

*An Introduction*  
*to*

**INTERNATIONAL  
BURMESE  
BUDDHIST  
SANGHA  
ORGANISATION**



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# International Burmese Buddhist Sangha Organisation

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3. **Burmese Buddhist Temple, 17 Kinta Road, SINGAPORE.**
4. **Burmese Buddhist Temple, 24 Burma Lane, Penang, MALAYSIA.**
5. **Wat Srabawkeo, 138 Numkhee Road, Phrae, THAILAND.**
6. **Burmese Buddhist Temple, Buddhagaya, Gaya Dist., Bihar, INDIA.**
7. **Burmese Buddhist Temple, Trancomary Road, Kandy, SRI LANKA.**
8. **Wat Saimoon (Burma), Chiang mai, THAILAND.**

***“CARATHA BHIKKHAVE CARIKAM”***  
***“Go ye, O Bhikkhus, and wander forth”***





A magnificent marble Buddha Rupa (statue) which was brought to almost 100 years ago from Burma. This statue is now at the Burmese Temple, 17 Kinta Road, Singapore.



## ACKNOWLEDGEMENTS

The International Burmese Buddhist Sangha Organisation asked me to write the Introduction and arrange the publication of this report of its first annual meeting. When the meeting was held in Penang, Malaysia, it was decided that its medium should naturally be Burmese. Two learned monks, *U Nanda* and *U Tiloka*, edited the minutes at the end of the meeting and *Sayadaw U Pannavamsa*, the Secretary General, revised them and sent them to me to translate into English. However the record published is not a straight translation of these revised minutes, but a summary of them. I added a brief Introduction outlining the history of Buddhist missionaries, especially Burmese Buddhist missionaries. (A Burmese addition will be published shortly.) Unfortunately I had not received the biographies of some of the *Sayadaw* members of the International Burmese Buddhist Sangha Organisation in time to include them in this report. I hope to correct these omissions in the next annual report.

Firstly, I would like to thank *Sayadaw U Pannavamsa* who supplied all the necessary records, photographs and gave me valuable suggestions and encouragement. I would also like to thank *Dr. Mar\*Mar Lwin* for her help in writing the first draft and *Daw Ohn Myint (Mrs. Aye)* for translating the record of the meeting into English. Last, but not least, I would like to thank *Upasaka Karuna Bodhi (Keith Perks)* for revising, giving constructive criticism of, and typing the final draft. Because of their help and support this report reached publication more speedily.

May All Beings Be Happy!

19th August 1985

*Ven. Dr. Rewata Dhamma,*  
The Vihara,  
47 Carlyle Road,  
Edgbaston,  
Birmingham B16 9BH  
ENGLAND.



# International Burmese Buddhist Sangha Organisation

## INTRODUCTION

There is a well known English saying that “*great oaks from little acorns grow*”. Similarly many a great and beneficial organisation started from small beginnings.

In May 1985 a group of 13 Burmese *Sayadaws* (Buddhist monks) representing 7 countries met in Penang, Malaysia, to establish the ‘International Burmese Buddhist Sangha Organisation’. These *Sayadaws* were representative of many Burmese Buddhist monks living outside Burma in order to teach the Buddha-Dhamma to people in many different parts of the world. It was an historical event for these Burmese monks meeting together for the first time to discuss their activities, share their experiences and to establish this organisation so that they could continue to work together.

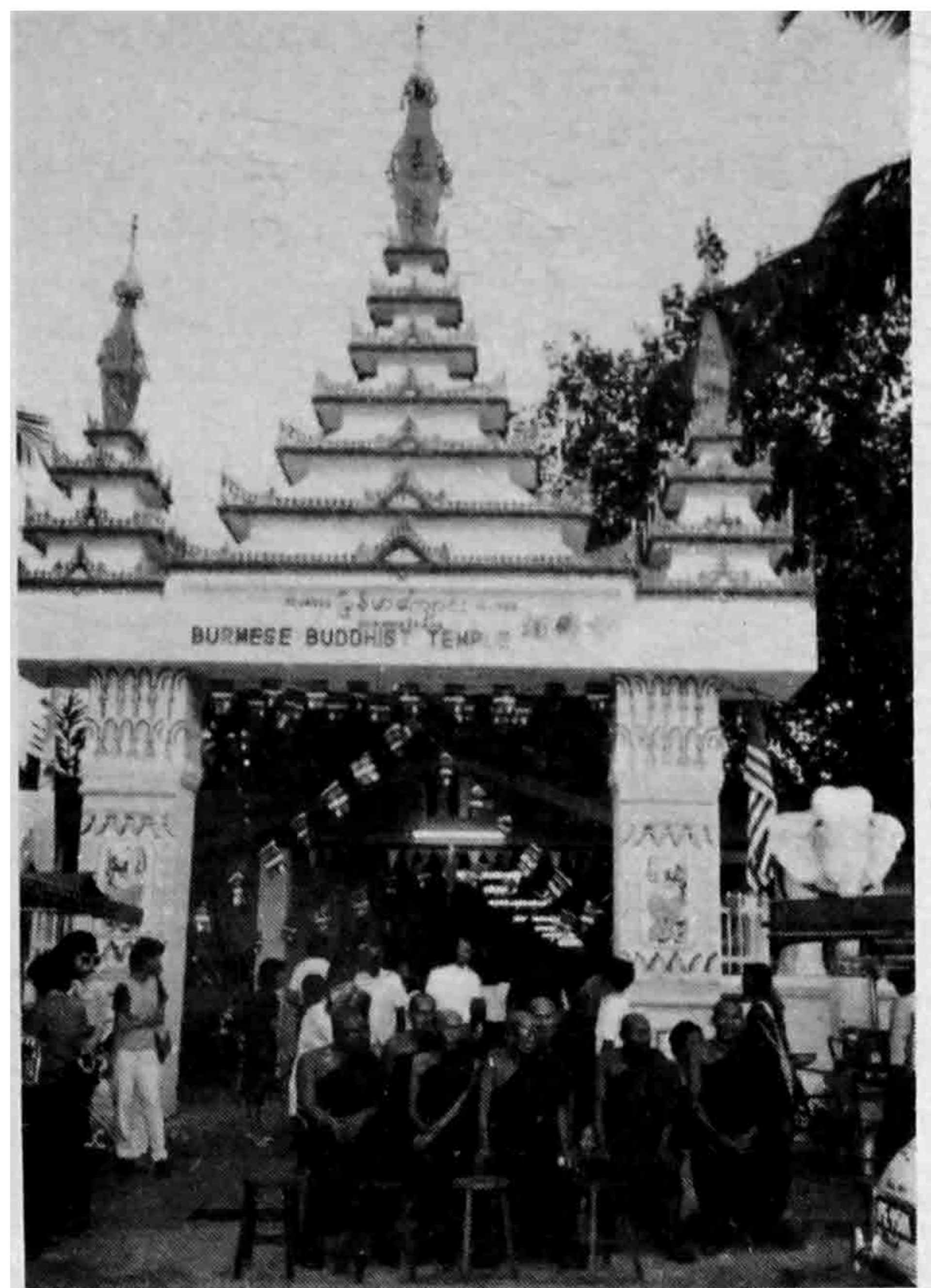
There are many Burmese monks who have lived for many decades abroad. Even through some of them have had to face many problems and difficulties in their work, they still remain in their adopted countries dedicating their lives to working for the Buddha-Dhamma and for the preservation of the traditions and monasteries of Burmese Buddhism. Yet few people, even few Burmese, realise that these monks exist and are so dedicated to their work.

Countries in which these *Sayadaws* are active include India, Japan, Malaysia, Sri Lanka, Thailand, the UK and the USA. Some have been living abroad for over fifty years preserving Theravada Buddhism in the Burmese tradition and its monasteries. It is most important that the lives and works of these monks be publicised so that others, both now and in the future, can share in their responsibilities, enabling the Buddha-Dhamma to continue and to spread over the centuries.

This was the reason behind the setting up of the ‘International Burmese Buddhist Sangha Organisation’ which was officially established on 3rd May 1985, Wesak full moon day, in Penang, Malaysia. The meeting was sponsored through the generous *dana* (gift) of the trustees of the Burmese Buddhist Temple, Penang, Malaysia.



The main gate  
of the Burmese Temple,  
Penang.



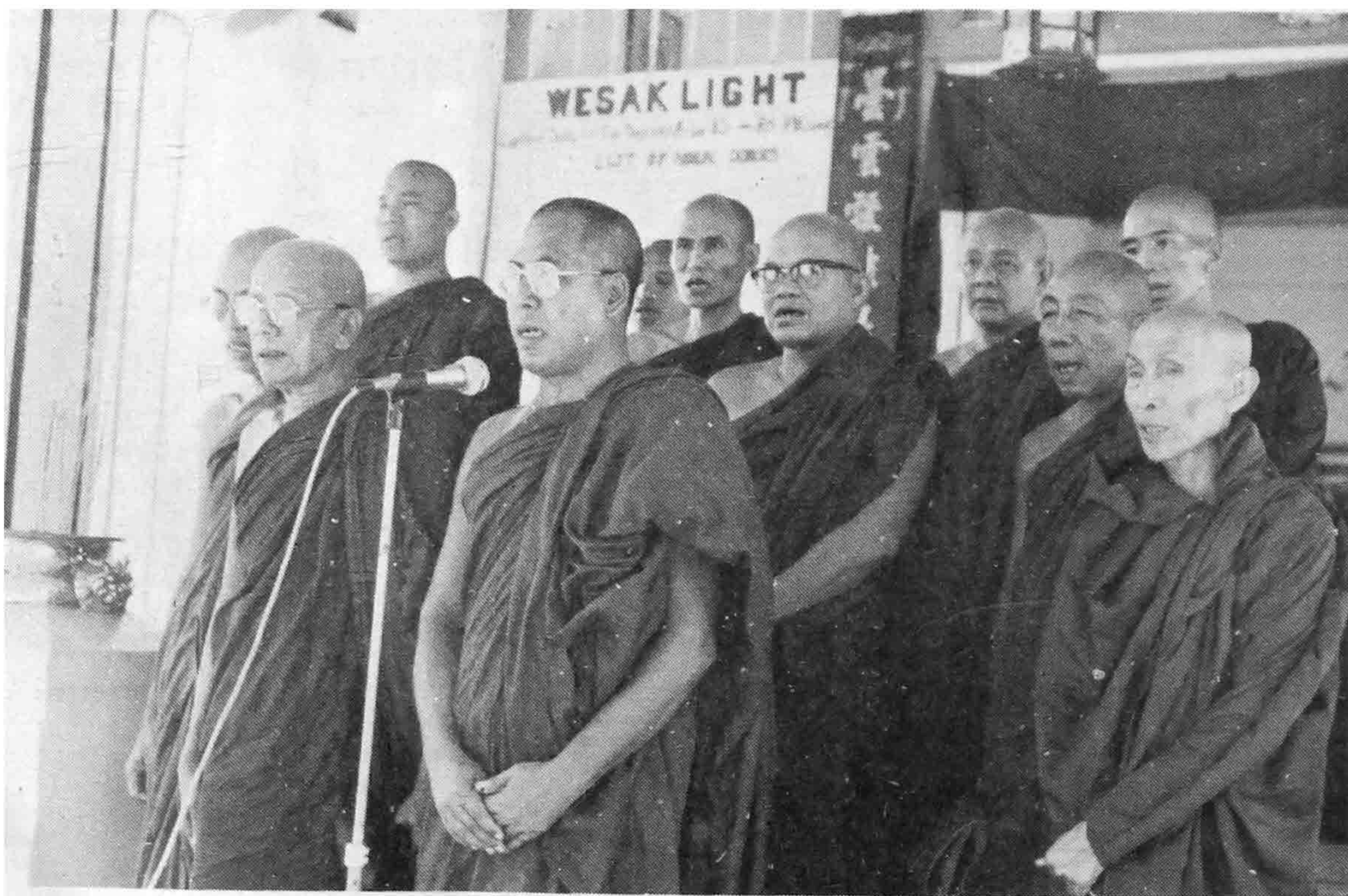
The shrine of *Arahat  
Upagutta* at the Burmese  
Temple, Penang.







*The Pagoda of the Burmese Temple, Penang.*



Burmese Sangha chanting *Jayamangalagatha* in opening ceremony of Wesak at Burmese Temple, Penang.



## ***EARLY BUDDHIST MISSIONARIES***

The world's religious history tells us that the missionary spirit has its roots in Buddhism and the Buddha himself. It was after the first rains retreat at *Isipatana* (Deer Park), Varanasi, that the Buddha advised his disciples:

*“Go Ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”*

This saying of the Buddha fully contained the missionary spirit. He further said:

*“O Bhikkhus, don't go together two in one direction”*; and because of this encouragement his disciples travelled in different directions wandering from village to village, country to country.

In the beginning the Bhikkhus didn't live together in monasteries; they carried their Master's message in all directions. In this way, during the life time of the Buddha, the Buddha-Dhamma (the Teachings of the Buddha) spread to many parts of India.

Two and a half centuries after the passing away of the Buddha, according to the tradition preserved in the Sri Lankan chronicles, the emperor Asoka (third century B.C.) organised a net-work of missionaries to preach the teachings of the Buddha outside India. At that time his son and daughter went to Sri Lanka to teach the Buddha-Dhamma. Also two monks named *Sona* and *Uttara* were sent to *Suwanabhumi* (Burma) to spread the Teachings. According to this tradition Buddhist missionaries went abroad from the third century B.C.

Buddhism was introduced to central Asia 234 years after the passing of the Buddha into Nirvana, i.e. in 240 B.C. China received Buddhism for the first time in the first century BC and within a century it was officially recognized as a religion by the state. Buddhist monks began going to China from the end of the first century B.C., and Buddhism arrived in Korea and in Japan in the fourth century A.D. and in the sixth century A.D. respectively. Tibet received the Teachings of Buddhism in the seventh century while the Buddha-Dhamma has flourished in Thailand from the first or second century A.D.



According to Chinese chronicles and archeological findings, Cambodia became a Buddhist country from the end of the fifth century A.D. A large number of inscriptions discovered in different parts of Malaysia are written in Sanskrit show that Buddhism was already flourishing in this part of Asia at this time.

From this it can be seen that these Buddhist monks travelled to many strange countries without any financial support, facing many hardships during their journeys. They did not know anything about the countries where they were going and relied only on a strong confidence in the teachings of the Buddha.

There were many religions born in India; but only Buddhism was flourishing all over Asia within a few centuries. Today, Buddhism has become one of the major religions, still flourishing firmly all over the world. Teachings of the Buddha are suitable for all kinds of human nature and applicable to people of all ages without changing their cultures or abandoning their traditions. The Buddha invited people to investigate his teachings before accepting them and allowed freedom of thought to his followers, unlike the founders of many other religions. Because of this Buddhism can be adopted easily by everyone as a way of life.





**Burmese Deputy Prime Minister Thura Tun Tin (3rd from left), Deputy Minister Dr. Maung Shein (4th from left) and Burmese Ambassador to Malaysia U Thein Toe with Burmese Sangha and Secretary and Chairman of the Burmese monastery, Penang.**





Deputy Prime Minister of Burma Thura Tun Tin and delegates pay respect to the monks during the meeting and offer them M\$500.



The Chairman of the Burmese monastery Penang, Mr. Ong Ewe Teong, welcomes the Burmese Deputy Prime Minister, Thura Tun Tin.





The students of the Sunday school, Burmese Temple, Penang, welcome the Burmese Deputy Prime Minister and party with Malaysian and Buddhist flags.



The members of the Burmese Temple, Penang, organizing a food fair to support Burmese Sayadaws. They collected over M\$25,000.



## ***BUDDHISM AND BURMA***

Although there is no strong evidence to show that *Sona* and *Uttara* were actually sent as missionaries to Burma by Asoka, nevertheless, the Burmese proudly claim that the Buddha's first meal was offered by two Burmese merchants named *Tapussa* and *Bhallika*. According to Buddhist literature they came from *Okkala* — presently known as Rangoon — on their way to Rajagiri and saw the Buddha at the foot of the Rajayatana tree in the seventh week after His Enlightenment. After they offered the Buddha rice cakes and honey they requested Him to give them something to remember Him by. The Buddha gave them eight pieces of His hair, which were brought with respect and honour back to Burma. The king of *Okkala* welcomed them with great honour on their arrival and the hairs were enshrined in a pagoda, which is now the biggest and highest pagoda in the world, the *Schwedagon* golden pagoda of Rangoon.

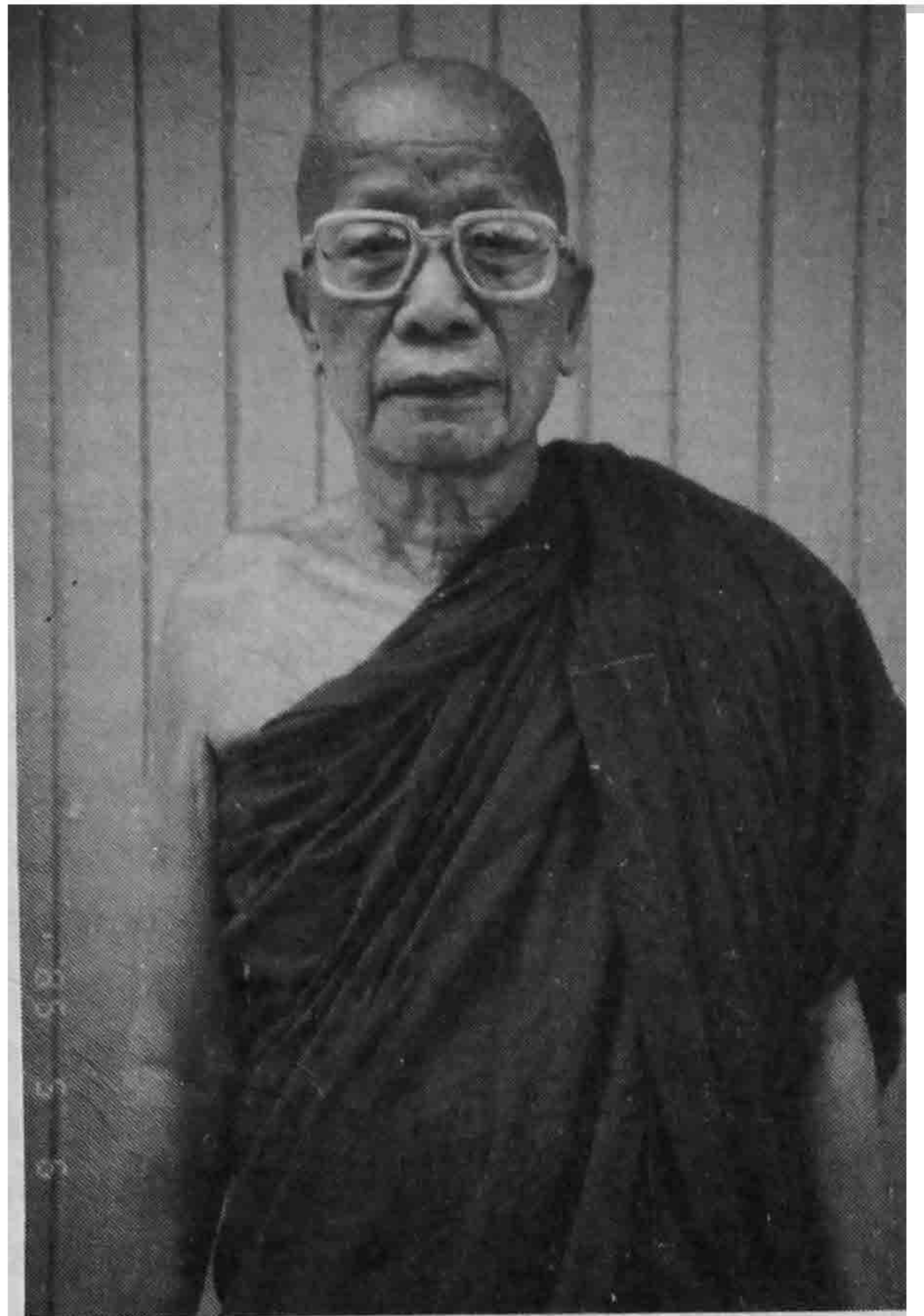
There is no reliable evidence that Buddhism flourished in Burma before the fifth century A.D. However, considering the close proximity of Burma to India and the existence of not too difficult land routes between the two countries, it is easy to believe that Buddhism did flourish in Burma long before this time and it cannot be reasonably doubted that in all of Lower Burma the Theravada form of Buddhism was widely followed before the fifth century A.D.

The *Mrammas* or *Myanmas* established a powerful kingdom with its capital at *Pagan* and gave their name to the whole country in the tenth century A.D. At that time Tantric Buddhism was already flourishing amongst them, but the great *Anawratha* was converted to pure Theravada Buddhism, which he received from Lower Burma. Since that time Burma has been known as a Theravada Buddhist country. It always had a good relationship with Sri Lanka and there was a constant exchange of monks between the two countries to study Buddhist literature and to strengthen the Buddha-Dhamma. There were numerous Burmese contributions to Theravada Buddhism and to Pali literature.

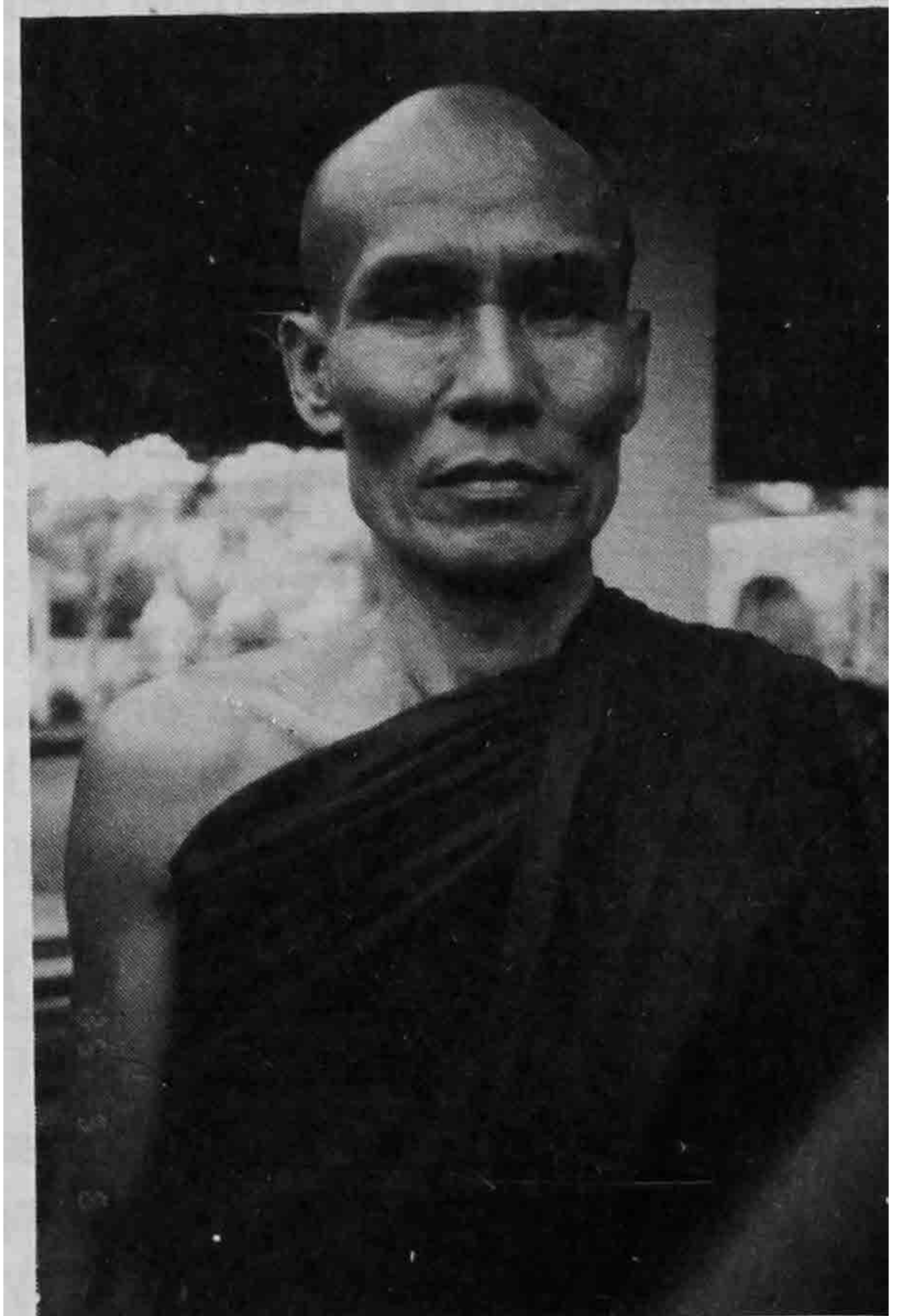
Nowadays Burma has become a very popular centre for the study of Abhidhamma and the practice of Vipassana meditation. As a result many western investigators have exclaimed that Burmese Buddhism is far stronger than Buddhism in any other Theravada nation.



*Sayadaw U Pannavamsa*  
who lives in Lam Pang,  
Thailand, and has done  
so for over 30 years,  
presided over all meetings  
of the International  
Burmese Buddhist Sangha  
Organization.



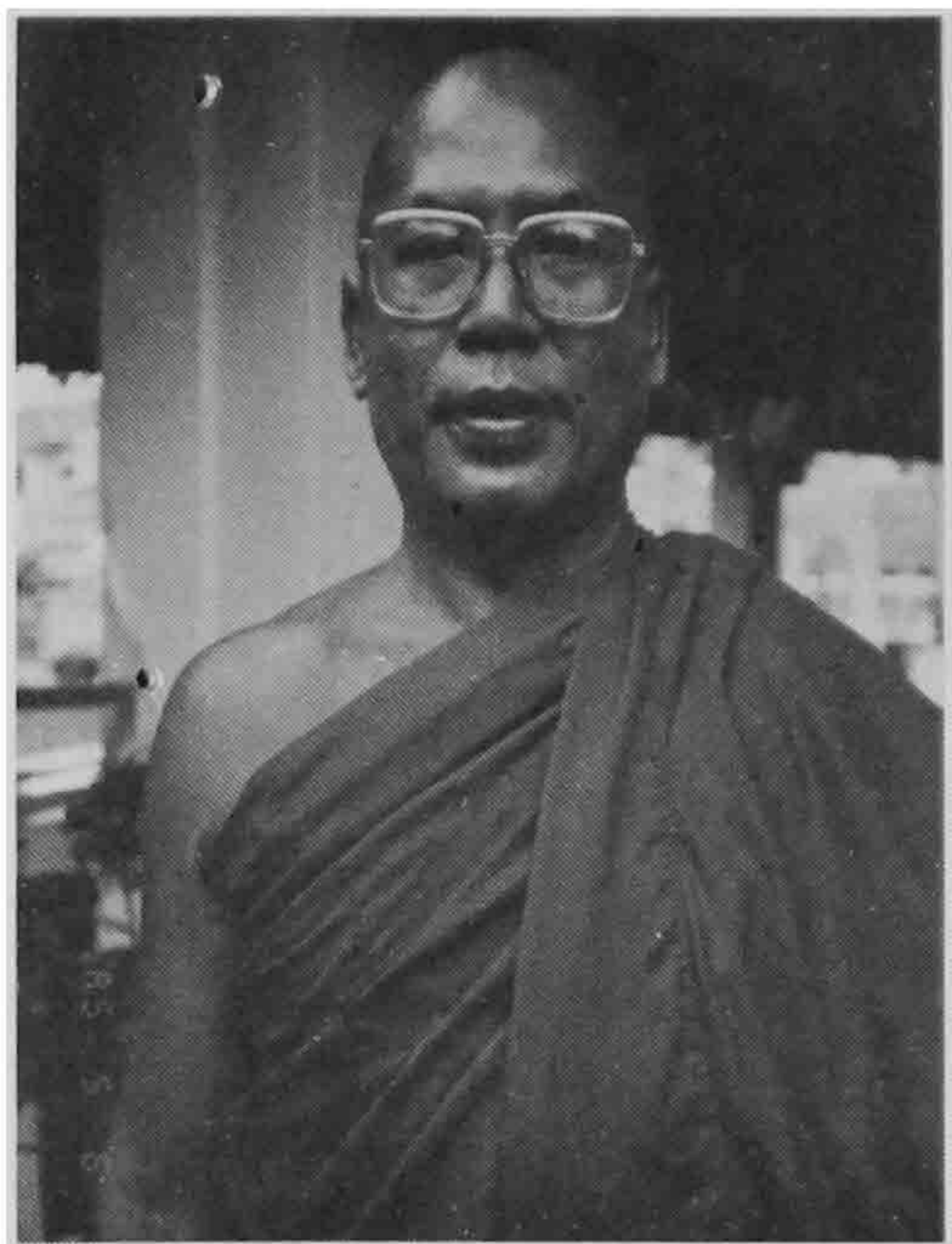
*Sayadaw Dr. Jagarabhivamsa,*  
*M.A., Ph. D., Dhammacariya,*  
lecturer in Nalanda Pali  
University, India.





## SAYADAW U PANNAVAMSA

*Sayadaw U Pannavamsa* was born at Wakema, Burma, in 1928. He ordained as a novice at the age of fourteen and received higher ordination as a Bhikkhu in 1948. He studied Pali and Buddhism under various eminent scholars in Yandoon and Mandalay. In 1953 he passed *Dhammacariya*, the highest examination in Pali, with distinction. The government of Burma awarded him the degree of *Sasanadhaja Siripavaradhammacariya*. Later he was selected by the government of Burma for missionary work in Coco Island and went to Sri Lanka. After that he went to the Andaman Islands, India,



to reside and perform missionary work. He successfully organized and founded the Andaman Buddhist Mission and undertook the teaching of Buddhism and meditation. In 1963 he was selected by the government of the Union of Burma to perform the missionary work of the South India Buddhist Association with its headquarters in Madras. He was empowered to supervise thirteen branches of Buddhist missionaries in Southern India.

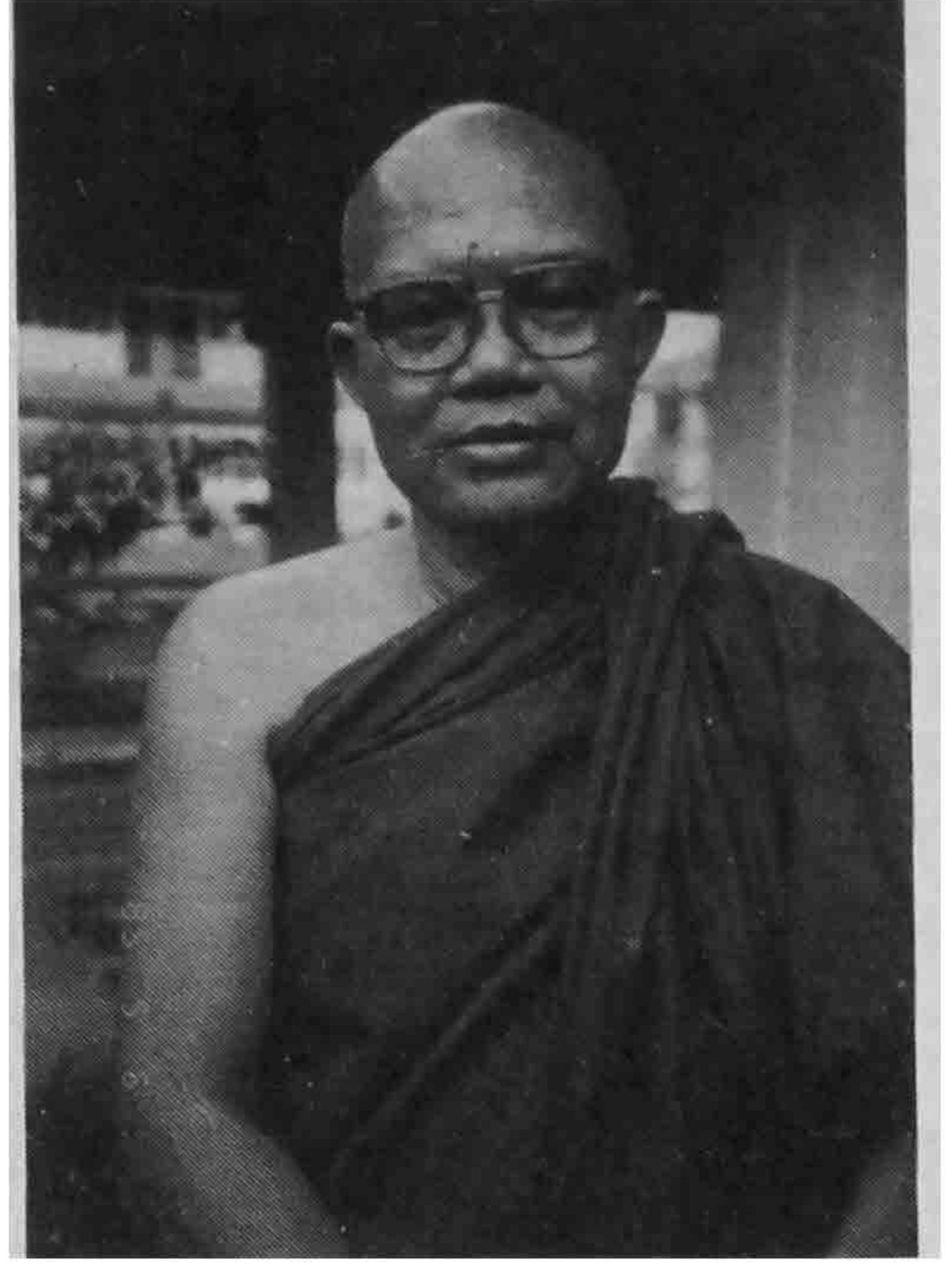
*Sayadaw U Pannavamsa* served as a lecturer at the Aungmingalasiddhi monastery, Rangoon, from 1965 to 1967. He was selected by the Government of the Union of Burma to succeed the presiding Chief abbot of the Burmese Buddhist Temple, Penang, Malaysia. During his stay in Malaysia 1970 – 1979 he served as a religious adviser to the Young Buddhist Association of Malaysia and as chief examiner of the Malaysian Buddhist examination syndicate. He founded the Sunday Buddhist Institute there, an organization for the study of Buddhism and meditation. At the end of 1979 he went to Los Angeles, California, and successfully established the Burma Buddhist Monastery there. At that time he also became a lecturer in Abhidhamma at the University of Oriental Studies, Los Angeles. The *Sayadaw* was selected as vice president of the Buddhist Sangha Council of Southern California.

Because of *Sayadaw U Pannavamsa's* tireless effort and support the International Burmese Buddhist Sangha Organisation was successfully founded on the full moon day of May 1985 in Penang, Malaysia.



## VEN. DR. REWATA DHAMMA

*Venerable Dr. Rewata Dhamma* was born and ordained as a monk in Burma. He studied Pali and Theravada Buddhism under various eminent monk-scholars in Rangoon and Mandalay and obtained the highest examination in Theravada Buddhism; at the age of 23 the President of Burma awarded him the title of *Sasanadhaja Siripavaradhammacariya* in 1953. In 1956 the government of Burma sent him to India to study Sanskrit and Hindi at the Benares Hindu University. He also studied Mahayana Buddhism and pre-Buddhist thought at the Sanskrit University of Varanasi. He obtained an M.A. degree in Sanskrit in 1964 and a Ph.D. in 1967 from Benares Hindu University.



*Ven. Dr. Rewata Dhamma* worked as a honorary lecturer at both universities in Varanasi. The Sanskrit University of Varanasi also appointed him as the Chief Editor to compile the Encyclopaedia of Buddhist Technical Terms. During his stay in India, he was also engaged in writing, translating and editing several Buddhist texts. Most of his works were published by the Sanskrit University of Varanasi. One of his works, the Hindi commentary on the Abhidhammatthasangaha was selected as one of the outstanding books of 1967 by the Hindi Academy, so that the government of U.P. awarded him the Kalidasa Prize for it. His books are selected as textbooks in Buddhist learning at many Indian universities.

In 1975 he came to England at the invitation of the Buddhist Association of Birmingham. His Holiness the 16th Gyalwa Karmapa, the head of the Karma-Kagyü school of Tibetan Buddhism, appointed him as the Spiritual Director of the West Midlands Buddhist Centre in Birmingham. *Ven. Dr. Rewata Dhamma* established this Buddhist Centre and later a Buddhist Vihara also in Birmingham. Since then he has lived in Birmingham and conducted meditation retreats and taught Abhidhamma all over the U.K., Europe and the USA; including in



several universities, colleges and schools. In 1982 Birmingham University appointed him as a member of the University Court.

*Ven. Dr. Rewata Dhamma* is a meditation master and one of the leading Buddhist scholar-monks. He acts as Spiritual Director of the Britain-Burma Buddhist Association, Isle of Man Buddhist Group, as well as of his own vihara, and is a patron of Birmingham Inter-Faith Council and has attended many international conferences. Recently, *Ven. Dr. Rewata Dhamma* was invited by the United Nations University to a conference in Bangkok to discuss the establishment of a desirable society. On this occasion he contributed a paper entitled "Towards a Better Society – A Buddhist Perspective" which was widely appreciated.



## ***BURMESE MISSIONARIES***

As mentioned previously, some Burmese monks went to Sri Lanka in the twelfth century A.D. to re-establish Theravada Buddhism on that island. According to archeological findings in Buddhagaya in India there were some Burmese monasteries and monks living there in the thirteenth century A.D. In the same century one Burmese monk was sent to China, to the great Chinese emperor's capital. It was probably for political reasons that a Theravada Bhikkhu visited this capital of a Mahayana dominated country. Since then Burmese monks have very frequently visited neighbouring countries, such as Bangladesh, India, Malaysia, Sri Lanka and Thailand. Wherever they have gone they have strictly followed and preserved the Burmese way of Theravada Buddhism. Because of this one can see today several Burmese monasteries and the descendents of the Burmese school of Buddhism in these countries.

In the beginning of this century Burma established an association of Buddhist Missionaries for Europe; through this association the country played an important part in the establishment of Theravada Buddhism in Europe — particularly in England. This association, sponsored the first Englishman (Charles Henry Allan Bennett, 1872 — 1923) ordained in Burma as *Ven. Ananda Metteya Thera* who came back to live in England and collaborated with and encouraged others to found the Buddhist Society. There were also some German and Italian monks who lived in Burma, studied Buddhism, and played an important role in establishing Theravada Buddhism in their respective countries.

At that time also Burma was very fortunate to have the outstanding Buddhist figure *Ledi Sayadaw*, who was well known to scholars in many countries. There was a great demand for his discourses and writings in western lands. Some of his great works were translated into English and published by the Pali Text Society in London. There were also some Burmese scholars who collaborated with this society in translating Pali texts into English, especially the Abbidhamma texts.

Since the nineteenth century a number of Burmese monks who have lived in India, Malaysia and Thailand have preached and preserved the Burmese way of Theravada Buddhism. After the independence of Burma there were Burmese monks who went to Australia, Europe, Indonesia, Japan and the USA to propogate Buddhism. Among them *Taungpulu Sayadaw* and *Mahasi Sayadaw's* visits were remarkable.



After *Ledi Sayadaw*, *Mahasi Sayadaw* and *Taungpulu Sayadaw* were most greatly respected in the western world. We should also recall the efforts of *Sayadaw U Thithila* who lived in England for many years and travelled worldwide for the propagation of the Buddha-Dhamma.

The International Burmese Buddhist Sangha Organization has already planned to publish the biographies of many of the *sayadaws* who have lived or are still living in foreign countries, so that people will know about them and their noble work for the Buddha-Dhamma.





Preliminary meeting of the International Burmese Buddhist Sangha Organization held at the Dhammikarama Burmese Temple, Penang.

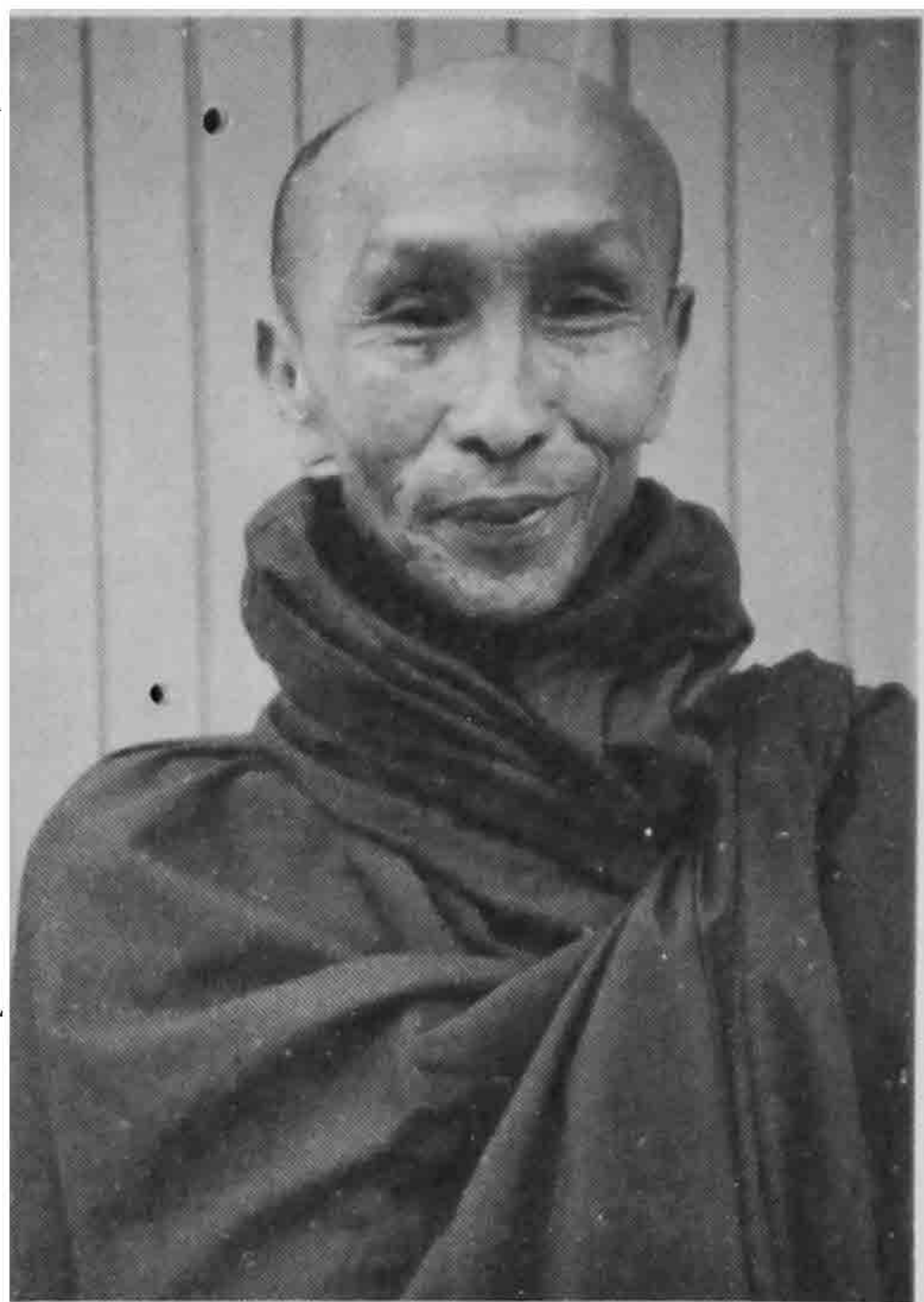


Bellevue hotel, Penang.



## SAYADAW U VEPULLA

*Sayadaw U Vepulla* was born in Gangaw Township, Burma, in 1916 (1276 BE). At the age of 17 he ordained as a novice and at 20 he received his higher ordination. He studied Pali with commentaries and sub-commentaries under the well-known and most learned monk of that day, *Abhayarama Sayadaw*, in Mandalay. He passed the very higher ordination. He studied Pali with distinction in 1952 so that the President of Burma awarded him the title of *Sasana Dhaja Siripavara Dhammacariya*.



In 1952, *Sayadaw U Vepulla* was appointed as a lecturer in Pali at *Vijjalankara* monastery, Mandalay. At the same time he took part in revising the *Tipitaka* in *Kaba-aye* for the sixth synod. In 1957 he was sent to Japan as the abbot of the Burmese monastery by the Government of Burma. Whilst there he translated many Theravada scriptures into Japanese. His Japanese translation of *Abhidhammattasangaha* is widely appreciated by Japanese scholars.

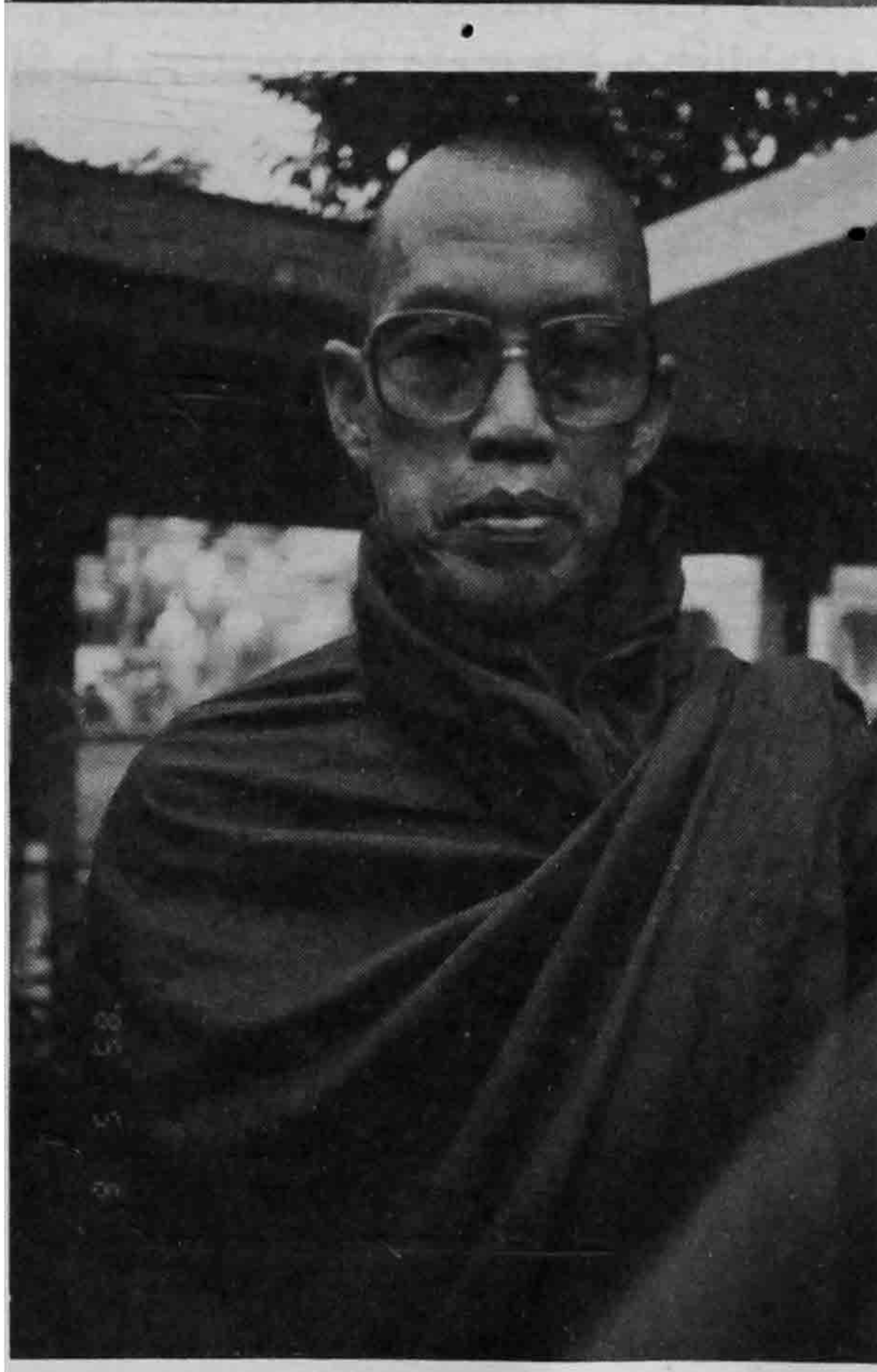
The *Sayadaw* has travelled in the USA, the UK, Europe & India, etc. He is one of the promoters who helped establish the 'International Burmese Buddhist Sangha Organisation' (IBBSO). This organisation was founded largely due to his encouragement and effort, and he was appointed as its first president.



*Sayadaw U Pannasirinanda*  
who has lived in Thailand  
for the sake of the Dhamma  
for over 20 years.



*Sayadaw U Nyanika, Dhammacariya,*  
who has lived in Thailand almost 30  
years, was sent by the Union Buddha  
Sasana Council, Burma, for  
*Dhammaduta* work there.





## SAYADAW U ASAPHA

*Sayadaw U Asapha* was born at Ma-U-Pin village, sagaing division, and went to Chiang Mai, Northern Thailand, in 1945. He became abbot of Wat Simon Burmese Monastery in 1948. This monastery was built by Burmese soldiers in 1726 and since then the Burmese *Sayadaws* have resided there. *Sayadaw U Asapha*, a compassionate monk, is the eighth abbot of this monastery. Because of his efforts this monastery has been developed with one Buddha chapel, four meditation halls and two residential quarters for monks.



The *Sayadaw* is very active for the sake of Dhamma working, not only for his own monastery but also, for many other monasteries; recently, for example, he has been helping to establish a Burmese monastery in Singapore.





Burmese *Sayadaws* and devotees visiting the Malaysian Parliament, Kuala Lumpur, on the way to Singapore.



A Burmese Cultural Group in their Folk Dancing costume.





Burmese *Sayadaws* and devotees visiting Malaysian National Monument, Kuala Lumpur, on the way to Singapore.



Burmese *Sayadaws* and devotees visiting Hindu Temple, Kuala Lumpur, on the way to Singapore.



## A RECORD OF THE PRELIMINARY MEETING

On 1st May 1985 at Penang in Malaysia, Buddhist monks of Burma, now residing in various parts of the world, gathered together to form an organization to link up, communicate with and assist one another in spreading the Buddha-Dhamma – the holy work that each individual monk has been performing at his vihara for years.

The conference was held at the Dhammikarama Burmese Temple, Penang, at 8.25 p.m. Thirteen Buddhist monks and a congregation of devotees attended the meeting. The thirteen *Sayadaws* (monks) present were:

1. *U Pannavamsa*, from Thailand;
2. *U Vepulla*, from Japan;
3. *U Nyanika*, from Thailand;
4. *U Jagarabhivamsa*, from India;
5. *U Asabha*, from Thailand;
6. *U Pannavamsa*, from the USA;
7. *U Rewata Dhamma*, from the UK;
8. *U Pannasirinanda*, from Thailand;
9. *U Nandiya*, from Thailand;
10. *U Aggadhamma*, from Malaysia;
11. *U Karunika*, from Thailand;
12. *U Tilokasiri*, from Thailand;
13. *U Nanda*, from Thailand.

All those assembled unanimously appointed *Sayadaw U Pannavamsa*, from Thailand as the chairman and *Sayadaw U Rewata Dhamma* as the master of ceremonies.

*Sayadaw U Rewata Dhamma* explained that for the past 5 years *Sayadaws U Vepulla* and *U Dhammacara* of Japan, *U Pannavamsa* of the USA and himself had been in consultation to bring about such a gathering. It was due to the untiring effort of *Sayadaw U Pannavamsa*, who travelled a great deal to meet and discuss this matter with monks residing in different continents, that made it possible to convene this meeting. He respectfully invited the chairman *Sayadaw U Pannavamsa* of Thailand, to give the opening speech.

The chairman said the Buddha appeared on earth for the welfare of all beings; He delivered His Teachings, Dhamma, for the benefit of all beings; and His disciples, the Sangha, were to be united in carrying



out His Teachings for the same purpose — to promote the welfare of all beings. Now that the Burmese Sangha had assembled for the spreading of Dhamma, working together to exchange ideas and share experiences to help each other, it meant the beginning of a new era in the work of the Buddhist monks of Burma living abroad. When members of the Sangha consulted each other and were united in their work, it would give an impetus to those amongst them who faced a lot of obstacles in difficult situations, and would provide them with an opportunity to obtain practical help in overcoming any particularly intractable problems. *Sayadaw U Pannavamsa* ended his introductory speech by pledging his support for this good cause and declared the meeting open to form a working group in the name of 'The International Burmese Buddhist Sangha Organization' (IBBSO).

The next speaker was *Sayadaw U Vepulla* from Japan. He expressed his wish that the objectives of the organization would be fulfilled and he thought this was possible because of the unity between the monks. The *Sayadaw* called for the election of the executive for this organization and also proposed that the organization hold a meeting every two or three years.

*Sayadaw U Jagarabhivamsa*, from India, expressed the need for such a world organization. He explained that monks from Burma had lived in India for several decades practising and teaching Dhamma to their fullest abilities, repairing and maintaining Buddhist temples and viharas and providing accommodation for pilgrims. Because they had been away from their homeland for so long they had been forgotten by their own Burmese countrymen. Only those who could visit India and see for themselves the work that was being done came to realise the perseverance of the monks.

Because of the lack of communication between the monks themselves, little was known about those engaged in similar work in other places. Each monk had been trying on his own in the best way he could. As Burmese Bhikkhus are learned men well versed in the Pali scriptures they are the upholders of the *Sasana*; by collaborating with other monks in order to serve the Dhamma they could be of great benefit to many.

*Sayadaw U Pannavamsa*, from the USA, explained at length how monks from Burma had striven to survive in foreign lands solely because they believed in spreading the Teachings of the Buddha out-



side Burma. The *Sayadaw* said that this work had been going on for nearly two centuries, although the people of Burma were not aware of it. The Burmese Temple in Penang was established over 180 years ago – a fact known neither to monks or lay people. The same was true of the Burmese Temples in Thailand, Sri Lanka and India. In recent years Burmese Temples had been founded in Japan, the UK and the USA. These are still less well-known, even though they face greater obstacles in their daily work. The time had now come, he said, for the monks spread across the world to communicate with each other, to exchange their findings, experiences, views and news of pleasant and unpleasant situations they had met with, and to ensure they never lost touch with other monks. It is a well known fact that Burmese monks cannot travel freely and frequently, and for this reason he thanked the monks for their endeavours to be present and expressed his delight in meeting them. He requested that a good relationship be formed between the older and the younger monks so that they could work in harmony. The *Sayadaw* asked all the monks to express their findings and to make suggestions about how to carry on the work they had undertaken.

It had taken *Sayadaw U Pannavamsa* almost six years to bring about this meeting since it was in 1979 that he had visited *Sayadaws U Vepulla* and *U Dhammacara* in Moji, Japan, who had been spreading the Dhamma there for more than three decades, and *U Pannavamsa* had been eager to see them because of his great respect and admiration for their good work. In their conversations they found they had had similar experiences in teaching Dhamma abroad and this led them to the idea of Burmese monks living abroad getting together to help each other to improve their work. The two *Sayadaws* at Moji could not travel much, so they urged *U Pannavamsa* to visit other monks in different countries in order to start working towards this end. This the *Sayadaw* had done successfully. He achieved the support of *Sayadaw U Rewata Dhamma* in the UK and several *Sayadaws* in India and as a result this meeting was convened.

All the *Sayadaws* pledged their support and promised to work for the organization. The younger monks additionally promised to carry out whatever instruction or duties were given to them by the experienced senior *Sayadaws*.

In his concluding speech, *Sayadaw U Rewata Dhamma* remarked that they were making history. Never before had the monks from



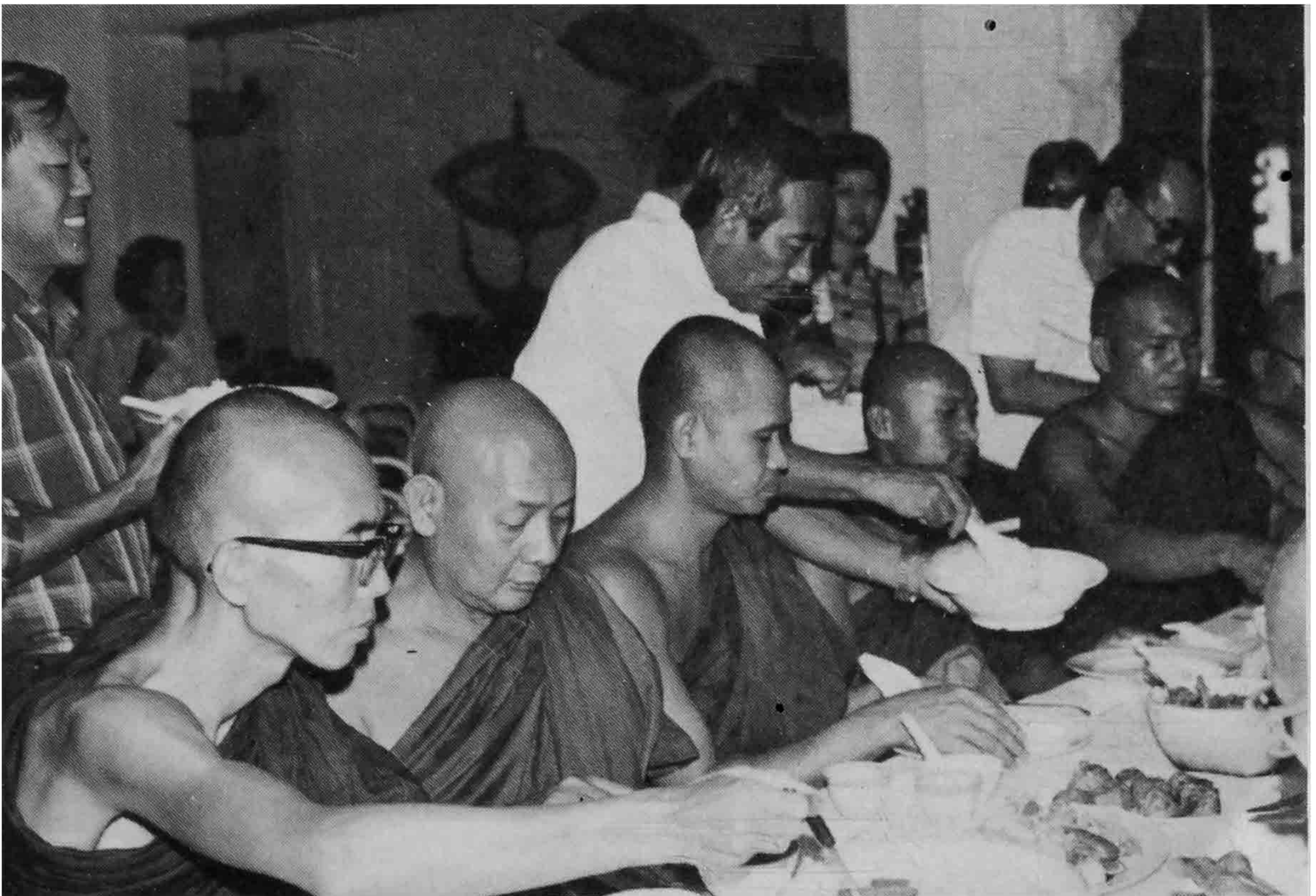
Burma, who were spread out all over the world, got together to deliver Dhamma in an attempt at closer unity. He reminded the others to work out the aims, objectives and functions required of the organization so as to be ready to present them at the next meeting, which would be held on Sunday, 5th May 1985.

The meeting was concluded with *Jayamangala* chanting by the Sangha.



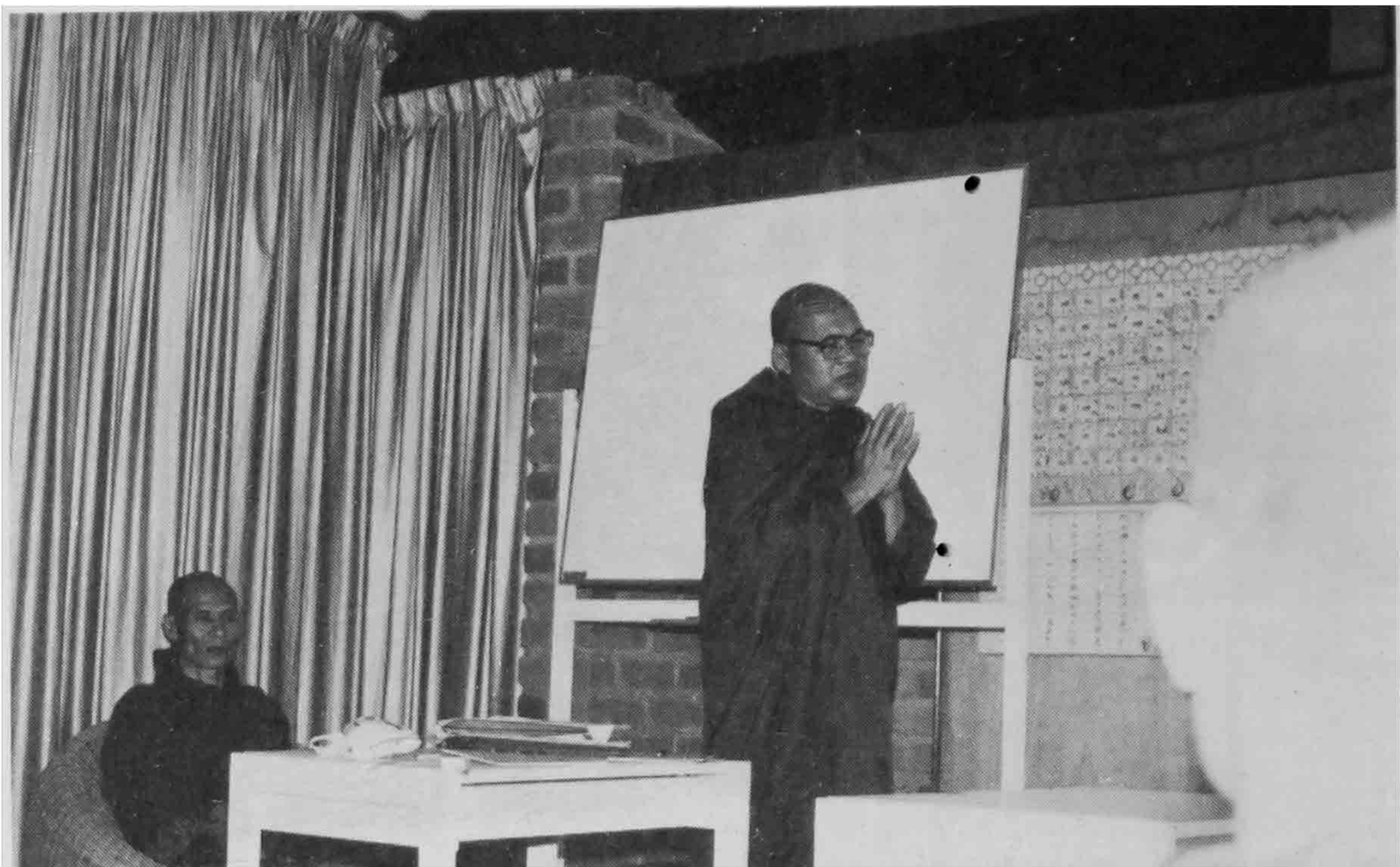


The Burmese *Sayadaws* and devotees after the meeting at the Bellevue Hotel.



The hotel manager offered lunch to the monks.





*Sayadaw Dr. Rewata Dhamma asking the President, the Most Ven. Sayadaw U Pannawamsa of Thailand, to give the opening speech.*



*Sayadaws at the meeting at the Bellevue hotel.*



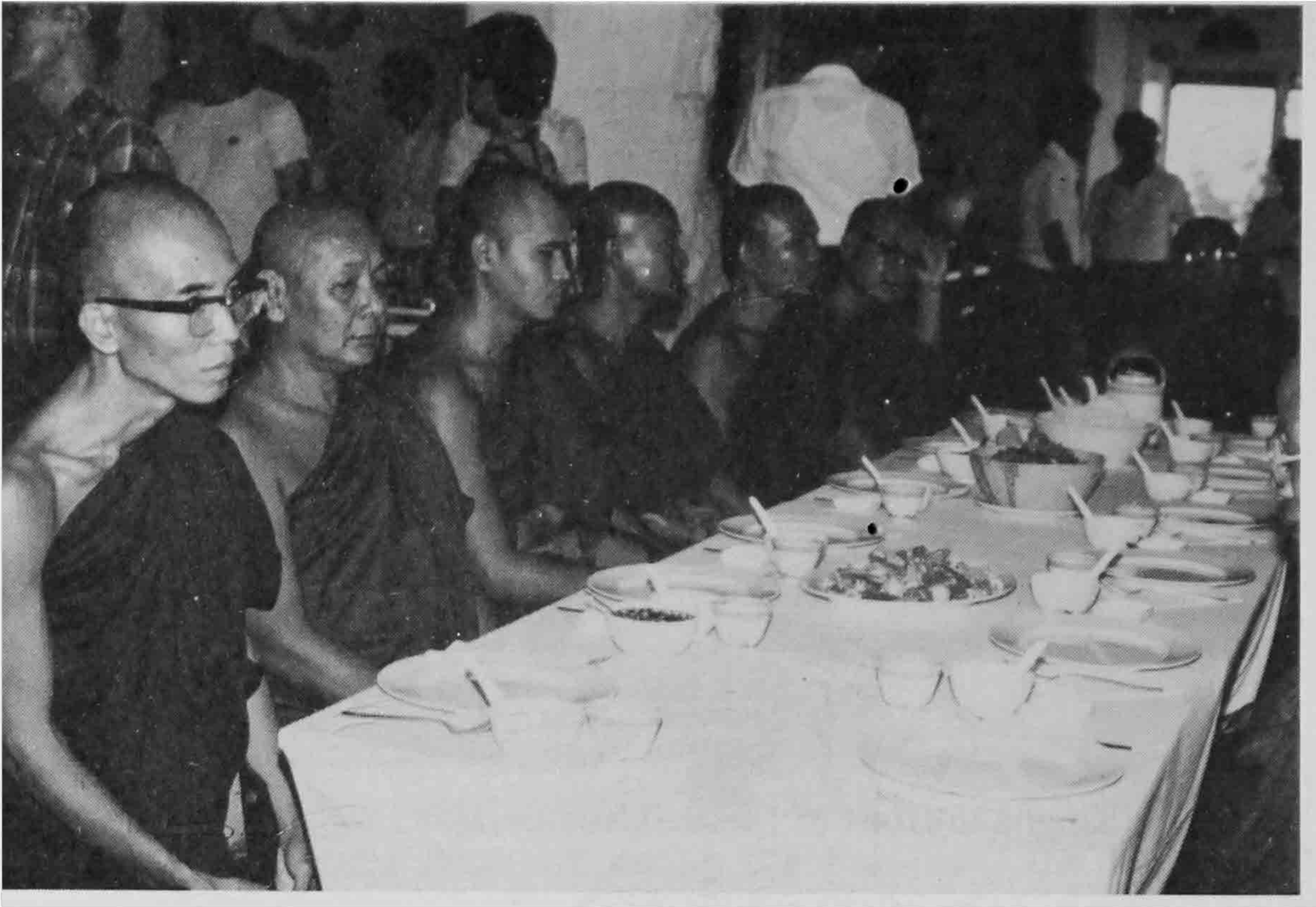


Burmese Sangha in front of the Bellevue hotel.



First meeting in the Bellevue hotel. *Sayadaw Dr. Rewata Dhamma* explaining the agenda to members of the International Burmese Buddhist Sangha Organization.





*Sayadaws at the meeting at the Bellevue hotel.*



*Sayadaws at the second meeting of the International Burmese Buddhist Sangha Organization at the Bayview hotel, Penang.*



## ***THE FIRST MEETING OF THE 'INTERNATIONAL BURMESE BUDDHIST SANGHA ORGANIZATION'.***

The first meeting of the International Burmese Buddhist Sangha Organization was held at Bellevue Hotel, Penang, on Sunday, 5th May 1985 at 1 p.m.

Chairman : *Sayadaw U Pannavamsa*;  
Master of Ceremonies : *Sayadaw U Rewata Dhamma*.

The same thirteen monks were present as at the Preliminary Meeting and about twenty lay devotees also attended.

After the opening speech by the chairman, *Sayadaw U Pannavamsa* of the USA presented the aims and objectives of the organization for discussion. These were :

- (a) To call a meeting of the representatives of Burmese monks abroad every two to three years, to be held in different chosen countries;
- (b) To exchange *Dhamma-dhuta* (Buddhist missionary) experiences;
- (c) To support and help those monasteries in need;
- (d) To enable members of the Sangha to contact and co-operate with each other for better understanding of their work;
- (e) To publish and distribute a newsletter or journal at least twice a year;
- (f) To publish rare Burmese books on Buddhism and translations in English of Buddhist texts by Burmese scholars;
- (g) To record and publish the biographies of Burmese monks who have been living in foreign countries and to publish histories of their monasteries in both English and Burmese;
- (h) To establish Burmese monasteries in countries where none are as yet established;  
and
- (i) To preserve and support Burmese monasteries abroad where no Burmese monk is yet living.

The above proposal was unanimously accepted.

Before proceeding further it was recorded that *Sayadaw U Dhammacara* of Japan had passed away untimely on 21st Nov. 1981. He had been one of the original promoters of this organization and had given many valuable ideas and suggestions. The meeting stood in silence for one minute in respect for the departed, and shared *Metta*.



The following office bearers and Committee members were then elected:

- President: *Sayadaw U Vepulla* from Japan;
- Vice President: 1) *Sayadaw U Nyanika* from Thailand;  
2) *Sayadaw U Jagarabhivamsa* from India;
- Hon. Secretary: *Sayadaw U Pannavamsa*;
- Assistant Secretaries: 1) *Sayadaw U Rewata Dhamma*;  
2) *Sayadaw U Asabha*;
- Hon. Treasurer: *Sayadaw U Pannasirinanda*;
- Assistant Treasurers: 1) *U Tiloka*;  
2) *U Karunika*;
- Committee members: *Sayadaw U Silananda* from the USA;  
*Sayadaw U Vimala* from the USA;  
*U Nanda*; from Thailand.  
*U Nandiya*; from Thailand.  
*U Aggadhamma* from Malaysia;  
*U Naninda* from India;  
*U Nanissara* from India.

- <sup>9</sup> The following decisions were taken unanimously:
1. To invite all those Burmese monks working overseas and spreading the Dhamma to join the organization;
  2. To present membership certificates to member Sangha;
  3. To elect the following monks to carry out the above projects:
    - a) *Sayadaw U Jagarabhivamsa*, from India;
    - b) *Sayadaw U Pannavamsa*, from the USA;
    - c) *Sayadaw U Rewata Dhamma*, from the UK;
    - d) *Sayadaw U Vepulla*, from Japan;
    - e) *Sayadaw U Nanika*, from Thailand;
    - f) *Sayadaw U Sumana*, from Sri Lanka, (suggested);
  4. To register the organization in the USA;
  5. The motto of the organization would be:  
“*caratha bhikkhave carikam.*” – “Go forth O Bhikkhus.”
  6. To make a seal for the organization – a swastika having twelve corners to represent the twelve *Nidanas* (Factors of Dependent Origination);



7. To establish a Burmese Temple in Singapore; *U Pinnavamsa* was requested to organize this with the help of other *Sayadaws*;
8. To select, as editors for the publication of newsletters and other works, the following:
  - a) *Sayadaw U Rewata Dhamma*;
  - b) *Sayadaw U Jagarabhivamsa*;
  - c) *Sayadaw U Pannavamsa*;
9. To request *Sayadaw U Pannavamsa* to arrange printing of the membership certificates, and *Sayadaw U Rewata Dhamma* to arrange the publication of the report of the first meeting.
10. To request Burmese *Sayadaws* to write their biographies to be published by the organization in both English and Burmese; the publication work to be carried out by the following:
  - a) *Sayadaw U Silananda*;
  - b) *Sayadaw U Jagarabhivamsa*;
  - c) *Sayadaw U Rewata Dhamma*;
  - d) *U Tiloka*;
  - e) *U Nanda*;
11. To publish in English selections of original and translated writings on Buddhism by learned authors and *Sayadaws*. The following were elected to do this:
  - a) *Sayadaw U Pannavamsa*;
  - b) *Sayadaw U Rewata Dhamma*;
  - c) *Sayadaw U Silananda*;
12. To request the following *Sayadaws*, until a permanent presiding monk can be found, to look after the temple in Singapore:
  - a) *Sayadaw U Nanika*;
  - b) *Sayadaw U Asabha*;
  - c) *Sayadaw U Pannasirinanda*;
  - d) *U Nandiya*.

A vote of thanks was taken for the Committee of the Dhammikarama Burmese Temple in Penang. The meeting was successfully concluded at 2.30 p.m. and followed by chanting.



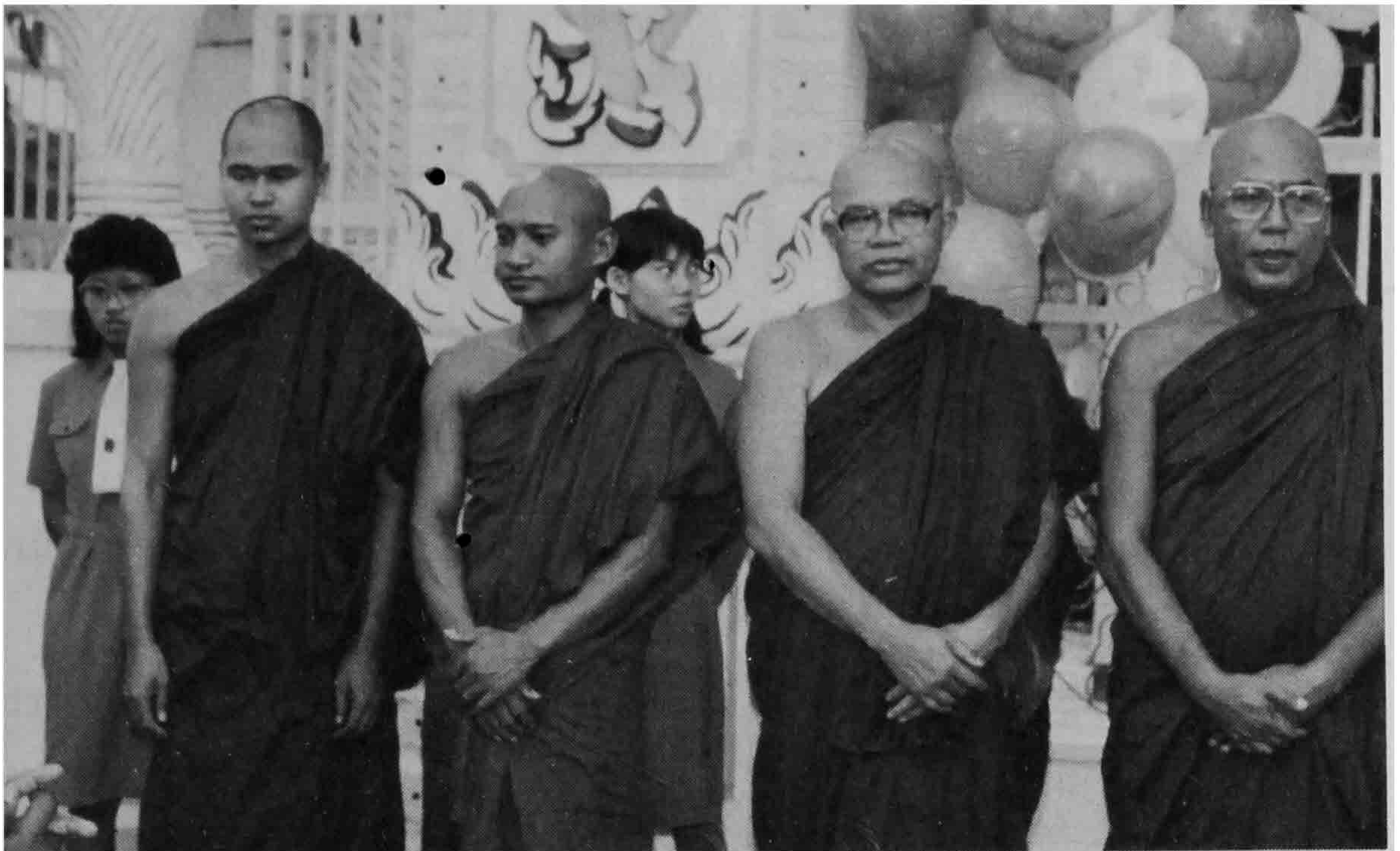


Members of the Burmese Temple, Penang, give a dinner party for Mr. Henry T. Chen (4th from left) from Los Angeles, who is a major supporter of the International Burmese Buddhist Sangha Organization.



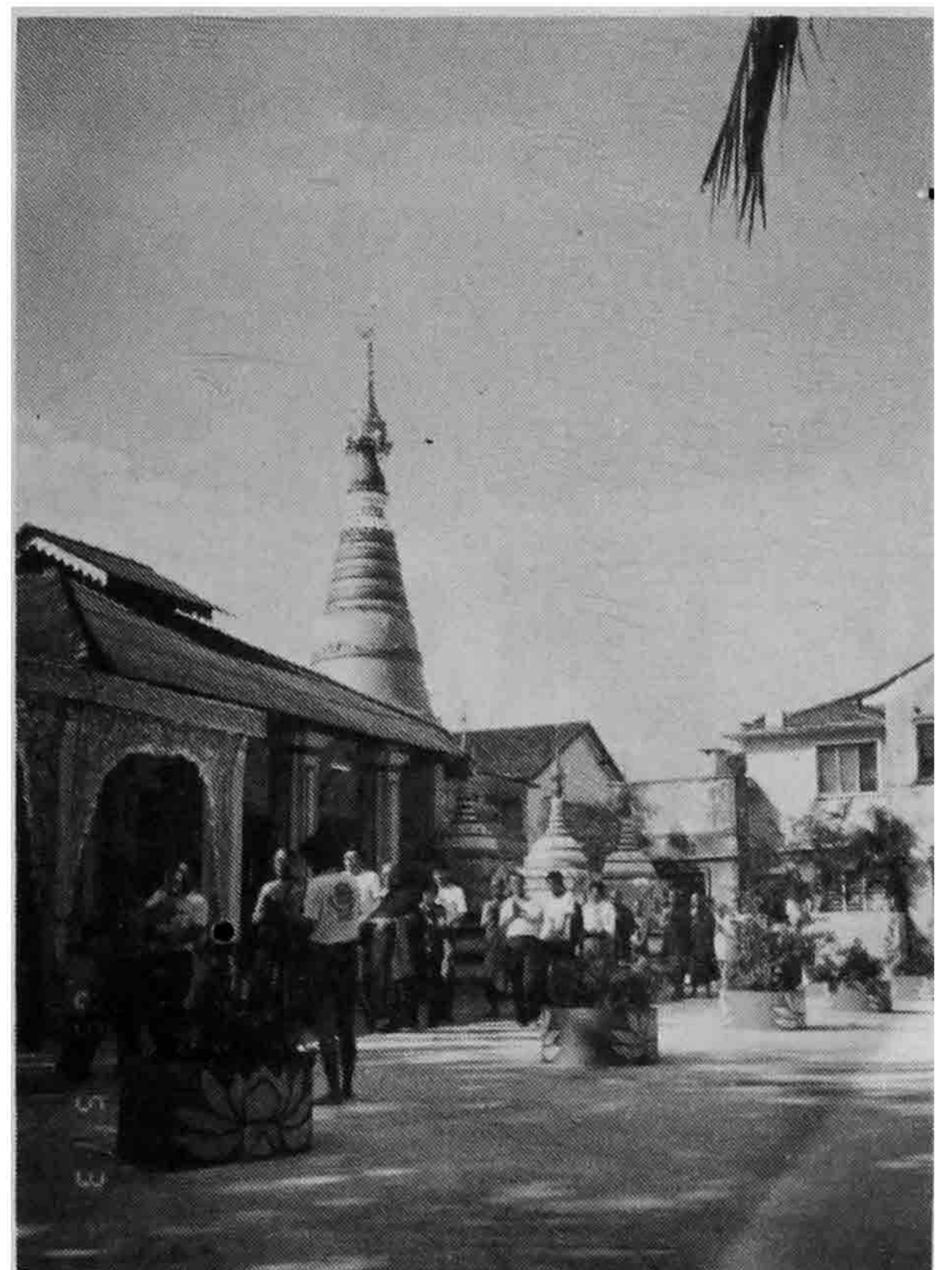
Food Fair in Burmese Temple.





After opening the new gate at the Burmese Temple, Penang. (from left to right: *U Nanda*, *U Tiloka*, *U Rewata Dhamma* and *U Pannavamsa* ).

Procession to enshrine  
Buddha images in  
Pagoda in Burmese  
Temple, Penang.







The *Sayadaw U Pannavamsa* of Los Angeles and *Sayadaw Dr. Rewata Dhamma* ordained two Chinese Buddhists in Penang on Vesak day, 1985.



The Burmese *Sayadaws* and devotees in Kuala Lumpur at Mr. & Mrs. Aung Kyaw Nyein's residence, who offered them lunch.



## ***THE SECOND MEETING OF THE 'INTERNATIONAL BURMESE BUDDHIST SANGHA ORGANIZATION'.***

The second meeting of the International Burmese Buddhist Sangha Organization was held at the Bayview Hotel, Penang, on 6th May 1985 at 1 p.m. Those present were:

Chairman: *Sayadaw U Vepulla*;

Master of Ceremonies & Secretary: *Sayadaw U Rewata Dhamma*;

All other members of the organization.

The decisions of the first meeting were reviewed and the following decisions were taken:

1. To request the member Sanghas to donate whatever possible towards the cost of the organization;
2. To nominate the following *Sayadaws* as Patrons:
  - a) *Sayadaw U Pannavamsa*, of Thailand;
  - b) *Sayadaw U Nandavamsa*, of India;
  - c) *Sayadaw U Tikkhindriya*, of India;
  - d) *Sayadaw U Kittima*, of India;
  - e) *Sayadaw U Jayanta*, of India;
  - f) *Sayadaw U Sirijeyya*, of India;
  - g) *Sayadaw U Siggava*, of Sri Lanka.

The meeting was successfully concluded at 2 p.m. and the monks then chanted *Jayamangala*.



# THE BURMESE BUDDHIST TEMPLES IN THE VARIOUS COUNTRIES

Incorporated under the International Burmese Buddhist Sangha Organisation

No.	Name of the Abbots	Address of the Temples
1.	Venerable U Kittima	Burmese Buddhist Temple, Varanasi, U.P. India
2.	Venerable U Tikkhindriya	B.B.T. Saragarth, Varanasi, U.P. India
3.	Venerable U Gambhirabuddhi	B.B.T., S.171330 A Maldahia, Varanasi 2, U.P. India
4.	Venerable U Nandavamsa	B.B.T., Noughr, Tetri Bazaar, P.O. Basti, India
5.	Venerable U Nyaninda	B.B.T., Buddh Gaya, Gaya Dist. Bihar, India
6.	Venerable U Jayanta	B.B.T., Raj Giri, Bihar, India
7.	Venerable U Sirijeya	B.B.T., Rajantra Nagra, Patthana, Bihar, India
8.	Venerable U Nyanissara	B.B.T., Kusinara, U.P. India
9.	Venerable U Kovida	B.B.T., 10-A Edenhospital Road, Calcutta 12, India
10.	Venerable U Siggava	B.B.T., 284, Dematagoda Road, Colombo-9, Srilanka
11.	Venerable U Sumanasagara	B.B.T., 270, Trancomalee St., Kandy, Srilanka
12.	Venerable U Puppha	B.B.T., Maha bodhi Road, Anuradhapura, Srilanka
13.	Venerable U Visuddhananda	B.B.T., Sri Sudharmaramaya, Watagoda, Srilanka
14.	Venerable U Nyaninda	B.B.T., Pasanavihar, Gall, Srilanka
15.	Venerable U Vepulla	B.B.T., Peace Pagoda, Mekari Park, Mojoku, Kitakyushu, Japan
16.	Venerable U Nyanika	B.B.T., 17, Kinta Road, Singapore 0821
17.	Venerable U Chittara	B.B.T., 24, Burma Lane, Penang. Malaysia
18.	Venerable Dr. U Revatadhamma	B.B.T., 47, Carlyle Road, Edgbaston, Birmingham B16 9BH, U.K.
19.	Venerable U Pannavamsa	Burmese Buddhist Temple, Wat Srichoon, Lampang, Thailand
20.	Venerable U Dhammananda	B.B.T., Wat Tama-o, Lampang, Thailand
21.	Venerable U Tiloka	B.B.T., Wat Parphan, Lampang, Thailand
22.	Venerable U Nandiya	B.B.T., Wat Moon Kyan Sein, Lampang, Thailand
23.	Venerable U Dhammaraja	B.B.T., Wat Kyaungkha, Lampang, Thailand
24.	Venerable U Kheminda	B.B.T., Wat Kyaung Khar, Lampang, Thailand
25.	Venerable U Nyeyadhamma	B.B.T., Wat Ceylonmoon, Lampang, Thailand
26.	Venerable U Sasana	B.B.T., Wat Parluva, Lampang, Thailand
27.	Venerable U Vayama	B.B.T., Wat Moon-punna, Lampang, Thailand
28.	Venerable U Asabha	B.B.T., Wat Saimoon, Chiang Mai, Thailand
29.	Venerable U Jayanta	B.B.T., Wat Parpok, Chiang Mai, Thailand
30.	Venerable U Tun Hla	B.B.T., Wat Naung Kham, Chiang Mai, Thailand
31.	Venerable U Sundara	B.B.T., Wat Kyaung Gyi, Maesod, Tak Dist., Thailand
32.	Venerable U Pandicca	B.B.T., Wat Tawya Kyaung, Maesod, Tak, Thailand
33.	Venerable U Nandiya	B.B.T., Wat Parmai, Maesod, Tak, Thailand
34.	Venerable U Pandicca	B.B.T., Wat Maetaw, Maesod, Tak, Thailand
35.	Venerable U Gandhama	B.B.T., Wat Tama-am, Maesod, Tak, Thailand
36.	Venerable U Pannasirinanda	B.B.T., Wat Srabawkeo, 138, Numkhee Road, Phrae, Thailand
37.	Venerable U Dhammacinna	B.B.T., Wat Maeton, Phyoung, Chiang rai, Thailand
38.	Venerable U Asapha	B.B.T., Vivekason, Meditation Center, Choonburi, Thailand
39.	Venerable U Nyanika	B.B.T., Wat Mandalay, Maesrian, Thailand
40.	Venerable U Acinna	B.B.T., Wat Maeton, Chiang Rai, Thailand
41.	Venerable U Pannavamsa	Burmese Buddhist Temple, 115 S. Commonwealth Ave., Los Angeles, Ca 90004, U.S.A.
42.	Venerable U Silananda	B.B.T., 68, Woodrow St., Daly City, Ca 94014, U.S.A.
43.	Venerable Hlaing Dat	B.B.T., 18335 Big Basin Way, Boulder Creek, Ca 95006, U.S.A.
44.	Venerable U Kelasa	B.B.T., 1708 Powder Mill Road, Silver Spring, MD 20903, U.S.A.
45.	Venerable U Vimala	B.B.T., 230 Treutland Street, Nashville, Tennessee 37207, U.S.A.
46.	Venerable U Indaka	B.B.T., No. 619 Bergen Street, Brooklyn, N.Y. 11238, U.S.A.



