ပေသည်။

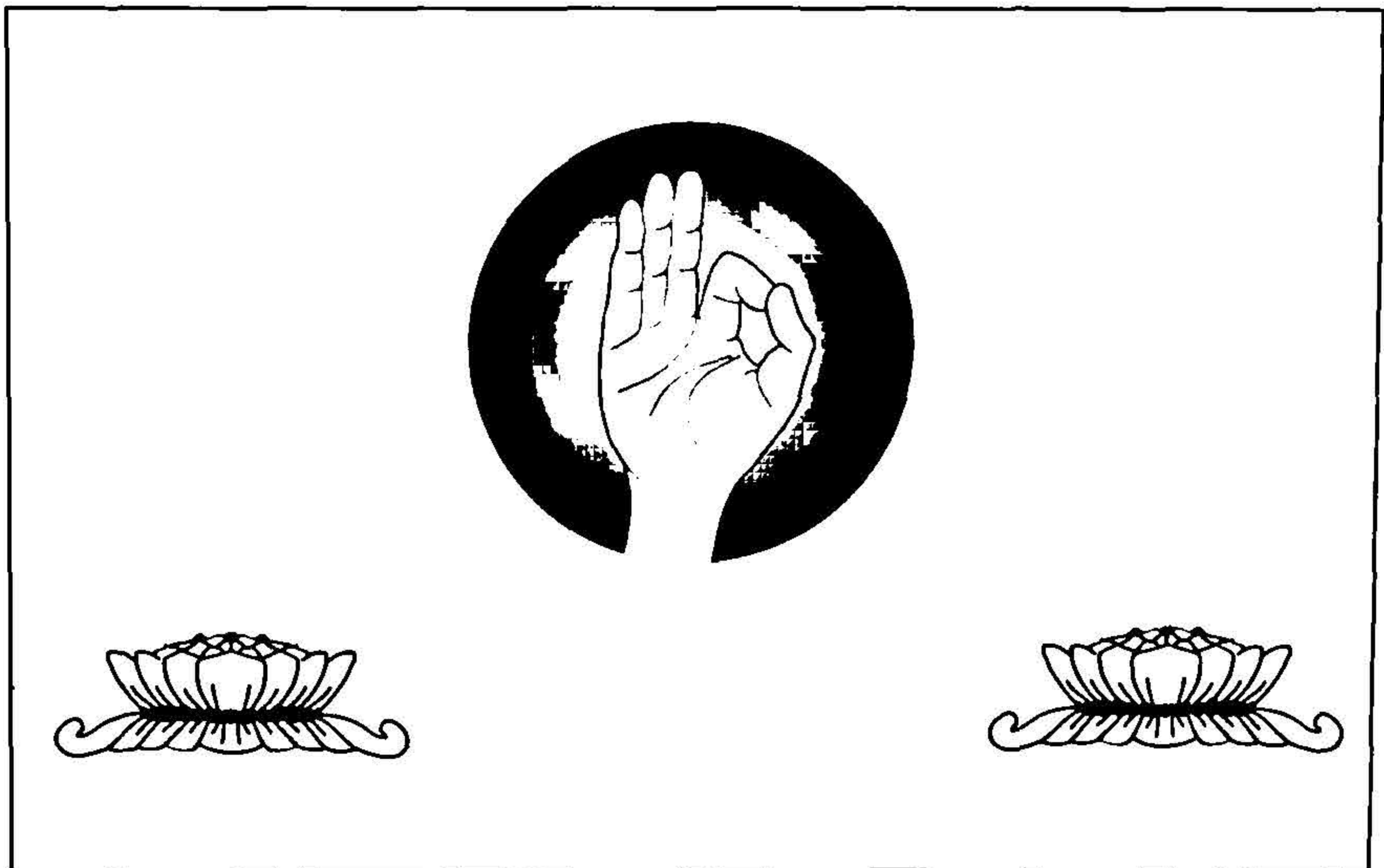
ထေရဝါဒဗုဒ္ဓသာသနာတော်တွင် သိမ်သည် အဓိက ကျပါသည်။ သို့ဖြစ်၍ သိမ်ဆောက်လုပ်လှူဒါန်းလိုသော အလှူရှင်များ၊ စာသင်သားသံဃာတော်များ၊ ဘာသာရေး လေ့လာလိုက်စားသူများ ဝိနည်းတော်နှင့်အညီ မည်သို့ သိမ်နတ်သိမ်သမုတ်ရသည်ကို သိရှိလေ့လာနည်းယူ ဆောင်ရွက်နိုင်ရန်အတွက် ထေရဝါဒပသာရဏီ သိမ် တော်၊ သိမ်နတ်သိမ်သမုတ်ကံဆောင်ခြင်းကို သာသနာ ရေး ဝန်ကြီးဌာန အပြည်ပြည်ဆိုင်ရာထေရဝါဒ ဗုဒ္ဓ

သာသနာပြုတက္ကသိုလ် နှင့် ပြန်ကြားရေးဝန်ကြီးဌာန၊ မြန်မာ့အသံနှင့် ရုပ်မြင်သံကြားတို့ မှ ပူးပေါင်းစီစဉ်၍ ဒုတိယပါမောက္ခချုပ်(စီမံ)ဒေါက်တာလှဖေ၏ လမ်းညွှန် မူဖြင့် အသေးစိတ်အရပ်အသံတို့ကို မှတ်တမ်းတင်ဖွဲ့ဒီယို ရိုက်ကူးခဲ့ခြင်း ဖြစ်လေသည်။

သိမ်နတ်ပုံနတ်နည်း၊ သမုတ်ပုံ သမုတ်နည်းတို့ကို လေ့လာလိုသူများနှင့် ကုသိုလ်ပြုလှူဒါန်းလိုသော သူ တော်စင်များအနေဖြင့် အပြည်ပြည်ဆိုင်ရာ ထေရဝါဒ ဗုဒ္ဓသာသနာပြုတက္ကသိုလ်နှင့် ဆက်သွယ်လျက် ဖွဲ့ဒီယို တိပ်ခွေတစ်ခွေလျှင် ၂၀၀၀/- နှုန်းဖြင့် နိဗ္ဗာန် အကျိုး မျှော်မှန်း၍ ကုသိုလ်ပြုလှူဒါန်းနိုင်ပါကြောင်း သတင်း ကောင်းပါးအပ်ပါသည်။

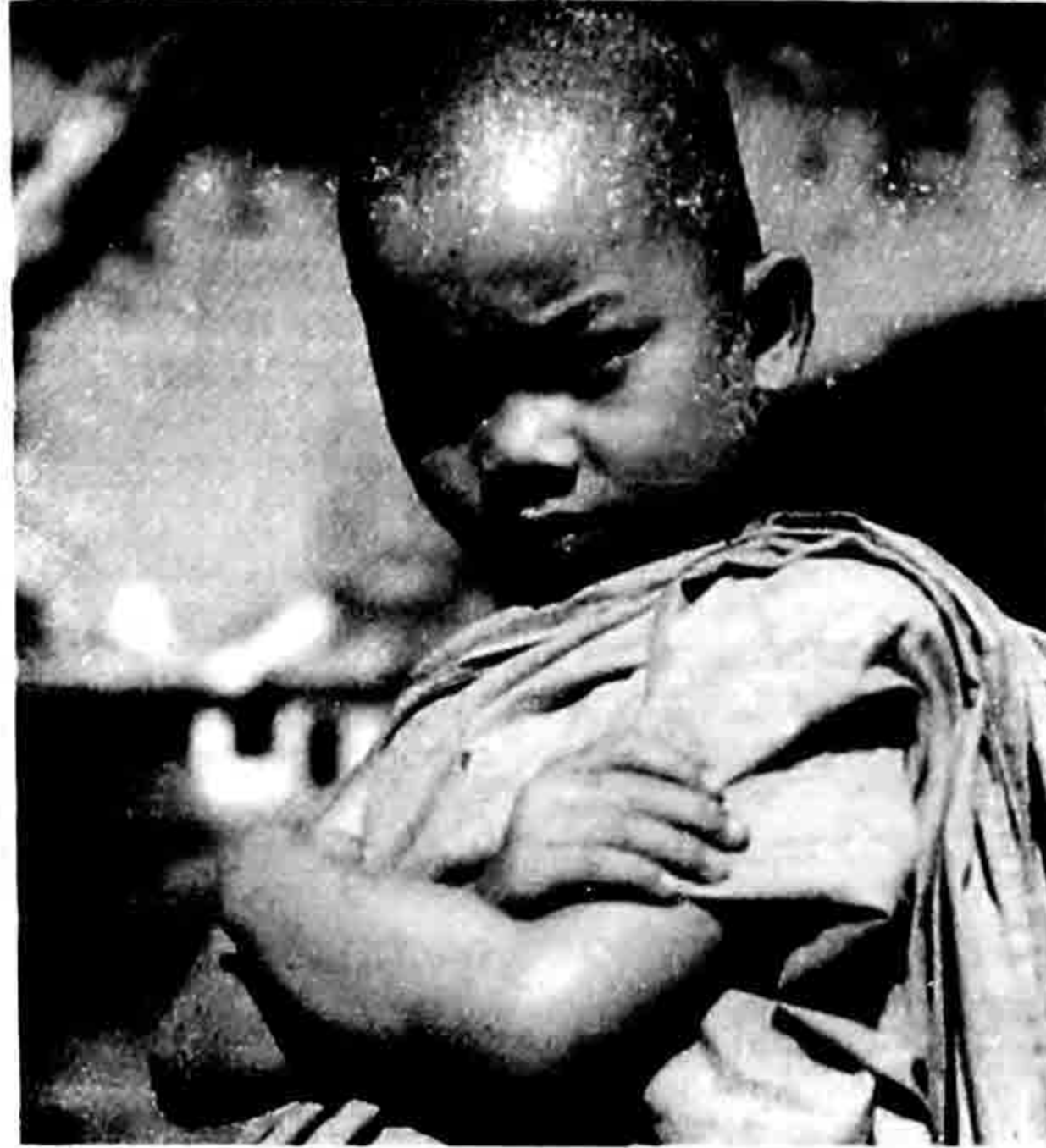
ရတောင့်ရဲခဲ မြင်ရဲခဲသည့် သိမ်နတ်သိမ်သမုတ် မှတ်တမ်းကို ကုသိုလ်ပြု လှူဒါန်းကြခြင်းဖြင့် သာသနာ ပြု ပုဂ္ဂိုလ်ကျော်များ ဖြစ်ကြပါစေလို့ ဆုတောင်းလိုက် ရပေသည်။ ။

ကျော်ဝင်း(ပထမ)



ပညာနှင့် မြန်မာ့ အတွေးအမြင်

မျိုးသက်



ပညာဟူသောစကားနှင့်ပတ်သက်၍ မြန်မာဆိုရိုး စကားများနှင့် မြန်မာစကားပုံများတွင် မြန်မာလူမျိုး တို့၏ သဘောထားနှင့် အတွေးအမြင်တို့ကို လေ့လာ သိရှိနိုင်ပါသည်။

“ပညာဟူသည် မြတ်ရွှေအိုး၊ ဥစ္စာဟူသည် မျက် လှည့်မျိုး” ဟူသော ဆိုရိုးစကားတွင် ပညာ၏တန်ဖိုး နှင့် ဥစ္စာ၏ တန်ဖိုးတို့ကို အကဲဖြတ်သတ်မှတ်ပုံချင်း မတူပေ။ ပညာတစ်ရပ်ရပ်ကို ကျွမ်းကျမ်းကျင့်ကျင့် တတ်မြောက်ထားလျှင် ထိုတတ်ကျွမ်းပြီးသော ပညာ ကို နှစ်ပေါင်းများစွာ သုံးစွဲသော်လည်း ထိုပညာသည် မကုန်ခန်းနိုင်ပေ။ မိမိတတ်ထားသည့်ပညာကို အခြား ပုဂ္ဂိုလ်များအား ခွဲဝေသင်ကြားပေးသော်လည်း မိမိ၏ ပညာသည် ယုတ်လျော့မသွားချေ။ ပညာသည် ဥစ္စာ

ပစ္စည်းကဲ့သို့လည်း ရန်သူမျိုးငါးပါးကို ကြောက်စရာ မလိုချေ။ မိမိအသက်ရှင်နေသရွေ့ မပျောက်မပျက်ဘဲ အမြဲသုံးစွဲနိုင်သည့်အပြင် မိမိပညာဖြင့် ရွှေငွေပစ္စည်း ဥစ္စာတို့ကို အလွယ်တကူပင် ရှာဖွေနိုင်ပေသည်။ ထို့ ပြင် မိမိတတ်မြောက်ထားသော ပညာဉာဏ်ဖြင့်ပင် အန္တရာယ်ကို ကာကွယ်နိုင်စွမ်းရှိပေသည်။ ထို့ကြောင့် ပညာတတ်လျှင် အလိုရှိရာသုံးစွဲနိုင်သောကြောင့် သုံးစွဲ မကုန်သော လိုတရရွှေအိုးကြီးနှင့် တူသည်ဟု တင်စား တွေးမြင်ထားခြင်း ဖြစ်ပေသည်။

“ဥစ္စာဟူသည် မျက်လှည့်မျိုး” ဟူသော စကား ရပ်တွင် ရွှေငွေဥစ္စာပစ္စည်းတို့ကို ကြိုးစားရှာဖွေစုဆောင်း ထားသဖြင့် မည်မျှပင်ပေါများကြွယ်ဝနေသော်လည်း အသုံးအစွဲကြောင့်ဖြစ်စေ၊ ရန်သူမျိုးငါးပါးဟူသော ရေ၊

မီး၊ မင်း၊ ခိုးသူ၊ မချစ်မနှစ်သက်သူတို့ကြောင့်ဖြစ်စေ၊ ကုန်ခန်းပျက်စီးသွားနိုင်ပါသည်။ တစ်ဖန် ပြန်ရှာဖွေ တတ်ပါက အကြောင်းသင့်လျှင် ရွှေ၊ ငွေ၊ ဥစ္စာပစ္စည်း တို့ကို ပြန်လည်ရရှိနိုင်ပါသည်။ ထို့ကြောင့် ဥစ္စာပစ္စည်း ဟူသမျှသည် အမြဲတည်ရှိမနေဘဲ ရှိလိုက်၊ မရှိလိုက် နှင့် ဖြစ်တတ်သောကြောင့် မျက်လှည့်ပြသည်နှင့် တူပေ သည်။ ထိုသို့ မျက်လှည့်ပြသည်နှင့်တူသောကြောင့် “ဥစ္စာဟူသည်၊ မျက်လှည့်မျိုး” ဟု တင်စားတွေးခေါ် သုံးသပ်ထားခြင်း ဖြစ်ပေသည်။

မြန်မာတို့သည် “ပညာ”ကို တန်ဖိုးမဖြတ်နိုင် သော အရာအဖြစ် သဘောထားကြသည်။ ထို့ကြောင့် ပညာကို “မြတ်ရွှေအိုး” ဟု တင်စားပြောဆိုကြသည်။ ပညာနှင့် ပညာ၏ တန်ဖိုးကို အလေးအနက်သဘော ထားကြသဖြင့် ပညာကို သင်ယူ ဆည်းပူးရာတွင် မည် သို့မည်ပုံ သင်ယူ ဆည်းပူးသင့်ကြောင်း၊ ရှာဖွေသင့် ကြောင်းတို့ကို တိုက်တွန်းထားသော ဆိုရိုးစကားတစ်ခု ကို ပြောဆိုသုံးစွဲလေ့ရှိကြသည်။ ထိုဆိုရိုးစကားမှာ “ပညာရှာပမာသူဖုန်းစား” ဟူသော ဆိုရိုးစကားပင် ဖြစ် သည်။

“သူဖုန်းစား” သို့မဟုတ် “သူတောင်းစား” သည် မိမိတောင်းယူလိုသော အစားအစာ၊ ငွေကြေးစသည် တို့ကို ရနိုင်ရန် မိမိကိုယ်ကို နှိမ့်ချ၍ တွေ့သမျှလှူပုဂ္ဂိုလ် များထံမှ မရှက်မကြောက် တောင်းရမ်းကြလေသည်။ နေရာမရွေး၊ ဒေသမရွေး သွားရောက်တောင်းရမ်းကြ သည်။ ထိုသို့ တောင်းရမ်းခြင်းကြောင့်လည်း အစာ အစာနှင့် ငွေကြေးစသည်တို့ကို ရရှိကြသည်။

ထို့အတူ ပညာလိုလားသူများ၊ ဆည်းပူးလိုသူ များသည် မာနကြီးနေ၍မဖြစ်ချေ။ ရှက်နေကြောက်နေ ၍လည်း မဖြစ်ချေ။ နေရာဒေသရွေးနေ၍လည်း မဖြစ် ချေ။ သူတောင်းစားကဲ့သို့ပင် လူမျိုးမရွေး၊ နေရာဒေသ မရွေး၊ မရှက်မကြောက်ရှာဖွေယူတတ်ရမည်။ သက်ဆိုင် ရာပညာရှင်များထံတွင် မိမိတတ်ကျွမ်းလိုသော ပညာကို

သူတောင်းစားကဲ့သို့ တောင်းခံရယူသင့်သည်။ ထိုသို့ ရှာဖွေဆည်းပူးခြင်းဖြင့် မိမိတတ်ကျွမ်းလိုသော ပညာ ကို ပြည့်ပြည့်စုံစုံ ရနိုင်ပေမည်။ ထို့ကြောင့် ကျောင်း သင်ပညာရပ်များကိုသာမက အခြားပညာရပ်အမျိုးမျိုး ကို ရှာဖွေဆည်းပူးရာတွင် ပညာရနိုင်မည့် နေရာတိုင်း ခွဲလည်းကောင်း၊ ပညာရှင်တိုင်းထံခွဲလည်းကောင်း၊ သူတောင်းစားပမာ မိမိကိုယ်ကို နှိမ့်ချ၍ ပညာကို ရှာ ဖွေဆည်းပူးသင့်ကြောင်းဖြင့် “ပညာရှာ ပမာသူဖုန်းစား” ဟူသော ဆိုရိုးစကားဖြင့် တိုက်တွန်းနှိုးဆော်ထားခြင်း ဖြစ်သည်။

ပညာကို သင်ယူ ဆည်းပူးရာတွင် အသက်ကြီး သည်၊ အသက်ငယ်သည်မှာ အဓိကမကျပေ။ ကြိုးကြိုး စားစား သင်ယူ လိုသော၊ ပညာတတ်မြောက်ချင်သော စိတ်ဆန္ဒရှိရန်သာ အဓိကကျသည်။ ထိုအတွေးအမြင် နှင့် သဘောထားကို ထင်ရှားစေသည့် စကားပုံတစ်ခု မှာ “ကျည်ပွေ့အတက်ပေါက်” ဟူသောစကားပုံဖြစ် သည်။ ထိုစကားပုံသည် “ပညာလို အိုသည်မရှိ” ဟူသော “ပညာရေးဆိုင်ရာခံယူချက်၊ သဘောထား” ကို ဖော် ကျူးထားခြင်းပင် ဖြစ်သည်။

ပုဂံခေတ်၊ နရသီဟပတေ့မင်း(၆၁၇-၆၄၈)လက် ထက်တွင် ပရိယတ္တိစာပေကို လုံးဝမသင်ယူသော ရဟန်းကြီးတစ်ပါး ရှိခဲ့သည်။ ထိုရဟန်းကြီးသည် တံပူချောင်းဖြင့် နေ့စဉ်သွားတိုက်သည်။ သွားတိုက်ရာ တွင် နေ့စဉ်အသုံးပြုပြီးသော တံပူချောင်းများကို တွင်း ထဲသို့ လွှင့်ပစ်ထားခဲ့သည်။ ဤသို့ဖြင့် တစ်နေ့တွင် ရဟန်းကြီးသည် တွင်းထဲမှ တံပူချောင်းအများအပြား ကို ကြည့်မိပြီး အသိတရားတစ်ခု ဝင်လာခဲ့သည်။ ပညာမသင်ယူဘဲ နေခဲ့ခြင်းသည် မှားယွင်းကြောင်းနှင့် ပညာကို နေ့တိုင်းမှန်မှန် ကြိုးစားသင်ယူလျှင် “တွင်း ထဲမှာ တံပူချောင်းတွေ များလာသလို” ပညာဗဟုသုတ များကိုလည်း စုဆောင်းမိပြီး တတ်မြောက်လာနိုင် ကြောင်း အသိသစ်တစ်ခု ရသွားပြီး စာပေပညာကို သင်

ယူရန် ဆုံးဖြတ်လိုက်သည်။ ထို့ကြောင့် နန်းတော်သို့ ကြွသွားပြီး နရသီဟပတေ့မင်းကြီးထံမှ ကံကူဆံကို အလှူခံလေသည်။

ထိုအချိန်တွင် ရဟန်းကြီးသည် အသက်(၆၀)ကျော် ရှိနေပြီ။ မင်းကြီးသည် ရဟန်းကြီးအား ကံကူဆံကို လှူဒါန်းလိုက်သော်လည်း စကားအနည်းငယ်ပြောလိုက် သည်။ ထိုစကားများမှာ-

“အရှင်ဘုရားက အိုနေပါပြီ။ စာပေပညာသင်ယူ လိုက်စားဖို့ အချိန်မရှိတော့ပါဘူး။ ဒါကြောင့် ကျည် ပွေ့အတက်ပေါက်ရင်တော့ အရှင်ဘုရားလည်း စာတတ် ပါလိမ့်မယ်” ဟူ၍ ဖြစ်သည်။

နောက်ဆုံးတော့ ရဟန်းကြီးသည် စာပေပညာကို နေ့စဉ်အချိန်ရှိသရွေ့ အပတ်တကုတ် ကြိုးစားအားထုတ် ခဲ့သဖြင့် စာတတ်ပုဂ္ဂိုလ်ပညာရှင် ရဟန်းကြီးတစ်ပါး ဖြစ်ခဲ့ပေသည်။ ထိုအခါ ရဟန်းကြီးသည် ကျည်ပွေ့ ကို သစ်ခက်များနှင့်ပတ်ချည်ပြီး ပခုံးပေါ်တင်၍ မင်း ကြီးရှိရာ နန်းတော်သို့ ကြွတော်မူသည်။ ထို့နောက် ရဟန်းကြီးက မင်းကြီးအား-

“မင်းကြီး၊ အခု ကျည်ပွေ့အတက်ပေါက်လာပြီ။ ကျုပ်လည်း စာတတ်လာပြီ။ မေးချင်ရာမေးပေတော့” ဟု အမိန့်ရှိလေသည်။ ဤသို့ဖြင့် ရဟန်းကြီးသည် မင်းကြီးမေးသမျှကို ဖြေကြားနိုင်သဖြင့် စာတတ်၊ ပညာတတ် ရဟန်းကြီးအဖြစ် အသိအမှတ်ပြုရလေ တော့သည်။

ထို့ကြောင့် ပညာကို သင်ယူဆည်းပူးရာတွင် အသက်ကြီးသည်၊ အသက်ငယ်သည်မှာ အဓိကမဟုတ် ပေ။ ပညာကို ထူးထူးချွန်ချွန်တတ်မြောက်အောင် ဇွဲ၊ လုံ့လဖြင့် ကြိုးကြိုးစားစား သင်ယူလေ့လာခြင်းသည် အဓိကဖြစ်သည်။ သို့ဖြစ်၍ နှစ်ပေါင်းများစွာကတည်း ကပင် မြန်မာတို့သည် ပညာသင်ယူဆည်းပူးခြင်းနှင့် ပတ်သက်၍ “ပညာလို အိုသည်မရှိ” ဟူသော ဆိုရိုး စကားဖြင့် တိုက်တွန်းအားပေးကာ မြန်မာ့အတွေးအမြင်

ကို ဖော်ထုတ်ခဲ့သည်ဟု ဆိုချင်ပါသည်။

ပညာရပ် တစ်ရပ်ရပ်ကို ထူးထူးချွန်ချွန် တတ် ကျွမ်းလျှင် လူ့လောက၌ တင့်တင့်တယ်တယ်နေနိုင် သည်ဟူသော အတွေးအမြင်မျိုးကို အင်းဝခေတ်(ခရစ် နှစ် ၁၃၆၄ မှ ၁၅၂၆)ကတည်းက သိမြင်ခဲ့ကြသည်။ ထိုအတွေးအမြင်၊ ထိုသဘောထားကို အင်းဝခေတ် စာပေလောကတွင် ထင်ရှားကျော်ကြားခဲ့သော ရဟန်း စာဆို ရှင်မဟာရဋ္ဌသာရ၏ “စတုဓမ္မသာရကိုးခန်းပျို့” တွင် ပါရှိသည့် “ပညာရဲရင့်၊ ပွဲလယ်တင့်” ဟူသော ဆိုရိုးစကား၌ တွေ့မြင်လေ့လာနိုင်သည်။ ထိုဆိုရိုးစကား ၌ ပညာကို ထူးချွန်စွာ တတ်မြောက်လျှင် ပညာ၏ အကျိုးကျေးဇူးကို ခံစားရမည်ဟူသော “မြန်မာတို့၏ ပညာရေးသဘောထား” ကို တွေ့မြင်နိုင်ပါသည်။

ထို့ပြင် မြန်မာစာပေ၌ “ပညာဆီမီး” ဟူသော ဥပမာစကားတစ်ခုရှိသည်။ ပညာသည် ဆီမီးရောင်ကဲ့ သို့ အလင်းရောင်ပေးနိုင်သည်။ ထွန်းလင်းတောက်ပ နိုင်သော အစွမ်းလည်း ရှိသည်။ ထို့အတူ ပညာတစ် ရပ်ရပ်ကို ထူးချွန်စွာ တတ်မြောက်လျှင် မိမိဘဝနှင့် မိမိ၏ မိသားစုဘဝအတွက်လည်းကောင်း၊ မိမိ၏ ဘဝပတ်ဝန်းကျင်ရှိ လူသားတို့အတွက်လည်းကောင်း၊ မိမိ၏ နိုင်ငံတော်အတွက်လည်းကောင်း၊ မိမိပညာဖြင့် အလင်းရောင် ပေးနိုင်လေသည်။ “ပညာဆီမီး” ဟူသော ဥပမာစကားတွင် ပညာ၏ အကျိုးအာနိသင်ကို မျှဝေ ခံစားနိုင်သည်ဟူသော “ပညာရေးဆိုင်ရာ မြန်မာ့ အတွေးအမြင်” ကို ဖော်ထုတ်နိုင်ပေသည်။ ပညာ သမာ၊ အာဘာ နတ္ထိ ဟူသော ဆိုရိုးစကားအတိုင်း ပညာနှင့် တူသော အလင်းရောင်သည် မရှိတော့ပေ။

ဤသို့ဖြင့် ပညာနှင့်ပတ်သက်သော မြန်မာတို့၏ အတွေးအမြင်၊ သဘောထား၊ ခံယူချက်တို့ကို မြန်မာ စာပေနှင့် မြန်မာဘာသာစကား ဆည်းပူးလေ့လာခြင်း ဖြင့် ဖော်ထုတ်သိရှိနိုင်မည် ဖြစ်ပါသည်။ □

မျိုးသက်



The inaugural ceremony of ITBMU in Progress in the Māhāpasana Cave on 9 December, 1998.

The Vice - Chairman and Members of the State Peace and Development Council greet the recipients of religious titles, after the inaugural ceremony of ITBMU in 1998.



- 1 Invited guest from abroad arrive at the inaugural ceremony of the ITBMU in 1998.
- 2 Chairman of the State Samigha Mahā Nāyaka Committee Ven. U Sobhita delivers an exhortation at the inaugural ceremony of ITBMU on 9 December, 1998.
- 3 Members of the State Peace and Development Council attend the inaugural ceremony of the ITBMU in obeisance in 1998.



Secretary - 1 of the State Peace and Development Council Lt-Gen. Khin Nyunt supplicates on religious affairs at the inaugural ceremony of ITBMU on 9 December 1998.

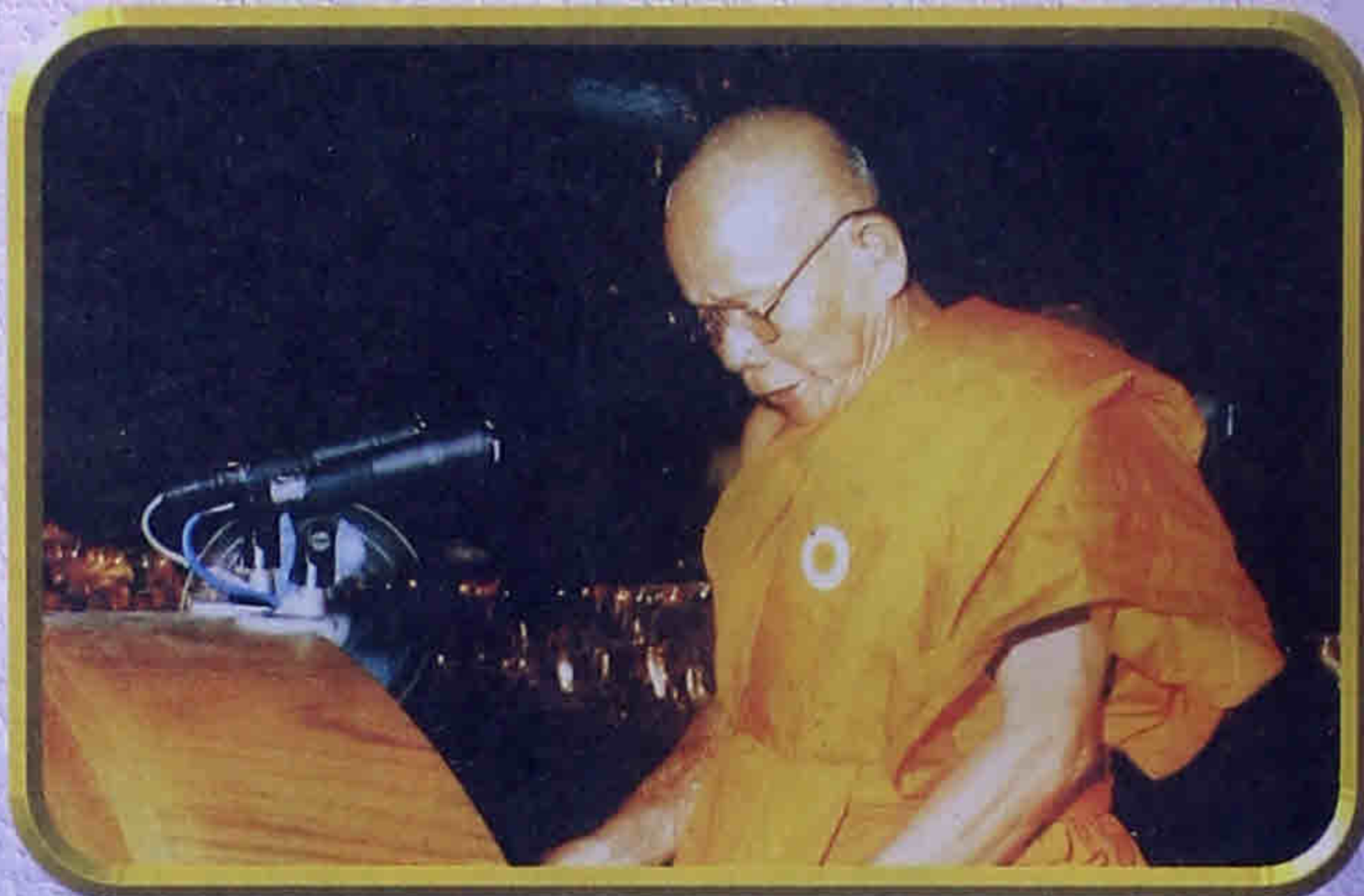


Deputy Prime Minister Lt - Gen Tin Hla reads out a message of Senior General Than Shwe Chairman of the State Peace and Development Council at the inaugural ceremony of ITBMU on 9 December 1998.

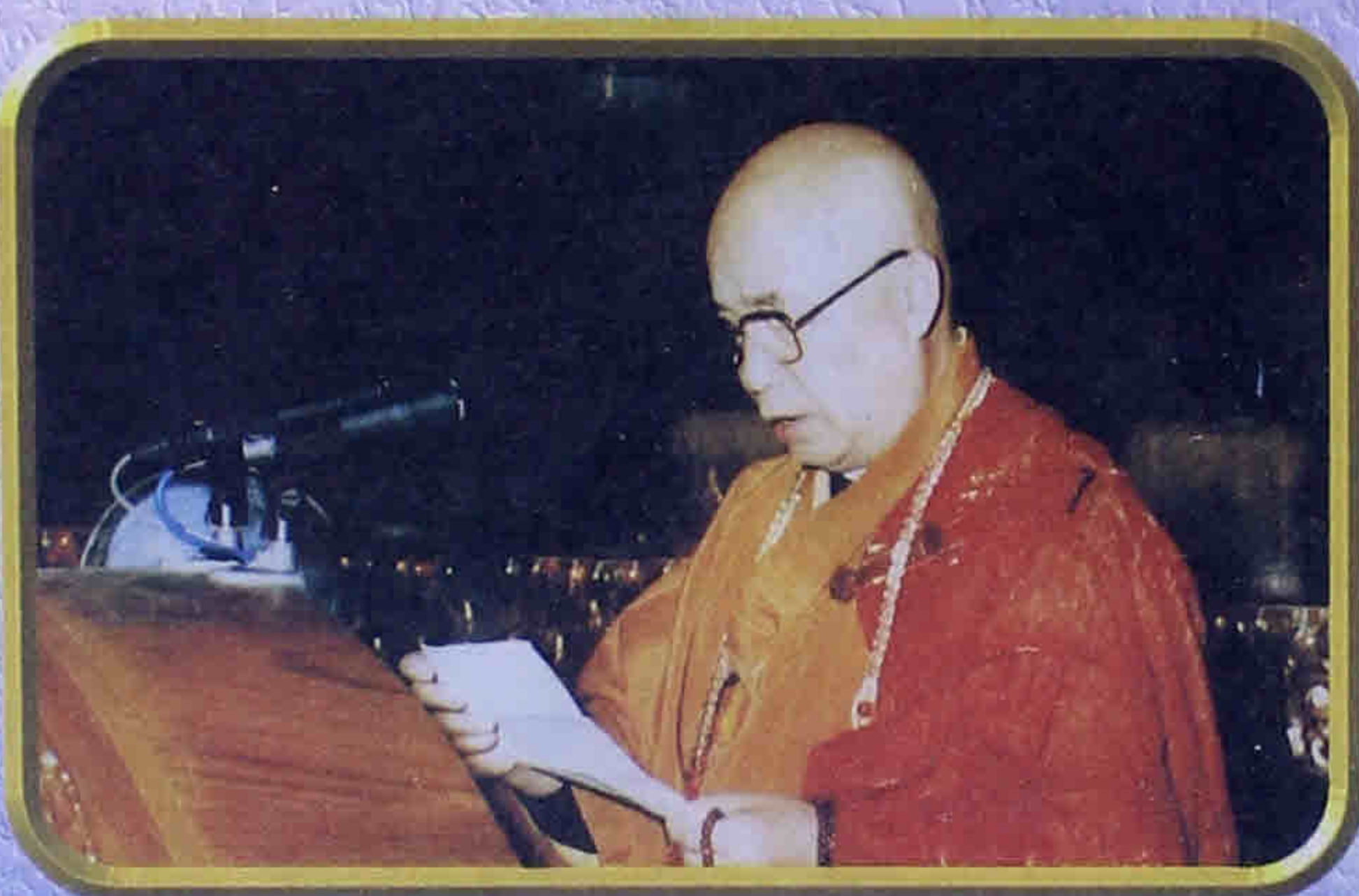


Minister for Religious Affairs Maj - Gen Sein Htwa (now Minister for Social Welfare, Relief and Resettlement) supplicates on religious affairs at the inaugural ceremony of ITBMU on 9 December 1998.

The representative of
People's Republic of Laos
at the inaugural ceremony
of the ITBMU in
1998.



The representative of
People's Republic of China
at the inaugural ceremony
of the ITBMU in
1998.



The repre-
sentative of
Sri Lanka
at the
inaugural
ceremony
of the
ITBMU in
1998.



The repre-
sentative of
Cambodia
at the
inaugural
ceremony
of the
ITBMU in
1998.



The Vice - Chairman and Members of the State Peace and Development Council greet the recipients of religious titles, after the inaugural ceremony of ITBMU in 1998.



Secretary-1 of the State Peace and Development Council
Lt - Gen Khin Nyunt greets foreigner - students, after the inaugural ceremony
of ITBMU in 1998.

Secretary-1 of the
State Peace and
Development Council
Lt - Gen Khin Nyunt greets
the diplomats after the
inaugural ceremony
of ITBMU in 1998.



Secretary-2 of the
State Peace and
Development Council
Lt - Gen Tin Oo greets
the diplomats after the
inaugural ceremony
of ITBMU in 1998.



The diplomats attend the
inaugural ceremony of the
ITBMU in 1998.





The Rector Sayadaw presents a velvet fan at the inaugural ceremony of the ITBMU as recognition to admission to ITBMU in 1998.



The Rector Sayadaw presents a velvet sash to a foreign laywoman as recognition to admission to ITBMU at the inaugural ceremony of the ITBMU in 1998.



The Rector Sayadaw presents a velvet sash as a token of recognition to admission to ITBMU to a foreign nun at the inaugural ceremony of the ITBMU in 1998.



The Rector Sayadaw presents a velvet sash to a foreign lady as recognition to admission to ITBMU at the inaugural ceremony of the ITBMU in 1998.

The Rector Sayadaw presents the Diploma certificate to a foreigner-monk at the conferring ceremony of Diploma in Buddha Dhamma.



The Rector Sayadaw gives an exhortation speech at the first conferring ceremony of Diploma in Buddha Dhamma.



Minister for Religious Affairs U Aung Khin supplicates on matters of religious affairs at the first conferring ceremony of Diploma in Buddha Dhamma.



The Rector Sayadaw presents the Diploma certificate to a successful local student at the first conferring ceremony of Diploma in Buddha Dhamma.



The Rector Sayadaw presents a velvet sash as a token of recognition to admission to ITBMU to a foreign nun at the inaugural ceremony of the ITBMU in 1998.



Dean of Pariyatti Faculty Ven. U Kumārā bhivamsa explains on Vinaya rules to the monks who will consecrate ground preparatory to erecting an Ordination Hall.



The most venerable monks consecrate ground preparatory to erecting Theravādapasāraṇī Ordination Hall in the ITBMU campus.



Minister for Religious Affairs U Aung Khin presents offertories to the venerable monks after the ceremony to consecrate ground preparatory to erecting the Theravādapasarani Ordination Hall.



Minister for Religious Affairs U Aung Khin inspects the men's hostel at ITBMU.



1

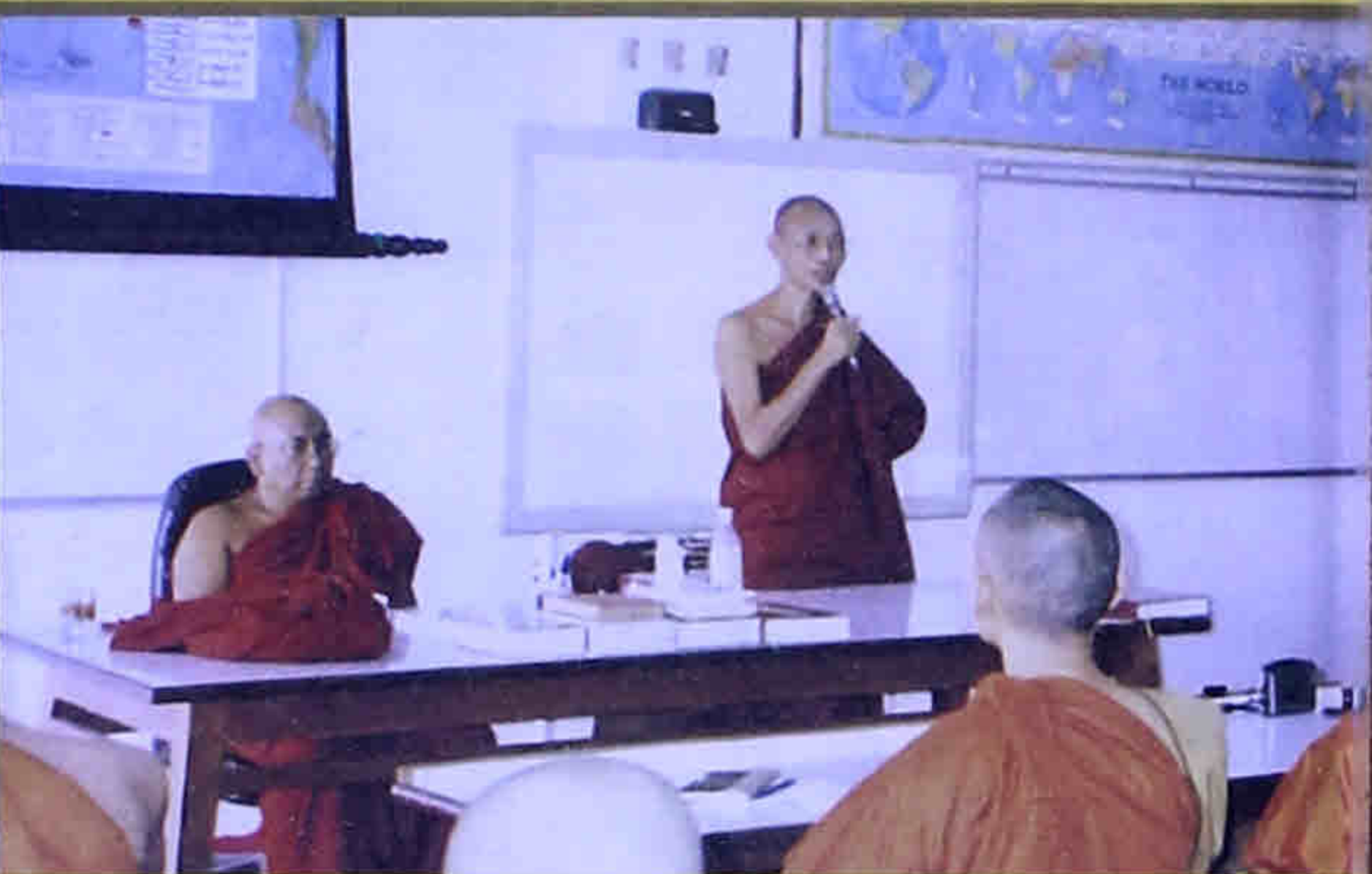


2

1 Chairman of the State Peace and Development Council, Senior General Than Shwe and party inspect the preparatory activities of academic and administration at ITBMU.

2 Chairman of the State Peace and Development Council, Senior General Than Shwe and party inspect the ITBMU where he is briefed on academic and administrative matters by Pro-Rector (Admin) Dr. Hla Pe.

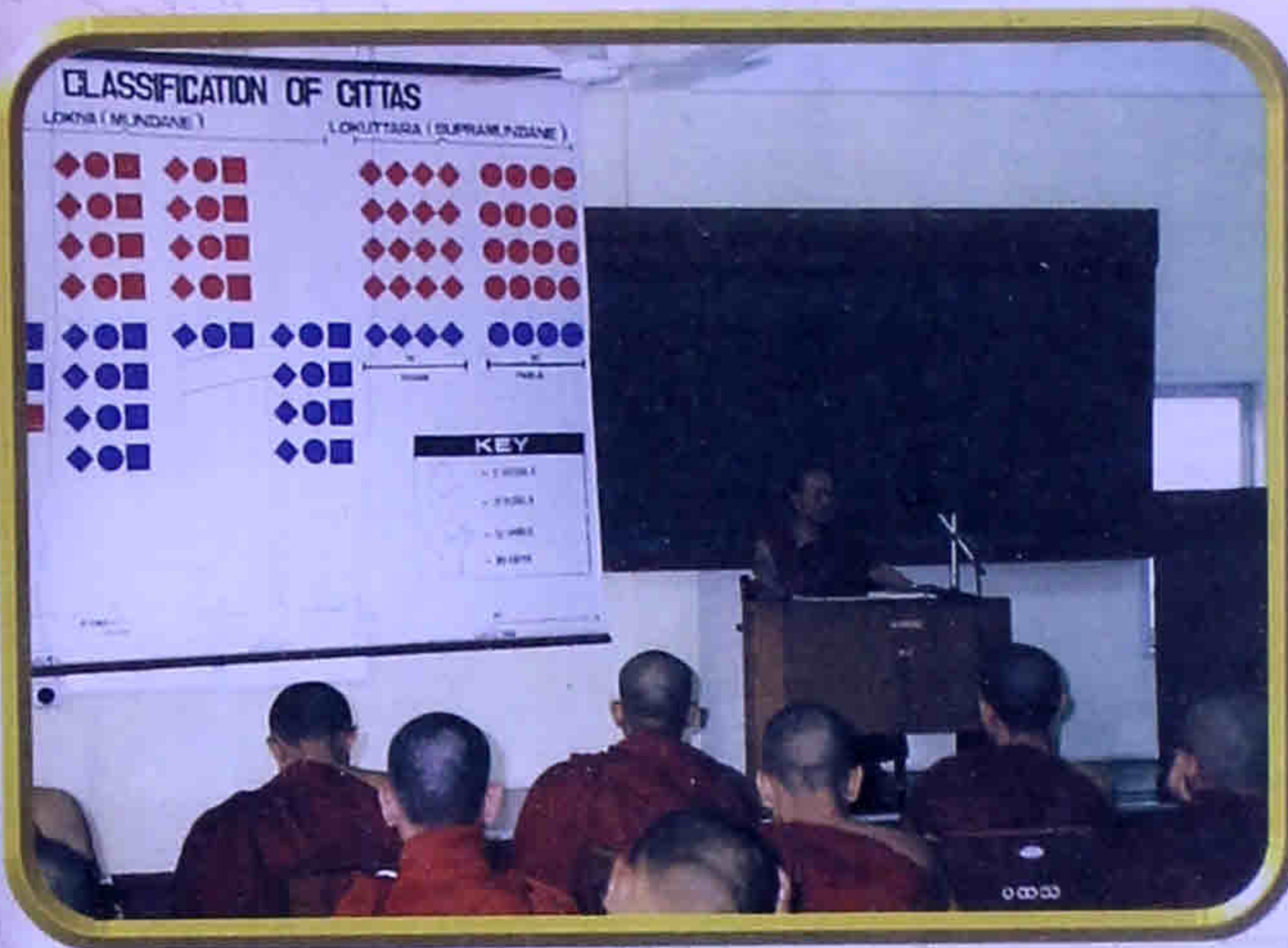
The First Year
Buddha
Dhamma
Diploma
students visit
the
Shwemawdaw
Pagoda in
Bago.



The First Year Buddha Dhamma Diploma Students are explained on Sitagu Projects by
Chancellor of Sagaing Sitagu World Buddhist Academy Sitagu Sayadaw Ven. Ashin
Nyanissara who conducts them round the campus.



The First Year
Buddha
Dhamma
Diploma
students visit
the Myathalun
Pagoda in
Magway.



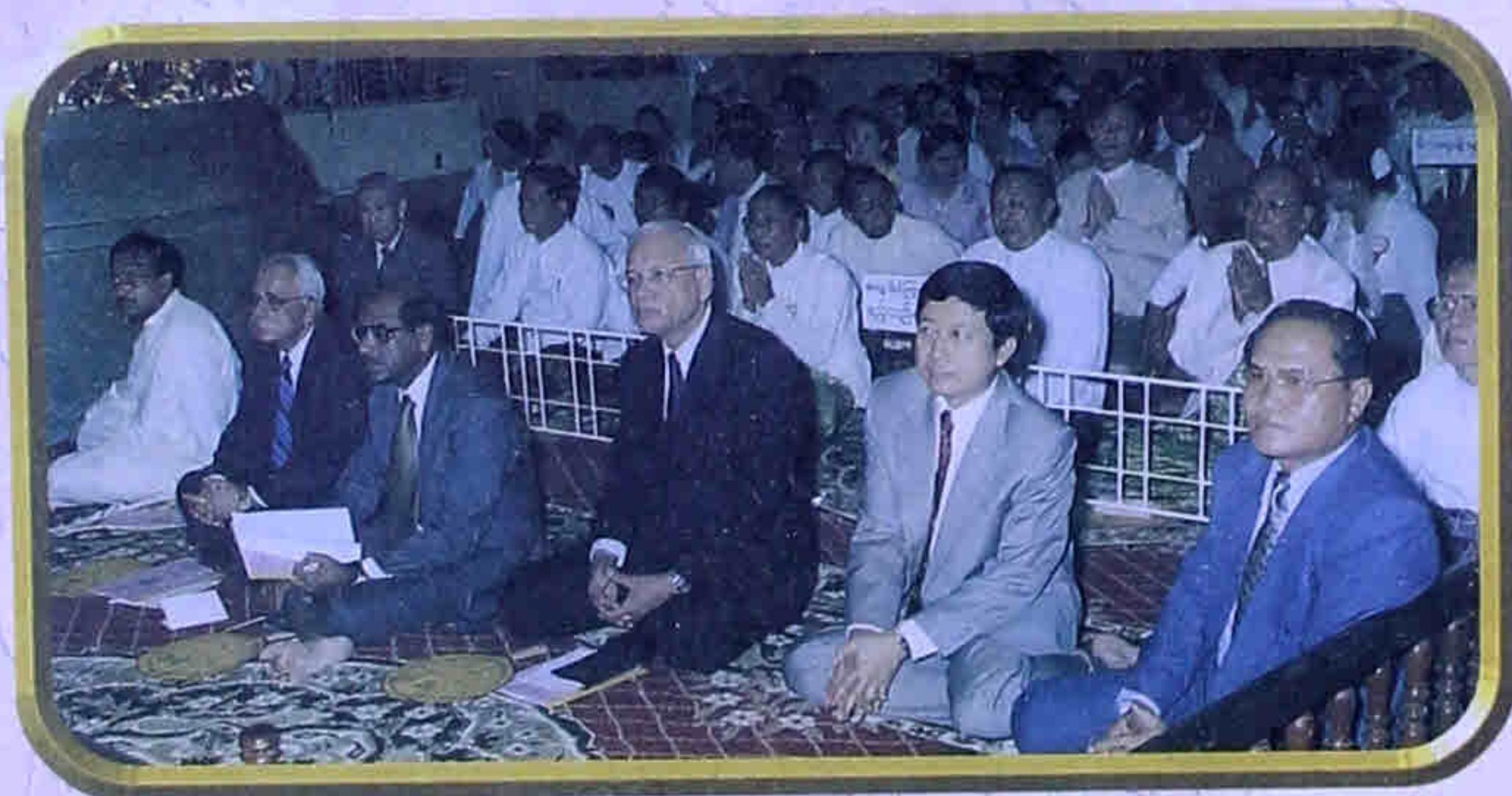
The Rector Sayadaw Bhaddanta Silānandabhivamsa delivers a lecture on Abhidhamma to the B.A students of ITBMU

Visiting Professor Bhaddanta Nyanissara, Sitagu Sayadaw delivers a lecture on Patipatti to the Diploma students of ITBMU





The Ceremony of Conferring Diploma in Buddha Dhamma in progress with attendance of the most venerable monks.



The diplomatic corps attend the first conferring ceremony of Diploma in Buddha Dhamma.



The Ven. Sayadaws and the Buddha Dhamma Diploma monk-students for the academic year of 1999-2000 go for vinaya practice (piṇḍacāra) alms round.



The Buddha Dhamma Diploma monk-students for the academic year of 1999-2000 go for vinaya practice (piṇḍacāra) alms round.



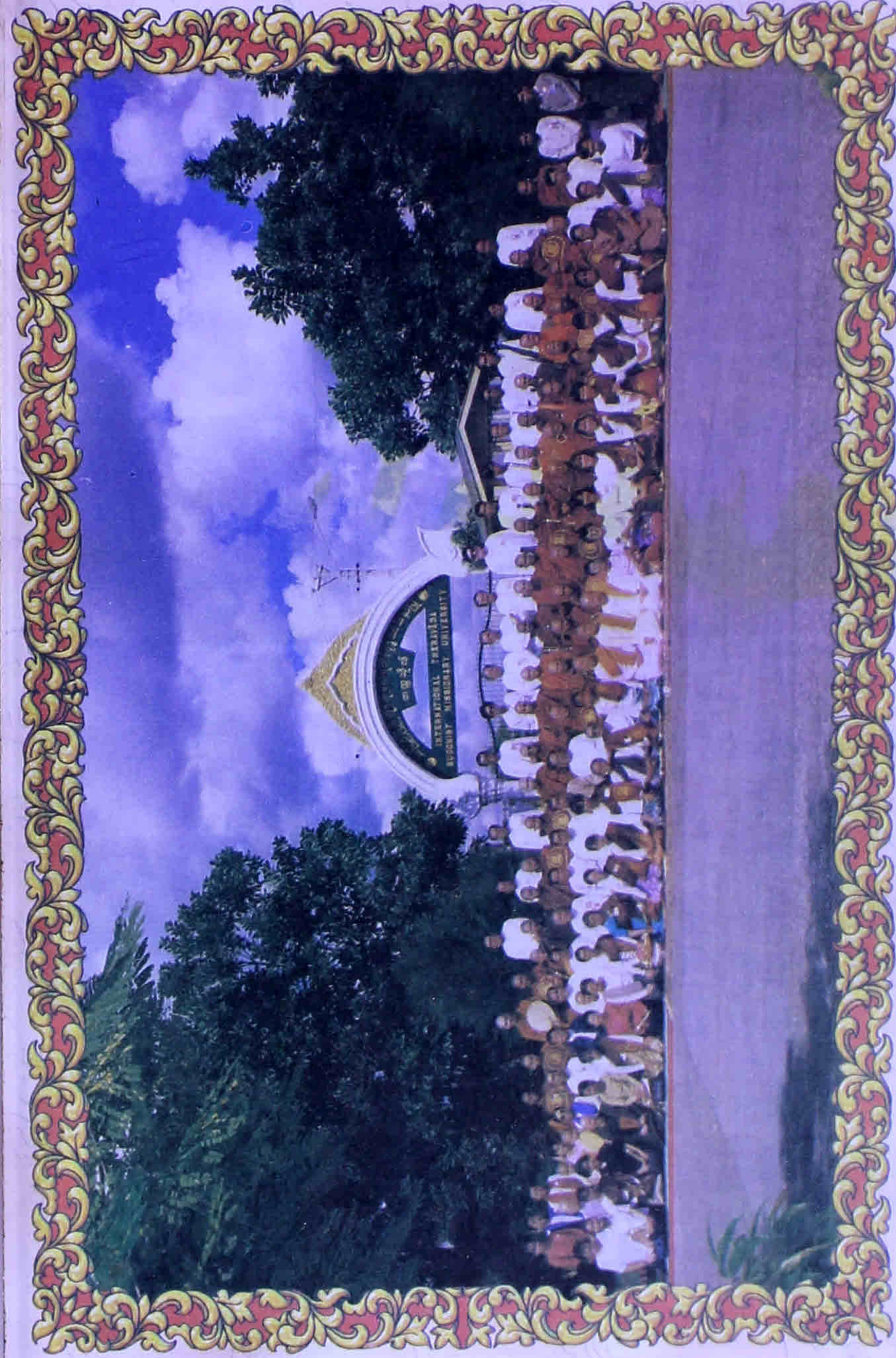
Donation in
cash and kind
to ITBMU.

Donation in
cash and kind
to ITBMU.



Dr. Hla Pe,
Pro-Rector (Admn),
presents the emblem of
ITBMU to representatives
of Yong Presidents
Organization who donates
FEC 2000
to the University.





The most venerable monks and minister pose for the documentary photographs after the conferring ceremony of Diploma certificates.



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ဓမ္မာစရိယ ဦးဌေးလှိုင်



ကမ္ဘာရွာကြီးထိပ်က ဆည်းလည်းသံ

(၁)

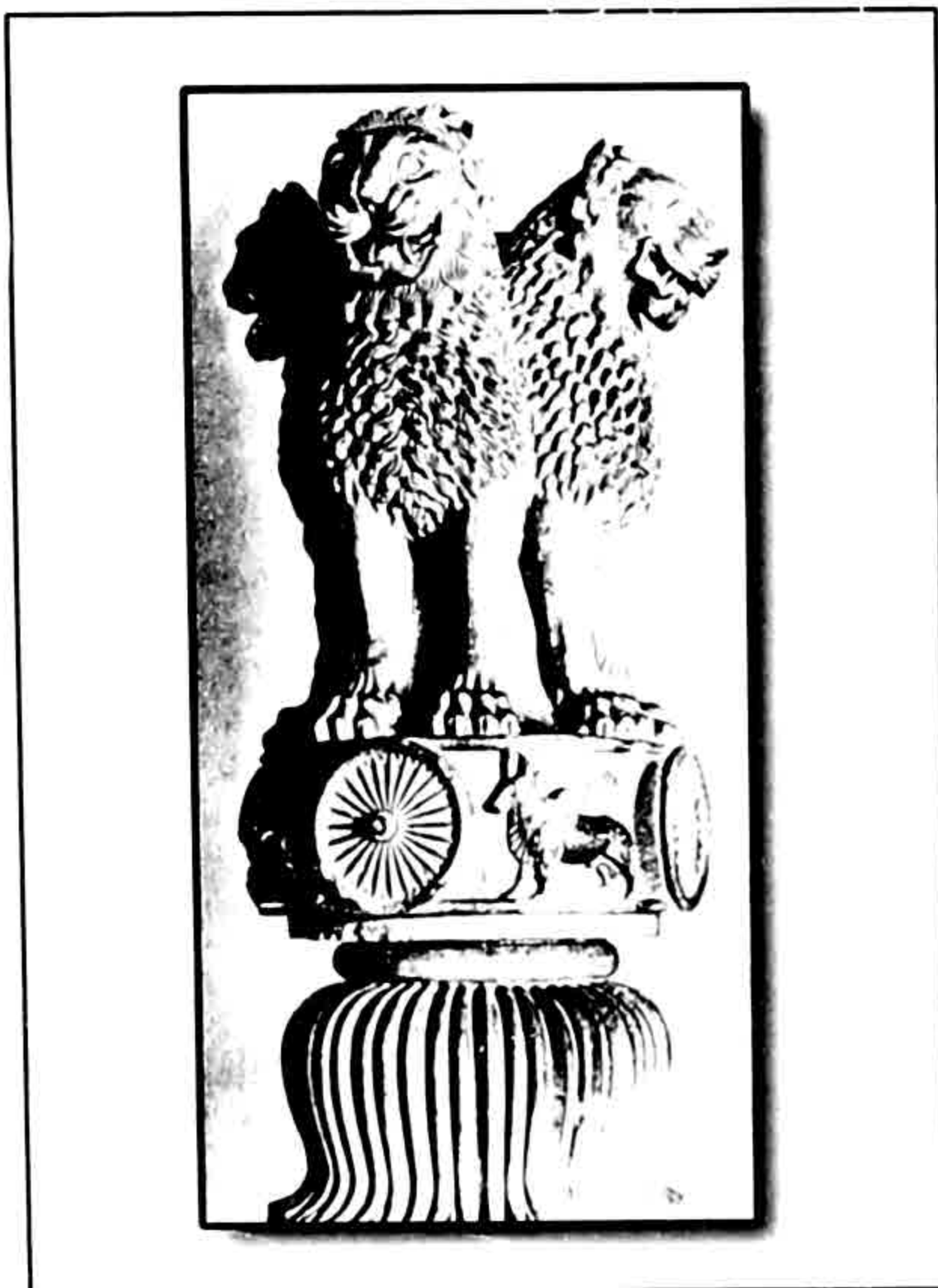
ဘီစီ(၆)ရာစု ကာလသည် ကမ္ဘာ့သမိုင်းတွင် ဟစ်ဆစ်ချိုးပြောင်းလဲခဲ့သော ရာစုနှစ်ဟု ဆိုသင့်၏။ အထူးသဖြင့် လူမှုဆက်ဆံရေး၊ လူ့အတွေးအခေါ် လူ့ ယဉ်ကျေးမှုနှင့် ကိုးကွယ်ယုံကြည်မှုဆိုင်ရာ အပြောင်း လဲကြီး ပြောင်းလဲခဲ့သော ခေတ်ဖြစ်သည်။

အန္တီဘူတသို့ လောကသို့

အာဟဉ္စ အမတ ဒုန္နုဘိ။

ဗုဒ္ဓက အန္တကမ္ဘာကြီးအတွင်း အမှောင်ထုတော ထဲမှာ အိပ်မောကျနေသူများအား အမြိုက်စည်ကြီး ဆော်တီးရိုက်နိုးမည်ဟု ကြုံးဝါးကာ ဓမ္မနိုင်ငံတော်ကြီး တည်ထောင်ခဲ့သော ခေတ်သစ်ကြီးမဟုတ်ပါလား။

ဓမ္မနိုင်ငံတော်တွင် နေထိုင်သူများ လိုက်နာကျင့် သုံးရမည့် ဥပဒေကလည်း လိုက်နာသူတိုင်းအား အမှန် တကယ် ကိုယ်စိတ်ချမ်းသာမှုကို ပေး၏။ တမင်တကာ အောင့်အည်းထမ်းဆောင်နေရသည်မဟုတ်၍ ခါးဝတ် လုံချည်ကဲ့သို့ လွယ်ကူပေါ့ပါး၏။



သို့ရာတွင် စည်းလွတ်ဝါးလွတ်၊ စိတ်လွတ်ကိုယ် လွတ်နေလိုသူများကမူ ဓမ္မနိုင်ငံတော်၏ စည်းကမ်း များကို တင်းကျပ်လွန်းသည်ဟု အထင်ရောက်ကြသည်။

ဓမ္မနိုင်ငံတော်ကြီး တည်ထောင်ကာ ၃လအတွင်း မှာပင် ဓမ္မအရည်အသွေးပြည့် ဓမ္မနိုင်ငံသား၊ ဓမ္မအမှု ထမ်း၊ ဓမ္မအာဇာနည် (၆)ကျိပ် ပေါ်ထွန်းလာ၏။

ဓမ္မအမှုထမ်းမည့် ဓမ္မအာဇာနည် (၆)ကျိပ်တို့အား (၃)လတာမျှ လက်ထပ်သင်ကြားပေးပြီးနောက် ဓမ္မ နိုင်ငံတော်ချဲ့ထွင်ရန် အရပ်လေးမျက်နှာသို့ စေလွှတ် တော်မူခဲ့သည်။ ကမ္ဘာ့သမိုင်းတွင် ပထမဆုံးနှင့် အအောင် မြင်ဆုံးသော ဓမ္မမစ်ရှင် ဖြစ်၏။

ဗုဒ္ဓသည် တစ်ရက် ၂၄နာရီတွင် ၁နာရီနှင့် မိနစ် ၂၀ခန့်သာ အနားယူ၏။ ဒါလည်း ဓမ္မဖြင့် အနားယူ ခြင်း ဖြစ်သည်။ ဓမ္မအမှုထမ်းများကို စေလွှတ်တော် မူရာ၌ “ထ-သုံးထ၊ ကြ-သုံးကြ” စကား(၃)ခွန်း သာ မိန့်မှာတော်မူ ၏။

* စရထ ဘိက္ခဝေ-ရဟန်းတို့၊ လှည့်လည်ခရီး သွားကြ။

* ဒေသေထ ဓမ္မ-တရားကို နားလည်အောင် ဟော ပြောကြ။

* ဗြဟ္မစရိယံ ပကာသေထ-မြတ်သောဘဝနေနည်း ကို သင်ပြပေးကြ။

ဤနည်းဖြင့် နှစ်အနည်းငယ်အတွင်းမှာပင် ဓမ္မ နိုင်ငံတော်ဧရိယာကြီး ကျယ်ပြောလာကာ ဂင်္ဂါမြစ်ဝန်း ဒေသကြီးတစ်ခုလုံး ခြုံငုံမိလေတော့သည်။

(၂)

သာသနာတော်နှစ် ၂၃၆ ခုနှစ် (ဘီစီ-၂၇၄) ရောက်သောအခါ ရိုးရာယုံကြည်ကိုးကွယ်မှု ဓလေ့ထုံးစံ အတိုက်အခိုက်တွေကြားကပင် လတ်ဗီးယား၊ ဩစထရီး ယား စသော အရှေ့ဥရောပနိုင်ငံများနှင့် မက်ဆီဒိုးနီး ယား၊ ပါရှား(အီရန်) အီဂျစ်စသော နိုင်ငံများ၊ သီရိ



လင်္ကာ၊ မြန်မာ၊ ထိုင်းစသော နိုင်ငံများအထိ ဓမ္မနိုင်ငံ
တော်ကြီး ချဲ့ကားသွားလေတော့သည်။

နှစ်ပေါင်း ၂၅၀၀ ရှိလာသောအခါ ကမ္ဘာ့လူဦး
ရေ သန်း ၅၀၀ ကျော်အထိ ဓမ္မနိုင်ငံသားအဖြစ် ခို
လှုံခွင့် ရရှိလာခဲ့ပေသည်။

အရှေ့အာရှ၊ အေရှမိုင်းနားနှင့် အီဂျစ်၊ အရှေ့
ဥရောပနိုင်ငံများအထိ လှည်းခေတ်၊ လှေခေတ်အခါမျိုး
တွင် ဓမ္မနိုင်ငံတော်ဧရိယာတိုးချဲ့နိုင်သည်မှာ အံ့ဩ
ချီးကျူးထိုက်ပါ၏။

အသောကမင်းကြီး၏ လုံ့လနှင့် ခံယူချက်သည်
ဓမ္မနိုင်ငံတော်ချဲ့ထွင်ရာ၌ အဓိကတွန်းအားကြီး ဖြစ်နေ
ကြောင်း အသောကကျောက်စာများတွင် အထင်အရှား
ဖတ်ရှုနိုင်ပါ၏။ သာသနာပြုမင်းများနှင့် သာသနာပြု
ပုဂ္ဂိုလ်များ အတုယူစရာလည်း ဖြစ်ပါသည်။

‘နထိ ဟိ မေ တောသော ဥဌာနမှိ၊ အထ
သံတိရဏာယ ကတဝယံ’

‘မတံ ဟိ မေ သဝ လောက ဟိတံ’

‘နထိ ဟိ မေ ကံမံတရံ သဝ လောကဟိတမှာ’

‘ငါ(အသောကမင်းကြီး)သည် သတ္တဝါအများ
ကောင်းစားချမ်းသာရေးအတွက် ကြိုးစားအားထုတ်ပြု
လုပ်ရာ၌လည်းကောင်း၊ ထိုမှတစ်ပါး အများကောင်းစား

ချမ်းသာရေးအတွက် တွေးတောဆင်ခြင် ဆုံးဖြတ်ရာ၌
လည်းကောင်း၊ ပြုလုပ်ဆောင်ရွက်ရသည်ကို အားရ
ရောင့်ရဲခြင်း ရှိတော်မူ။

‘သတ္တဝါများ ကောင်းစားချမ်းသာရေးသည်သာ
ငါ၏ လိုအင်ဆန္ဒဖြစ်သည်။ သတ္တဝါအများ ကောင်း
စားချမ်းသာရေးအလုပ်မှတစ်ပါး အခြားကိစ္စ ငါကိုယ်
တော်မြတ်မှာ အလျဉ်းမရှိချေ’

(ကျောက်ပြား ၁၄ချပ်၊ ဆဋ္ဌမကျောက်စာ)

(၃)

ဥရောပတိုက်၊ အမေရိကတိုက်တို့၌ သာသနာ
ရောက်သည်မှာ နောက်ကျသည်ဟု ဆိုသင့်၏။ ဓမ္မ
နိုင်ငံတော်သမိုင်းကို ကြည့်လျှင် ၁၉ရာစု ခေတ်လယ်
လောက်ကမှစ၍ ဓမ္မမျိုးစေ့ ချနိုင်ခဲ့ကြသည်။

(၁) မက်စ်မူလာ (Max Mueller) ၁၈၃၂-၁၉၀၀။

(၂) တီ၊ ဒဗလျူ ရိုက်စ်ဒေးဗစ် (T.W. Rhys
Davids) ၁၈၈၁ခုနှစ်၊ လန်ဒန် ပါဠိစာတော်မူ
အသင်း တည်ထောင်သူ ၁၈၄၃-၁၉၂၂။

(၃) အရှင်ဥဇာဏတိလောက (Anton Walter
Florus Gueth) ၁၉၈၃ခု၊ သီရိလင်္ကာ၌ ရဟန်း
ပြု၍ မြန်မာနိုင်ငံ၌ ကြာမြင့်စွာ နေခဲ့ဖူးသူ ဂျာ
မန်ရဟန်းတော် ၁၈၇၈-၁၉၅၇။



- (၄) ဆာအက်ဒွင် အာနတ်လ်ဒ် (Sir Edwin Arnold) က ကမ္ဘာကျော် 'အာရှအလင်းရောင်' ဗုဒ္ဓဝင် ကဗျာကျမ်းပြု ၁၈၃၂-၁၉၀၄။
- (၅) ဗိုလ်မှူးကြီး အော်လကော့ဒ် (Colonel Henry Steel Olcott) သိအိုဆိုဖီအသင်းတည်ထောင်သူ ၁၈၈၀-သာသနာပြုရန် သီရိလင်္ကာသို့ လာခဲ့သူ။
- (၆) အနာဂါရိက ဓမ္မပါလ၊ သီရိလင်္ကာမှ ကမ္ဘာကျော် သာသနာပြု လူသူတော်။ ၁၈၆၄-၁၉၃၃။
- (၇) အာနန္ဒာမေတ္တေယျ (Charles Henry Allen Bennett) ၁၉၀၂ခုနှစ် မြန်မာနိုင်ငံ၌ ရဟန်းပြု၍ ဗုဒ္ဓဘာသာမဂ္ဂဇင်းထုတ်ဝေ၊ အနောက်တိုင်း သံဃမစ်ရှင်အဖွဲ့တည်ထောင်သူ။
- (၈) ဦးလောကနာထ၊ အီတာလျံဘုန်းတော်ကြီး (Salvatore Cioffi) အသက် ၂၈နှစ်တွင် မြန်မာနိုင်ငံ၌ ရဟန်းပြု၍ ရာသက်ပန် မြန်မာနိုင်ငံ၌ နေလျက် ကမ္ဘာလှည့်၍ သာသနာပြုသူ။ ၁၈၉၇-၁၉၆၆။
- (၉) သက်တော်ရှည်ဆရာတော် အရှင်သေဠိလ (၁၈၉၆-၁၉၉၈) အင်္ဂလန်၌ (၁၅)နှစ်ကြာ သာသနာပြုသူ။

ဥရောပ၊ အမေရိကတို့၌ သာသနာပြန့်ပွားရာတွင် အထက်ပါ ပုဂ္ဂိုလ်ကျော်ကြီးများ၏ စွမ်းဆောင်ချက်များ အများဆုံးပါဝင်ခဲ့၏။

အထူးသဖြင့် ၁၈၉၂ခုနှစ်က အနောက်ကမ္ဘာတွင် ပထမဆုံးပြုလုပ်သော ချီကာဂိုမြို့ ဘာသာရေးဆွေးနွေးပွဲကြီး (The Parliament of Religions) ၌ အသက် ၃၀မျှသာရှိသေးသော အနာဂါရိကဓမ္မပါလ၏ ဟောပြောချက်များနှင့် အီတာလျံဘုန်းတော်ကြီး ဦးလောကနာထ၏ ဒုတိယကမ္ဘာစစ်နောက်ပိုင်း ကမ္ဘာခေါင်းဆောင်ကြီးများသို့ တတိယကမ္ဘာစစ်ကြီး တားဆီးရေး မေတ္တာလွှာ ပေးပို့ သာသနာပြုလုပ်ဆောင်ချက်များမှာ အနောက်ကမ္ဘာအတွက် ထူးခြားသော လုပ်ဆောင်အောင်မြင်မှုများ ဖြစ်သည်ဟု ဆိုအပ်ပေသည်။

(၄)

ဗုဒ္ဓပွင့်ထွန်းတော်မူရာကာလ ဘီစီ ၆ရာစု သမိုင်းဘီးကြီးသည် ခရစ်နှစ် ၂၀၀၀ တွင် တစ်ကြော့လည်ပတ်ကာ သမိုင်းတစ်ခေတ်ပြောင်းလာနေပြီဟု ပြော၍ ရမည် ထင်ပါသည်။

ပြောင်းလည်း ပြောင်းကြပေလိမ့်မည်။

မြက်ခင်းပြင် နွားကျောင်းသားဘဝက စခဲ့သော ကျွန်ုပ်တို့သည် ယနေ့ လကမ္ဘာပေါ် ခြေချနိုင်သော မဟာလူသားဖြစ်လာခဲ့လေပြီ။ သိပ္ပံပညာအကူအညီဖြင့် ကမ္ဘာကြီး ကျုံ့သွားအောင် ချောမွေ့လွယ်ကူလာအောင်၊ အစစအရာရာ ရပ်ပိုင်းဆိုင်ရာချမ်းသာမှုရလာအောင် အပတ်တကုတ် ပြုလုပ်အောင်မြင်နေရုံမျှနှင့် မဟာလူသားတို့၏ သုခသည် ထာဝရမတည်၊ ရေရှည်မခံ။

လကမ္ဘာပေါ် ခြေချနေသော မဟာလူသားနှင့် အတွင်းက နွားကျောင်းသားစိတ်ထားသည် ပဏာမရာ၊ ရေမြင့်လျှင် ကြာမြင့်ရသကဲ့သို့ တိုးတက်မြင့်မားလာသော ရပ်ပိုင်းဆိုင်ရာနှင့် လိုက်လျောညီထွေအောင် စိတ်နေသဘောထားလည်း မြင်းပြိုင် တိုးမြှင့်ပေးသင့်



သည်မဟုတ်ပါလား။

တကယ့် မြင့်မြတ်သော မဟာလူသားတို့၏ စိတ်ထားကို အမျိုးမျိုးသော ‘ology’ တွေက ပေးစွမ်း နိုင်ပါသလော။ ‘ဘာသာရေး’ ဟုဆိုသော ကျမ်းစာပေ တိုင်းကကော ပေးစွမ်းနိုင်ပါ၏လော။ ယနေ့သက္ကရာဇ် ၂၀၀၀ မဟာလူသားတို့ အမြန်ဆုံးနှင့် အပြတ်သား ဆုံး အဖြေတစ်ခု ရယူသင့်ပြီ။

ထိုအဖြေကို အမြန်ဆုံး မဖော်ထုတ်နိုင်ခဲ့လျှင် စိတ်လောက်မြန်သော အဖျက်လက်နက်များက မဟာ လူသားတို့၏ ဗိမာန်ကြီးကို စက္ကန့်ပိုင်းအတွင်း ဖျက်ဆီး ကာ နွားကျောင်းသားဘဝသို့ ပြန်လည်ပို့ပေးရန် အသင့် ဖြစ်နေလေပြီ။

အနောက်တိုင်းသိပ္ပံစာအုပ်တွေကြားက အနောက် တိုင်း ဒဏ္ဍာရီဟု ဆိုရမလားစာအုပ်တစ်အုပ်၏ အဆို ကို သတိရမိသည်။ ထိုစာအုပ်က-

“ရှေးရှေးတုန်းက အတ္တလန္တိယန်နိုင်ငံတော်ကြီး သည် အလွန်စည်ကားပေါကြွယ်၍ အတ္တလန္တိယန်နိုင်ငံ သားတို့သည် ယနေ့ ၂၀ရာစု သိပ္ပံထက်ပင် တိုးတက် သော သိပ္ပံပညာရှင်များ ဖြစ်ခဲ့ကြသည်ဆို၏။ စက်ရုပ်

ယန္တရားများကိုသာ အလုပ်ခိုင်းကာ လူသားစင်စစ်က နတ်စည်းစိမ်ကို ခံစားနေကြရာက တစ်ဦးအပေါ်တစ်ဦး မနာလိုဝန်တို့မှ ‘အတ္တ’များ ကြီးထွားလာကြသဖြင့် ယန္တရားများကို လက်ညှိုးညွှန်လိုက်ရာ အတ္တလန္တိယန် နိုင်ငံကြီး၊ ရေလှိုင်းကြီး လွှမ်းမိုးလာကာ စုပ်စုပ်မြုပ်၍ အတ္တလန္တိတ်သမုဒ္ဒရာကြီး ဖြစ်သွားလေသတည်း” ဟု သော ဒဏ္ဍာရီပင် ဖြစ်ပါသည်။

ယနေ့သိပ္ပံသည် အတ္တလန္တိယန်သားတို့၏ ပညာ အမွေဟုပင် လက်ခံယုံကြည်နေသူများ ရှိပါသည်။ အခြားတစ်ဖက်တွင် စိတ်ပိုင်းဆိုင်ရာ အံ့သြလောက် သော အမွေလည်း မဟာလူသားအချို့လက်တွင် ထိန်း သိမ်းကြဆဲ ရှိနေပါသေးသည်။

ပထမကမ္ဘာစစ်ကြီးအပြီး (၁၉၁၉) ‘The League of Nations နိုင်ငံပေါင်းချုပ်အသင်းကြီး’ကို တည် ထောင်ခဲ့ကြဖူး၏။ တည်ထောင်ခဲ့သူတို့၏ အတ္တကပင် ထိုအသင်းကြီးကို ဖျက်ဆီးပစ်ခဲ့ကြသည်။ တစ်ဖန် ‘United we stand, divided we fall’ ‘စုပေါင်း ညီညာအောင်ကြောင်းဖြာ’ဆောင်ပုဒ်အရ UN ခေါ် ကမ္ဘာလုံးဆိုင်ရာ ကုလသမဂ္ဂအဖွဲ့ကြီးကို ဖွဲ့စည်းခဲ့ကြ ပြန်သည်။

ကုလသမဂ္ဂအဖွဲ့ကြီးသည် ငွေအား၊ လူအား အများကြီးသုံးစွဲကာ ကမ္ဘာလူသားတို့၏ ငြိမ်းချမ်းသာ ယာမှုကို အပတ်တကုတ်လုပ်ဆောင်ပေးနေ၏။ ထိုသည့် ကြားက ယင်းသို့ ရေလောင်းနေသည့်ကြားကပင် ကမ္ဘာရွာကြီး၏ ရပ်ကွက်တိုင်းလောက်နီးနီး မီးတောက် မီးလျှံကြီးများ တက်၍တက်၍ လာနေသည်ကို မြင် နေကြရ၏။

အချိန်မီ အဖြေမရှာနိုင်ပါက ကုလသမဂ္ဂကြီးကို ထူထောင်သူများ၏ ‘အတ္တ’ကပင် ကုလသမဂ္ဂကြီးကို မကြာမီ ဖျက်ဆီးပစ်ကြတော့မည်လောဟု ရင်မောနေ ကြရသည်။

ကမ္ဘာရွာကြီး၏ ခေါင်းဆောင်ကြီးများက ယနေ့

ဒါကို သဘောပေါက်နေကြပြီဟု သိရှိရ၍ စိတ်မောသက်သာရပါ၏။

- အာရဗ္ဗထ နိက္ကမထ၊

ယုဉထ ဗုဒ္ဓသာသနော။

‘ကမ္ဘာကို သာသနာပြုမည်’၊ ‘ကမ္ဘာသာသနာပြု’ ဟု ကြွေးကြော်နေသော ပုဂ္ဂိုလ်ကြီးများ အချိန်ကျရောက်ပါပြီ။ ထကြလော့၊ ထွက်ကြလော့။

သို့သော် ‘အတ္တာန မေဝ ပဌမံ’ မိမိမှာ ဦးစွာ သာသနာရှိဖို့ လိုလာပါပြီ။ ကိုယ်ဟာကိုယ်မှ ချမ်းသာအောင် မနေတတ်ပါသေးဘဲ လျက် သူတကာကို ချမ်းသာနည်းပေးလို့ မရပါ။

Both by the Letter and the Spirit,
Both by Example and Precept.

အပြောနှင့်အလုပ်၊ သရုပ်နှင့် သဏ္ဌာန်၊ အဆင်းနှင့်အချင်း တင်းတင်းပြည့်အောင် ဆောင်ရွက်ရမည် အချိန်ပါကလား။

(၅)

ယနေ့ခေတ်၏ ‘လက်မတင်အခြေအနေ’ကို ကမ္ဘာခေါင်းဆောင်ကြီးများ သဘောပေါက်နေကြပြီးဖြစ်၍ ဝမ်းသာရသည်-ဆိုသည်မှာ အခြားမဟုတ်၊ ကမ္ဘာသူ ကမ္ဘာသားတို့၏ (အထူးသဖြင့်) ဗုဒ္ဓဘာသာဝင်တို့၏ မျက်စိများကို ပြူးကျယ်သွားစေသော သတင်း ၂ပုဒ်ပင် ဖြစ်ပါသည်။

၁။ ပထမသတင်းက ဝိပဿနာဆရာကြီး ဦးဂိုအင်ကာနှင့် ဆွစ်ဇာလန်နိုင်ငံ စီးပွားရေးကမ္ဘာ့ထိပ်သီးဆွေးနွေးပွဲကြီး (World Economic Forum) သတင်း ဖြစ်ပါသည်။

ဗုဒ္ဓဝိပဿနာနှင့် စီးပွားရေးဆက်စပ်တွေး၍ မရအောင် ရှိကြရသည်။ သတင်းကတော့ အမှန်ပင်။

အကြောင်းအမြွက်ကား ဆွစ်ဇာလန်နိုင်ငံ၊ ဒေးဗိုးတောင်ကုန်းမြို့ကလေးတွင် ထောင်စုနှစ်သစ် ဇန်နဝါရီ



၂၈ မှ ဖေဖော်ဝါရီလ ၂ ရက်နေ့အထိ ကမ္ဘာ့ထိပ်သီး စီးပွားရေး ဘီလျံနာကြီး ၁၀၀၀၊ အမေရိကန်သမ္မတ မစ္စတာကလင်တန်အပါအဝင် ကမ္ဘာ့နိုင်ငံပေါင်းစုံမှ သမ္မတများ၊ ဘုရင်များ၊ ဝန်ကြီးချုပ်များ ၃၀၀ကျော် နှင့် ကမ္ဘာ့ထိပ်သီးမီဒီယာလောကမှ ပုဂ္ဂိုလ်ကြီးများ၊ ဘာသာရေး၊ ပညာရေး၊ သိပ္ပံရေးရာအထွတ်အထိပ် ပုဂ္ဂိုလ်ကြီးများ နှစ်စဉ်ကျင်းပမြဲ အစည်းအဝေးကြီး ကျင်းပကြခြင်း ဖြစ်ပါသည်။

‘ကမ္ဘာကြီး သာယာငြိမ်းချမ်းအောင် ဘယ်လိုလုပ်ကြမလဲ’ဆိုသည်ကို အဆင့်အတန်းမခွဲ၊ ပွင့်ပွင့်လင်းလင်း တန်းတူဆွေးနွေးကြသော ပွဲဖြစ်၏။ သို့သော် သတင်း သမားမလာရ၊ သတင်းမှောင်ချထားသည်။

ထိုပွဲ၌ ဆရာကြီး ဦးဂိုအင်ကာအား ပါဝင်ဆွေးနွေးဟောပြောရန် ဖိတ်ကြားခဲ့ခြင်း ဖြစ်၏။ ကမ္ဘာ့ထိပ်သီးစီးပွားရေး၊ နိုင်ငံရေးဆွေးနွေးပွဲတွင် ဝိပဿနာဆရာကြီးကို ဖိတ်ကြား ဟောပြောစေသည်မှာတော့ ထူးခြားလွန်းလှသည်။

“ပြောလေကလေ၊ မန်းလေပြီလေ”ဟူသကဲ့သို့ ကမ္ဘာငြိမ်းချမ်းရေးအဖြေရှာကြရာတွင် လက်ရှိသံတမန်

နည်း၊ ဥပဒေ၊ စီးပွား၊ ပညာ၊ လက်နက်တို့ဖြင့် ကုစား၍ မရနိုင်တော့သဖြင့် ကမ္ဘာ့ခေါင်းဆောင်ကြီးများအားလုံး ဘာသာရေးဘက် မျက်နှာမူလာကြသည်မှာတော့ သေချာနေ၏။

ထိုညီလာခံကြီးမှ တွေ့ဆုံမေးမြန်းသော မေးခွန်းများ၊ ဟောပြောရန် သတ်မှတ်ပေးသော အကြောင်းအရာများကို ကြည့်ပါက ပို၍ စိတ်ဝင်စားစရာဖြစ်လာ၏။ ကမ္ဘာ့ခေါင်းဆောင်ကြီးတို့၏ နှလုံးသားကို အထင်းသား မြင်နေရသည်။ ထိုသို့ မြင်လာကြသည့်အတွက် သာ၍ပင် ဝမ်းမြောက်ရပါ၏။ ကြိုဆိုပါ၏။

မေးခွန်းများ၊ ဟောပြောရန် အချက်များကို ကြည့်ပါဉ်း။

(၁) ဒေါသကို ဘယ်လိုကိုင်တွယ်ရမလဲ။

(၂) စစ်မှန်တဲ့ ချမ်းသာစစ်ဆိုတာ ဘာလဲ။

(၃) ဘာသာတရားတို့၏ အနာဂတ်။ (ဘာသာတရားများက ကမ္ဘာ့လူသားများ ငြိမ်းချမ်းသာယာဖို့ ဘာလုပ်ပေးနိုင်သလဲ)။

ပို၍ အံ့ဩဝမ်းမြောက်ရသည့် မမျှော်လင့်သော မေးခွန်းက-

(၄) မပြောကောင်းသော သေခြင်းတရား-သေမင်း-ကို လေ့လာရင်ဆိုင်နည်းက ဘာလဲ။ တို့ပင် ဖြစ်ပါသည်။

မေးခွန်းများကို သေသေချာချာ စဉ်းစားလေ ကမ္ဘာ့ခေါင်းဆောင်ကြီးတို့၏ အမြင်၊ ကမ္ဘာ့ခေါင်းဆောင်ကြီးများ လောလောဆယ် ဘာလိုချင်နေကြသလဲဆိုသော အချက်မှာ ပေါ်လွင်နေပါသည်။ ထိုသို့ စဉ်းစားလာခြင်းမှာ ၂၀၀၀ ပြည့်နှစ်အတွက် မင်္ဂလာရှိသော ဝိသေသလက္ခဏာဖြစ်ပါသည်။

ထိုမေးခွန်းများမှ ဗုဒ္ဓဘာသာဝင်တို့အတွက် နေ့စဉ် နှလုံးသွင်းဆင်ခြင်နေကြရသောကိစ္စဖြစ်၍ မဆန်းလှသော်လည်း နောက်ခံမတူသူများအတွက် ဆန်းပါသည်။ အလွန်ဆန်းပါသည်။



ဆရာကြီး ဦးဂိုအင်ကာက ပိုင်နိုင်စွာ ဖြေဆိုဟောပြောပြရာ အားလုံးကြည်နူးဝမ်းမြောက်ကြကြောင်း သိရှိရ၍ ကြည်နူးမဆုံးပါ။ (သတင်းအချက်အလက်အပြည့်အစုံမှာ ဆရာကြီးဇေယျာမောင်က ၂၆/၂၉-၂-၂၀၀၀နေ့ထုတ် မြန်မာ့အလင်း အင်္ဂလိပ်သတင်းစာနှင့် အပ္ပမာဒမဂ္ဂဇင်းတို့တွင် အပြည့်အစုံရေးထားပြီး ဖြစ်၍ မဖော်ပြတော့ပါ။)

၂။ ဒုတိယမြောက် နောက်ဆုံးကမ္ဘာတွင် ဖြစ်တောင့်ဖြစ်ခဲ၊ အံ့အားကြီးအသင့်ရဆုံးသတင်းကကမ္ဘာ့ကုလသမဂ္ဂခန်းမကြီး၌ ဩဂုတ်လ(၂၈)ရက်မှသည် (၃၁)ရက်နေ့အထိ ကျင်းပမည့် ဘာသာရေးခေါင်းဆောင်ကြီးများ ဦးဆောင်သည့် ထောင်စုနှစ်သစ် ကမ္ဘာ့ထိပ်သီး ငြိမ်းချမ်းရေးညီလာခံကြီး သတင်းဖြစ်ပါသည်။ (The millennium world peace summit of religious and spiritual leaders.)



ညီလာခံ တက်ရောက်ကြမည့် ဘာသာရေး ခေါင်းဆောင်ကြီးများ ကုလသမဂ္ဂခန်းမကြီးရှိရာသို့ ဦးတည်သွားနေကြပြီ ဖြစ်ပါသည်။ ‘ကောင်းသော ရလဒ် ထွက်ပါစေ’ ဟု ဆုတောင်းဆန္ဒပြုရင်း စောင့်ကြည့်ကြရန် ဖြစ်ပါသည်။

တစ်စုံတစ်ခုသော အဖြေထွက်မလာမီ စဉ်းစားမိသည်က-

လက်ရှိကျင့်သုံးနေသောနည်းဗျူဟာ၊ နည်းပညာ မဟာဗျူဟာများနှင့် မလုံလောက်တော့ဟု ယူဆလာကြသဖြင့် စိတ်ပိုင်းဆိုင်ရာဘာသာရေးဘက် မျက်နှာမူလာကြသလော။

သို့တည်းမဟုတ် ယနေ့ကမ္ဘာအရပ်ရပ်၌ ဖြစ်ပွားနေသော ငြင်းခုံပွဲများ၊ စစ်ပွဲများအားလုံးသည် နောက်က ဘုရားသခင်အားပေးအားမြှောက်ပြုနေသော သို့မဟုတ် - ဘာသာရေးကြောင့် ဖြစ်ရသော စစ်ပွဲများဟု ယူဆလာကြသောကြောင့်လောဟု စဉ်းစားစရာရှိနေပါသည်။

မည်သို့ဖြစ်စေ ၂၅၀၀ သမိုင်းတစ်လျှောက်တွင် ဗုဒ္ဓဘာသာကြောင့် သွေးမြေတစ်ပေါက်မျှ မကျစဖူး။

It is the proud boast of Buddhism that not a single drop of blood has even been shed in the name of Lord Buddha during the 2,500 years of its existence. (Light of Asia?)

ဤသို့ ဂုဏ်ယူနေရုံမျှနှင့်တော့ မလုံလောက်သေးပါ။ ဗြဟ္မစိုရ်တရား၊ သစ္စာလေးပါး၊ ဝိပဿနာတရားတွေ ဘယ်လောက်ကောင်းသည်ဟု ဆေးစာဆေးညွှန်းတွေ ရွတ်ပြနေရုံနှင့်လည်း မလုံလောက်သေးပါ။ ဗုဒ္ဓဘာသာသည် ကမ္ဘာ့အမြင့်ဆုံး စတုရန်းပေါ်သို့ မမျှော်လင့်ဘဲ ရောက်လာနေပါပြီကော။ ကျွန်ုပ်တို့ ဘာလုပ်ကြမလဲ။

အရပ်လေးမျက်နှာမှ ဖြည်းဖြည်းငြိမ်းအေးစွာ တိုက်ခတ်လာသော လေပြည်လေညင်းနှင့်အတူ ကမ္ဘာ့ရွာကြီး ရွာဦးထိပ်စေတီမှ “ဓမ္မဝိဇယ” ဆည်းလည်းသံကို အမှောင်ထုထဲမှ စောင့်မျှော်နားခံလျက်...။

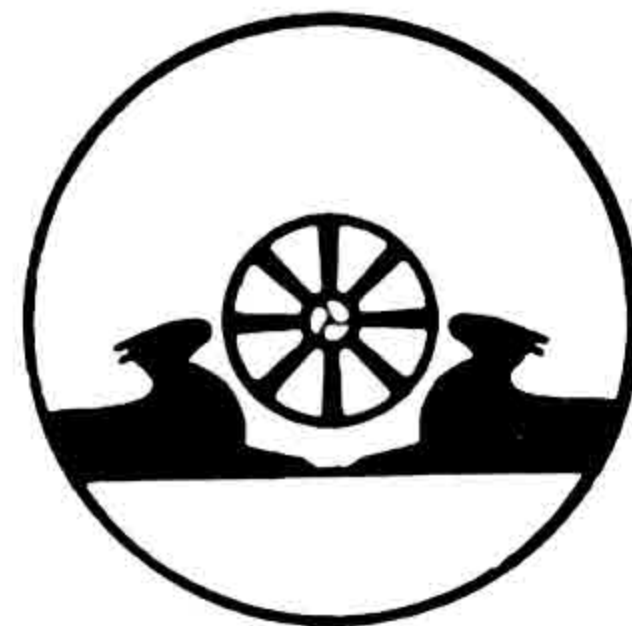
အပ္ပမာဒေန သမ္မာဒေထ။

စရတ ဘိက္ခဝေ စာရိကံ။

ဓမ္မာစရိယဦးဌေးလှိုင်

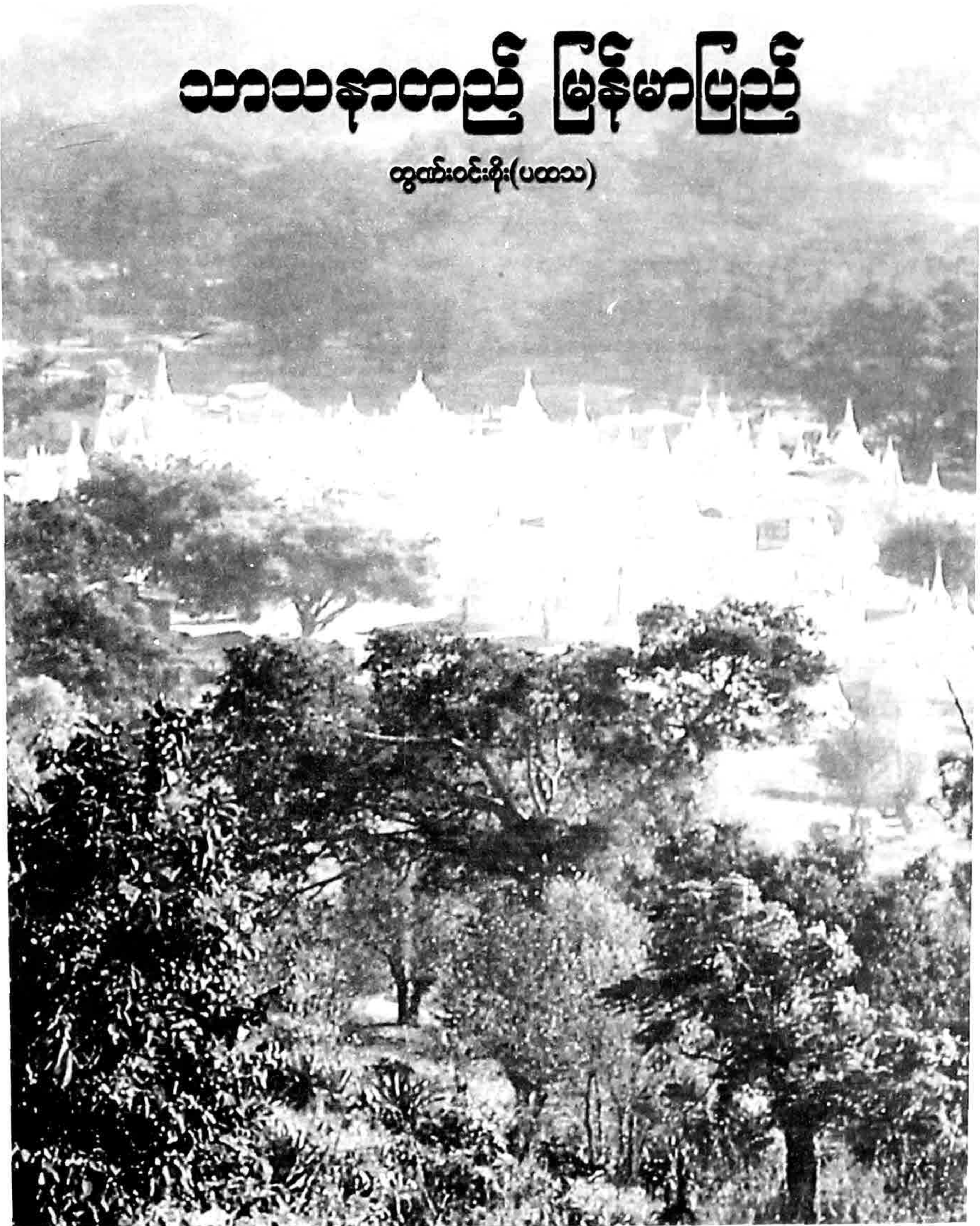
၁၃၆၂ခုနှစ်၊ ဝါခေါင်လဆန်း(၁၁)ရက်

(၁၀-၈-၂၀၀၀)



သာသနာတည် မြန်မာပြည်

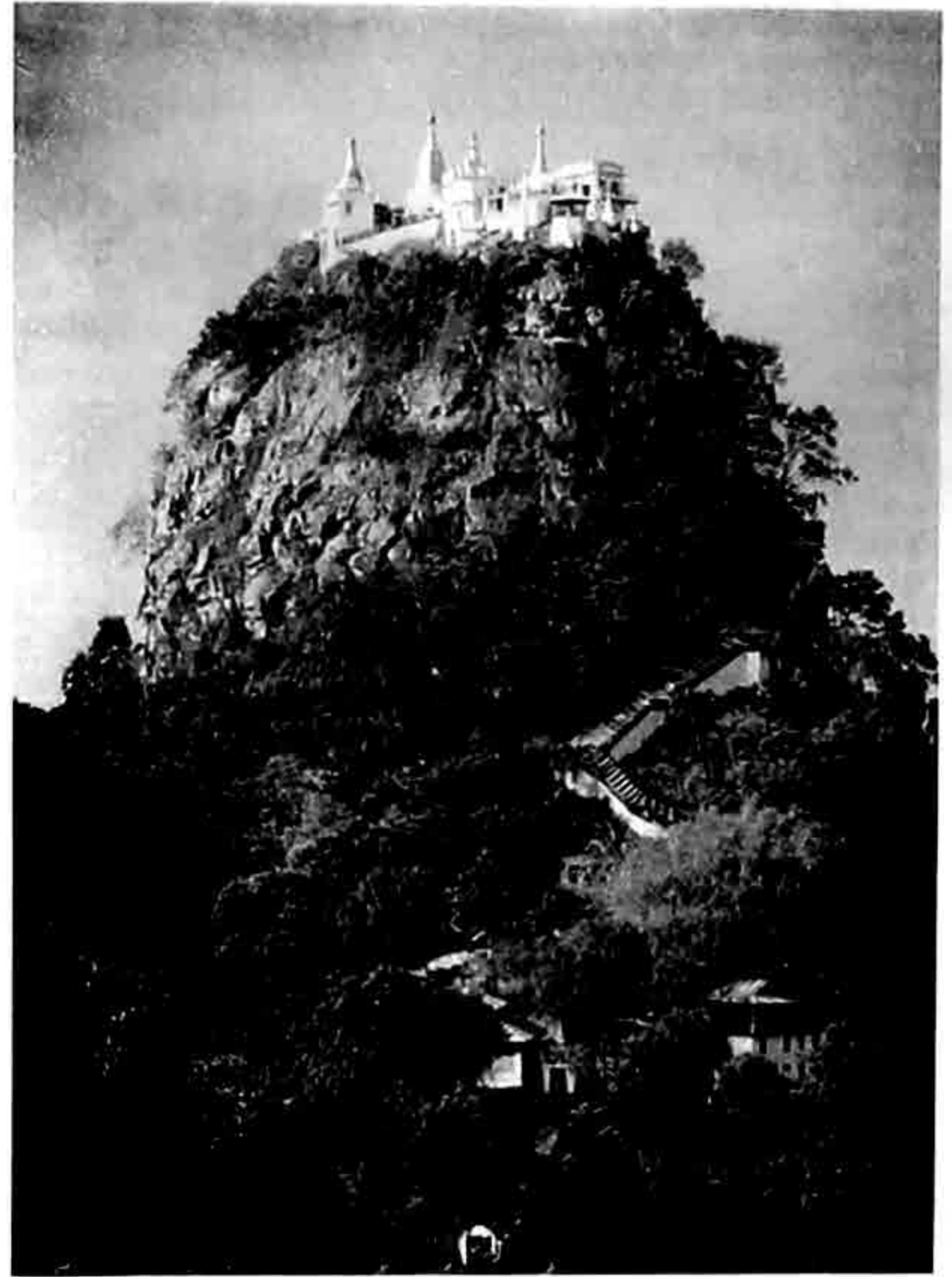
ထွန်းဝင်းစိုး(ပထမ)



အေးမြသောအရိပ်

အငြိမ်းချမ်းဆုံးဘုံဟူ၍ မြန်မာနိုင်ငံတွင် သာသနာသည် နေရာအနှံ့အစပ်၌ လက်ညှိုးထိုးမလွဲနိုင်အောင် အမြဲစည်ပင်ထွန်းကားနေပါသည်။ ဗုဒ္ဓစာပေအဆုံးအမ၏ နက်ရှိုင်းမှုအောက်၌ ပြည်တွင်းပြည်ပမှ သာသနာ့အနွယ်ဝင် ရဟန်းတော်များ၊ သီလရှင်များနှင့် လူပုဂ္ဂိုလ်များအဖို့ ဗုဒ္ဓစာပေများ၌ သင်ယူမွေ့လျော်နေခြင်းကို မျက်စိရှေ့မှောက်၌ မထင်မှတ်လောက်အောင် ကိုယ်တိုင်မြင်တွေ့နေပါသောကြောင့် နိုင်ငံတော်ကိုယ်စားဝမ်းမြောက်ဂုဏ်ယူမိပါသည်။ ယခုလည်း နိုင်ငံတော်အစိုးရက ဖွင့်လှစ်ပေးခဲ့သော အပြည်ပြည်ဆိုင်ရာထေရဝါဒဗုဒ္ဓသာသနာပြုတက္ကသိုလ်တွင် ဗုဒ္ဓစာပေ၏ တန်ခိုးထက်မြက်ပုံကို ထူးထူးခြားခြား သိမြင်ခဲ့ရသောကြောင့် ပြည်တွင်းပြည်ပနိုင်ငံများအဖို့ တစ်သက်တာ ခိုလှုံနိုင်စရာလမ်းမှန်ကို ရှာတွေ့ခဲ့ပြီဟု ဥဒါန်းစကားဆိုချင်ပါသည်။

ဘုရားရှင်လက်ထက်တော်အခါမှ ယခုအချိန်ထိ နှစ်ပေါင်းများစွာ မပျောက်မပျက်တည်ရှိခဲ့သော ဗုဒ္ဓစာပေသည် သာသနာတော်၏ သက်သေတစ်ခု ဖြစ်သည်။ ကြည်ညိုလေးစားထိုက်သော မြတ်စွာဘုရား၏ သာသနာတော်အစစ်အမှန်သည် မြန်မာနိုင်ငံတွင်အထွန်းကားဆုံးဟု ဆိုထိုက်ပေသည်။ မွေးသည်မှစ၍ သေသည်ထိ ပျောက်ပျက်မသွားနိုင်သော အရာသည် အနန္တောအနန္တ(၅)ပါး ဖြစ်ပေသည်။ ရှေးဘဝ၏ ကုသိုလ်ကံကောင်းမှုကြောင့် ယခုဘဝ၌ မွန်မြတ်လှသော လူ့ဘဝကို ရရှိခဲ့သော်လည်း အချို့မှာ အသိတရားကင်းမဲ့စွာ သေဆုံးရရှာသည်။ ရနိုင်ခဲ့လှသော လူ့ဘဝကို လွယ်လွယ်နှင့် မဖျက်ဆီးသင့်ပါ။ ဇွဲရှိမှ အောင်မြင်သည်ဟူသော စကားဆောင်ပုဒ်ကို သင်ကြားဖူးပါလိမ့်မည်။ ယခုဘဝ၌ သင်ကောင်းမှုကုသိုလ်ပြုလုပ်နိုင်မှသာလျှင် နောင်ဘဝကောင်းရာသို့ သွားနိုင်မည်။ ဥပမာပေးရလျှင် သင်သည် ယခုသေဆုံးပြီဟု ဆိုပါစို့။ သင်၏ ကုသိုလ်



နှင့် အကုသိုလ် ဘယ်ဘက်က သာမည်နည်း။ ကိုယ့်ကိုယ်ကို ပြန်လည်တွေးကြည့်သင့်ပါသည်။ ဘယ်နေ့သေမှာကို မသိကြသလို ဘယ်အချိန်ထိ အသက်ရှင်နေဦးမည်ကိုလည်း မည်သူမျှ မသိကြပါ။ ပုထုဇဉ်လူသားတို့၏ စိတ်သည် မကောင်းမှု၌ ပျော်မွေ့ကြကုန်၏။ ဤမကောင်းမှုကို ခွဲခွဲခြားခြားသိမြင်နိုင်မှသာလျှင် ခန္ဓာ၏တန်ဖိုး အကျိုးရှိပေလိမ့်မည်။

လောက(၃)ပါး၌ တည်ရှိကြကုန်သော ခန္ဓာရှိသူမှန်သမျှသည် တစ်နေ့တစ်ချိန်ချိန် ပျက်စီးကြရပေလိမ့်မည်။ ဤသို့ မြတ်ဗုဒ္ဓ၏ တရားဒေသနာများ ထွန်းကားပြန့်ပွားနေသော ခေတ်ကြီးထဲတွင် အဓိပ္ပာယ်မရှိဘဲ သေရခြင်းကို ရှောင်ကြဉ်သင့်ပါသည်။ မိုးကုတ်ဆရာတော်ဘုရားကြီး ဟောကြားတော်မူသော ပြုံးသေမဲ့သေ သေရခြင်း၌ အသေလှအောင် သေပါ။ စာပေမလေ့လာသူသည် အသိဉာဏ်မရှိသလို တရားမတတ်သူသည်လည်း အသေမလှနိုင်ပါ။ ဒုတိယမြောက်ဖြစ်

သော တရားတော်ကို နာကြားရခြင်းနှင့် လက်ရှိဘဝ
မှာ အားထုတ်ကြိုးစားခဲ့လျှင် (၃၁)ဘုံဖြစ်သော သံသရာ
စက်ဝန်းမှ ရုန်းထွက်နိုင်ပေလိမ့်မည်ဖြစ်သည်။ သံသရာ
လည်သည်ဆိုသည်မှာ ခန္ဓာ-အာယတနဓာတ်တို့ အမြဲ
မပြတ် လည်ပတ်နေခြင်းကို ဆိုလိုသည်။

သံသရာဘေးဆိုးမှ လွတ်ကင်း၍ နိဗ္ဗာန်ရရှိရန်
ကမ္မဿကတဉာဏ်၊ နာမရူပ ပရိစ္ဆေဒဉာဏ်၊ ပစ္စယ
ပရိဂ္ဂဟဉာဏ်၊ ဝိပဿနာဉာဏ်နှင့် မဂ်ဉာဏ်ဟူ၍
ဉာဏ်(၅)ပါး ရှိဖို့ လိုအပ်ပါသည်။

ကမ္မဿကတဉာဏ်

ကောင်းတာလုပ်ရင် ကောင်းကျိုးရမည်။

မကောင်းမှုလုပ်လျှင် မကောင်းကျိုး ရမည်။

နာမရူပ ပရိစ္ဆေဒဉာဏ်

ရုပ်နှင့် နာမ်ကို ကွဲကွဲပြားပြား၊ ပိုင်းပိုင်းခြားခြား
သိနိုင်သောဉာဏ်။

ပစ္စယ ပရိဂ္ဂဟဉာဏ်

ရုပ်နှင့်နာမ် မည်ကဲ့သို့ဖြစ်ပေါ်ကြောင်း

အကြောင်းနှင့်အကျိုးကို သိမ်းဆည်းသိသောဉာဏ်
(ပဋိစ္စသမုပ္ပါဒ်)

ဝိပဿနာဉာဏ်

အာရုံနှင့် ဒွါရ တိုက်ဆိုင်သဖြင့် ရုပ်နာမ်ဖြစ်ပြီး
ပျက်သွားတာကို လောကီမဂ္ဂင်(၅)ပါး၊ ရူဉာဏ်တရား
နှင့် စောင့်ကြည့်နေခြင်းကို ခေါ်သည်။

မဂ်ဉာဏ်

သမ္မာ ဝါစာ

သမ္မာ ကမ္မန္တ

သမ္မာ အာဇီဝ ဟူသော သီလမဂ္ဂင် ၃-ပါးတို့ ဖြစ်
သည်။

သို့မှသာ အပါယ်တံခါး ပိတ်စေတတ်သော သော
တာပတ္တိမဂ်ရနိုင်သည်။ ထိုထက် သက်ရှိခန္ဓာရထားသူ
အဖို့ အိုကြ၊ နာကြ၊ သေကြရပေဦးမည်။ ထိုသို့ အို
ရာမှ နာရာမရောက်ခင် ဝိပဿနာအလုပ်ကို အားထုတ်



ပါ။ မိမိကိုယ်မိမိ ဗုဒ္ဓဘာသာစစ်စစ် ဖြစ်လိုလျှင် ဤ
တရားသည် မလုပ်လျှင် မဖြစ်သော တရားဖြစ်ပေသည်။
မြတ်စွာဘုရားသခင်ကိုယ်တော်မြတ်ကြီးသည် လေး
သင်္ချေနှင့် ကမ္ဘာတစ်သိန်း ကြာမြင့်စွာ တရားဒေသနာ
တော် ရှာဖွေ၍ ဓမ္မအမွေပေးခဲ့ပါသည်။ ဤဓမ္မအမွေ
ကို ခန္ဓာကိုယ် ပိုင်ဆိုင်ထားသူမှန်သမျှ အသိတရားရှိ
စွာ သတိနှင့် ဆက်ခံဖို့ လိုအပ်ပါလိမ့်မည်။ သို့မှသာ
လျှင် မြတ်စွာဘုရားသခင် ကိုယ်တော်မြတ်ကြီးအတွက်
ကျေးဇူးဆပ်ရာရောက်ပေလိမ့်မည်ဖြစ်ပေသတည်း။

ပြုံးသေ မဲသေ

နှစ်ထွေယှဉ်၍

အသေမလှ

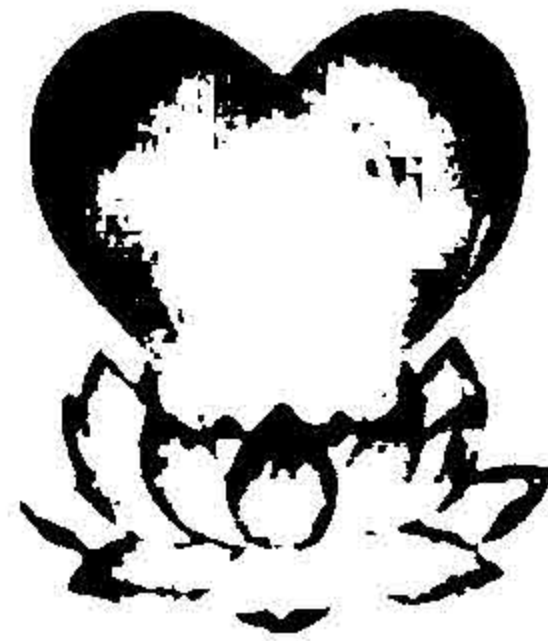
လူ့ဘဝတွင်

ပြုံးသေကလေး သေသင့်သည်။ □

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Non-disintegration of national solidarity	...	Our Cause
Consolidation of national sovereignty	...	Our Cause



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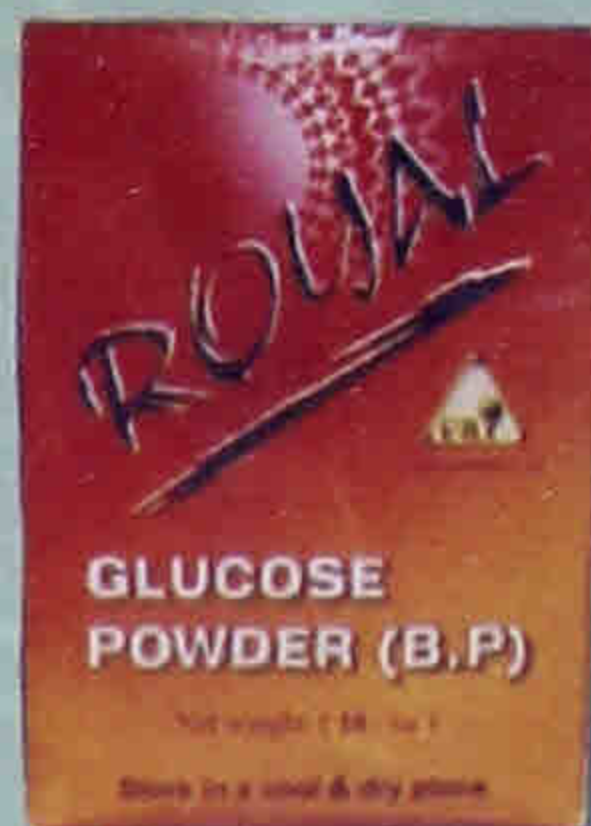


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