

SULE PAGODA

The heart of Yangon

ဆု:လေစေတီတော်

English Text by Dr. Khin Maung Nyunt

Sule Pagoda

This pagoda lies
in the heart
of the city.
and visible from
all sides.

Wanderings in Burma (Myanmar)
(A. D. 1897)

ဒို့တာဝန်အရေးသုံးပါး

ပြည်ထောင်စု မပြိုကွဲရေး ဒို့အရေး
တိုင်းရင်းသား စည်းလုံးညီညွတ်မှု မပြိုကွဲရေး ဒို့အရေး
အချုပ်အခြာအာဏာ တည်တံ့ခိုင်မြဲရေး ဒို့အရေး

ပြည်သူ့သဘောထား

ပြည်ပအားကိုး ပုဆိန်ရိုး၊ အဆိုးမြင်ဝါဒီများအား ဆန့်ကျင်ကြ။
နိုင်ငံတော် တည်ငြိမ်အေးချမ်းရေးနှင့် နိုင်ငံတော် တိုးတက်ရေးကို
နှောင့်ယှက်ဖျက်ဆီးသူများအား ဆန့်ကျင်ကြ။
နိုင်ငံတော်၏ ပြည်တွင်းရေးကို ဝင်ရောက်စွက်ဖက် နှောင့်ယှက်သော
ပြည်ပနိုင်ငံများအား ဆန့်ကျင်ကြ
ပြည်တွင်းပြည်ပ အဖျက်သမားများအား ဘုံရန်သူအဖြစ် သတ်မှတ်ချေမှုန်းကြ။

နိုင်ငံရေးဦးတည်ချက် (၄) ရပ်

နိုင်ငံတော် တည်ငြိမ်ရေး၊ ရပ်ရွာအေးချမ်းသာယာရေးနှင့် တရားဥပဒေ စိုးမိုးရေး၊
အမျိုးသား ပြန်လည် စည်းလုံးညီညွတ်ရေး။
ခိုင်မာသည့် ဖွဲ့စည်းပုံ အခြေခံ ဥပဒေသစ် ဖြစ်ပေါ်လာရေး။
ဖြစ်ပေါ်လာသည့် ဖွဲ့စည်းပုံ အခြေခံသစ်နှင့်အညီ
ခေတ်မီဖွံ့ဖြိုးတိုးတက်သော နိုင်ငံတော်သစ်တစ်ရပ် တည်ဆောက်ရေး။

စီးပွားရေးဦးတည်ချက် (၄) ရပ်

စိုက်ပျိုးရေးကို အခြေခံ၍ အခြားစီးပွားရေး ကဏ္ဍများကိုလည်း
ဘက်စုံဖွံ့ဖြိုးတိုးတက်အောင် တည်ဆောက်ရေး။
ဈေးကွက်စီးပွားရေးစနစ် ပီပြင်စွာ ဖြစ်ပေါ်လာရေး။
ပြည်တွင်း ပြည်ပမှ အတတ်ပညာနှင့် အရင်းအနှီးများ ဖိတ်ခေါ်၍
စီးပွားရေး ဖွံ့ဖြိုးတိုးတက်အောင် တည်ဆောက်ရေး။
နိုင်ငံတော် စီးပွားရေး တစ်ရပ်လုံးကို ဖန်တီးနိုင်မှု စွမ်းအားသည်
နိုင်ငံတော်နှင့် တိုင်းရင်းသား ပြည်သူတို့၏ လက်ဝယ်တွင်ရှိရေး။

လူမှုရေးဦးတည်ချက် (၄) ရပ်

တစ်မျိုးသားလုံး၏ စိတ်ဓာတ်နှင့် အကျင့်စာရိတ္တ မြင့်မားရေး။
အမျိုးဂုဏ်၊ ဇာတိဂုဏ်မြင့်မားရေးနှင့် ယဉ်ကျေးမှု အမွေအနှစ်များ၊
အမျိုးသား လက္ခဏာများ မပျောက်ပျက်အောင် ထိန်းသိမ်းစောင့်ရှောက်ရေး။
မျိုးချစ်စိတ်ဓာတ် ရှင်သန်ထက်မြက်ရေး။
တစ်မျိုးသားလုံး ကြံ့ခိုင်ရေးနှင့် ပညာရည် မြင့်မားရေး။



SULE PAGODA

SULE PAGODA

(Kyaik Athok Ceti)

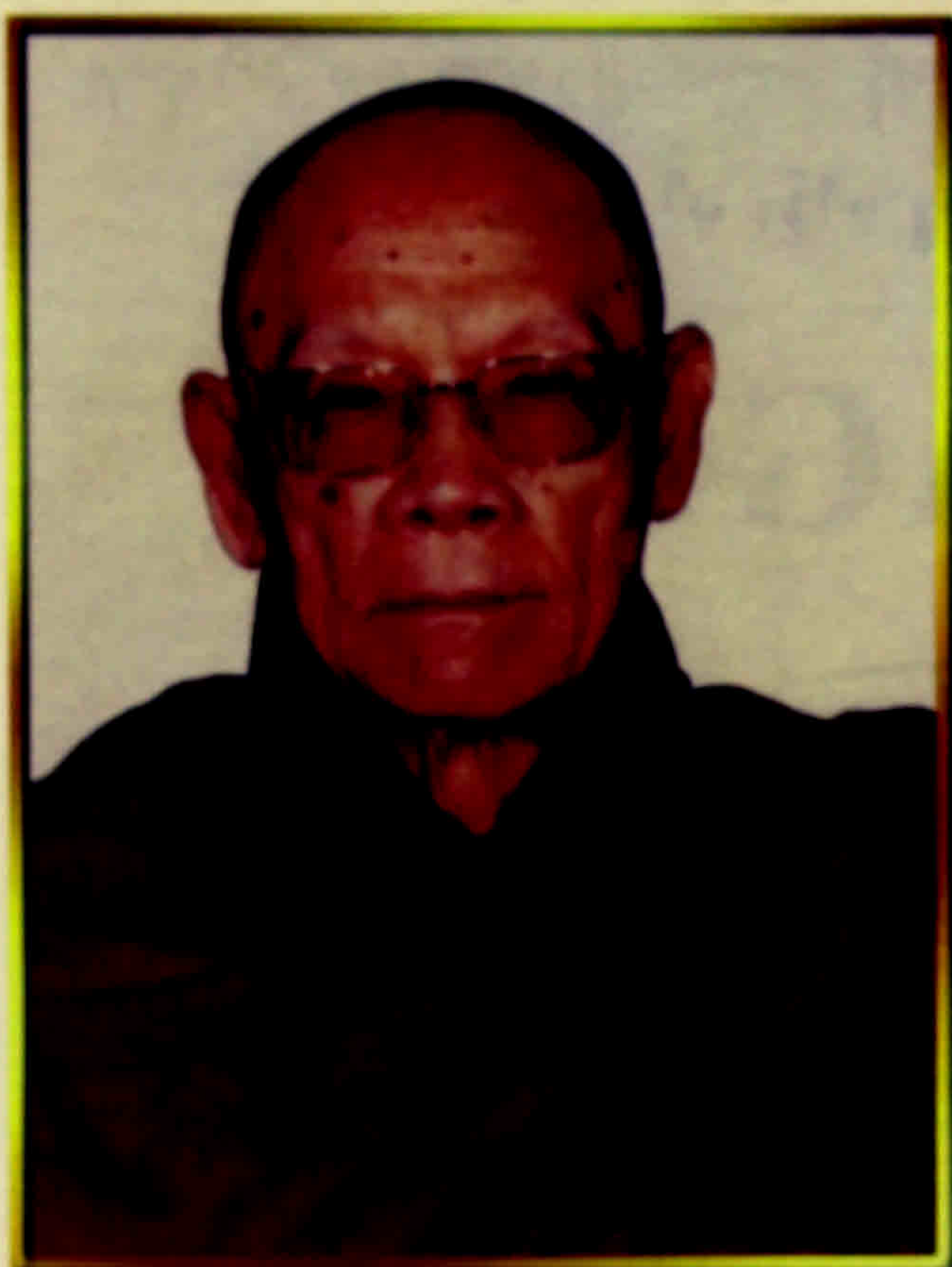
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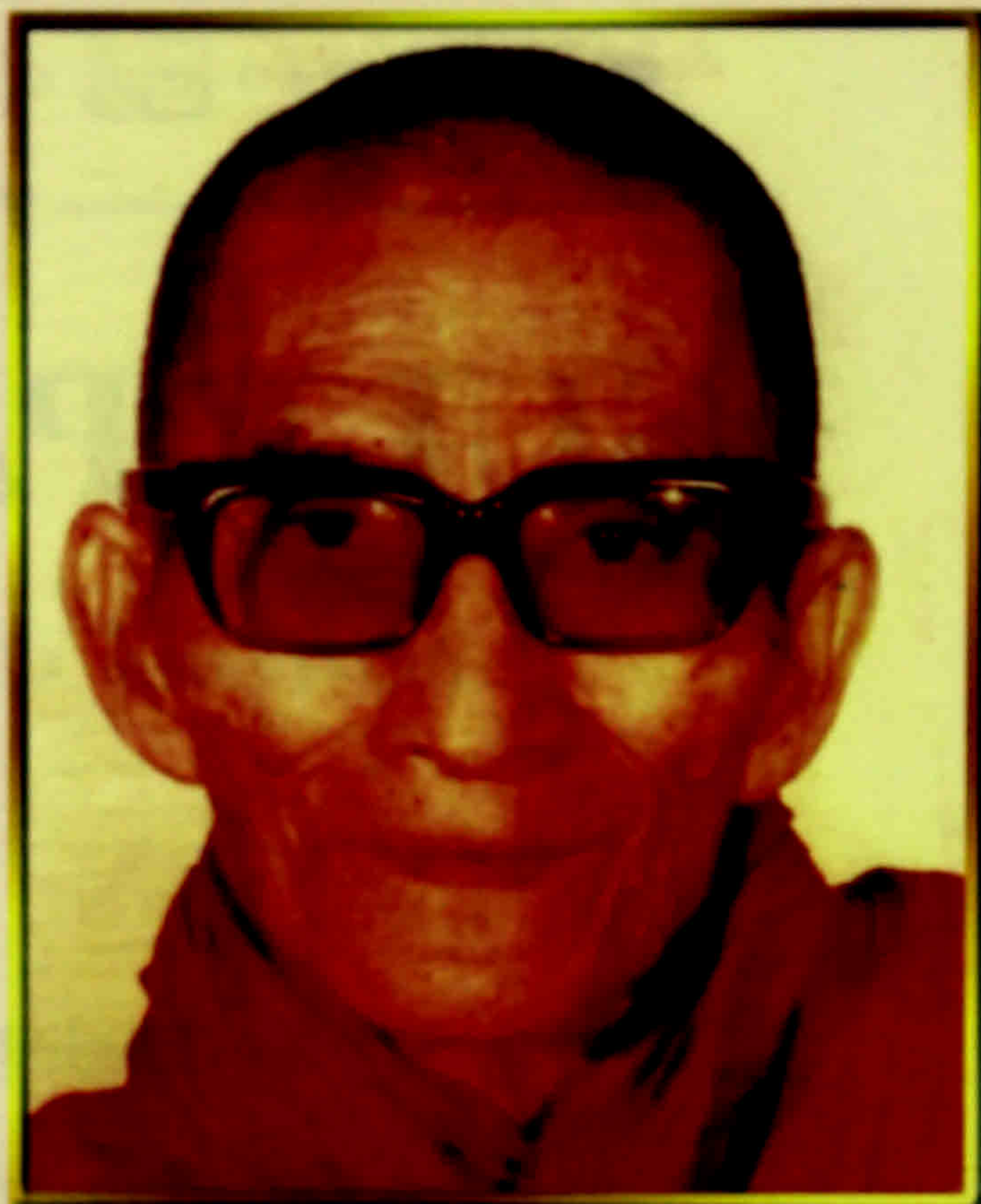
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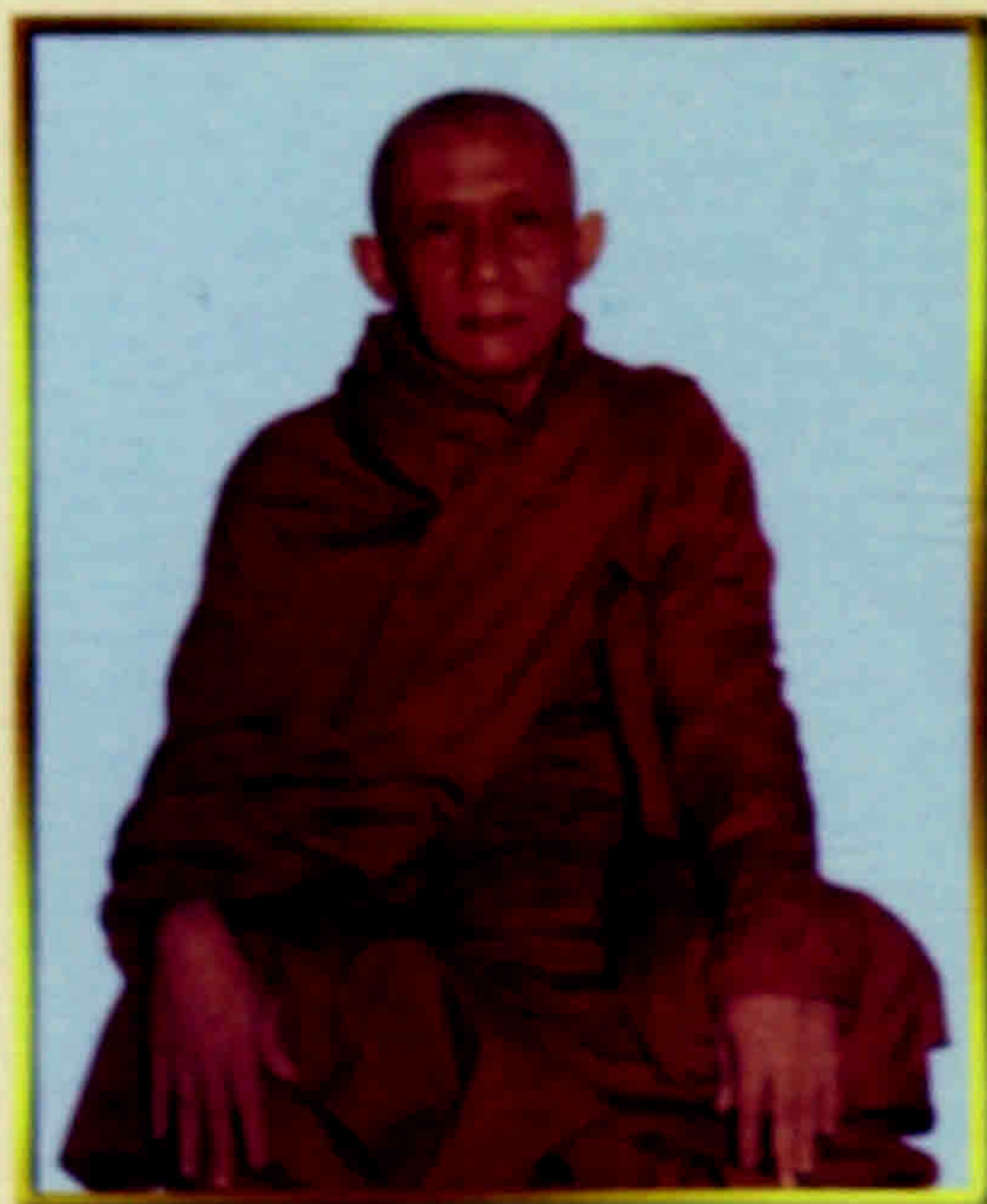
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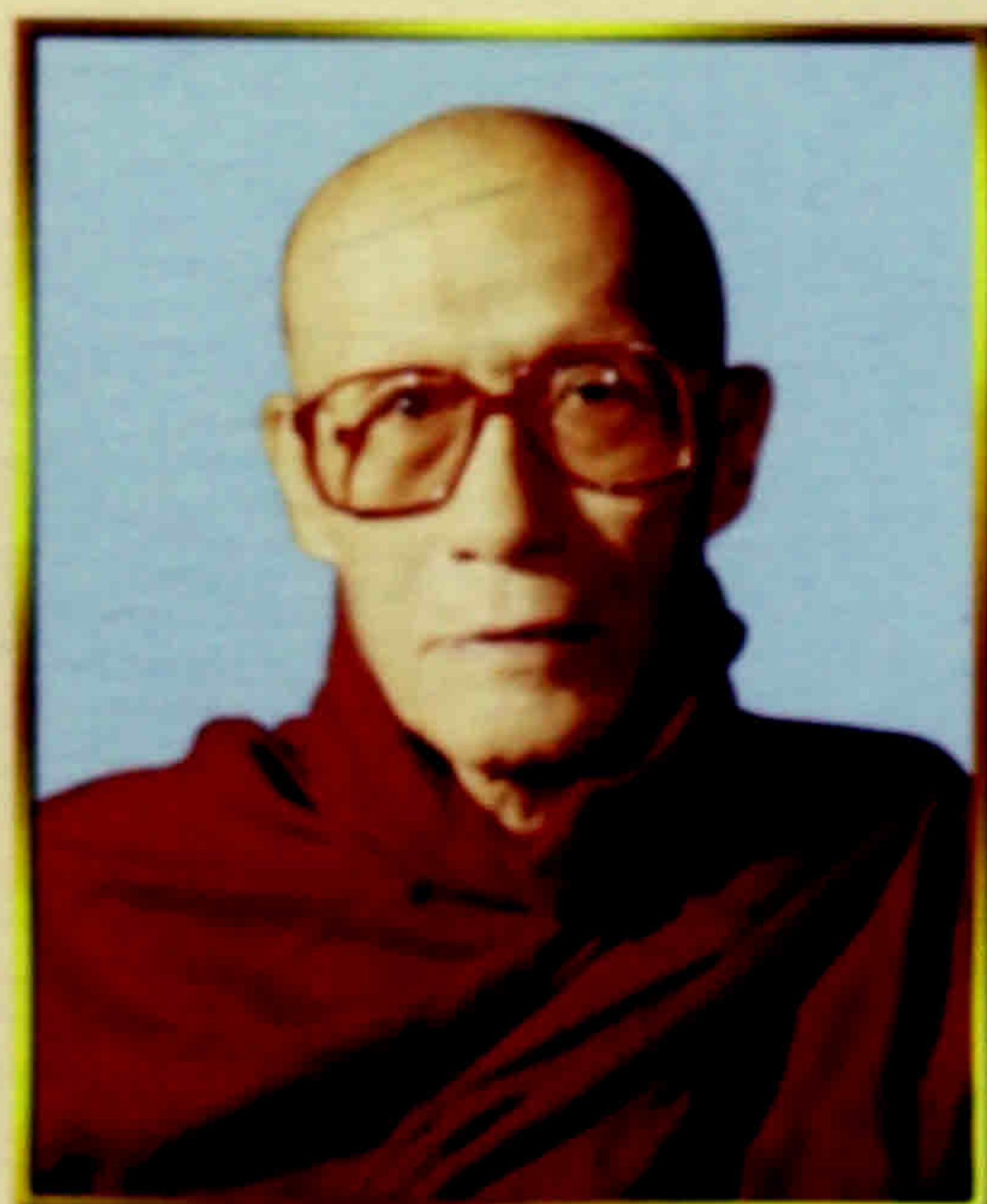
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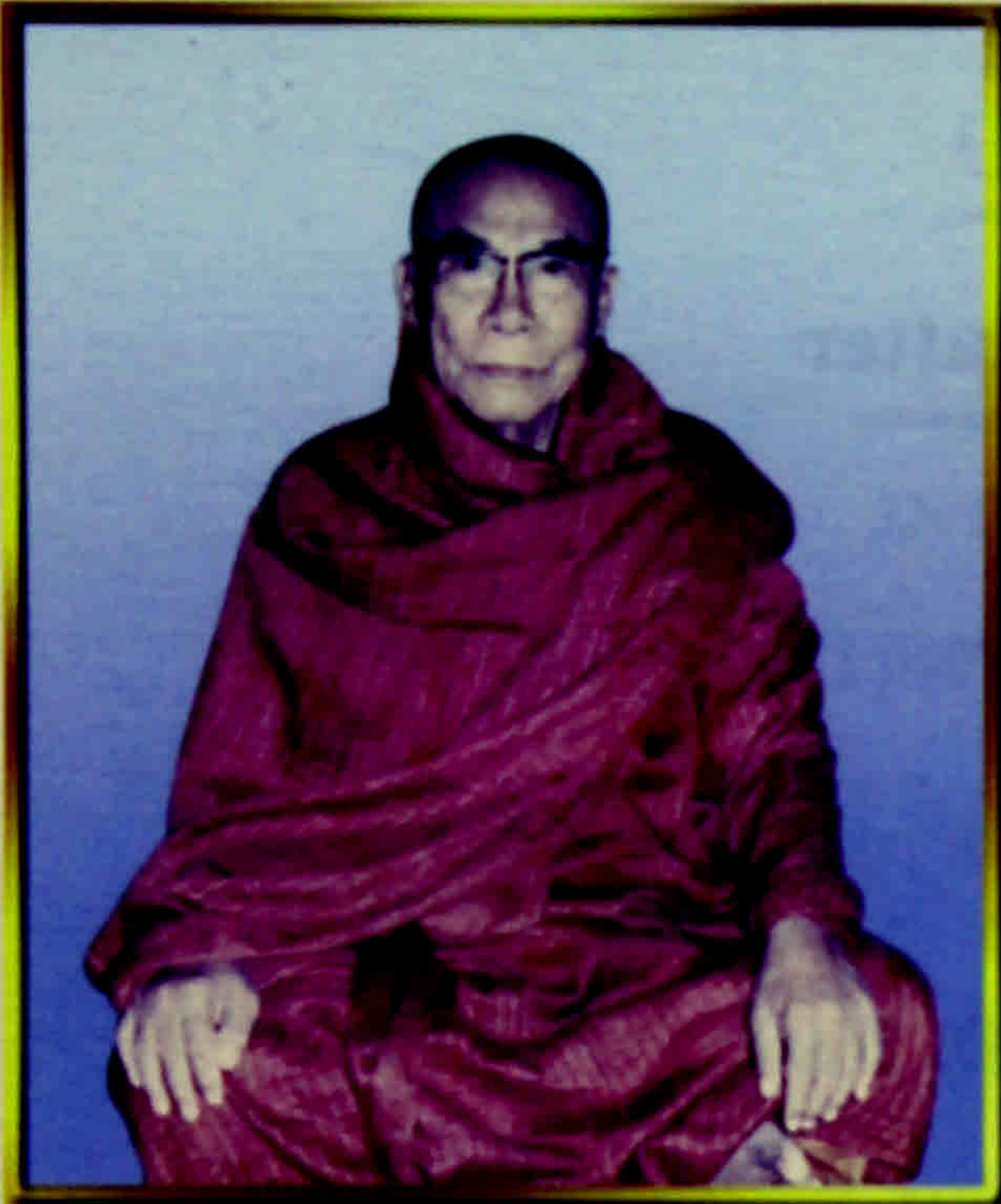
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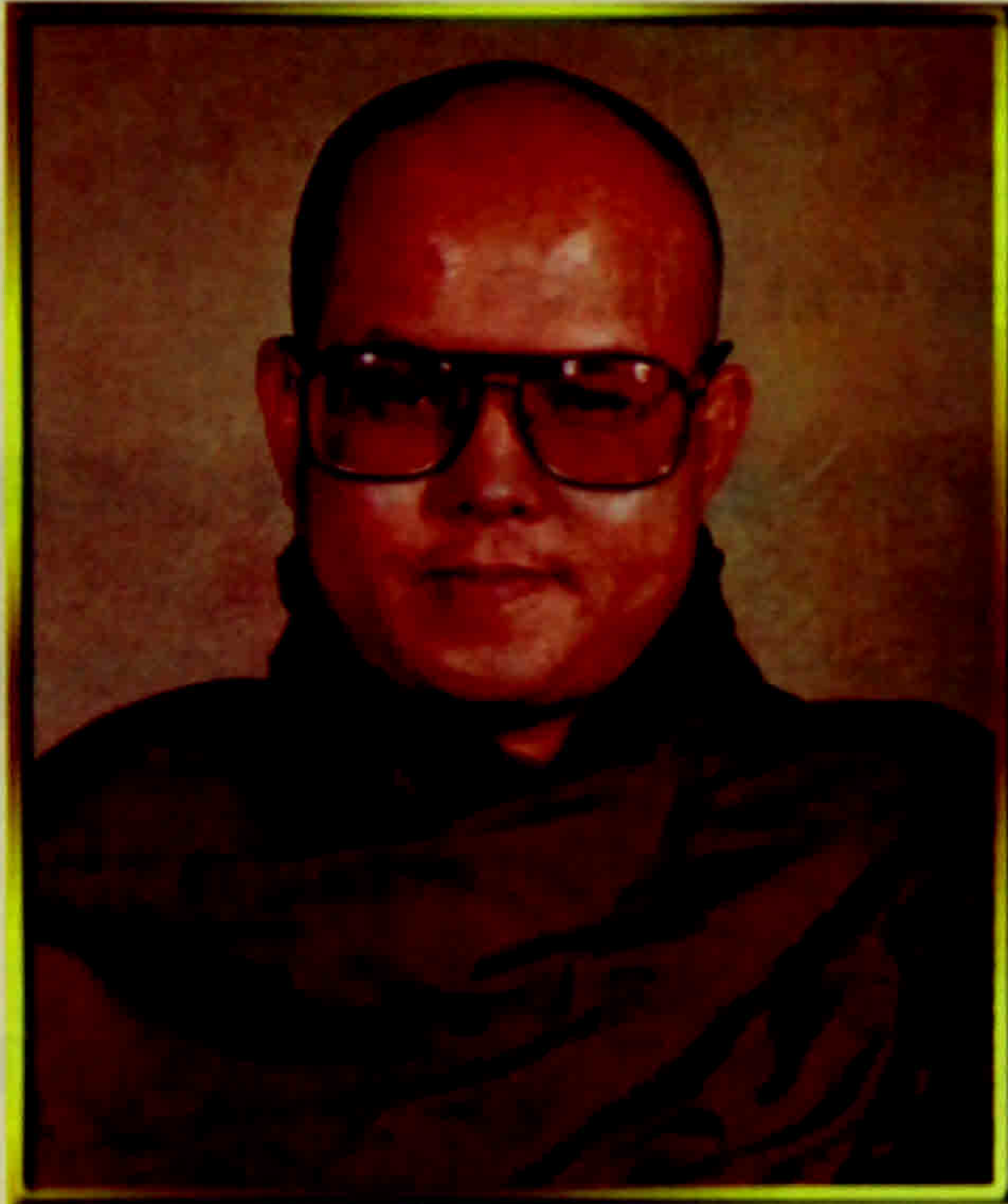
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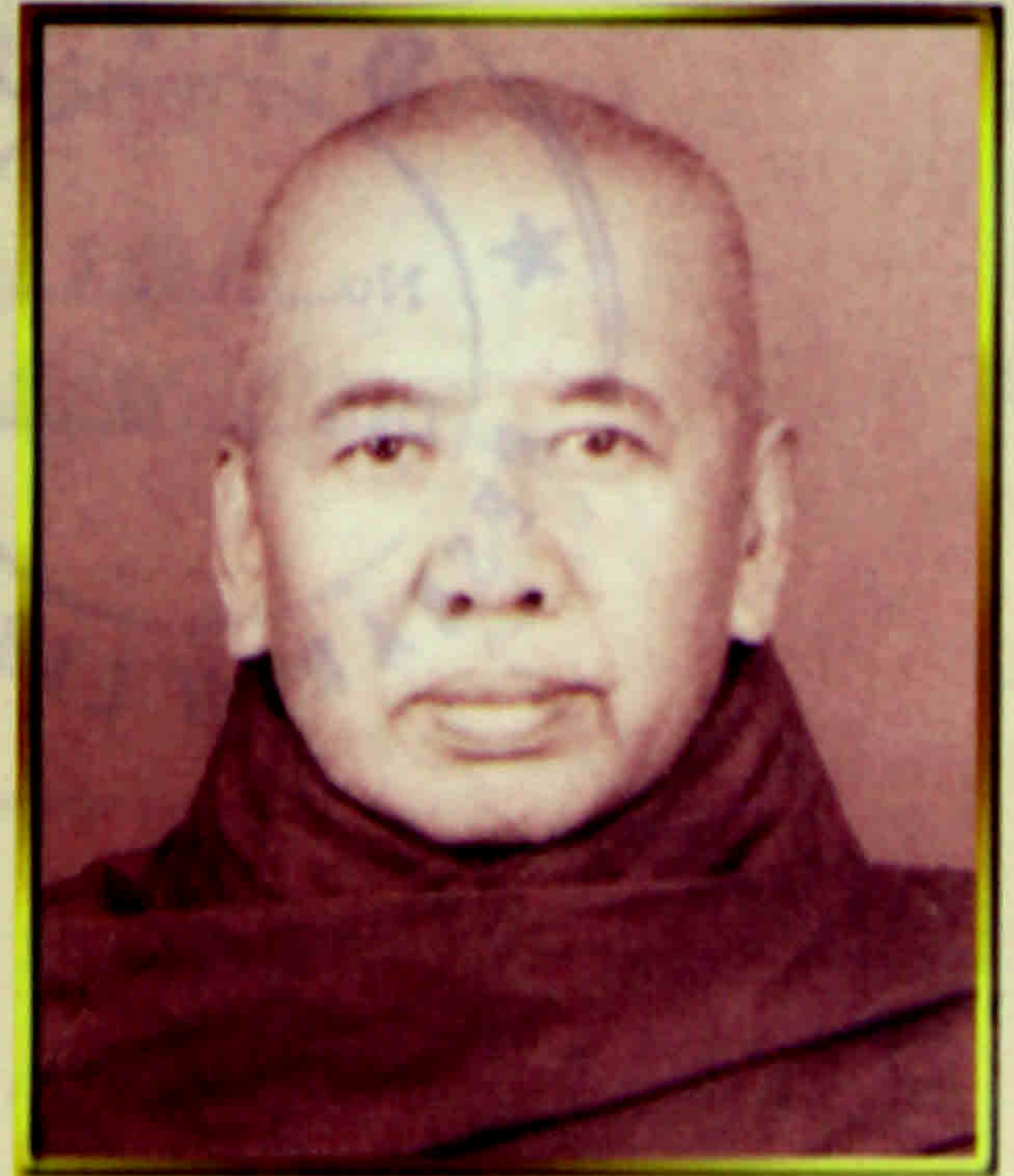
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by the order of Sule Pagoda Trustee*

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U Chit Aye, U Min Naing*

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Executive Committee for the compilation of the History of Sule Pagoda



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U Thant Htan Lark Soc, Dr Khin Maung Nyunt, U Chit Aye

Back Row (Left to Right) - Daw Khin Myo Thee, U Tun Win, U Thant Oo (Secretary), U Maung Maung Ohn, U Khin Maung Lin

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(Khin Gyi Aung), U Kyaw Thu, U Saw Myint Mg Saw Myint, U Ngwe Soc, U Sein Hlaing Phura Zuwa,

U Aye Cho (M A), U Min Nang

Preface



U Tun Aung

The Sule Pagoda, as seen today, stands on a major location in Yangon. Therefore it is hard to believe that once the areas around the Sule Pagoda were impassable due to the extensive marshy lands there. To-day the environs of the Sule Pagoda are the most crowded area in Yangon.

It is learnt that after the termination of the first Anglo-Myanmar war, the British soldiers pulled down Kyaik Mei Than Cho Pagoda near Thein Gyi Zay Bazaar. After the demolition of Kyaik Mei Than Cho Pagoda, it seemed that the next victim of sacrilege was the Sule Pagoda. But later when the British Government issued the Order prohibiting the demolition of religious monuments the Sule Pagoda was luckily spared. When new town plannings of Yangon were drafted, the projects submitted to the authorities intended to remove the Sule Pagoda. But the town planning which was finally approved and actually implemented kept the Sule Pagoda as the hub of the city. Hence the Sule Pagoda remains till to-day the sacred monument of Buddhist veneration in the heart of the Capital.

During the Second World War, the vicinities of the Sule Pagoda were the targets of heavy bombing and cannon firing. But miraculously the sacred monument was never hit.

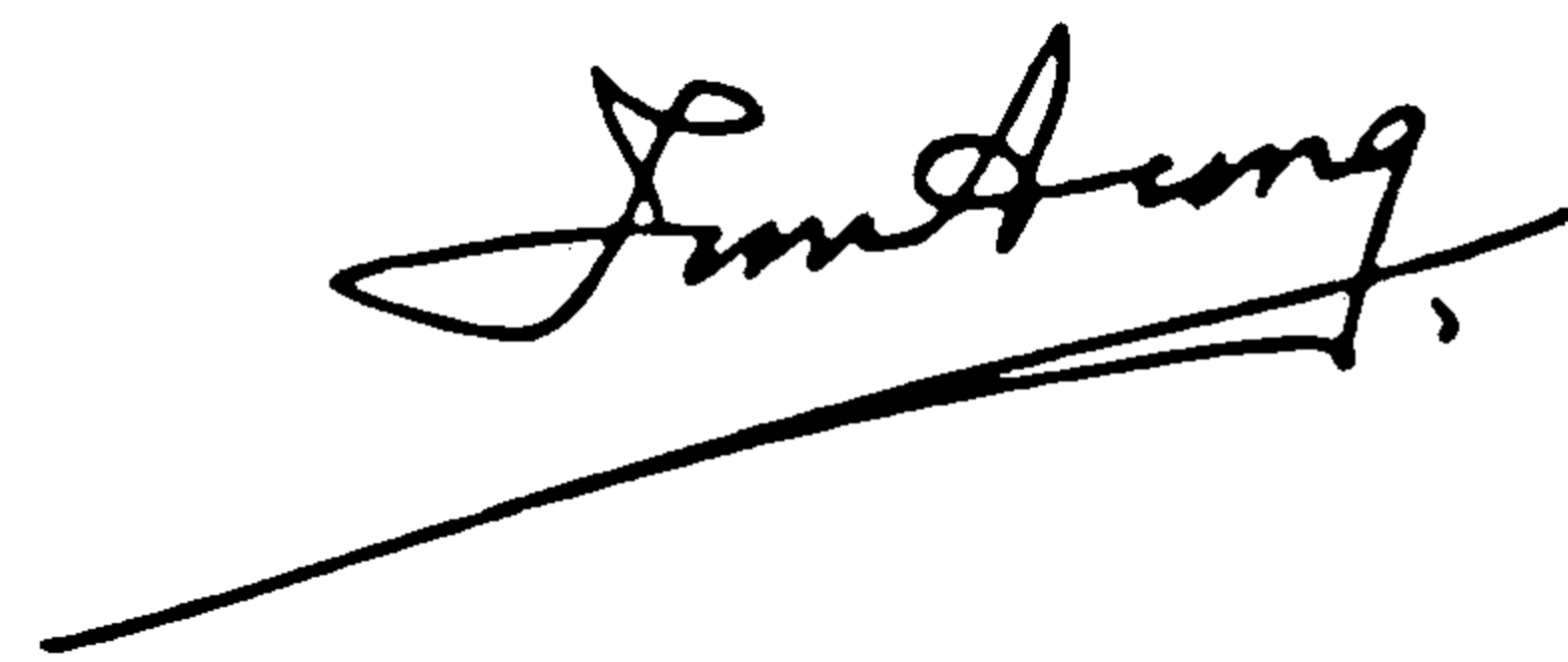
Because of the constant maintenance and care of the Sule Pagoda by the Buddhist devotees, the sacred monument still survives in such a sublime state. After Myanmar regained her independence, the Sule Pagoda hill was maintained and renovated. In the year of the Buddhist Era 2500, major works of renovation and embellishment were carried out on the Platform and the hill.

The Pagoda Platform is not very spacious. But owing to the several religious buildings and monuments built on it by the generous pious devotees through ages, the whole Platform looked overcrowded. Different designs and sizes of the roofs and spires of the buildings obstructed the view of the Pagoda Platform. It became necessary to redesign the Platform with architecturally appropriate buildings around it. Accordingly plans and projects had been drafted for all-round renovation and embellishment of the Sule Pagoda, since 1982. But until 1988 they remained on paper. By 1989 the Sule Pagoda Trustees devoted day and night to the implementation of the all-round renovation and development works which were successfully accomplished within a period of four months only. Considering the enormity of work completed within so short a time span, it indeed was a marvellous accomplishment.

After the completion of the Sule Pagoda all-round renovation and development works, it was deemed necessary to put them on record. While the Sule Pagoda Trustees who have been personally involved in all-round renovation and development works are still living, they can cooperate with the committee for the compilation of the history of the Sule Pagoda.

There is a paucity of old writings and records pertaining to the Sule Pagoda. A few available only recorded the renovation works of their time. Some religious monuments and buildings mentioned in the old records, are now no more on the Pagoda Platform. So it was the consensus of opinion to compile a new history of the Sule Pagoda based upon the old writings. Learned historians were invited for consultation and they willingly contributed their knowledge and professional skill to the compilation. The fruitful result is the present book *Sule Pagoda*.

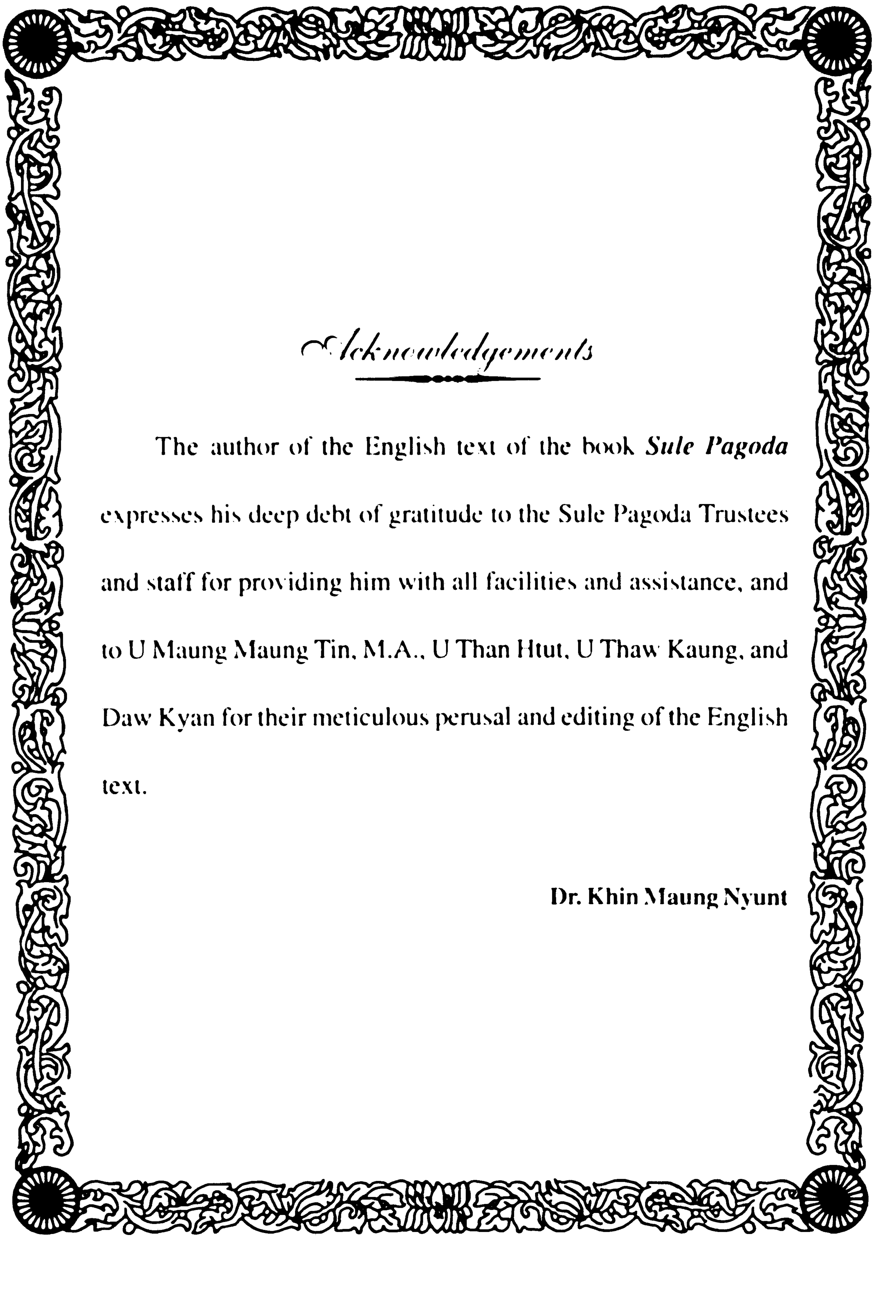
On behalf of the Sule Pagoda Trustees may I put on record our appreciation and gratitude to the learned historians who gave their precious time heart and soul to the writing of this volume for over two years.

A handwritten signature in black ink, appearing to read 'U Tun Aung', with a long horizontal line extending from the bottom of the signature.

(U Tun Aung)

Chairman

Committee for the Compilation of
the History of the Sule Pagoda



Acknowledgements

The author of the English text of the book *Sule Pagoda* expresses his deep debt of gratitude to the Sule Pagoda Trustees and staff for providing him with all facilities and assistance, and to U Maung Maung Tin, M.A., U Than Htut, U Thaw Kaung, and Daw Kyan for their meticulous perusal and editing of the English text.

Dr. Khin Maung Nyunt

Introduction

Situated on a strategic site of Yangon, this octagonal religious edifice named Sule Pagoda is the centre of attraction. Before the city was over-developed with high-rise buildings the Pagoda could be discerned from a distance. Being a well-proportioned sacred structure in the heart of the city, Sule remains forever in the memory of the visitors. Unlike in the past, the Pagoda is now crowded with pilgrims and visitors far and near.

In 1989 all-round renovation work was carried out at this Pagoda, and within four months all buildings in the precinct had been repaired and embellished. After the completion of the renovation, it occurred to the Pagoda Trustees that a new history of the Pagoda should be compiled, recording their achievements. Accordingly an Executive Committee for the compilation of the history of Sule Pagoda was formed with the following members:-

1.	U Tun Aung	....	Pagoda Trustee	Chairman
2.	U Tha Yin	....	Pagoda Trustee	Member
3.	U Ohn Maung	....	Pagoda Trustee	Member
4.	U Chit Aye	....	Pagoda Trustee	Member
5.	U Ye Hla	....	Pagoda Trustee	Member
6.	U Min Naing	....	Pagoda Trustee	Member
7.	U Ngwe Soe	....	Pagoda Trustee	Member
8.	U Maung Maung Ohn	....	Pagoda Trustee	Member
9.	U Than U	....	Staff of Pagoda	
			Trustees Office	Secretary
10.	Daw Khin Myo Myo Thet	....	Staff of Pagoda	Clerk
			Trustees Office	(Reporter)

The Executive Committee invited historians and writers for consultation and formed a Compilation Committee with the following members:

1. U Maung Maung Tin (M.A.)	Member, Myanmar Historical Commission
2. U Than Htut (Taik Soe)	Member, Myanmar Historical Commission
3. Dr. Khin Maung Nyunt	Member, Myanmar Historical Commission
4. Daw Kyan	Member, Myanmar Language Commission
5. U Myo Thant (Maung Su Shin)	Adviser, Sarpay Beikman Institute
6. U Thaw Kaung	Chief Librarian, Universities' Central Library
7. U Khin Aye (Maung Khin Min-Danubyu)	Associate Professor Department of Myanmar Language & Literature, Dagon University.
8. U Khin Maung Tin	Librarian, National Library, Yangon.
9. U Htun Khin (Khin Gyi Aung)	Writer
10. U Aye Cho (M.A.)	Compiler
11. U Sein Hlaing (Thura Zaw)	Book Designer

The first meeting of the Compilation Committee was held on October 16, 1993 and it began collecting data in December. Through information media, the public was made known about the Committee's work and invited to donate or lend to the Committee documents, books, journals or any literature pertaining to the Sule Pagoda. Notice to this effect was also put up on the billboards in the precinct.

The writing of the history was begun in April 1994. The Compilation Committee thoroughly sifted the collected data, carefully read and meticulously edited the draft chapters. Previous history books on the Pagoda were also consulted.

There are ten chapters in the book. Two kinds of dates are used: Myanmar and Christian. In Myanmar dates the abbreviation "M.E." (Myanmar Era) is mentioned with the figures, whereas in Christian dates the abbreviation "A.D." is used with the dates.

Profound thanks are due to the following personages and institutions.

The historians and writers of the Compilation Committee for their invaluable advice and guidance in the search for data, chapterisation and writing, and critical reading of the draft.

Dr. Lwin Aung, Associate Professor in the Department of Architecture, Yangon Institute of Technology for giving his precious time, good advice and technical knowledge in the chapter on the architecture of the Pagoda and the surrounding buildings.

U Tun Aung, Chairman of the Executive Committee and all members of Pagoda Trustees without whose initiative, cooperation and generosity the compilation and publication of this book would not have been possible.

Photographers Nyaung U Po Cho, U Maung Maung Thaung, U Aung Din and U Maung Maung Thein (Universities' Central Library) for their kind help in the illustration of this book.

U Myo Thant (Maung Su Shin), Adviser, Sapay Beikman Institute for his advice and cooperation.

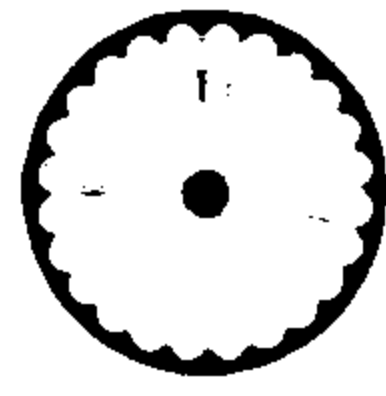
Universities' Central Library, National Library, and ShweDagon Pagoda Library for their generous permission to make use of their books, rare documents and photographs.

This is an unpretentious book. As such it does not claim to be complete and perfect. No research work is conclusive and perfect. If more facts are discovered and new views are expressed, after the publication of this book, the next edition will include additions and corrections.

The author invites cooperation of the readers to point out any errors of commission or omission found in this book. He holds full responsibility for them.

U Aye Cho (M.A.)

THE PRINCIPAL PAGODA IN THE CITY'S CENTRE



Among many prominent pagodas in Yangon, the Capital of Myanmar, the Sule Pagoda is unique. Standing majestically on a mound which is surrounded by imposing buildings in the vicinity, it is the focal point to which the four main roads lead. So it may rightfully be called the Central Pagoda of the City.

The City of Yangon proper covers Mingalardon, Kamayut, Kyeemyindaing, Bahan, Dagon, Yankin, Tarmwe, Sanchaung, Ahlone, Botahtaung townships, etc. within its municipality, and people from those townships refer to the area around the Sule Pagoda as "downtown" or sometimes they call it metaphorically "the heart of the city". Just as the blood circulates in the body by going in and coming out of the heart, all vehicles running in the city make a circuit of the Sule Pagoda. Thus bus lines coming into the city are known by their terminals rather than by their numbers. With the Sule Pagoda as their common destination they are called the Insein-Sule line, Mingalardon-Sule line, North Okkalapa-Sule line, South Okkalapa-Sule line and so forth. By virtue of its commanding position the Sule Pagoda is the hub or the heart of Yangon.

In the past the Sule Pagoda was not at the centre of Yangon. It stood to the north of a little town called Dagon. Around 1852, when the British annexed Lower Myanmar and new Yangon was built on a new design, the Sule Pagoda was surrounded by lakes on three sides. Access to the Pagoda precincts was possible only from the northern entrance. The area around it was not yet developed. Till about 1886 when Yangon became the capital of British Burma after King Thibaw's deposition the Sule Pagoda was desolate and little known.

The person who first began developing the Sule Pagoda was one U Poke Ni, a pleader. He cleaned and swept the whole platform and greeted visitors and pilgrims, inviting them cordially to visit again. From the money he brought with him he gave to the visitors



Map of Yangon showing the location of Sule Pagoda in the centre of the city

six pyas each so that they could enjoy a plate of noodles at the Mandalay Restaurant in the Sint Oh Dan Street. He would tell them that it was his *dana* or almsgiving and he counted the number of visitors by the amount of money he donated. In that way the Sule Pagoda gradually became a monument of attraction for an increasing number of visitors.

One foreign tourist who came to Myanmar in 1897 noted in his travelogue that the Sule Pagoda was being developed as a place of pilgrims' interest, that it was located on a hillock in the centre of the town, that it could be seen from four directions, that unlike other Pagodas, it was octagonal in shape tapering to the top, crowned by a *hti* (sacred umbrella), that it looked very graceful, that possibly it acquired the present design when it was renovated 70 years ago (1827) and that due to the efforts of Buddhist devotees, the Pagoda was alive with religious activities.

Only after 1920 the area around the Sule Pagoda became developed. Downtown Yangon at that time was the

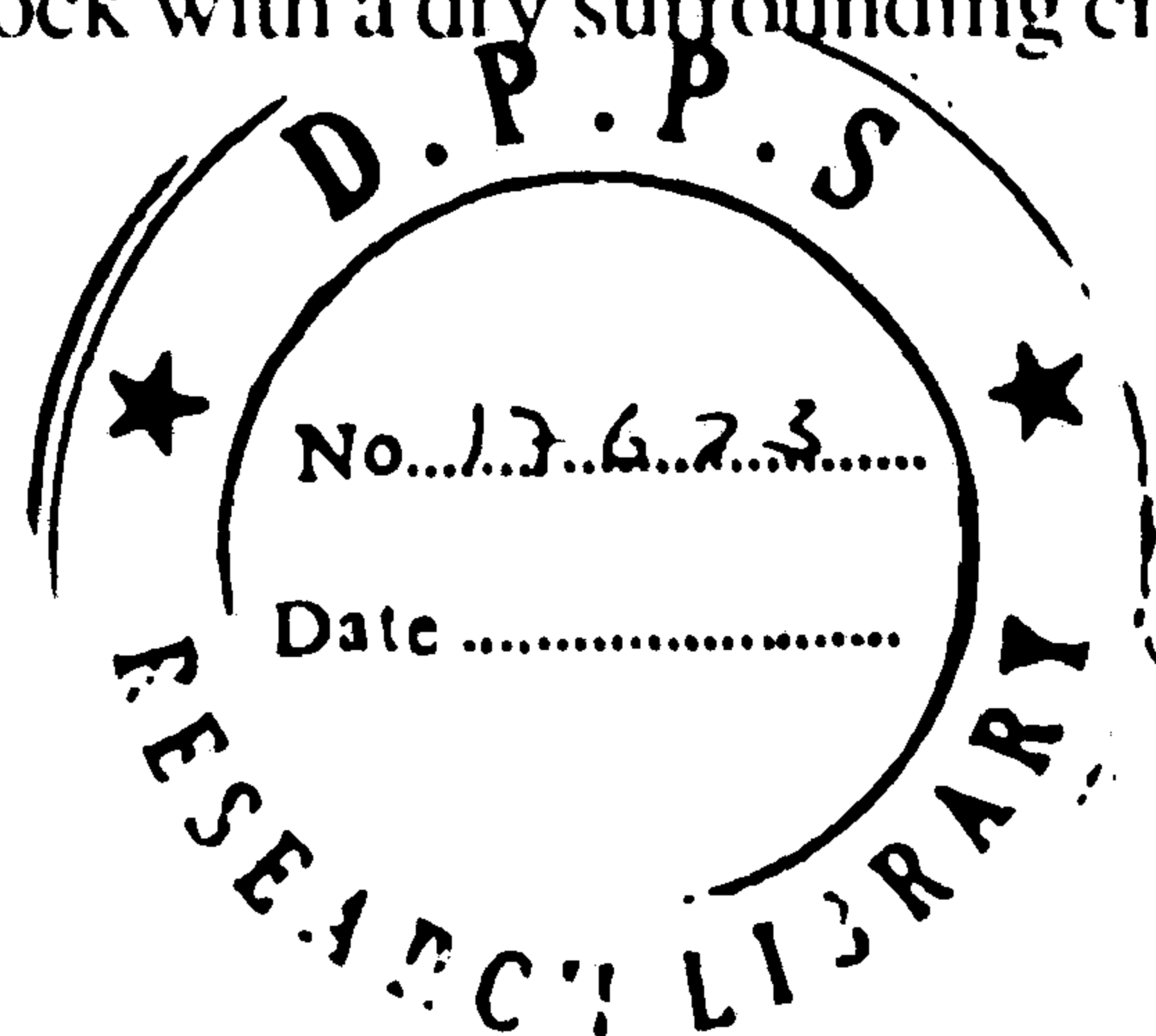
economic centre dominated by Chinese, Indian and other foreign merchants. So it looked more like a China town or Indian quarter. One renowned writer named *Sayagyi Zeya* who visited Yangon before the First World War spoke of his experience as follows:

I have been to Yangon only once, that was in 1916. At that time the only Myanmar I met in the downtown area was the Sule Pagoda. Every highway and byway I walked in, I met Indians, Chinese, and Englishmen. Only Indian language (Hindustani) was the medium of communication. But in 1920 Yangon was not like before. As you got down from the overhead bridge of the Central Railway Station and came near the Clock Tower you heard the shouts "The Sun Daily" "The New Light of Burma Daily" yelled out by newspaper vendors.

The writer then goes on to tell us about the patriotic Myanmar from Myanmar Aswe Company Building near the Sule Pagoda sending donations to the Camp of the Yangon University Boycotters, and the then national flags with peacock emblem and Home Rule flags being unfurled in the neighbourhood of the Sule Pagoda indicating the arrival of Myanmar people in the alien-dominated town centre.

Travellers who came to Yangon by sea get the first glimpse of glittering ShweDagon Pagoda on an offshoot of the Pegu Yoma hill-range from about a 30-mile distance. But as the ship comes into the Yangon River and stops off the Yangon harbour the first object that comes into their view is the Sule Pagoda, and also when they set foot on the land and are about to begin their visit, the Sule Pagoda appears in their sight. Therefore, in one travelogue published in 1923, its author makes the following remark:

The Sule Pagoda splendidly surrounded by many spired pavilions, lies in an half a mile distance from the Yangon River. Unlike 1852 when it was surrounded by water, it now stands on a hillock with a dry surrounding criss-crossed by tar roads and tramways.

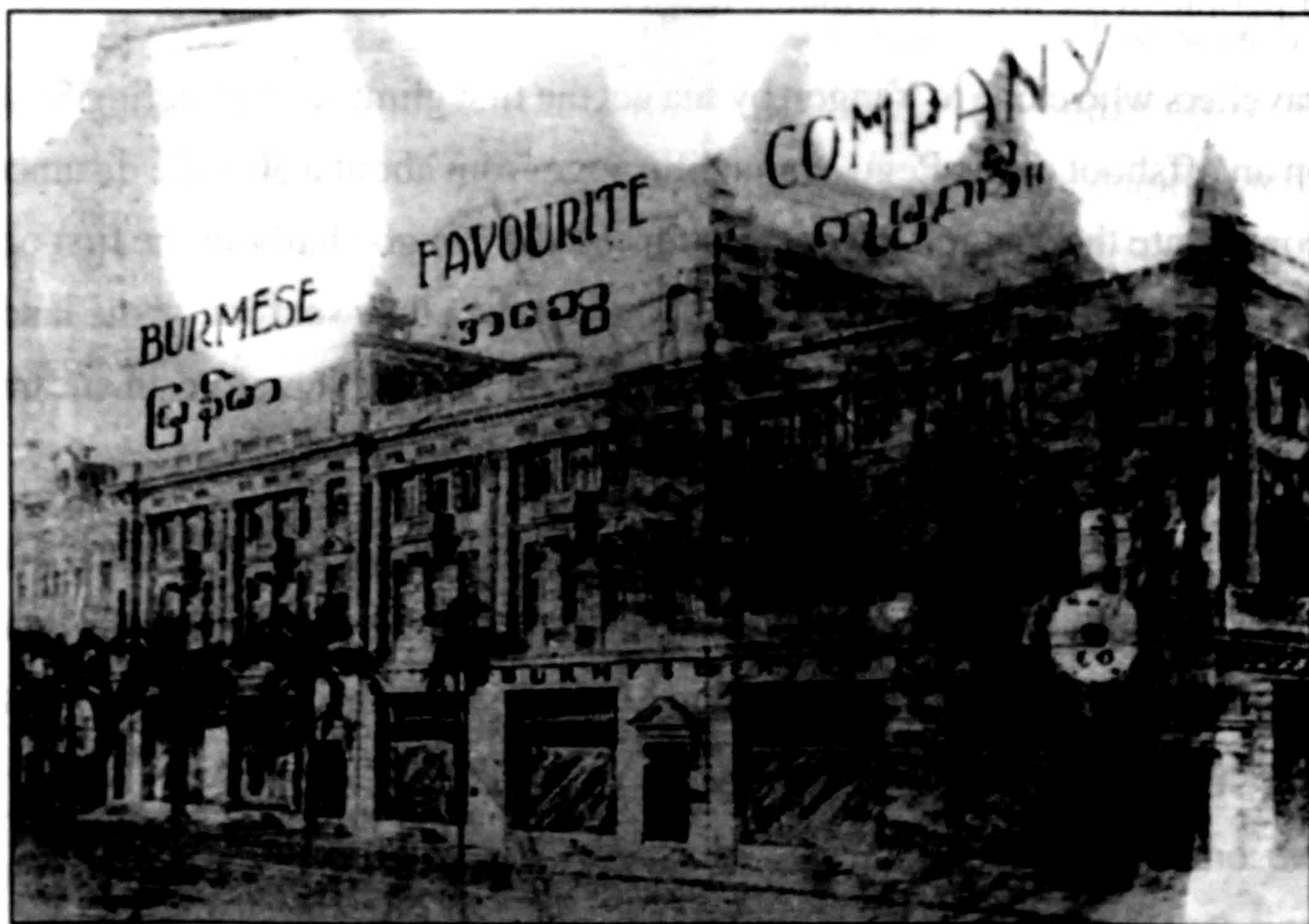


The history of the Sule Pagoda is associated with that of Yangon which grew out of a small town named Dagon. Before development the downtown area was swampy and there were natural lakes around the Sule Pagoda. After mortar roads and tram-ways were laid out, the Sule Pagoda became the main circus around which all traffic moved. As Yangon grew to become a modern city and the Capital of Myanmar, offices and residential buildings cropped up in the vicinity and the Sule Pagoda became the principal landmark in the cityscape.

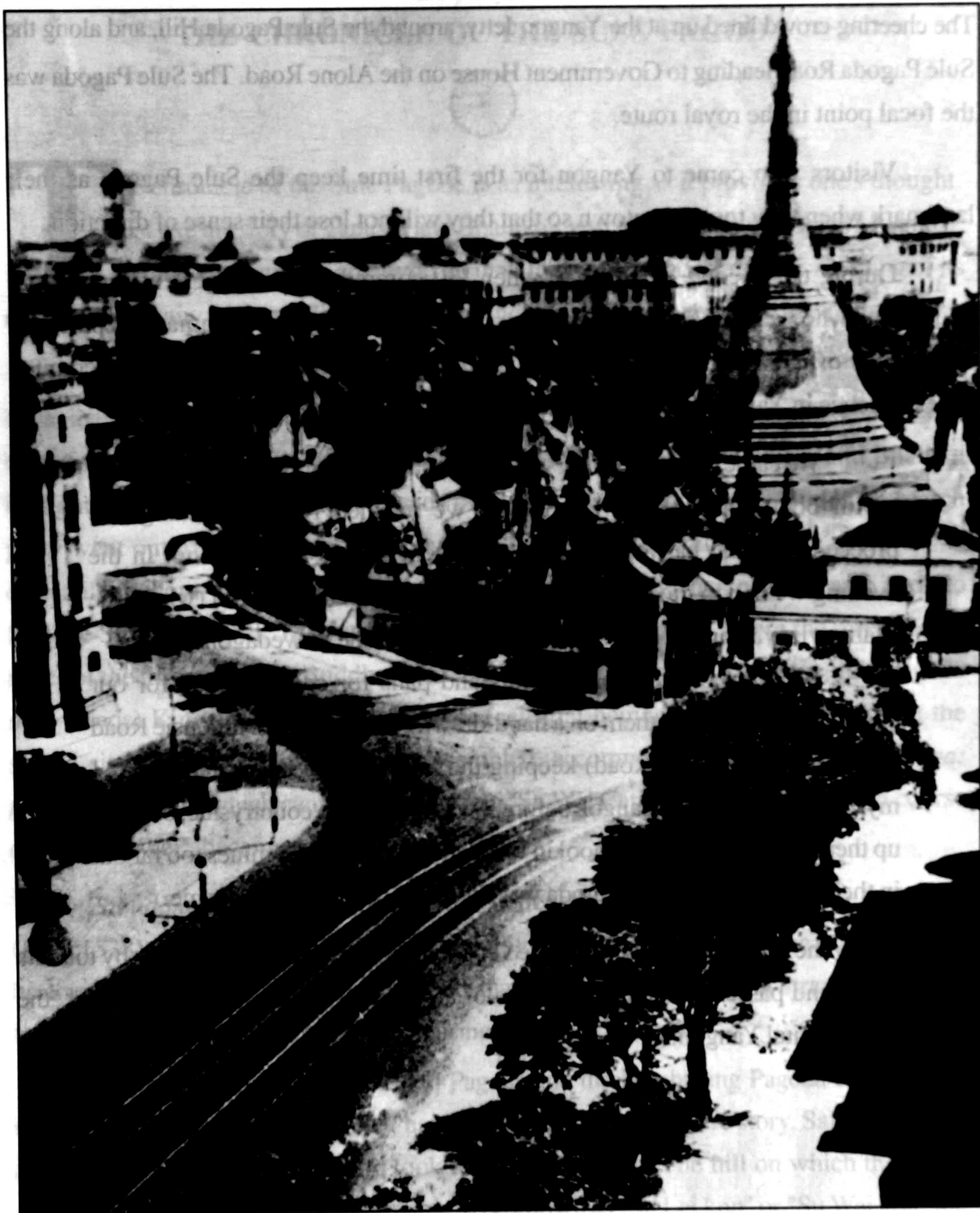


Sule Pagoda in 1897

In January 1922, the British Crown Prince (Prince of Wales) paid an official visit to Myanmar. The grand ceremony to welcome His Royal Highness was graphically reported in the *Rangoon Times Annual Number*.



Burmese Favourite Company (Myanmar Aswe Co.) near Sule Pagoda



Tram-ways circuiting Sule Pagoda

The cheering crowd lined up at the Yangon Jetty, around the Sule Pagoda Hill, and along the Sule Pagoda Road leading to Government House on the Alone Road. The Sule Pagoda was the focal point in the royal route.

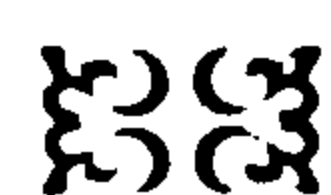
Visitors who come to Yangon for the first time keep the Sule Pagoda as their landmark when they tour downtown so that they will not lose their sense of direction.

During the Second World War, when "30 comrades" (contingent of three score young men who went to Japan for military training) marched into Myanmar to repulse the British, one officer Bo Than Daing of the Burma Independence Army (B.I.A) recounted his experience in Yangon as follows:

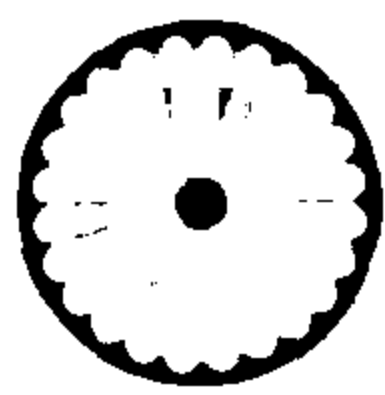
We came down by motor-operated boats and sampans attached to big motor boats and on 12 March 1942 we reached Kyeemyindaing; we proceeded to the barracks near Government House for camping. In the evening we had to move to another barrack on the Gaw-ya-kon (where the Maha-wizaya Pagoda now stands) to the south of the Shwedagon Pagoda.

We went out to look for pots and pans for cooking food for our comrades and brought them on a hand-drawn cart along the Dalhousie Road (now Maha Bandoola Road) keeping the Sule Pagoda as our landmark. I myself had not been to Yangon before. I was born in the countryside, brought up there, and I attended a school in town and worked in the mines too far out in the jungle. So the Sule Pagoda was the principal landmark for me.

Today the Sule Pagoda stands in the very centre of the city. Visited daily by tourists and pilgrims and passed around by vehicles of all kinds the Sule Pagoda is indeed "the heart" of the Capital Yangon.



THE CHRONICLE OF THE SULE PAGODA



The chronicle of the Sule Pagoda is as interesting as it provokes one's thought. Just like the story of Tapussa and Bhallika's visit to Majjhimadesa from Myanmar, legendary elements are involved in it. In trying to understand the meaning of its name "Sule" many interpretations are given, and these form the main outline of its history.

It is opined that the name "Sule" was derived from the word "Su Wei". "Su Wei" in Myanmar means "to assemble". The ancient history of the Sule Pagoda is associated with that of the Shwedagon Pagoda. When the two merchant brothers Tapussa and Bhallika brought to King Ukkalapa eight strands of sacred hairs from Gotama Buddha a search party went out to look for an auspicious site to enshrine the relics. Sakka, Lord of the celestial kingdom, and his attendant Vissakamma the architect helped the search party to find the Singuttara Hill. They still had to find out the sacred site where the three sacred relics of the three previous Buddhas were enshrined. So on a hill (where the Sule Pagoda now stands) King Ukkalapa and all *devas* (celestial beings) assembled to find out the sacred site. On that hill where they assembled, a commemorative *ceti* (*Pali, Cetiya: pagoda*) was built which came to be known as "Su Wei Ceti" or "assembly ceti". In course of time "Su Wei" became corrupted to "Sule".

Zabudipa U Saung, an old treatise believed to have been written in M.E. 900 (A.D. 1538) mentions about the search by King Ukkalapa, Sakka, and the two merchant brothers for an old site of the buried relic chamber in which the eight strands of sacred hairs of Gotama Buddha were to be enshrined.

The chronicles of the Shwedagon Pagoda and the Botahtaung Pagoda compiled by monks and lay writers of later times have also mentioned the above story. Sakka "ordered all devas to assemble" (Su Lei) to look for the sacred site. The hill on which the devas were ordered by Sakka to assemble came to be known as "Su Lei kon" or "Su Wei kon" the assembly hill".

The legends described above lead us to conclude that the Sule Pagoda was built by King Ukkalapa.

In the *History of the Pagodas in Yangon* its author Min Mahaw says that the name "Su lei" is a spoonerism of the original "Lei Su". The Deva who lived long enough to meet all four Buddhas who had appeared was known as the "Lei Su Deva". "Lei Su" means "the four Buddhas", so the ceti built at this Deva's abode was called "Lei Su Ceti". Through out the centuries the "Lei Su" became a spoonerism "Su Lei" or "Sule".

It is also said that when the two merchant brothers carried the eight strands of sacred hairs of Gotama Buddha from the harbour to inland, they made four stops on the way, namely at the place where the Botahtaung Pagoda now is, on the present Sule Pagoda Hill, at the place where the big *Sima* (Ordination Hall) is at Thein Gyi Zay Bazaar, and at the place where the Signal Pagoda is. The Sule Pagoda is therefore first one of the four monuments built to mark the four stations of the route the eight strands of sacred hairs had taken.

Dr. E. Forchhammer, Superintendent of the Epigraphic Office, Burma Branch of the Indian Archaeological Survey explains the word "Sule" in his research paper entitled. *The First Buddhist Mission to Suvannabhumi*. According to him "Sule Ceti" was derived from "Cula Cetiya". "Cula" is a Pali word meaning "Small" or "Lesser". So "Cula Cetiya" means small or lesser Ceti. The builder king first built the Kyaik-ka-san Pagoda and then built this ceti which was smaller than the Kyaik-ka-san Pagoda. So it came to be called Cula Cetiya which after several centuries corrupted to "Sule Ceti".

H.R.H. Prince Damrong Rajanubhat of Thailand supports the above view, for in his book entitled *Journey Through Burma in 1936* on pages 30-31 he writes as follows:

There is a monument of great antiquity at the centre of Rangoon. The Burmese call it the Shwe Sule. The word Shwe means "golden" and is prefixed to the names of all monuments that are covered with gold leaf. Sule is a corruption of the Pali word "Cula". The monument would be called



On behalf of His Majesty, Amat Kyi Thura enshrined two sacred relics and two sacred hairs of the Buddha in Sule Pagoda

the "Lesser Stupa" (Cula Cetiya) in Pali, signifying that the Shwedagon was formerly considered the "Great Stupa" (Maha Cetiya).

In his research paper on *The Bells of the Sule Pagoda* Dr. Khin Maung Nyunt, Professor of History, agrees with the above view saying thus:

Sule Ceti was derived from the two Pali words "Cula" and "Cetiya" meaning "small" and "pagoda" — a small pagoda in contradistinction to the great pagoda Shwedagon. In course of time "Cula Cetiya" gradually corrupted to sound "Sule Ceti" .

There is yet another interpretation of the name "Sule Ceti". The word "Cula" has another meaning — that is hair. Because it is a stupa which enshrines the sacred hairs of the Buddha or at which the sacred hairs rest for a while, it is called "Cula Cetiya". Prince Siddhattha after the renunciation of earthly life, cut off his hair which was taken by Sakka to his *Tavatimsa* Kingdom where he enshrined it in a stupa which came to be known as "Culamuni Ceti". In his *Ratu* poem on the Shwedagon Pagoda, one Myanmar poet Nawade gyi describes the Shwedagon Pagoda as "Sula Mwe Shin" meaning the Pagoda that enshrines the sacred hairs of the Buddha.



Amat Kyi Thura, on behalf of King Bhogasena worshipped Sule Pagoda in which he enshrined sacred relics and hairs of the Buddha

Su Lei is the name of a thorny weed *Tribulus terrestris* (a kind of bramble which grows wild) which once covered the whole hillock. So that the hillock was called "Su lei kon" (Su lei hillock) when the ceti was built on this hill, it came to be called "Su lei Ceti". That is also another interpretation given in some histories of the Sule Pagoda.

Regarding the builder of the Sule Pagoda there are two versions. The chronicles of the Shwedagon and Botahtaung Pagodas say that it was King Ukkalapa who built the Sule Ceti. But the history of the Kyaik-ka-san Pagoda associates the Sule Ceti with that of Than Lyin and says that its builder was King Bhogasena.

After the third Buddhist Council was convened at the Kingdom of Pataliputta, Buddha Sasana (religion) came to Sri Lanka. In about the Buddhist Era 239, eight Buddhist saints (Arahats) from Sri Lanka came to the city Thaton to take from it the Ruby which had the supernatural power of repelling the danger of erosion by flood that was befalling Sri Lanka. But the eight saints had to proceed to Than Lyin to get the Ruby. As a token of gratitude, the eight saints gave Bhogasena, the King of Than Lyin, some of the Buddha's hairs and relics which they had brought from Sri Lanka. Under the supervision of these Buddhist saints, cetis were built to enshrine the sacred hairs and relics.

In the north-east direction of the Singuttara Hill, the Kyaik-ka-san Ceti was built to enshrine six strands of sacred hairs and some relics. Near the southern side of the Shwedagon Pagoda, was built a big Sima. But before the Sima was completed, one of the saints died. King Bhogasena was so sad at the death of the saint that he assigned the construction of the Sule Ceti to his Minister named "Athok". Therefore the Sule Ceti was originally called "Kyaik Athok". Kyaik is a Mon word for ceti, and "Kyaik Athok" means the ceti built by Athok.

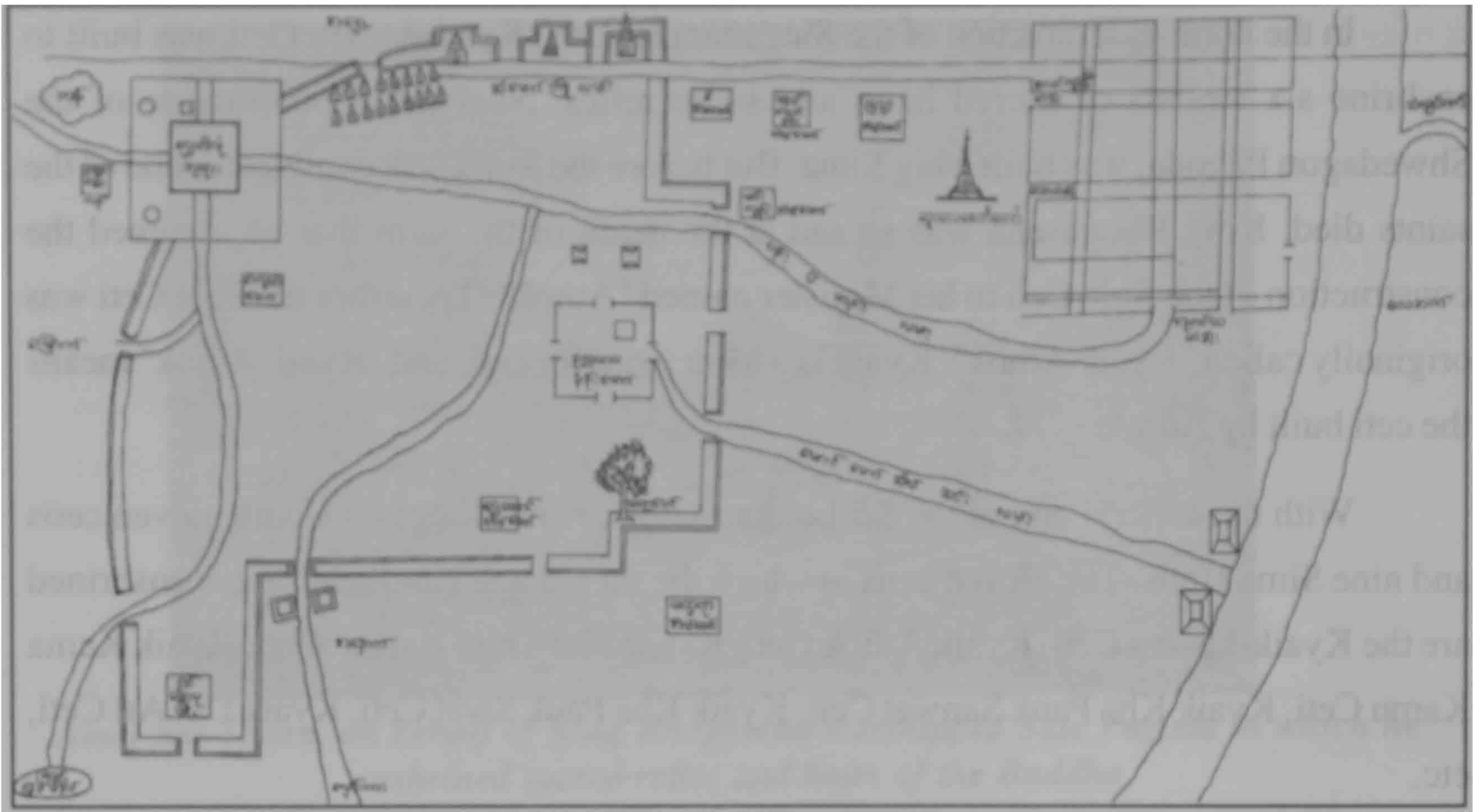
With the supervision of the Sri Lankan saints, King Bhogasena built eleven cetis and nine Sima Halls. The eleven cetis in which the sacred hairs and relics were enshrined are the Kyaik-ka-san Ceti, Kyaik Athok Ceti, Kyaik Mei Than Karaw Ceti, Kyaik Kama Kamu Ceti, Kyaik Kha Pauk Sanwat Ceti, Kyaik Kha Pauk Swat Ceti, Kyaik Dei Art Ceti, etc.

In the old chronicles of the ancient pagodas and the history of Than Lyin, the cetis in the Mon kingdom were known by Mon names. But in course of time some cetis acquired new names. For example, the ceti with the Mon name of Kyaik Dei Art is now commonly called Botahtaung Ceti. Similarly the Kyaik Athok is now well-known as the Sule Ceti.

"Athok" is not only the name of the Mon Minister. It also means the sacred hair in Mon Language. So Kyaik Athok means the ceti that enshrines the sacred hairs.

Regarding the names of the king and his minister who built the Kyaik Athok Ceti, some chronicles of the pagodas and old records give a different version. After the arrival at Thaton of Buddhist monks Ashin Sona and Ashin Uttara eight holy saints from Sri Lanka including Ashin Yasa and Ashin Suci came to Thaton bringing with them sacred hairs of the Buddha. King Mahadipa of Thaton ordered his Minister Thura (or Thu Ye Gyi) to build Kyaik Athok Ceti to enshrine the sacred hairs.

There is confusion in the mention of the arrival of the Buddhist mission from Sri Lanka. One version says that Ashin Sona and Ashin Uttara brought the sacred hairs and gave them to King Mahadipa. Another version tells us that the eight holy saints brought



A parabike map showing the location of Sule Pagoda situated between King Alaungmintara's Yangon and King Thawawaddy's Aung Mye Yan Hnin town

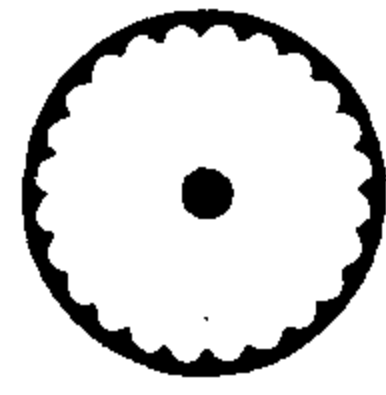
the sacred hairs to Than Lyin. One version says that the King of Thaton was Mahadipa, another version holds that the King of Sihadipa Island was King Sihadipa (alias) King Bhogasena. The Island Than Lyin has six different names such as Khuddadipa, Manidipa, Sihadipa, Triyanga, Trivanga, and Than Lyin. But all versions have one thing in common, and that is that the eight holy saints came to Than Lyin from Thaton. We may thus safely conclude that King Sihadipa of Sihadipa Island was King Bhogasena.

As to the name of the minister who was assigned to the construction of the Sule Ceti, we have two versions — Athok and Thura or Thu Ye Gyi. It is probable that Athok was the name of the minister whereas Thura or Thu Ye Gyi was his title.

Despite its different versions, this ceti known in Mon as "Kyaik Athok" and in Myanmar as "Sule" is undoubtedly a ceti of great antiquity.



Chapter Three
ANCIENT PAGODA "SULE CETI"	31



The Kyaik Athok or the Sule Ceti is an ancient pagoda of some prominence. Old records say that it was built in B.C. 326 and so it is over two thousand years old.

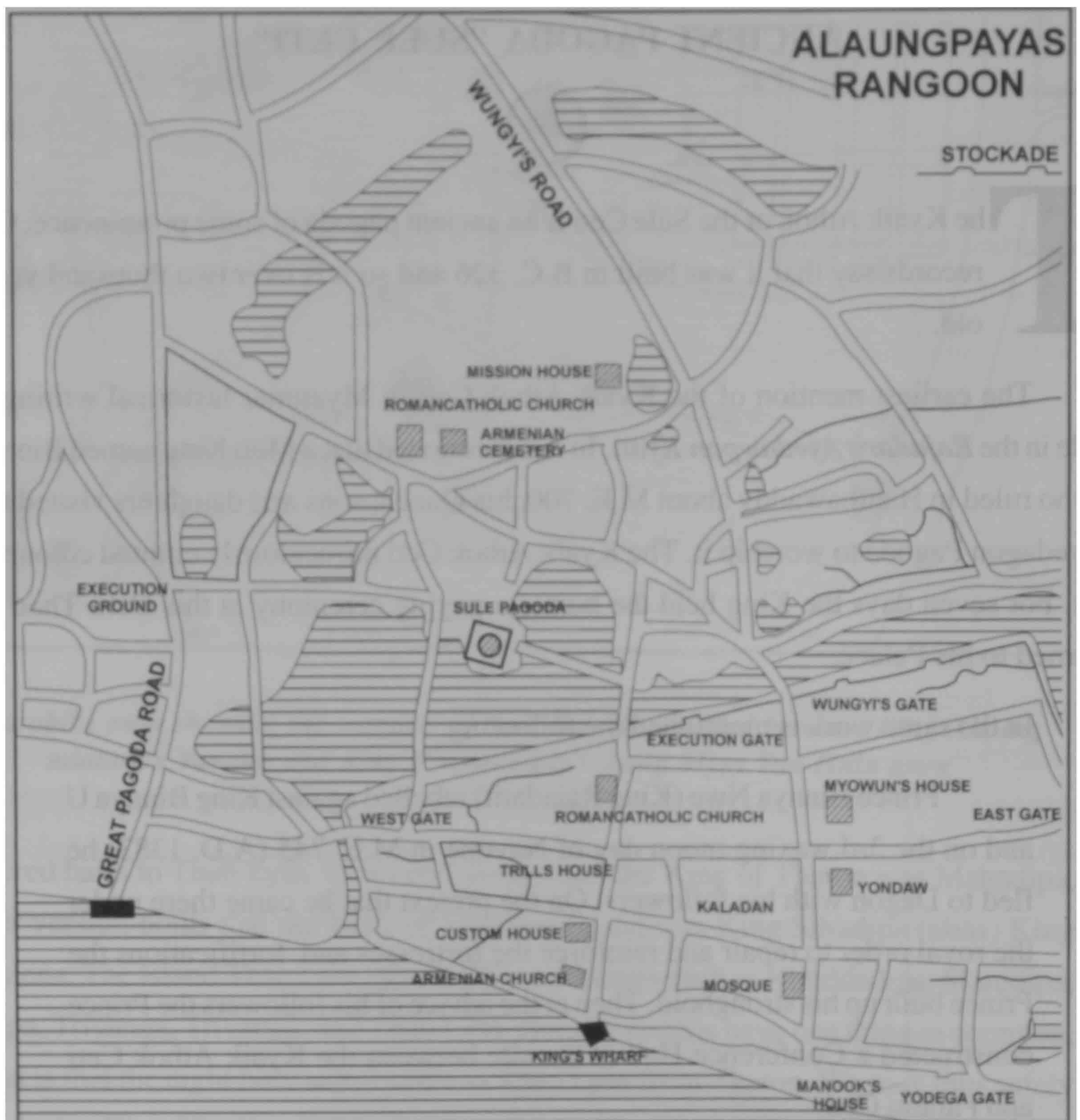
The earliest mention of the Kyaik Athok Ceti in Myanmar historical writing is made in the *Rajadarit Ayedawpon Kyan*. In it is mentioned that a Mon King named Binnya U who ruled in Hanthawaddy about M.E. 700, his Queen, sons and daughters visited the Shwedagon Pagoda to worship it. The Kyaik Athok Ceti miraculously emitted colourful rays. For seven days the King held the homage-paying ceremony at this Ceti. Then he returned to his Palace.

In the same work is mentioned the following:

Prince Binnya Nwe (King Rajadarit) rebelled against King Binnya U and on the 3rd waxing moon day of Nayone in M.E. 745 (A.D. 1383) he fled to Dagon with his followers. On the pretext that he came there under the royal order to repair and reinforce the fortresses and fortifications the Prince built up his stronghold. Then at the advice of his followers the Prince constructed a Conference Hall at the site between the Kyaik Athok Ceti and Parami Ceti.

After King Alaungpaya U Aung Zeya conquered Lower Myanmar, the overgrown vegetation at the site of old Dagon town was cleared. Lakes, ditches and depressions were drained off and filled. On the 7th waxing moon-day of Kason in M.E. 1117 (2 May A.D. 1755) a new town was founded. The king named it "Yangon".

Alaungpaya's Yangon had nine gates. On the north side were three gates such as the Salin Kon Gate, the Mingala Gate and the Sule Malwei Pauk Gate. This is the first mention of the word "Sule" in Myanmar historical writing. Because the Sule Malwei Pauk Gate was



Yangon in Alaungmyintara's time

so close to the Kyaik Athok Ceti Hill which was covered with the thorny weeds called "Sule" it came to acquire the name "Sule".

In the *Pazat Yazawun* (Oral History) written by Hmawbi Saya Thein, it is mentioned that U Kyaw Ywe, the Governor of Yangon was ordered by King Bodawpaya to take care of and maintain the Shwedagon, the Kyaik Athok Ceti, Kyaik Mei Than Cho Ceti, etc., at Yangon.

Towards the end of King Bodawpaya's reign, in M.E. 1177 (A.D. 1815) one head monk named Loka Hman Kin Sayadaw came to Yangon. After he had visited and paid homage to the Shwedagon Pagoda and the Sule Ceti he compiled a history of the Shwedagon Pagoda entitled *Ketha dhatu Wunnana*. In the palm leaf manuscript of this history he writes the following paragraph on the Sule Ceti:

During the reign of King Bodawpaya in M.E. 1177 Loka Hman Kin Sayadaw came to Yangon. To the north of Yangon there is the Sule Ceti which in Mon is called Kyaik Dei Thut (Athok). In this Sule Ceti was enshrined one of the sacred hairs of the Buddha brought from Sri Lanka by ten Thura Amat Kyis. In M.E. 1178 (A.D.1816) Loka Hman Kin Sayadaw and his followers visited the Sule Ceti for three days during which they offered lustral water, flowers, sandal wood and oil lamps to the Sule Ceti. Day and night the people of Yangon visited the Sule Ceti and worshipped it with diverse offertories. They embellished the precinct of the Sule Ceti with a large amount of sand knee-deep. Then at the request of the devotees, Loka Hman Kin Sayadaw preached the Abhidhamma by turn at each of the four *Dhamma Salas* (Preaching Halls) in the precinct. Then the Sayadaw appealed to the generous townspeople to repair and renovate the old religious monuments and buildings and the latter carried out obligingly.

Under the auspices of the Sayadaw, the Yangon towns people renovated the Sule Ceti by gilding it. Whereupon "the Sule Ceti miraculously emitted rays for four days". A new *hti* (umbrella) studded with nine kinds of gems was installed on the Sule Ceti. The new *hti* was over nine cubits long and the circumference is over four cubits. The Sule Ceti measures over 67 cubits in height and 264 cubits in circumference. There are 170 little bells hung on the *hti*. A bronze bell of 100 viss in weight was dedicated to the Sule Ceti. It was hung up on the north-east side.



*A picture of Ukkalapa town with Shwedagon Pagoda at the time
of the First Anglo-Myanmar War 1824-26*

The said palm leaf manuscript makes mention of the "Sule Ceti" and "Kyaik Dei Thut" twice. So we can say for sure that these two names refer to the same ceti. Although in the other pagoda legends and historical writings "Kyaik Athok Ceti" is frequently mentioned with the exception of some discrepancies in minor detail, the main outlines of the history of the Sule Ceti are the same.

The hill on which the Sule Ceti is situated was once strategically important for defence. The following excerpt from the *Konbaung Set Maha Yazawun Taw Kyi* (The Great Chronicle of the Konbaung Dynasty) proves it:

At the end of the first Anglo-Myanmar war in M.E. 1188 (A.D. 1826) turbulence reigned in Yangon. For over a month the enemies surrounded Yangon. King Bagyidaw sent out his armed forces from the Capital to put down the disorder. Mingyi Maha Uzana the Governor of Muttama town allowed Collector of Revenue Ney Myo Ye Htin Nawrahta and his 1000 men to camp on the Kyaik Athok Ceti Hill, to the north of the town. Some men from the Regiment of Phone Taw Hpyit Bo Ney Myo Min Htin who camped in Pazuntaung were ordered to join the camp on the Kyaik Athok Ceti Hill. Sixteen enemy Regiments that arrived from Dalla town dug up trenches along the distance from the Yanbon Khwin Bridge at the jetty, facing north, passing Tat Kalay, Thein Gyi and the Roman Catholic Cathedral, till Kyaik Athok Ceti.

The Sule hill on which the Kyaik Athok Ceti is situated was at that time strategically important for the defence of Yangon.

The Sule hill lies to the north of Yangon. In the drawing of old Yangon, a ceti is shown to the north of the town but its name is not mentioned. In a drawing of Yangon town on a *parabike* (a set of folding papers) done by a Myanmar draftsman, a ceti shown to the north of the town is specifically named in writing as "the Sule Ceti".

After the British had annexed Lower Myanmar in 1852 the name "Kyaik Athok" gradually faded into oblivion. The name "Sule" came into common use. When Yangon became the Capital of British Burma and new Yangon was built on a new layout, the former roads and streets disappeared. Keeping the Sule Ceti as the centre of the Capital, the road constructed running south to north was named "the Sule Pagoda Road". Since then the Ceti which had lost its original name "Kyaik Athok" and acquired a new name "Sule", ceased to be a ceti to the north but it became the ceti in the centre of the town. In the accounts of



A Map showing the location of Sule Pagoda in the centre of the town after new Yangon had been built on block system

foreign visitors and all later writings on Yangon are found photographs, sketches and drawings of the Sule Ceti and its environs. There is no more mention of the name "Kyaik Athok".

At the conclusion of the Second Anglo-Myanmar War Buddhist devotees donated little bronze bells to the Sule Pagoda. These little bells were hung on the *hti*. Among them three little bells dated M.E.1218 (A.D. 1856) bear the following inscriptions:

On the first bell:

A little bell for the Sule Pagoda *hti*, weighing 130 ticals dedicated on the 8th waxing moon day of Tabodwe in 1218 by U Hmaing, his daughter and her husband. May we attain *Nirvana*, *Sadu* (welldone).

On the second bell:

A sweet sounding little bell to be hung on the *hti* of the Sule Ceti which is aglow with colourful rays, dedicated by *U'pazin* (monk) U' Teza of Thayet Taw Monastery, Yangon and his pupils and their children.

On the third bell:

A sweet sounding little bell to be hung on the *hti* of the Sule Ceti which is aglow with colourful rays, dedicated by Mei Soe, Mei Pwint, sons and daughters of Tayoke Tan quarter.



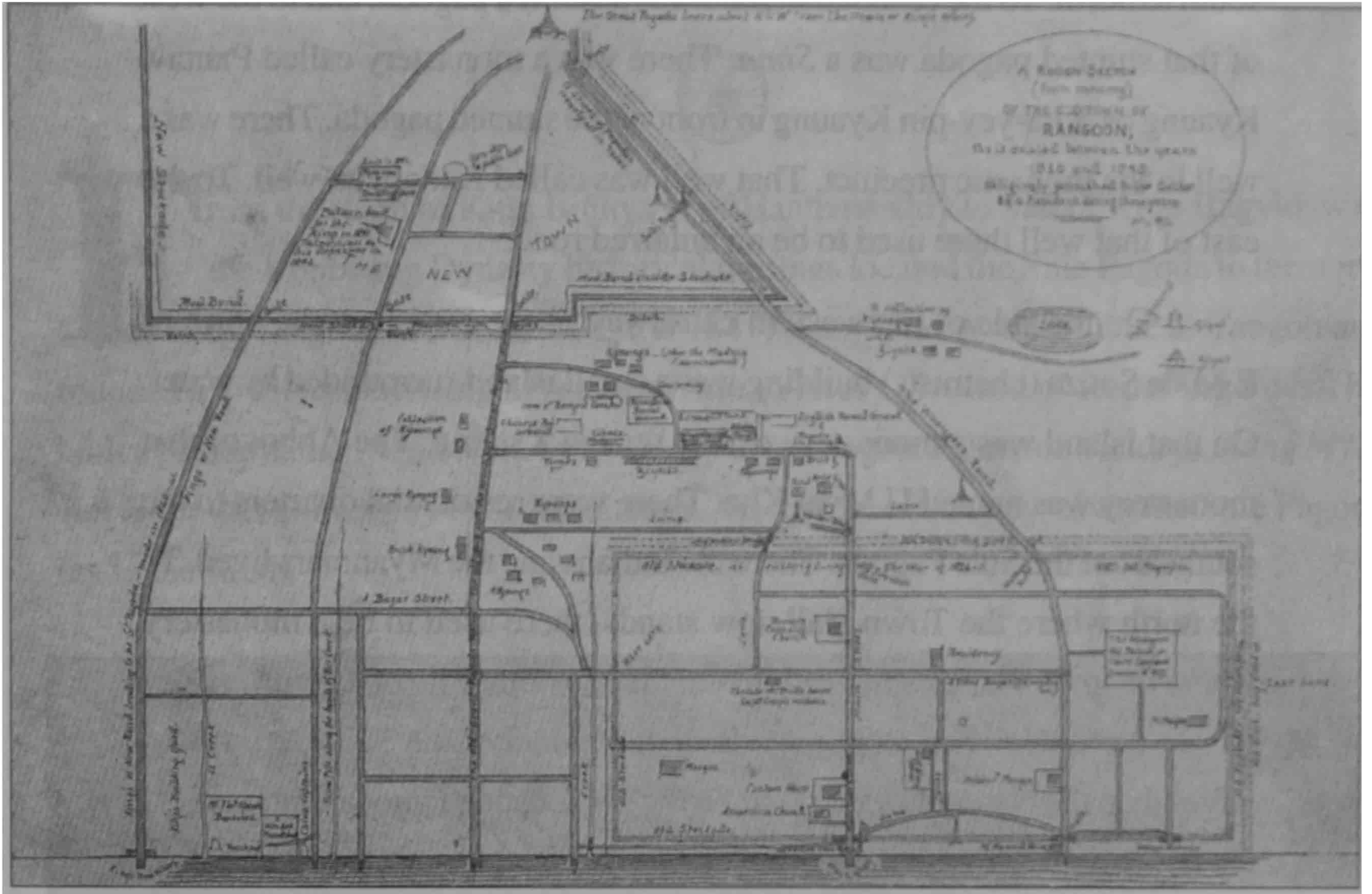
A painting by an artist showing the surrounding in which Sule Pagoda is approached by a wooden bridge

From these inscriptions we know for certain that by the year 1856, the name "Sule Ceti" was established and quite wellknown.

At the time when the British annexed Lower Myanmar in 1852 the three sides were inundated with water. Only on the northside was there dryland. The Sule Ceti stood on the summit of a laterite outcrop which was isolated from the town by marshy lands and water. There was a large lake at the place where Maha Bandoola Park now is. There was a sketch map of Yangon in a book entitled *A Rough Trip to Rangoon* published in 1853. It was made by its author. In this map a ceti with a wooden bridge was shown to the north of Yangon. Though the name of the ceti was not mentioned it was none other than the Sule Ceti. Sayadaw U Tiloka Nyanna said that until M E 1213 (A.D. 1852) the southern portion of the present Maha Bandoola Park was an islet. There was a stone bridge to cross from



Picture of Sule Pagoda from the Book " A Rough Trip to Rangoon"



A rough sketch (from memory) of the old Town of Yangon 1836-1849

there to the Sule Ceti hill. In the *History of Rangoon* by Professor B.R. Pearn there is a sketch of the Sule Ceti with a wooden bridge.

In a paper entitled *The Layout of Yangon and its living quarters during the time of Myanmar kings* compiled by Hmawbi Saya Thein the Sule Ceti and its environs of that time were described as follows:

At the southern causeway of the Sule Pagoda there used to be a bridge across the moat. On that bridge was built a big *zayat* (rest house). The land on the south west of the Sule Pagoda belonged to the Sule Pagoda. In front of the Municipality Building there used to be a gate and a road running from

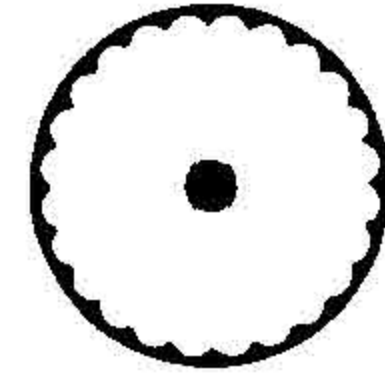
south to north. To the east of that road was a stunted pagoda, and to the west of that stunted pagoda was a *Sima*. There was a monastery called Pantaw Kyaung or Kha-yey-pin Kyaung in front of the stunted pagoda. There was a well in the monastic precinct. That well was called Kadatwun well. To the east of that well there used to be an untarred road

On the side of the western causeway of the Sule Pagoda, north of E.M de Souza (chemists) building was a small island surrounded by water. On that island was a monastery called *Yey Lei Kyaung*. The Abbot of that monastery was named U Myat Khe. There were residential quarters to the southeast of the Sule Pagoda. There the Indians and the Myanmars lived. To the north where the Town Hall now stands, there used to be a monastery where the monk U Kala resided. In the middle of the site of Thein Gyi Zay bazaar there was once a big pagoda on the model of the Sule Ceti. It was larger than the Naungdaw Gyi Ceti on the Shwedagon Pagoda Platform. To the immediate east of that pagoda were *Sima*, *Iazaung* and Devotional Hall. That pagoda was called Kyaik Mei Than Karaw Ceti or Kyaik Mei Than Cho Ceti. Some called it Kyaik Myat Than Cho Ceti. In M.E. 1216 (A.D. 1854) the British Government gave order to destroy that pagoda. So the pagoda was pulled down by ropes. At the time of its destruction, it is said that the people saw mysterious rays emitting miraculously from it and moving to the direction of the Sule Pagoda.

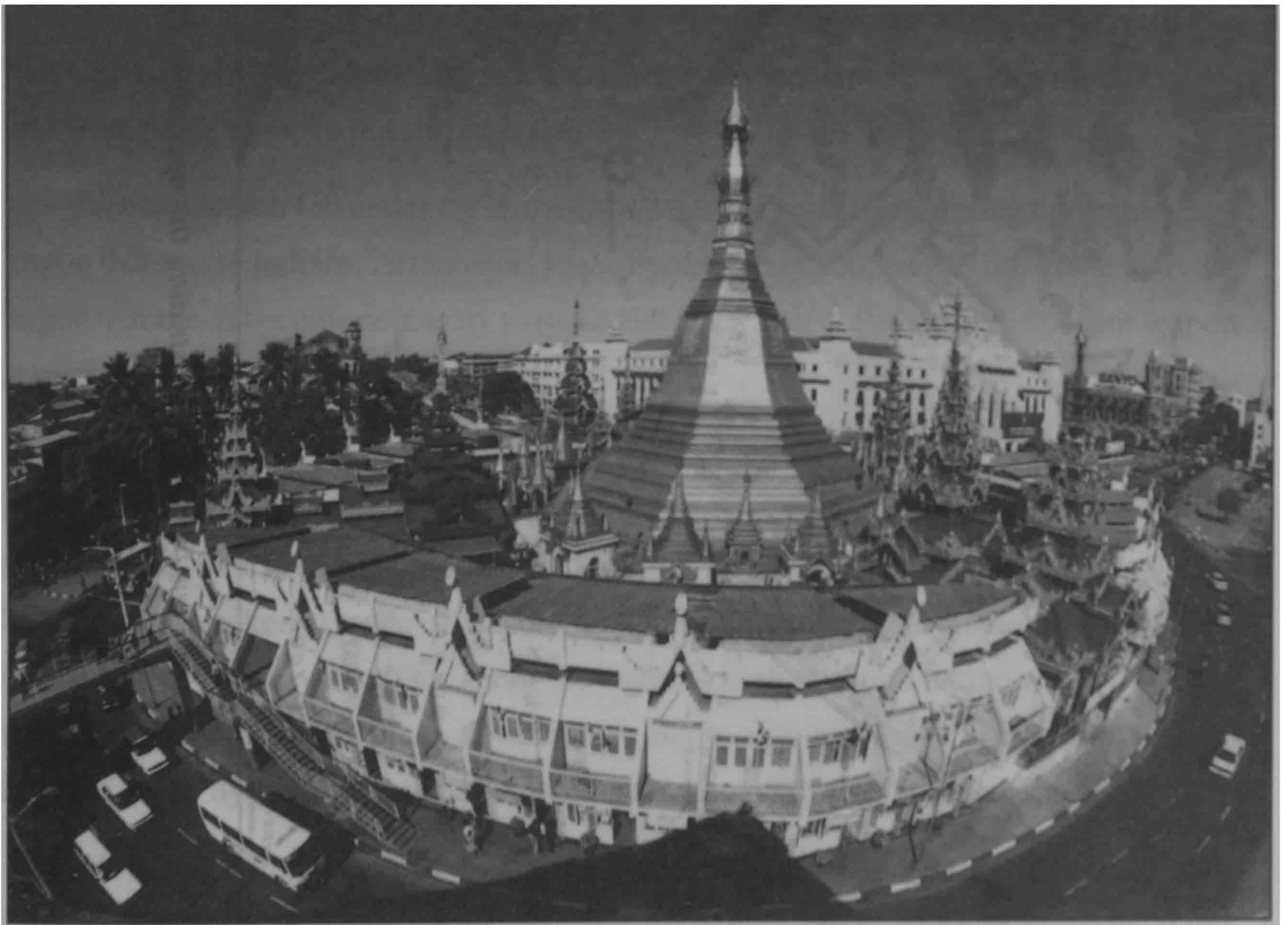
By 1852 when the Second Anglo-Myanmar war came to an end, and Lower Myanmar was annexed to the British Empire, Yangon became the Capital of British Burma. Since then Yangon has undergone changes, and so did the Sule Pagoda and its environs.



Chapter Four
THE CENTRAL PAGODA	41



From the reign of King Binnya U of Hanthawaddy to that of King Bagyidaw of the Konbaung Dynasty historical writings located the Sule Pagoda to the north of Yangon. In M.E. 1203 (A.D 1841) King Thayawaddy came to Yangon and founded a town named *Aung Myey Yan Hnin* (Victory Ground of Repelling Foes). He built a palace named *Myat Nan Aung Char* (Royal August Palace of Victory). *Aung Myey Yan Hnin* was commonly called Ukkalapa. Viewed from this new town the Sule Pagoda lay to the south.



Photograph showing the Sule Pagoda as the central pagoda in downtown Yangon



Sketch Plan of Yangon illustrating the operations of the British Forces in 1852

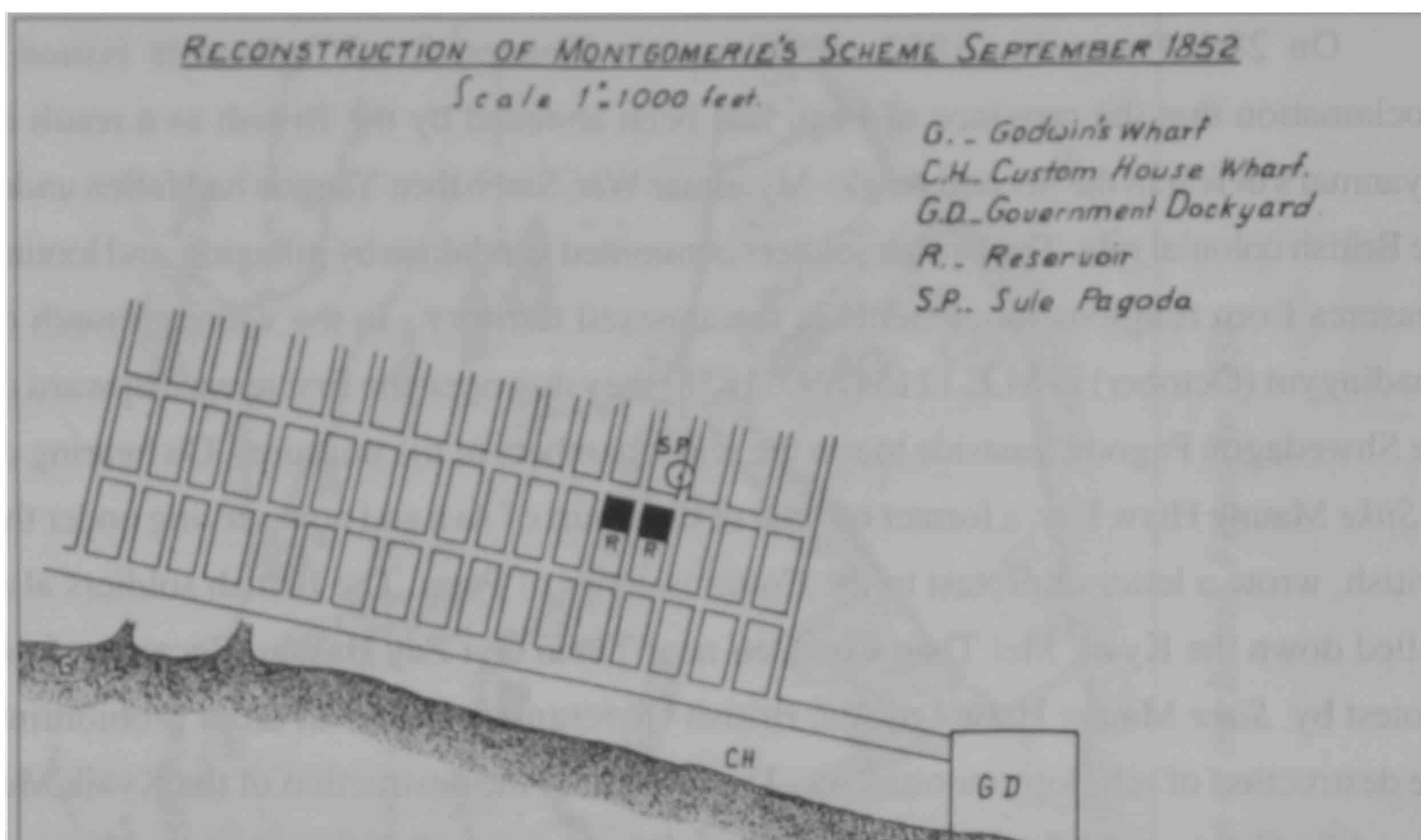
On 28th December 1852, the Governor-General Lord Dalhousie issued a proclamation that the province of Pegu had been annexed by the British as a result of Myanmar's defeat in the Second Anglo-Myanmar War. Since then Yangon had fallen under the British colonial rule. The British soldiers committed vandalism by pillaging and looting treasures from religious monuments in the annexed territory. In the waxing month of Thadingyut (October) in M.E. 1215 (A.D. 1858) they dug open the first terrace upward of the Shwedagon Pagoda, eastside to rob the relic chambers of the treasures. On hearing of it, *Sitke* Maung Htaw Lay, a former official of the Court of Ava and now serving under the British, wrote a letter of protest to the Commissioner of Pegu. The British soldiers also pulled down the Kyaik Mei Than Cho Ceti near Thein Gyi Zay Bazaar. Because of the protest by *Sitke* Maung Htaw Lay, the British Government issued an order prohibiting the destruction of religious monuments. The reason for the destruction of the Kyaik Mei Than Cho Ceti was unknown. But when a new layout was drafted for rebuilding Yangon there were plans to move out the Sule Pagoda.

When Yangon fell under the British, they needed a seaport. Among the residents of Yangon there were Indians, Armenians, Jews, Parsees and Europeans. They came to live in Yangon to trade. It became necessary to make either Yangon or Patheingyi a permanent seaport for overseas trade.

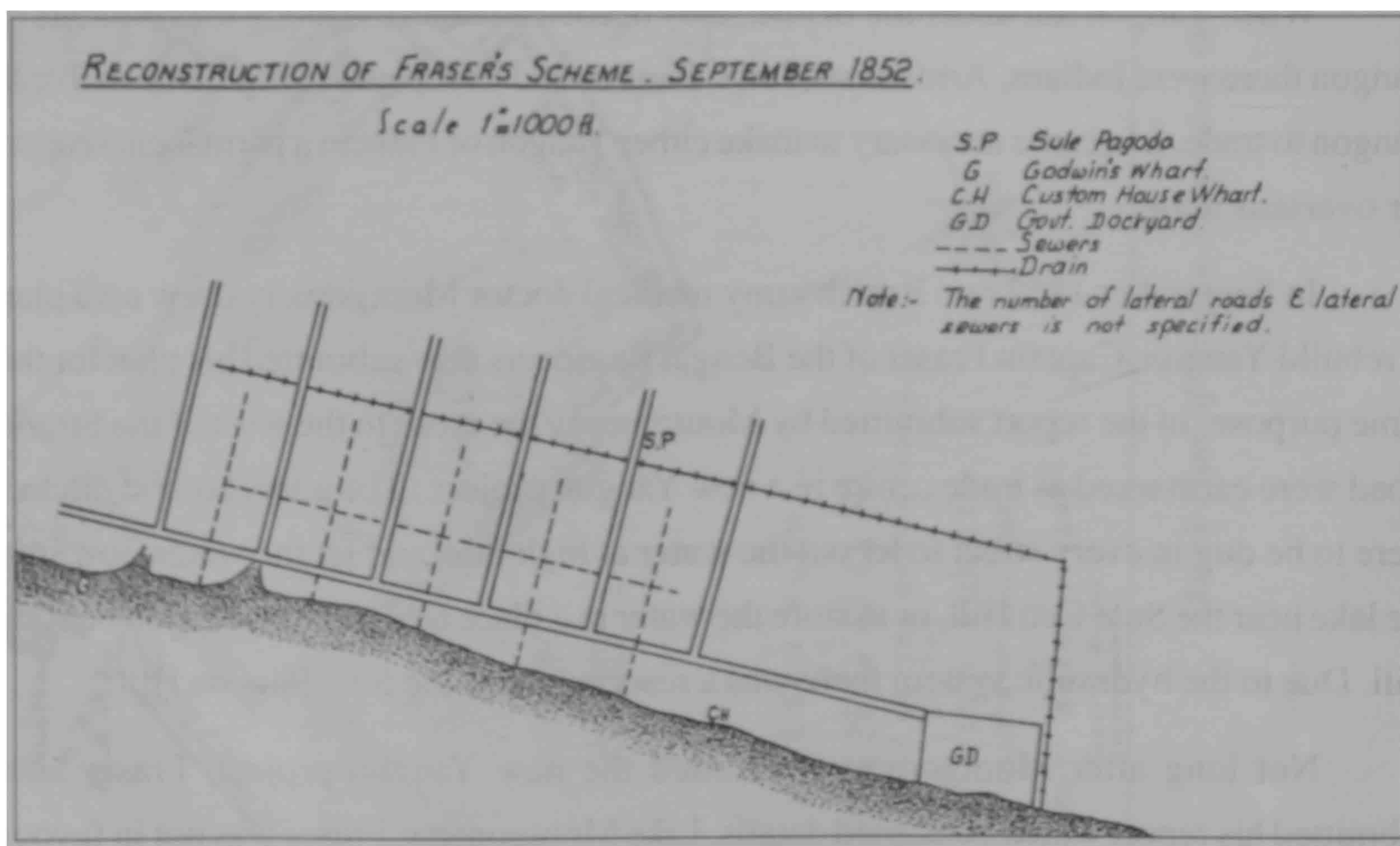
In September 1852 one British army medical doctor Montgomery drew up a plan to rebuild Yangon. Captain Fraser of the Bengal Engineers also submitted his plan for the same purpose. In the report submitted by Montgomery the areas to the west of the Strand Road were earmarked as trade centre in a new Yangon project. The underground ditches were to be dug in every street to let out the water at high tide, and let the water flow into the lake near the Sule Ceti Hill, or to store the water in a place near the Shwedagon Pagoda Hill. Due to the hydraulic system there was a reservoir near the Sule Pagoda Hill.

Not long after Montgomery submitted the new Yangon project, Fraser also submitted his report which contained details. Like Montgomery, Fraser was not in favour of keeping living quarters on the Strand Road. The town behind the Strand Road was to be

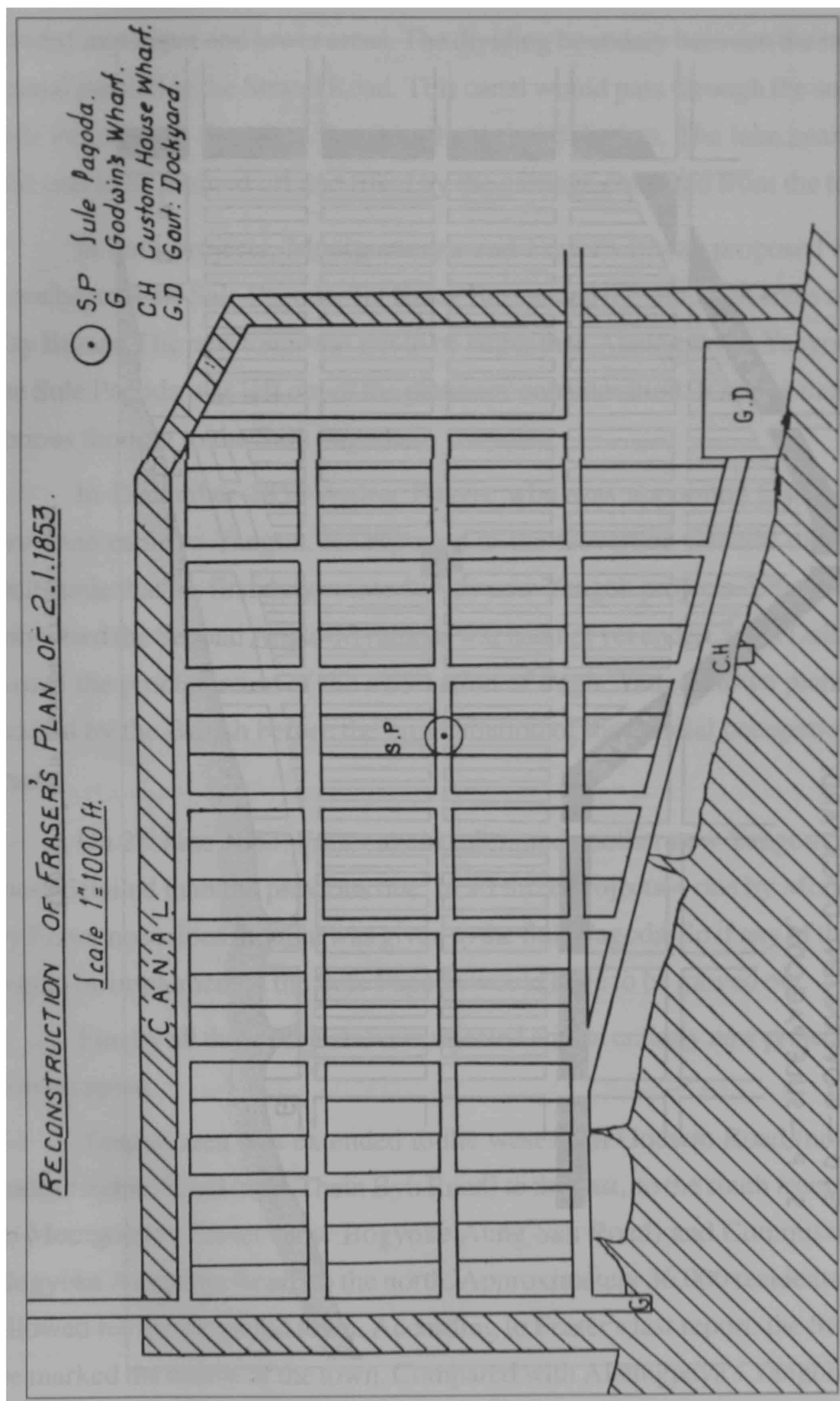
The History of Sule Pagoda



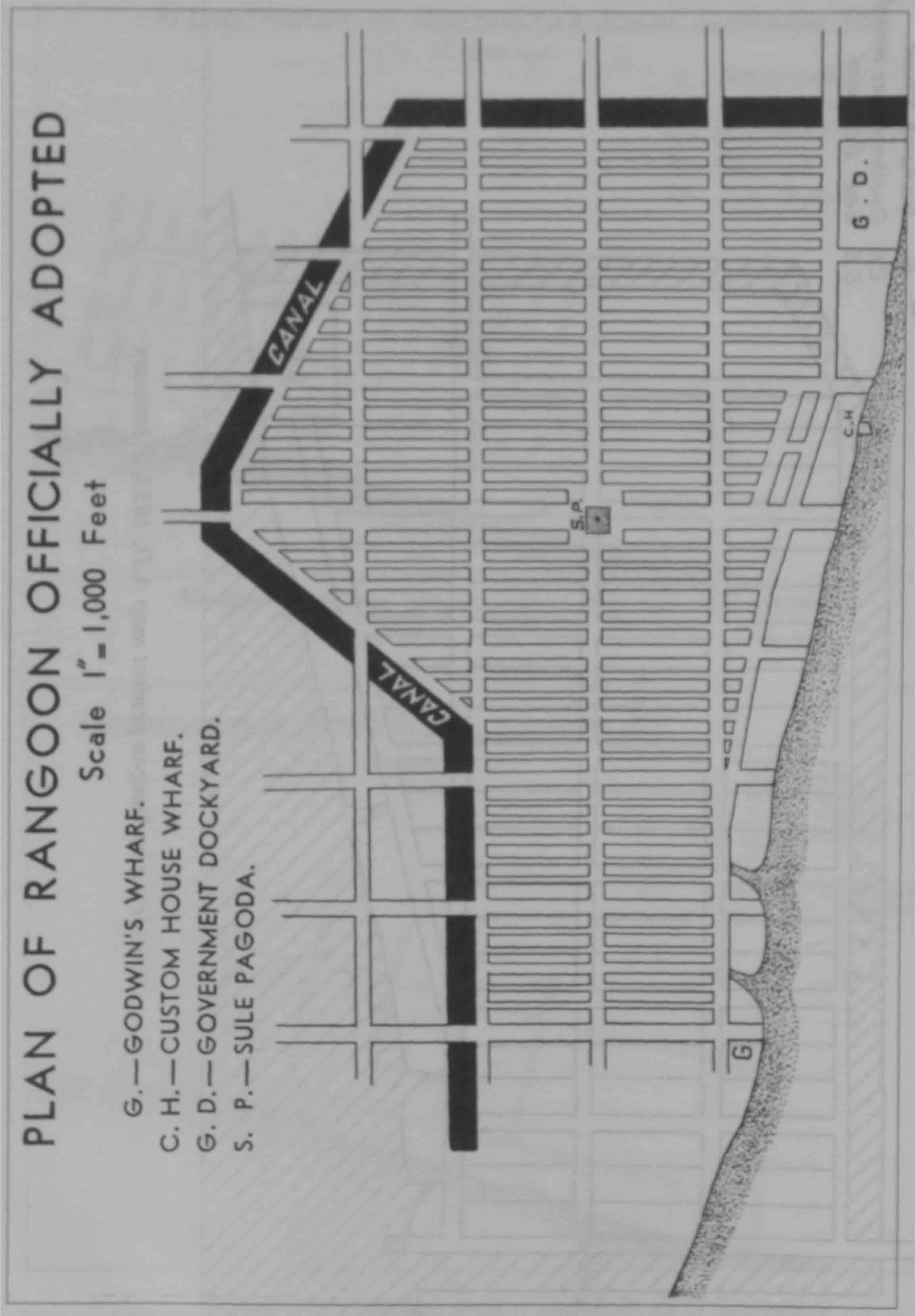
Montgomery's new Yangon project map A.D 1852 September



Fraser's new Yangon project map A.D. 1852 September



Fraser's new Yangon project map A.D. 1853, 2 January



Approved new Yangon Project map

divided into upper and lower areas. The dividing boundary between the two areas was to be a canal parallel to the Strand Road. This canal would pass through the southern side of the Sule Pagoda and flow into the river through the ditches. The lake near the Sule Pagoda Hill was to be drained off and filled by the garbage collected from the town's upper area.

In both projects, Montgomery's and Fraser's it was proposed not to extend the town beyond the Sule Pagoda, Tat Kalay Bazaar and the suburban areas north of Thein Gyi Zay Bazaar. The new town was not to be larger than Alaungpaya's Yangon. The location of the Sule Pagoda was left out of the planners' consideration. It seems that no one gave any serious thought to the Sule Pagoda.

In December 1852 Arthur Phayre who was appointed Commissioner of Pegu Province came to Yangon. He reported to the Governor-General of British India Lord Dalhousie that his first duty was to survey new Yangon projects. When such projects were submitted the Second Anglo-Myanmar war had not yet ended. Lord Dalhousie had not yet issued the proclamation of the annexation of Pegu. Yangon town planning was already drafted by the British before the proclamation of the official occupation of Yangon was made.

On 2nd June 1853, Fraser again submitted another new Yangon project which was more detailed than the previous one. In all three projects—one by Montgomery and two by Fraser no serious thought was given to the Sule Pagoda. So if any of these three projects was to be implemented the Sule Pagoda would have to be moved out.

Finally all three projects were rejected and an entirely new project drawn by Fraser was accepted.

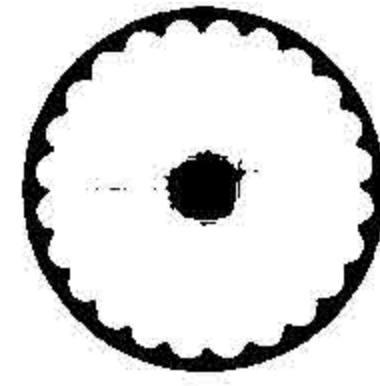
Yangon area was extended to the west from Godwin Road (now Lanmadaw) to Judha Ezekiel Road (now Thein Byu Road) to the east, to the south from the Yangon River to Montgomery Street (now Bogyoke Aung San Road) and Commissioner Road (now Bogyoke Aung San Road) to the north. Approximately 36,000 residents was the capacity allowed for the extended town. According to Fraser's last report, the Sule Pagoda was to be marked the centre of the town. Compared with Alaungpaya's Yangon, the plan of new

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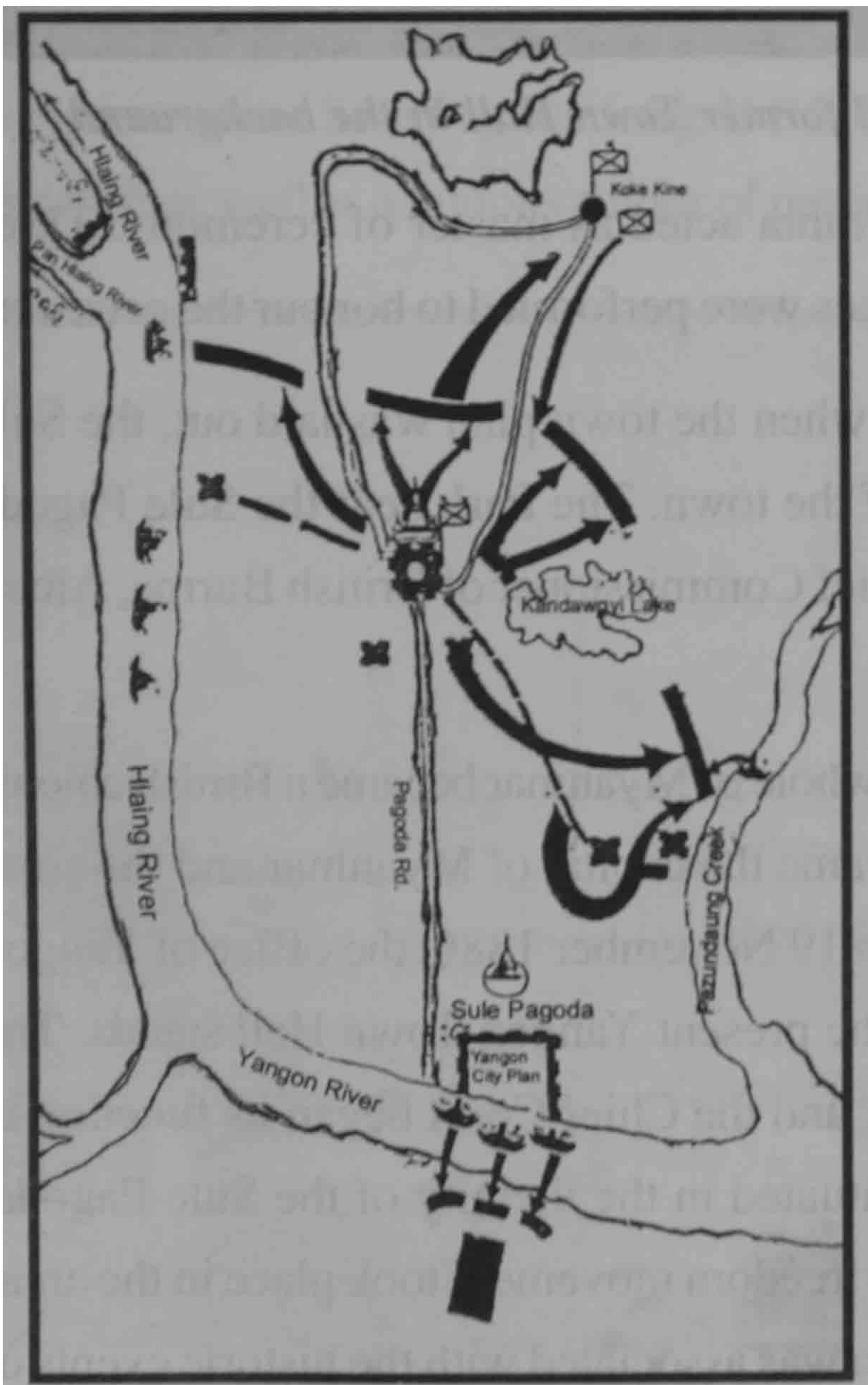
1. *Journal of Management Studies*, 1997, 34, 1, 1-14.



THE SULE CETI IN MYANMAR HISTORY

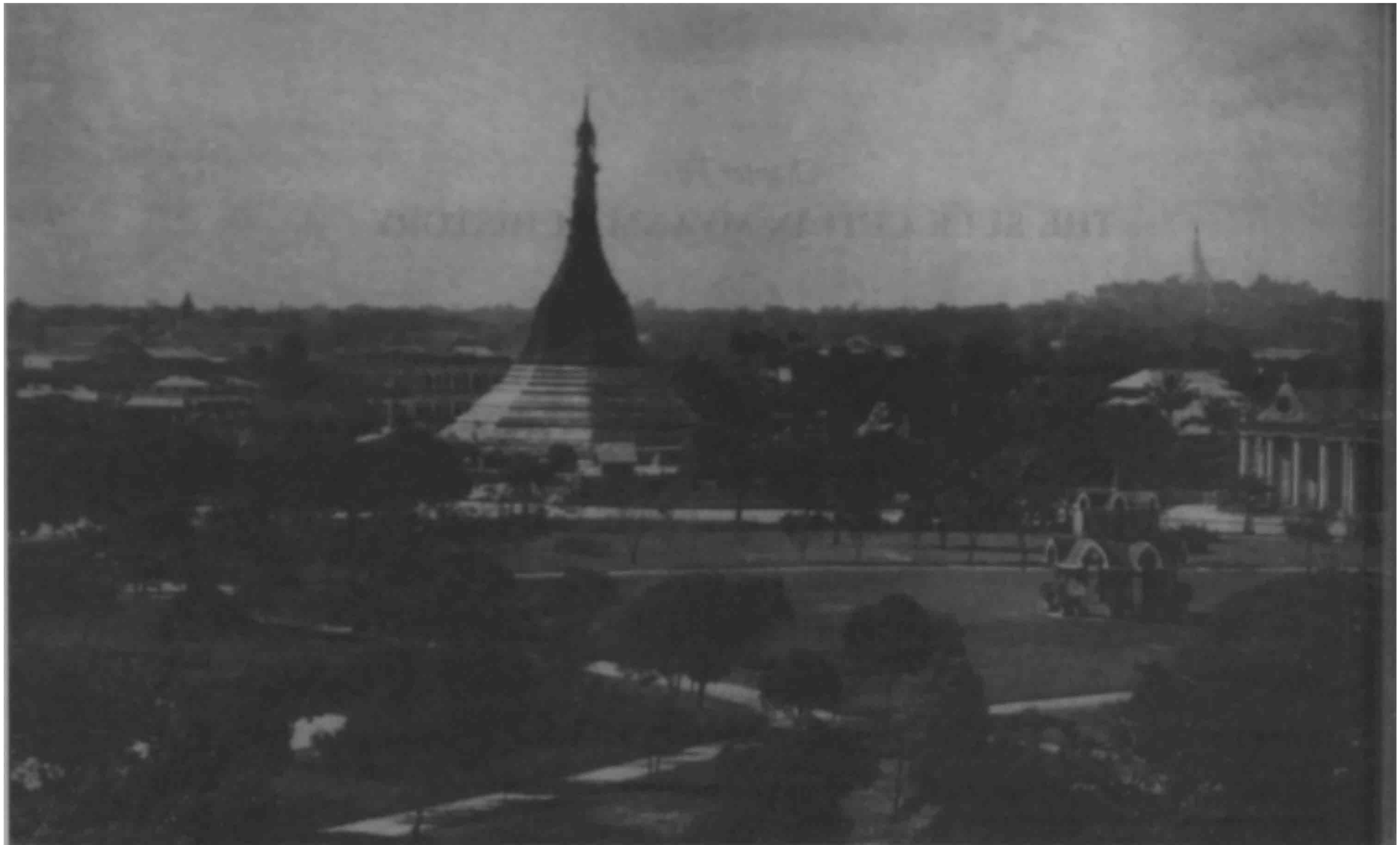


The earliest mention of Kyaik Athok Ceti which came to be known as the Sule Ceti is found in the Myanmar writings about M.E. 700(A.D. 1338). According to the *Rajadarit Ayedawpon Kyan*, the Sule Ceti was associated with a victory won by King Hanthawaddy Hsin Byu Shin Binnya U. Similarly another king by the name of Binnya Nwe who ruled Hanthawaddy as King Rajadarit had a consulting office built near the Sule Ceti Hill to reorganize his kingdom. King Alaungpaya who carried out the political consolidation to build the third Myanmar Empire founded a town near the Sule Ceti Hill and named it Yangon (the End of Strife).



A map showing the battle of Yangon

At the time of King Alaungpaya, the town Yangon was on the south of the Sule Pagoda. In the first Anglo-Myanmar war the British forces laid siege to Yangon, and the areas around the Sule Pagoda were strategically important. The Myanmar were defeated in the war and it was terminated by signing the Treaty of Yandabo. After the end of war on the 10 waxing moon of Nattaw in M.E. 1188 (A.D. 1826 December) the Union Jack at the Phaungdaw Gate of Yangon was lowered and the Myanmar flag of white background measuring 9 cubits long and 6 cubits wide with an emblem of a red peacock carrying in its beak a floral sprig and a gold knob was hoisted. At the flag hoisting ceremony two Myanmar officers *Away yauk Sayey Zeya Kyaw Htin*



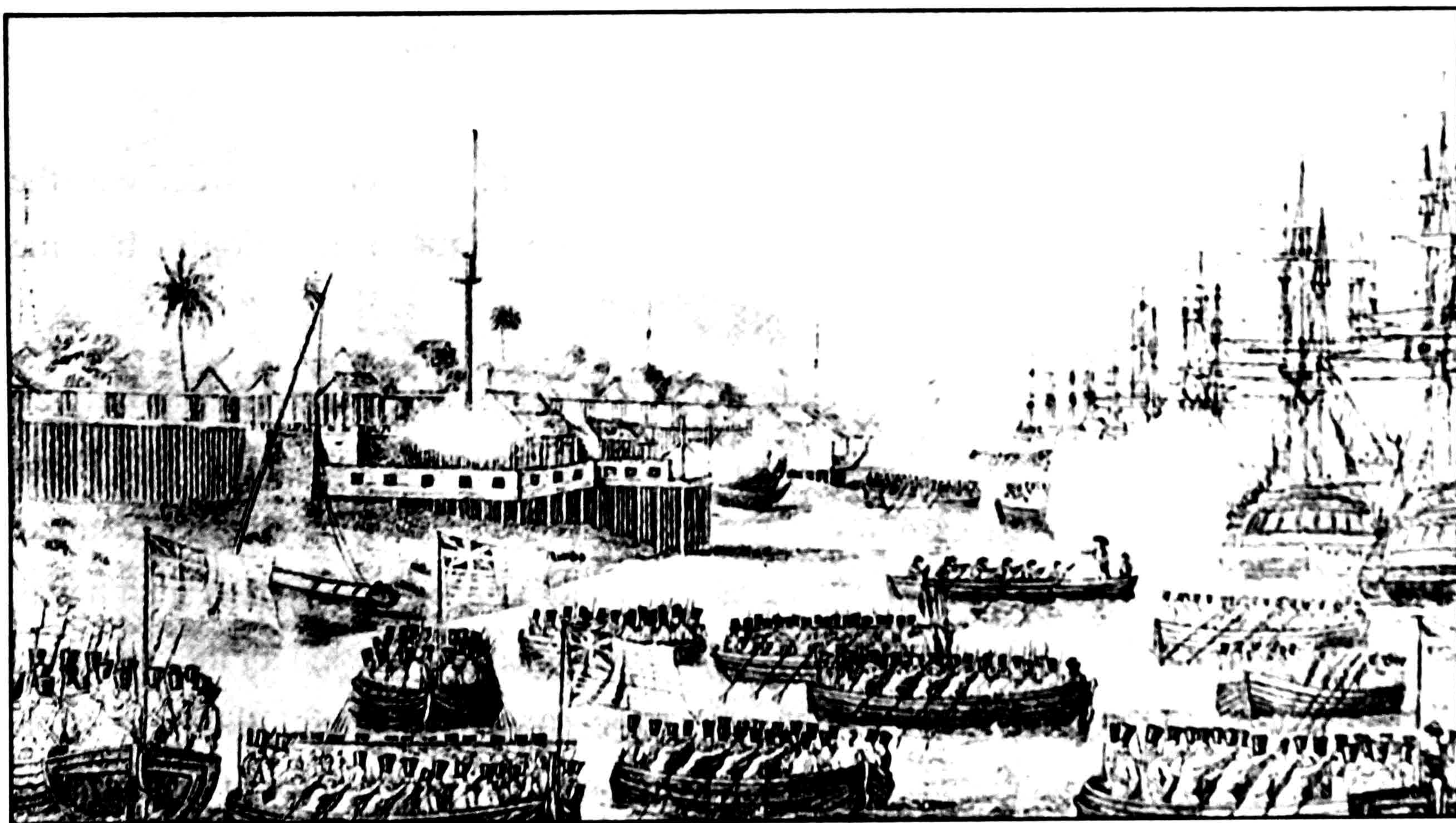
Fytch Square (Park) with Sule Pagoda and former Town Hall in the background

Nawrahta and *Yatanabon Taik Soe Zeya* Nawrahta acted as master of ceremony. Three cannon salutes were fired while music and dances were performed to honour the occasion.

After the Second Anglo-Myanmar War, when the town plan was laid out, the Sule Pagoda became one of the principal places of the town. The Park near the Sule Pagoda was named Fytch Square to honour the then Chief Commissioner of British Burma, Albert Fytch. It was opened in 1867-68.

After the Third Anglo-Myanmar War, the whole of Myanmar became a British colony. During the British colonial period Yangon became the capital of Myanmar and the areas around the Sule Pagoda became prominent. On 19 November 1886, the office of Yangon Municipality was opened at the place where the present Yangon Town Hall stands. The Chief Court buildings were completed in 1911 and the Chief Court began its function in that year. Such buildings and the Park were situated in the vicinity of the Sule Pagoda. Some of the activities of the Myanmar national freedom movement took place in the areas around the Sule Pagoda. Hence the Sule Pagoda was associated with the historic events of the time.

With the emergence of the Young Men Buddhist Association (YMBA) and other similar associations, began the political awakening of the Myanmar people. The first YMBA was formed in 1906. Though its primary aims at the initial stage were religious and cultural, it assumed a political character when patriotic and political goals were included in its programmes. In 1918 when the British, as recommended by the Montague-Chelmsford Report, decided to introduce administrative reforms in India, Myanmar was left out of the programme. In 1919 the Indian leaders were invited to the British Parliament to participate in the discussion on the grant of a new administration but Myanmar was not invited. The Myanmar people sent to London a Myanmar delegation of three representatives U Ba Pe, U Pu and U Tun Shein who left by ship on 7 July 1919. In London they met with British media and some members of Parliament through whom they presented Myanmar's case. When the Myanmar delegation returned on 6 February 1920, Myanmar public gave them a resounding welcome at the Sule Pagoda Jetty. U Po Kya who later became the Inspector of National Schools as well as a famous author of patriotic writings composed and read out panegyrics,



Imaginary drawing of British naval forces approaching Yangon



View of Sule Pagoda and former Town Hall

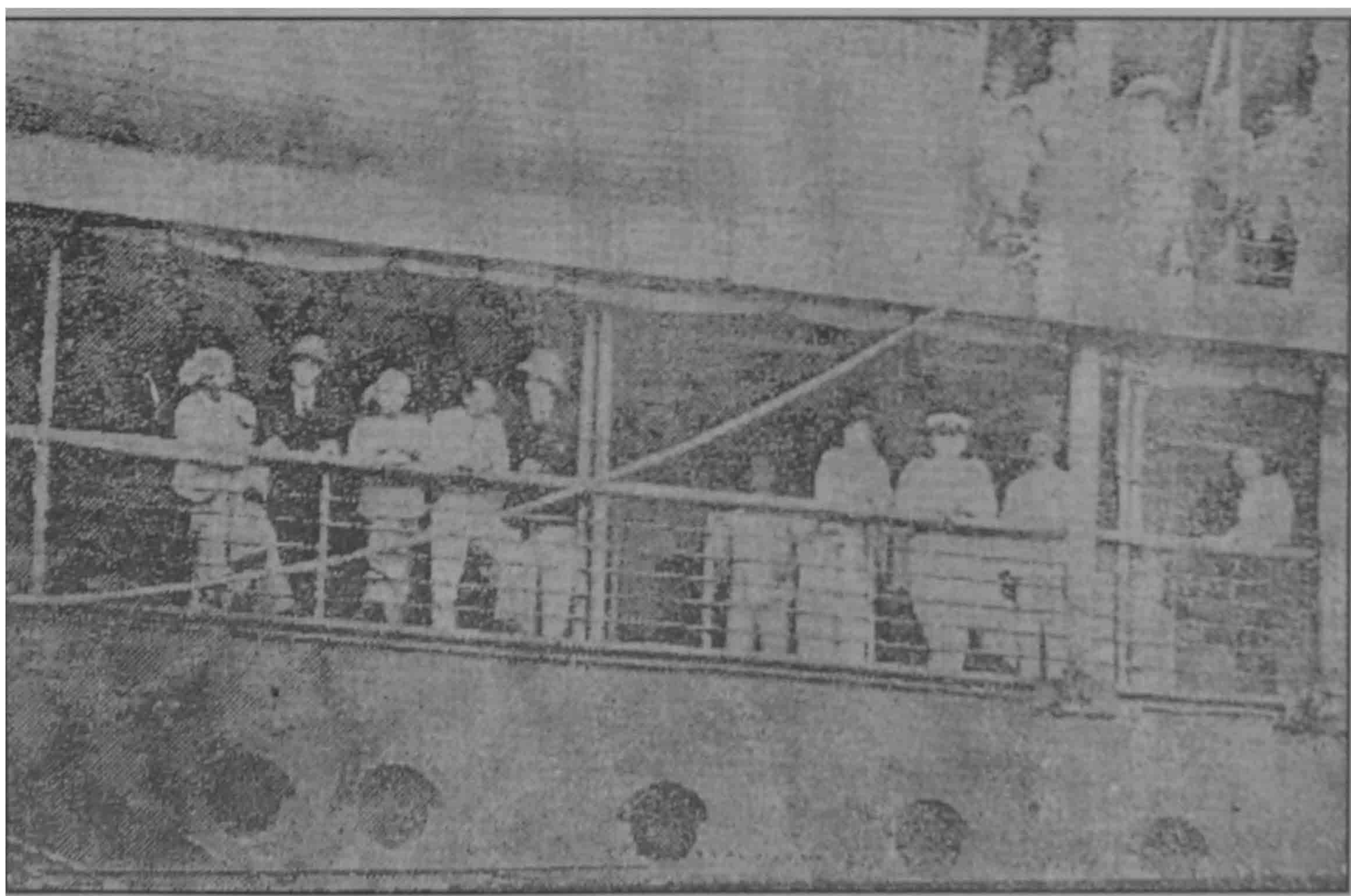
relating to the Myanmar delegates. The area around the Sule Pagoda was crowded with the welcoming well-wishers who on hearing the recitation of inspiring eulogies became politically aroused.

On 2 June 1920, one of the delegates U Tun Shein passed away. He was only 29 years—still young. He was one of the nominees for the second delegation. The Press carried messages of condolence and eulogies-mourning the loss of a young Myanmar nationalist. The funeral ceremony was held at the headquarters of the YMBA which was then at No. 40, Sule Pagoda Road. At 11 a.m. on 5 June the cortege started for the cemetery. But due to a great multitude of mourners who turned up at the funeral, the procession reached the Kyandaw Cemetery only at 4 p.m. U Ohn Maung, proprietor of London Art Film Company took a movie record of U Tun Shein's funeral and it was shown at a movie house named Paris de Cinema in downtown Yangon. The movie house was always full with

the admirers of the departed. It was the first production in the history of Myanmar movies. The events just described took place in the neighbourhood of the Sule Pagoda.

Modern form of Myanmar nationalism which originated with the YMBA reached its apex when in 1930 the Do Bhama Asiayone (We all Myanmar Association) was formed.

As part of the political and economic programmes of the national freedom movement the Myanmar people were urged to boycott foreign imports and to use only home-products. Around the Sule Pagoda, anti-cigarette campaigns were staged as part of the boycott. The campaigners were organized by All Myanmar Youth Association led by Saya Tint, a teacher of Myoma National Boys' High School. On Sunday 16 August 1931 at 8 p.m. the campaigners started a demonstration march from their headquarters at No. 73 Kaing Dan Street heading towards the Thein Gyi Zay Bazaar area, and from there to the Dalhousie Street, the Sule Pagoda Road, the cinema halls, the Pansodan Road, Fraser



Myanmar delegates on board the ship saying goodbye to their wellwishers at the Sule Pagoda jetty



Photograph showing portico of old Town Hall, Emannual Church and Fytch Square

Street (now Anawrahta Street), Spark Street (now Bo Aung Gyaw Street), the Commissioner Road (the Mingyi Street) and the new bazaars. They entreated the passers-by who were smoking cigarettes to boycott cigarettes and changed their cigarettes with Myanmar cigars they brought with them.

In the British colonial period, different administrative systems were tried out to keep Myanmar under their rule. On 31 March 1937, the Dyarchy was terminated and a new administration was adopted on 1 April 1937 under the Government of Burma Act of 1935. The Mayor of Yangon arranged a dinner to welcome the Viceroy of British India on 31 March. The Executive Committee of the Central Yangon Taxpayers' Union held a meeting and decided to protest against the use of the money from the taxes to bear the cost of the dinner. The Mayor of Yangon, however, proceeded with his arrangement. On the eve of the

adoption of the new administration, the protesters gathered at the west entrance of the Sule Pagoda and using loudspeakers they yelled out their protests. At the time of the dinner, stray dogs were given bones and rice porridge in the Park. When the animals began to fight over the food, the protesters called them aloud by the names of the members of Yangon Municipality. Till 7.30 p.m. the Viceroy did not appear at the dinner. Finally the Mayor issued written promises signed by himself that no part of public money would be used for dinner. Only then the protesters dispersed.

On 1 April 1937 the ceremony for the adoption of a new administration was held at the Yangon Town Hall. Present on the occasion were the British Governor and members of the two Chambers of the Legislature under Dr. Ba Maw's Government. The British Governor R.C. Douglas Cockrane read out the proclamation of the British Crown giving Myanmar a new administration.



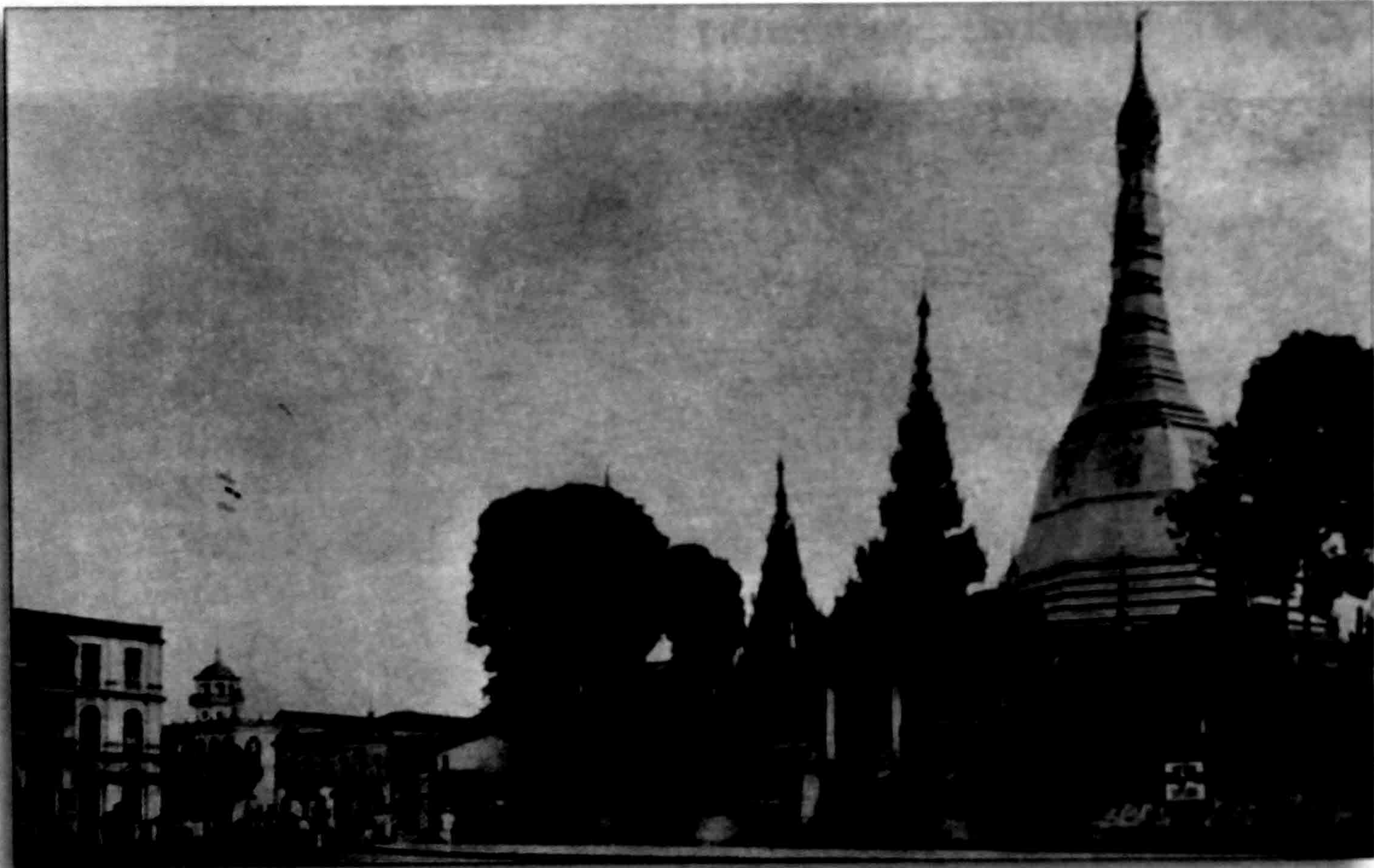
A view of the Sule Pagoda from Maha Bandoola Street before tram-ways were laid



Photograph showing the Sule Pagoda after tram-ways were laid

Concurrently the Do Bhama Asiayone organized a mass rally to protest against the new administration. It was unanimously resolved to hold every year on 1 April a commemorative protest meeting at the Sule Pagoda, to lead a demonstration march in town, to hold political lectures at night in the residential quarters, and to close between 10 a.m. and 1 p.m. all bazaars, bus services and to stop work as a protest. An anti-new administration Executive Committee was formed comprising Thakin Nu, Thakin Aung San, Thakin Lay Maung, Thakin Tin Maung and Thakin Thein Maung.

As decided at the meeting, a mass rally was held at the Sule Pagoda. Tri-colour flags were hoisted at half-mast and the protesters went round the town chanting slogans. Similar activities took place on 1 April 1938 to stage the annual commemorative protest. The procession of demonstrators began in Morton Street (now Lan Thit Street) proceeded to Strand Road and Dalhousie Street. At the junction of these three streets, a mass gathering was formed. Thakin Hla Pe (Pin Phyu) unfurled the tri-colour flag and the masses shouted the slogan "Do Bhama" (We Myanmars). Thakin Soe opened the ceremony by singing the

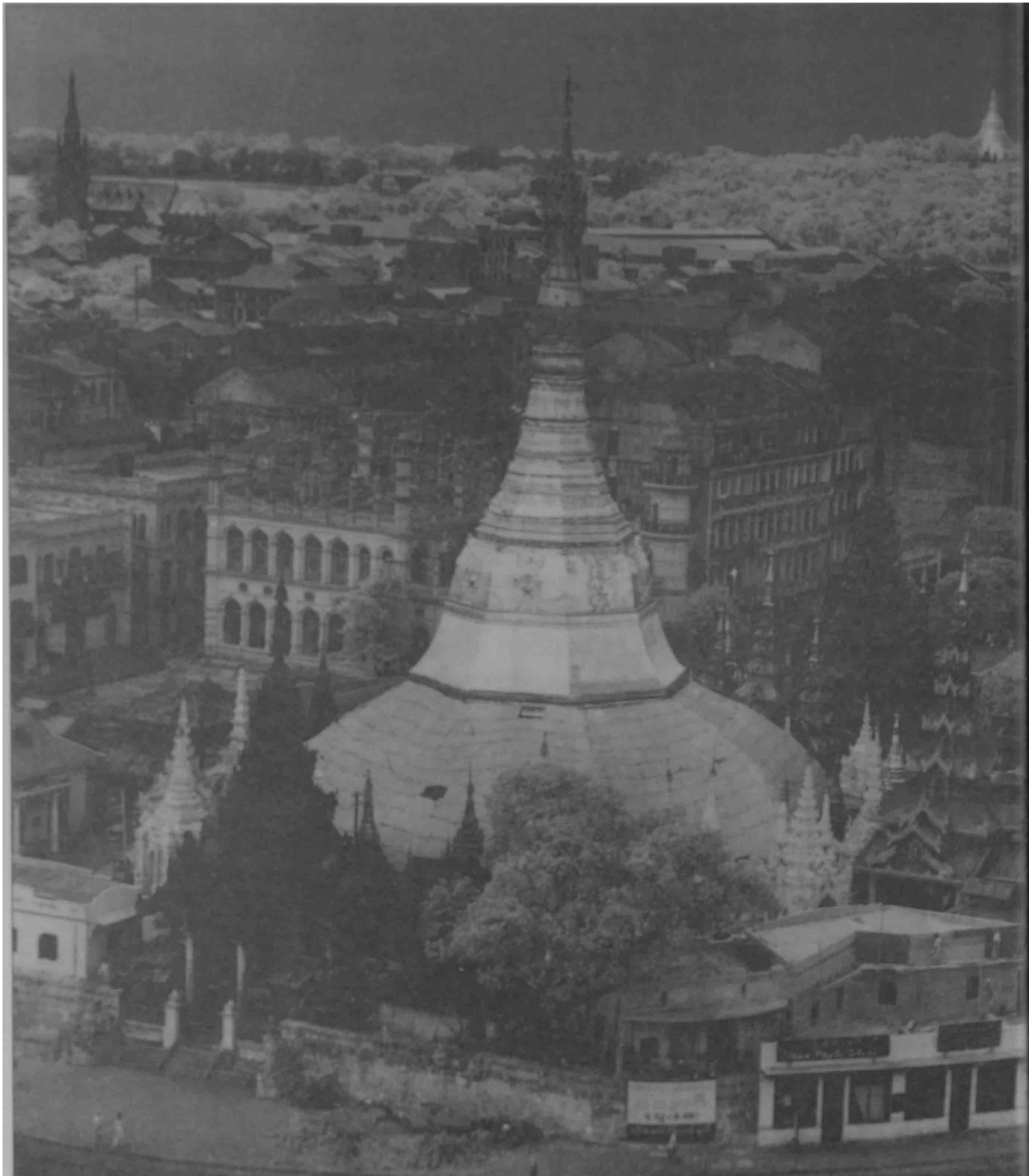


The Sule Pagoda View before the Second World War

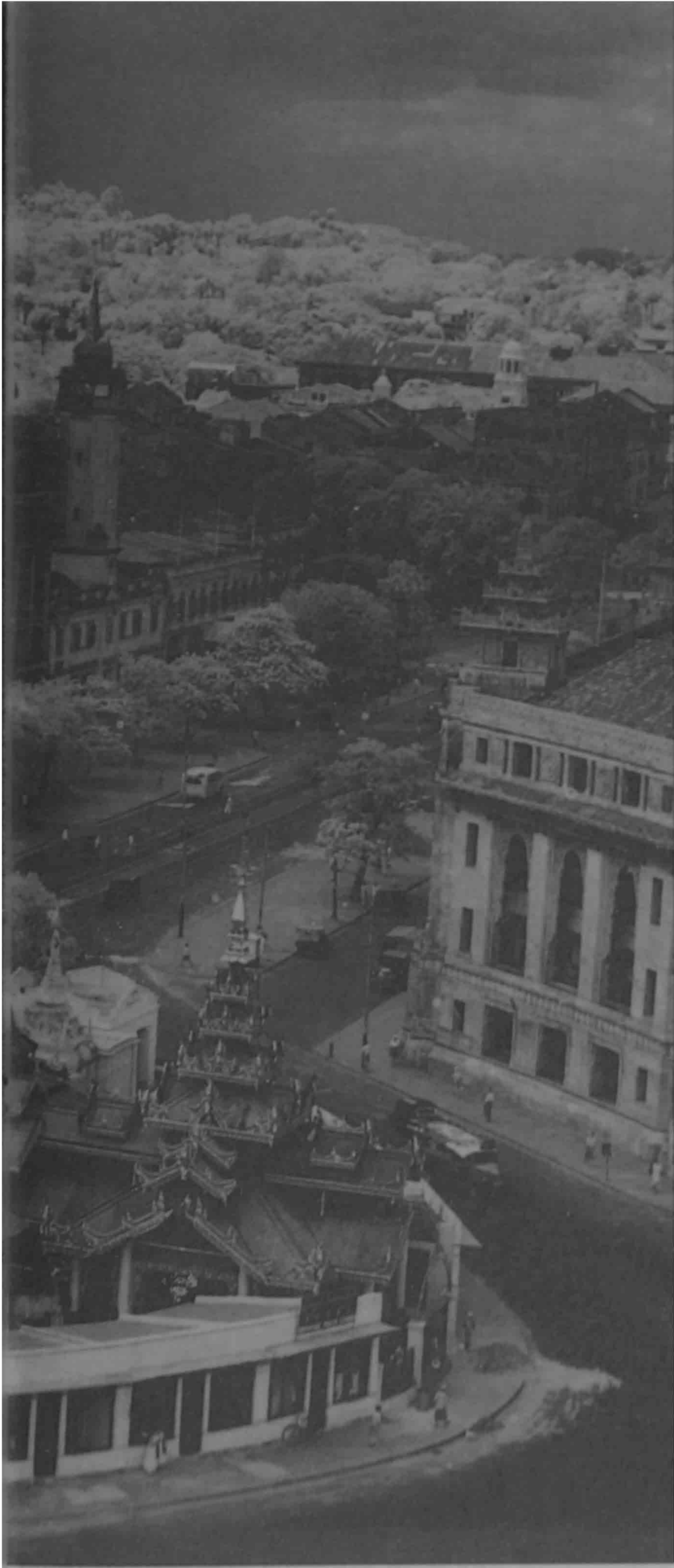


Photograph showing destroyed religious buildings on the Sule Pagoda Platform due to bombings during the Second World War

The History of Sule Pagoda



The Sule Pagoda and the environs



patriotic song "Do Bhama". Thakin Nu of the Nagani Book Club delivered an inaugural address. Holding placards and chanting slogans, the demonstrators walked down to Dalhousie Street, the Sule Pagoda Road, Fraser Street, Canal Street and Morton Street, till they reached their starting point at the junction of the three streets from where they dispersed.

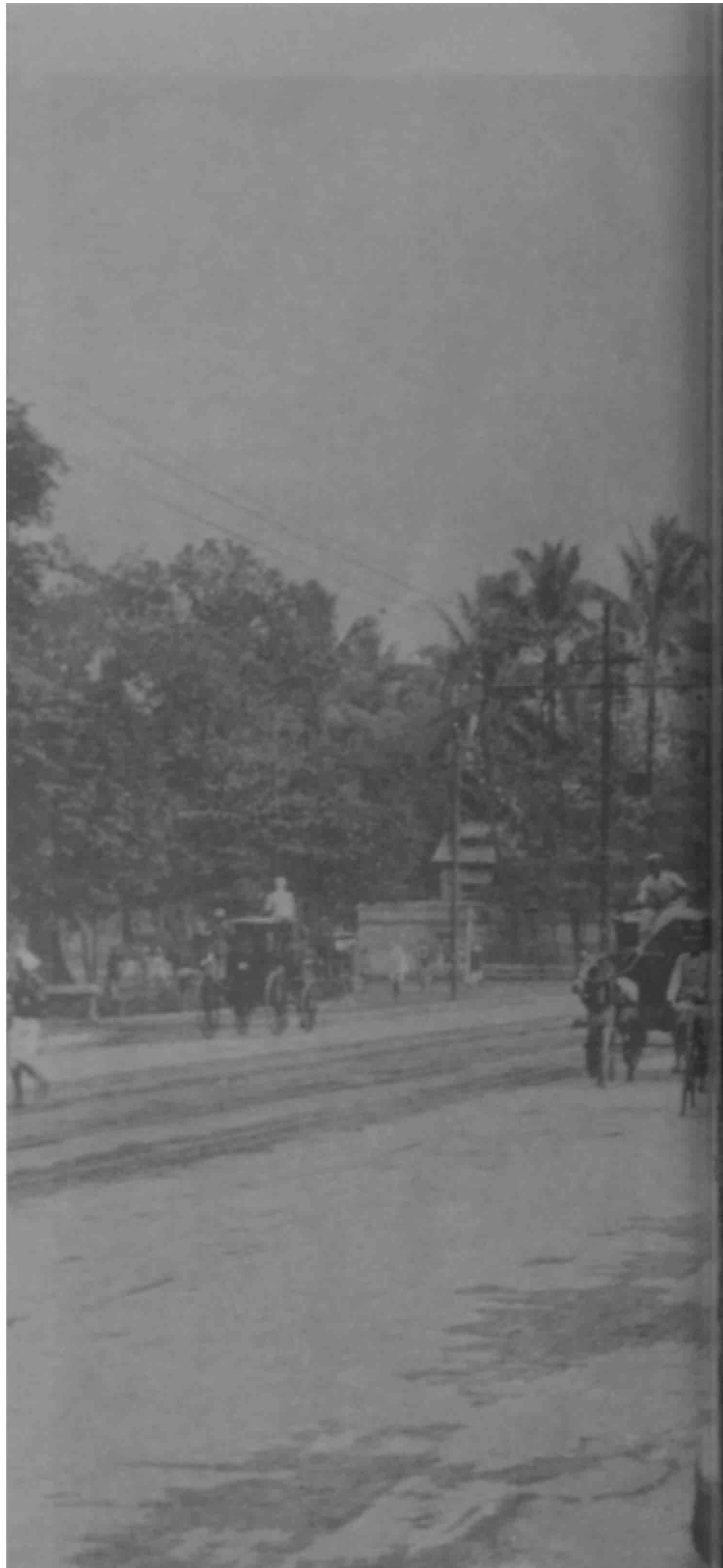
On the morning of 23 December 1941, the Japanese made the first air raid on Yangon. The residential quarters around the Botahtaung Pagoda, along the Strand Road, Dalhousie, Fraser, and Pansodan Streets were heavily bombed, causing many casualties and destructions. It was estimated that nearly three thousand, nay, some said nearly five thousand people were killed and were buried in the mass graves in the Tarmwe Cemetery. Many buildings were destroyed. On 25 December another air raid took place.

Since then the Japanese bombing of Yangon had become frequent. As a result the arched entrance and devotional hall on the south and other buildings on the Sule Pagoda platform were badly damaged. The two lion statues on each side of the entrance of the southern stairway were completely destroyed. The British in their evacuation resorted to

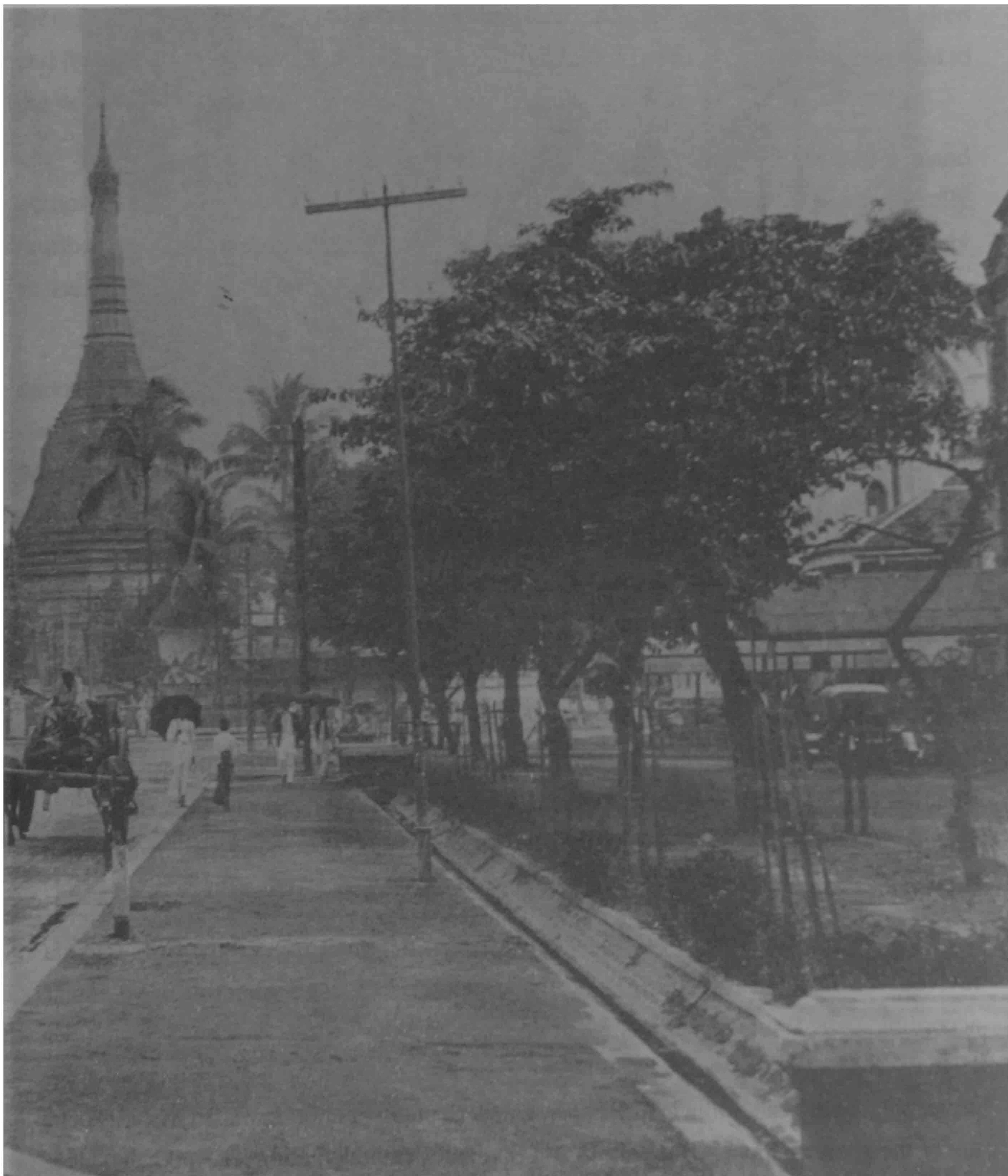
The History of Sule Pagoda

scorched-earth tactics, by setting fire to the Yangon Jetty, and other important buildings. Therefore when the Japanese marched into Yangon, the whole town was deadly desolate. The Sule Pagoda was very much destroyed by the ravages of war. Many religious buildings on its platform were bombed out. Luckily and miraculously the Sule Pagoda itself escaped destruction. So we can see it intact till today.

On 8 December 1942 at 8 a.m. a ceremony wishing the victory of the war in East Asia was held in the Yangon City Hall. Ministers and high ranking Japanese military officials attended it. The masses that gathered around the City Hall spilled over to the Maha Bandoola Park and the Sule Pagoda Platform. On 9 December, over one thousand Buddhist monks were invited for early morning meal to mark the commemorative occasion. Offering of meal took place simultaneously on the Sule Pagoda and the Shwedagon Pagoda Platforms—over 700 monks on the Shwedagon Pagoda Platform and over 300 monks on the Sule Pagoda Platform. The people were so elated to see such a multitude of monks gathered there.



Past environs of the Sule Pagoda



The Sule Ceti seen from the corner of Maha Bando Park and Merchant Street.



Bogyoke Aung San addressing the masses from the balcony of the City Hall, 13 July 1947

During the British colonial time, the British Government gave English names to some Myanmar towns and streets. On September 1944 the Government of Bhamana Nainggan issued Notification No. 92, changing English names with Myanmar. Thus the Sule Pagoda Road became the Sule Phaya Road, Dalhousie Street became Maha Bandoola Street, Phayre Street became Pansodan street, etc. But Myanmar newspapers such as Hanthawaddy had been using Myanmar names for some streets and roads since 1911.

When the Anti-Fascists Resistance was over, the areas around the Sule Pagoda revived. When the British returned, they made attempts to reinstate their rule in Myanmar according to the White Paper Scheme drafted at Simla during the war. On 23 September 1946 over ten thousand workers rallied at Maha Bandoola Park to hold a mass meeting protesting against the Simla White Paper. On 29 September another mass rally was held under the sponsorship of Bogoyoke Aung San and demanded complete independence. Though the meeting took place at the Cantonment Gardens (now Kandaw Mingala Park)

the masses rallied at Maha Bandoola Park and around the Sule Pagoda. No less than hundred and fifty thousand people turned out at the rally at 7.30 in the morning and they walked to the venue of the meeting.

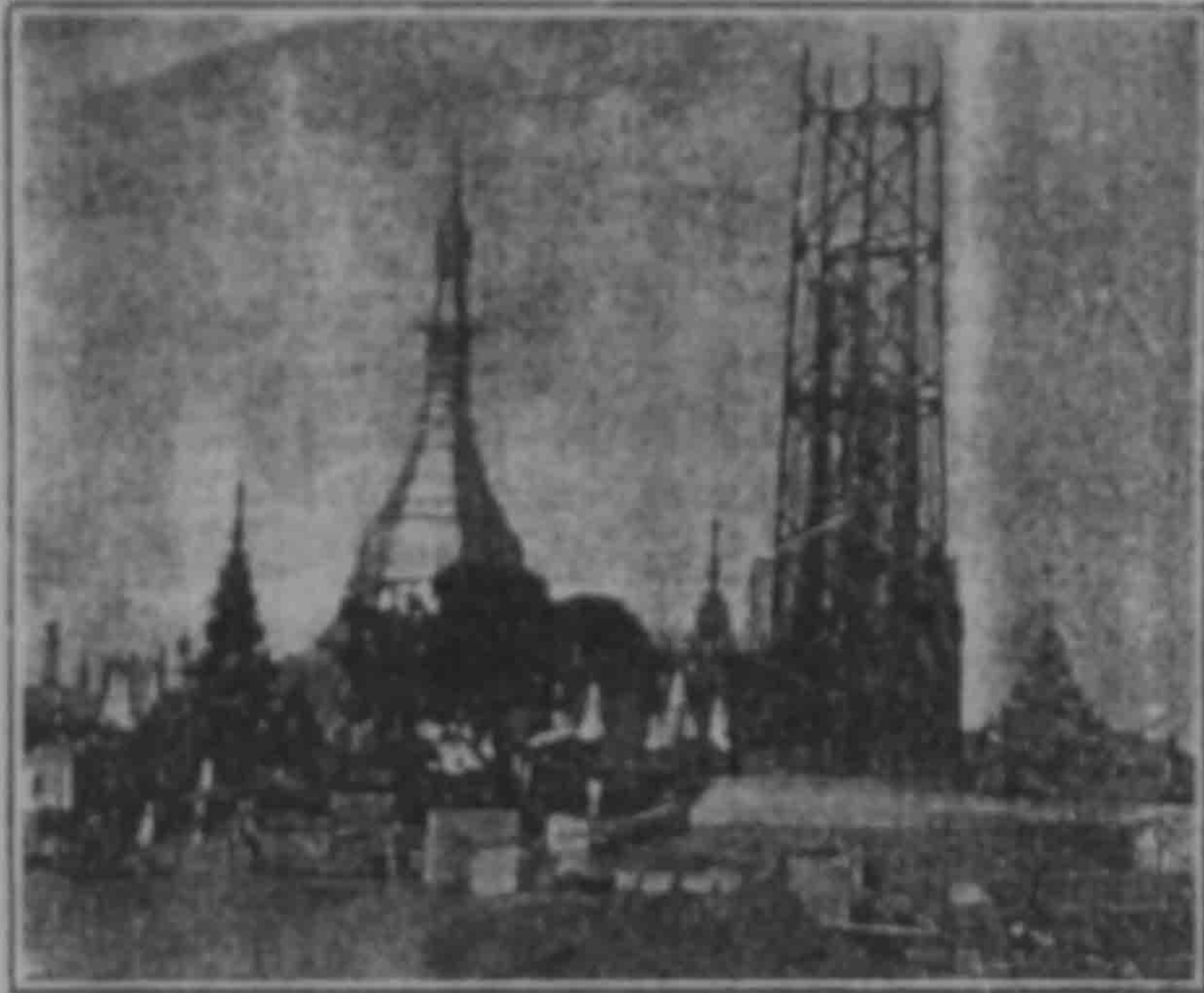
The general strike was staged in 1947 to protest against the British and to demand complete independence. On 6 February all workers and government employees' rally numbering over ten thousand was held in the Maha Bandoola Park and it unanimously announced the general strike. The strikers camped their headquarters around the Sule Pagoda.

On 10 June of that year at 8 a.m in the Maha Bandoola Park, another mass rally was sponsored by the Anti-Fascist People's Freedom League (AFPFL) headed by Bogyoke Aung San. All shops were closed half day and transportation services were suspended. Mass chanting of resolutions for independence and political slogans resounded the surroundings of the Sule Pagoda.



Photograph showing the mass rally in 1945 in Maha Bandoola Park at which Bogyoke Aung San spoke. The Sule Pagoda and the City Hall are seen in the background

ဗမာ့လွတ်လပ်ရေးကျောက်တိုင်ကားဤသို့



ဗမာပြည်ကား ပြည်ထောင်စု တိုင်း၊
ရင်းသားတို့ စည်းလုံး ညီညွတ်မှုကြောင့်
လွတ်လပ်ခဲ့ပြီး လွတ်လပ်သည်နှင့်တစ်
တည်း အထိမ်းအမှတ် ကျောက်တိုင်
သည်လည်းပေါ်စမြီ ဖြစ်ရပေမည်။ ယင်း
သို့တပြီးကား- ဖ၊ဆ၊ပ၊လ အဖွဲ့ချုပ်က
ကြီးမှူး၍ လွတ်လပ်ရေးအထိမ်းအမှတ်
ကျောက်တိုင်ကြီးကို ဗန္ဓုလ ပန်းခြံ ရိပ်
သာတွင် ဆောက်တည်လျက်ရှိပြီဖြစ်၏။

ဗမာ့ရုဏ်းရောင်

ဤ လွတ်လပ်ရေး ကျောက်တိုင်ကြီး
ကို ပုဂ္ဂိုလ်တိုင်းအားပွဲပြီး ဆောက်တည်
နေသည်ဟုတ်။ ဗမာ့လွတ်လပ်ရေးကို
ကုန်ပြုလိုသဖြင့်သာ ဆောက်လုပ်မည်
ဖြစ်ရာ ၂ သိန်းမျှ ကုန်ကျမည် ဖြစ်၏။
လွတ်လပ်ရေး ကျောက်တိုင်ဆိုသည်မှာ
နှစ်ပေါင်း ပရိစ္ဆေဒ မြောက်မြားစွာ ခံ
နိုင်မည်ဖြစ်ရကား၊ ဝတ္ထုပစ္စည်းကောင်း
များနှင့် ဆောက်လုပ်ရမည်ဖြစ်၏။

ပေပေါင်း ၁၅၀ - မြင့်မည်

အထက်ပါပုံတွင် တည်ဆောက်ဆဲ
ဖြစ်နေသော ကျောက်တိုင်သည် ပေ

ပေါင်း ၁၅၀ မြင့်မည်ဖြစ်၍ ဟိုက်ကုတ်
လွတ်တော်၊ မြို့တော်ခန်းမကြီးတို့ထက်
မြင့်နေဦးမည်။ အောက်ခံတွင် ကြယ်ကြီး
၅ လုံး ဖြန့်ထွက် ကြေးခြင်္သေ့ကြီး ၁၀
ကောင်က စောင့်ရ ပေမည်။ ခြေရင်းမှ
နေ၍ ညအခါတွင် ဓာတ်မီးများနှင့် ထိုး
ထားမည်ဖြစ်ရာ၊ ကျောက်သား ပကတိ
ပေါ်လွင်စေရမည်။ ကောင်းကင်မှ နေ၍
လေယာဉ်ယှံ့နှင့် ကြည့်လျှင် ကျောက်
တိုင် ထိပ်တွင် ကြယ်ကြီး တလုံးကို
ကြယ်ငါးလုံး ရံထားသည်ကို တွေ့နိုင်
ပေမည်။ ယခု အချိန်တွင် ၃ ချိုး ၁ ချိုး
မှာ ပြီးသေး၏။ မတ်လ လောက်တွင်
ပြီးစီးကောင်း ပြီးစီးစိမ့်မည်ဟု ထင်ရ
ပေသည်။

တည်ဆောက်သည့်အင်ဂျင်နီယာ

လွတ်လပ်ရေးအထိမ်းအမှတ်ကျောက်
တိုင်ကြီးကို တည်ဆောက်သည့်အင်ဂျင်
နီယာကြီးများမှာ အေစီမာတင်ပင် ဖြစ်
၏။ အေစီမာ သာလျှင် ကျောက်တိုင်ကြီး
လုပ်ရန် ပစ္စည်းများ ရှိသဖြင့် ၎င်းအား
ကန်ထရိုက်ပေးရသည်ဟုသိရှိရ၏။

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On 13 July 1947, Bogyoke Aung San delivered an address to the masses from the balcony of the City Hall. The audience filled over the whole area around the Sule Pagoda. It was his last public speech.

On 19 July he and six of his colleagues were brutally assassinated. On 22 July at 7 a.m at the Maha Bandoola Park, the Burma Trade Union Congress organized a meeting of workers and government employees and later they marched to the Jubilee Hall where the fallen leaders lay in state. They passed by the Sule Pagoda to the Jubilee Hall to pay their last tribute to the martyrs.

On 4 January 1948 Myanmar regained independence. In the early hour of that day the last British Governor of Myanmar Sir Hubert Rance departed from Myanmar soil to embark on a British warship anchored off Yangon Jetty. It is interesting to note that when the British first set foot on Myanmar soil during the First Anglo-Myanmar War, it was the Yangon Jetty from where they came in. When the British departed from Myanmar soil, after granting Myanmar independence, it was again from the Yangon Jetty they left. The Yangon Jetty is visible from the Sule Pagoda Platform.

After independence was regained it became necessary to set up a monument to commemorate the historic event of regaining independence. The AFPFL decided to erect an Independence Monument and as the most suitable site for it was considered to be the centre of downtown area, the Maha Bandoola Park was chosen. The ground-breaking imposing Independence Monument of 150



The last British Governor Sir Hubert Rance departing from Myanmar territory



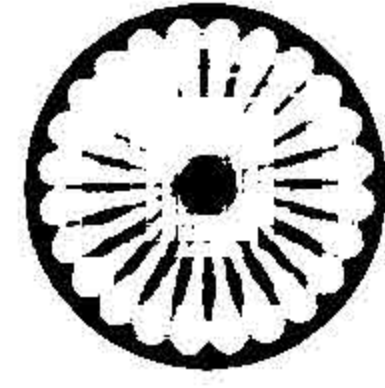
Past environs of the Sule Pagoda seen from Maha Bandoola Park

feet high with ten bronze lion statues guarding it was constructed at the cost of over two lakhs of kyats. So emerged the Independence Monument in the centre of the Maha Bandoola Park. But the Sule Pagoda towers above it.

We thus find that the Sule Pagoda is associated with Myanmar history. It was near the Sule Pagoda that King Alaungpaya renamed the town 'Yangon' (End of Strife). It was the area around the Sule Pagoda that the British first set foot on Myanmar territory to wage the First Anglo-Myanmar War. It was the areas around the Sule Pagoda where the Myanmar people gathered to welcome the homebound Myanmar delegation that went to London to present to the British Government Myanmar's case for administrative advance. After attaining Myanmar Independence, it was from the area around the Sule Pagoda that the last British Governor departed from Myanmar territory. And the last but not the least was the erection of the Independence Monument in the Park near the Sule Pagoda.

The Sule Pagoda is not only situated prominently in the heart of the city but also its surrounding area is significantly historic.

THE ARCHITECTURE OF THE SULE PAGODA

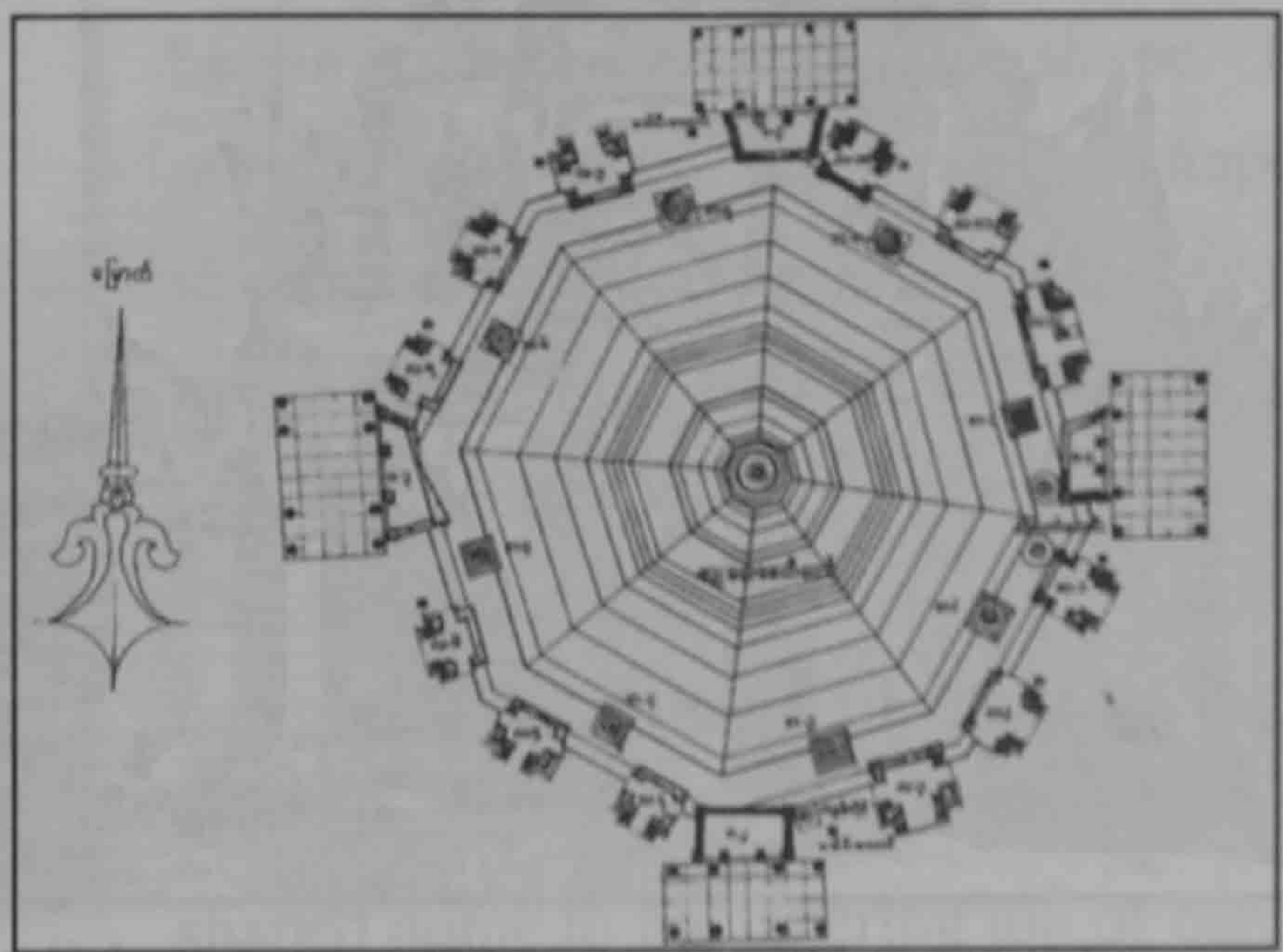


The design of the Sule Pagoda is different from those of other pagodas in Yangon. Although it is said that the builder of the Sule Pagoda first built the Kyaik-ka-san Pagoda, the Sule Pagoda as it is found to-day is not like the Kyaik-ka-san Pagoda in design. The Sule Pagoda is octagonal from the plinth to the tapering top in the shape of a banana bud (*nget pyaw hpu*). If the tapering top is octagonal in shape it is called *satthwahpu* (bud of the screw pine).

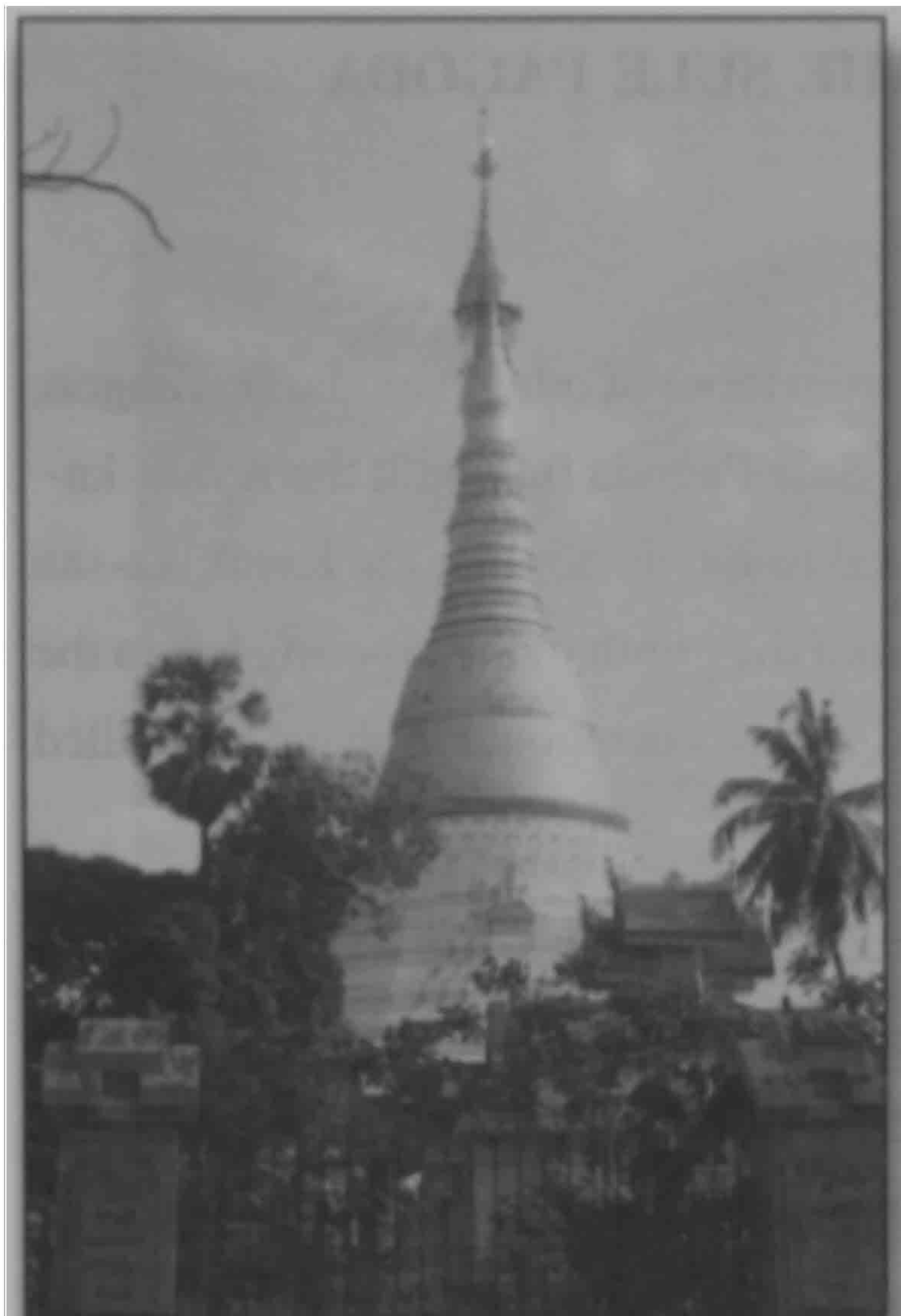
Pagodas in Myanmar are of two types- the solid pagoda built on the ground and the pagoda built on a square brick house, or solid type and hollow type. The Shwedagon, the Shwezigon, the Sule are the solid type of pagodas built on the ground. The Ananda, the Thatbyinnyu, the Dhammayangyi are the hollow type of pagodas built on brick house or temple.



Ground plan of the Sule Pagoda



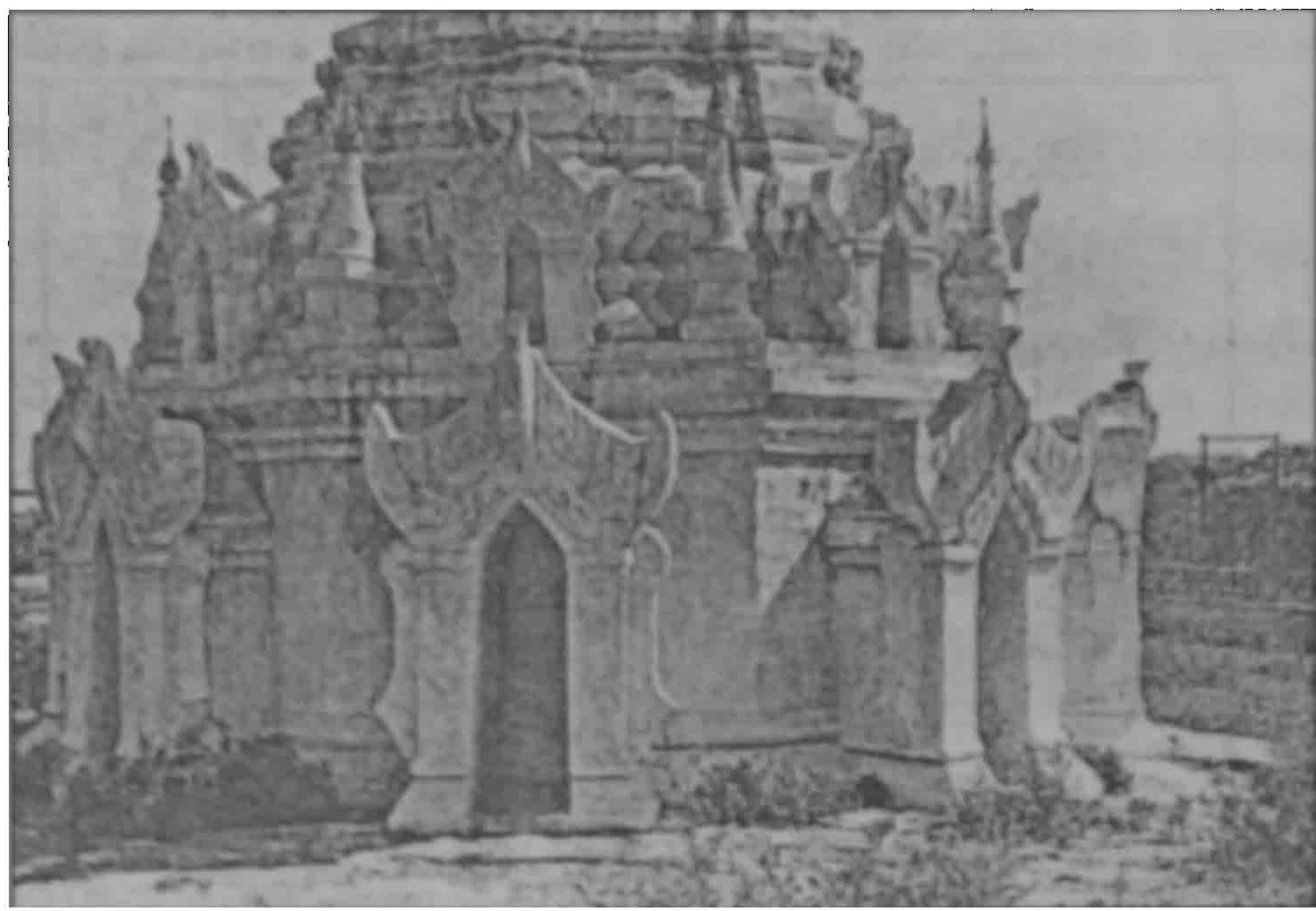
The octagonal Sule Pagoda



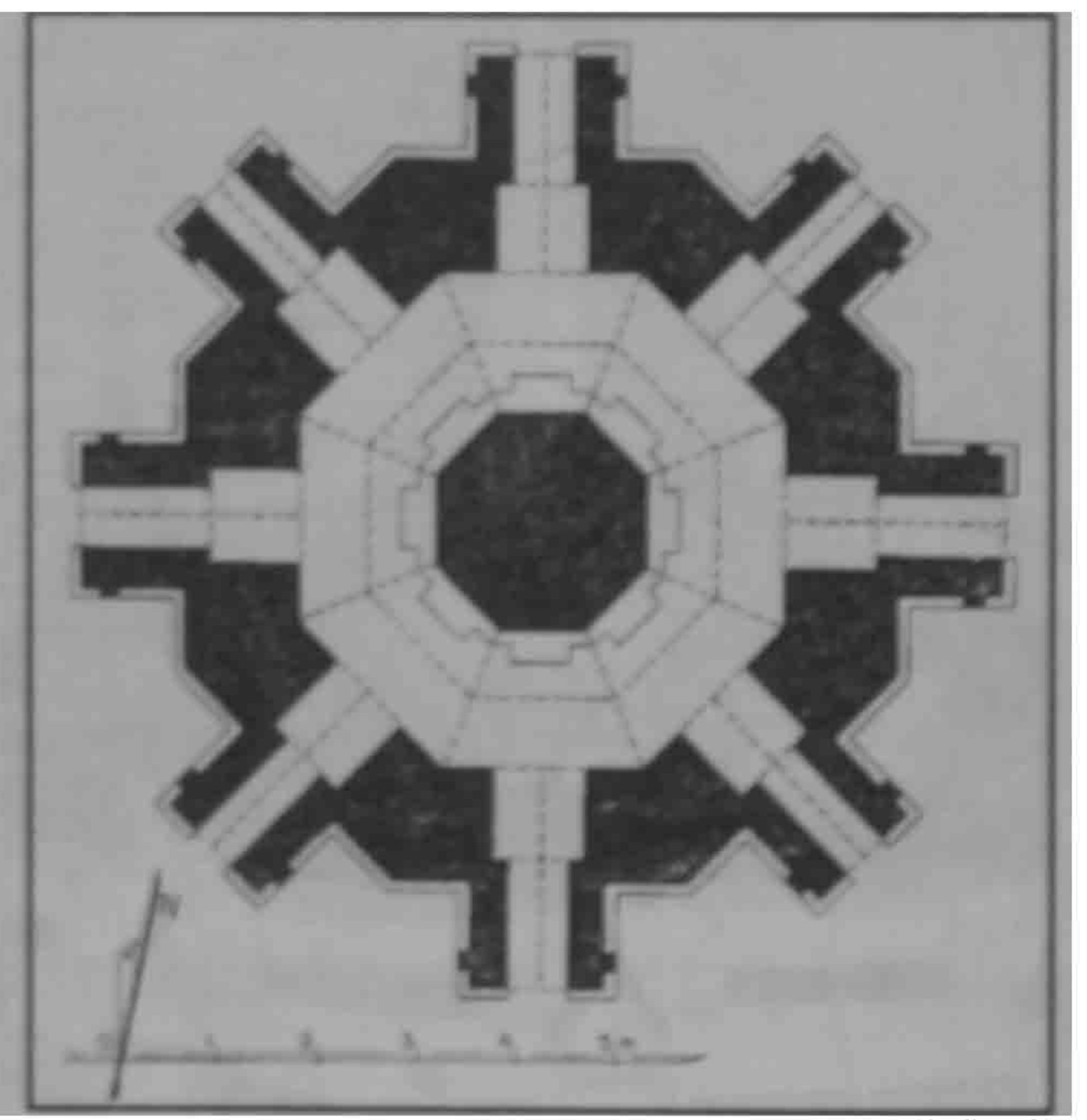
The Kyaik-Ka-San Ceti

Among the solid pagodas, those which belonged to the Thayekhattaya Period (1-9 century A.D.) are built on circular ground plan. Later the ground plans varied –square, pentagonal and octagonal. Although the plinth's design changes from circular to square, pentagonal and octagonal, the principal portion of the pagoda, from the bell-shaped dome to the tapering top (banana bud) mostly takes the round shape. Pentagonal and octagonal pagodas are comparatively few in number.

In the hollow type, that is those pagodas built on the square brick house (temple) the design of the brick house varies. There are four entrances to the brick house, facing four cardinal directions. Each face has a Buddha statue and, four Buddha statues facing four directions are meant to invite and welcome all sentient beings from the four corners. It is also said that the four Buddha statues represent

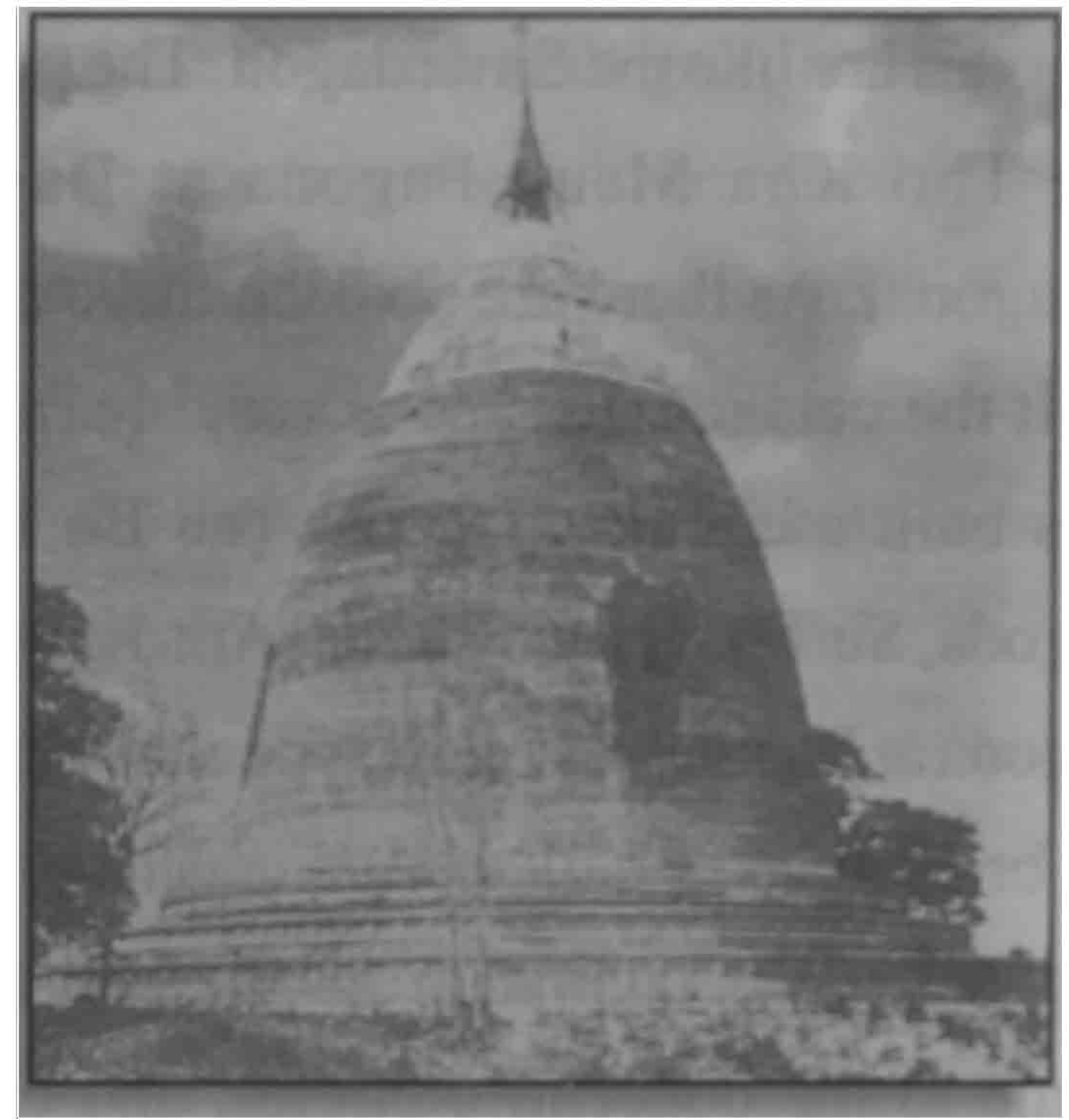


The Shit Myat Hna Pagoda (The Octagonal Ceti)



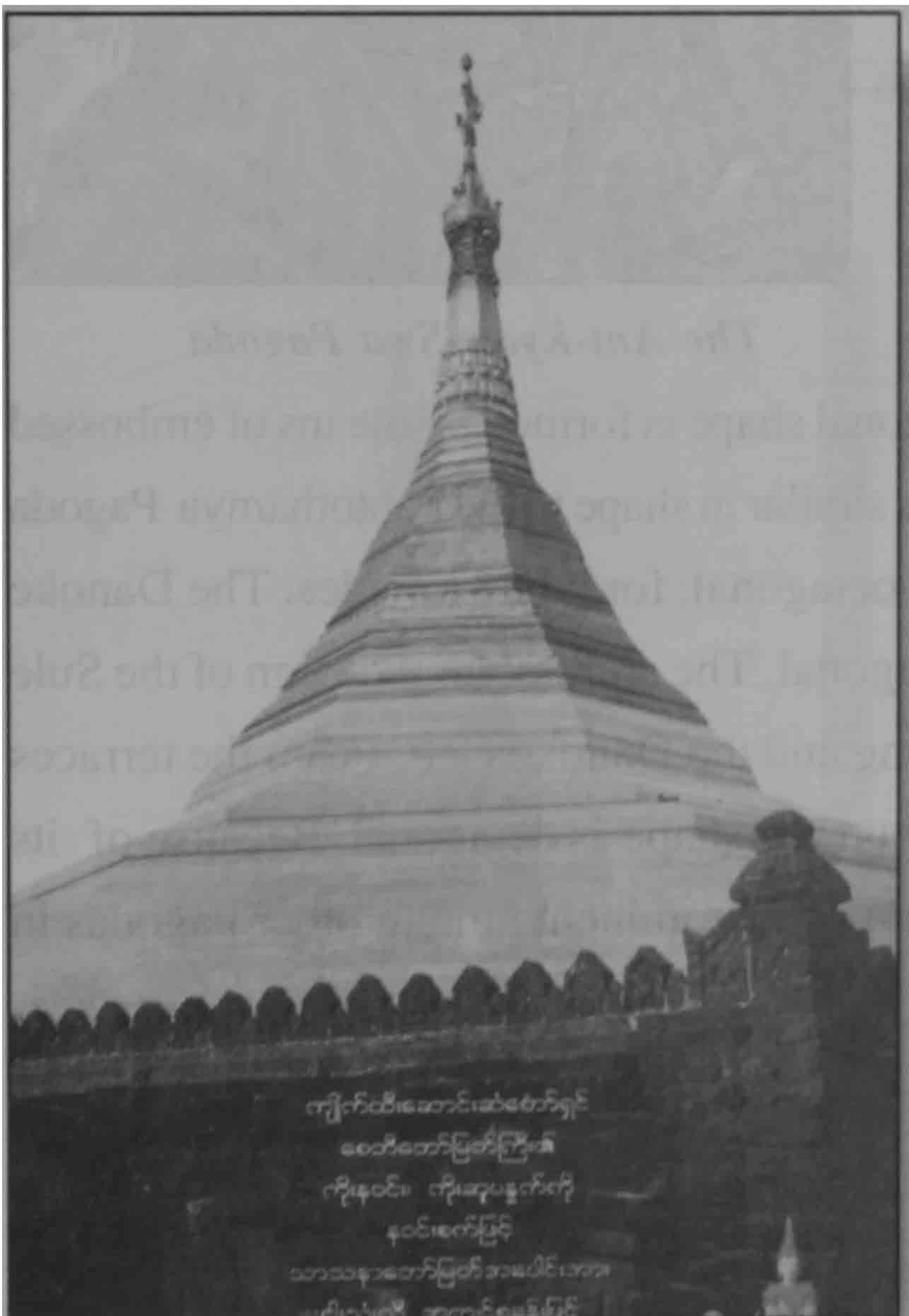
The ground plan of the Shit Myat Hna Pagoda

the four Buddhas who had manifested themselves in the five Buddha world-cycle. The Budda Kaba (Bhadda Kappa) is a world in which five Buddhas would appear; since four Buddhas had already appeared, one more would reveal. In the case of pentagonal pagodas, there are five faces, in each of which is placed a Buddha statue. The five Buddha statues represent the five Buddhas of the world-cycle, including Metteyya Buddha who is about to appear. In some pentagonal pagodas, Dipankara Buddha is



Phaya Gyi Pagoda of Thayey Khitaya Period built on a circular plinth

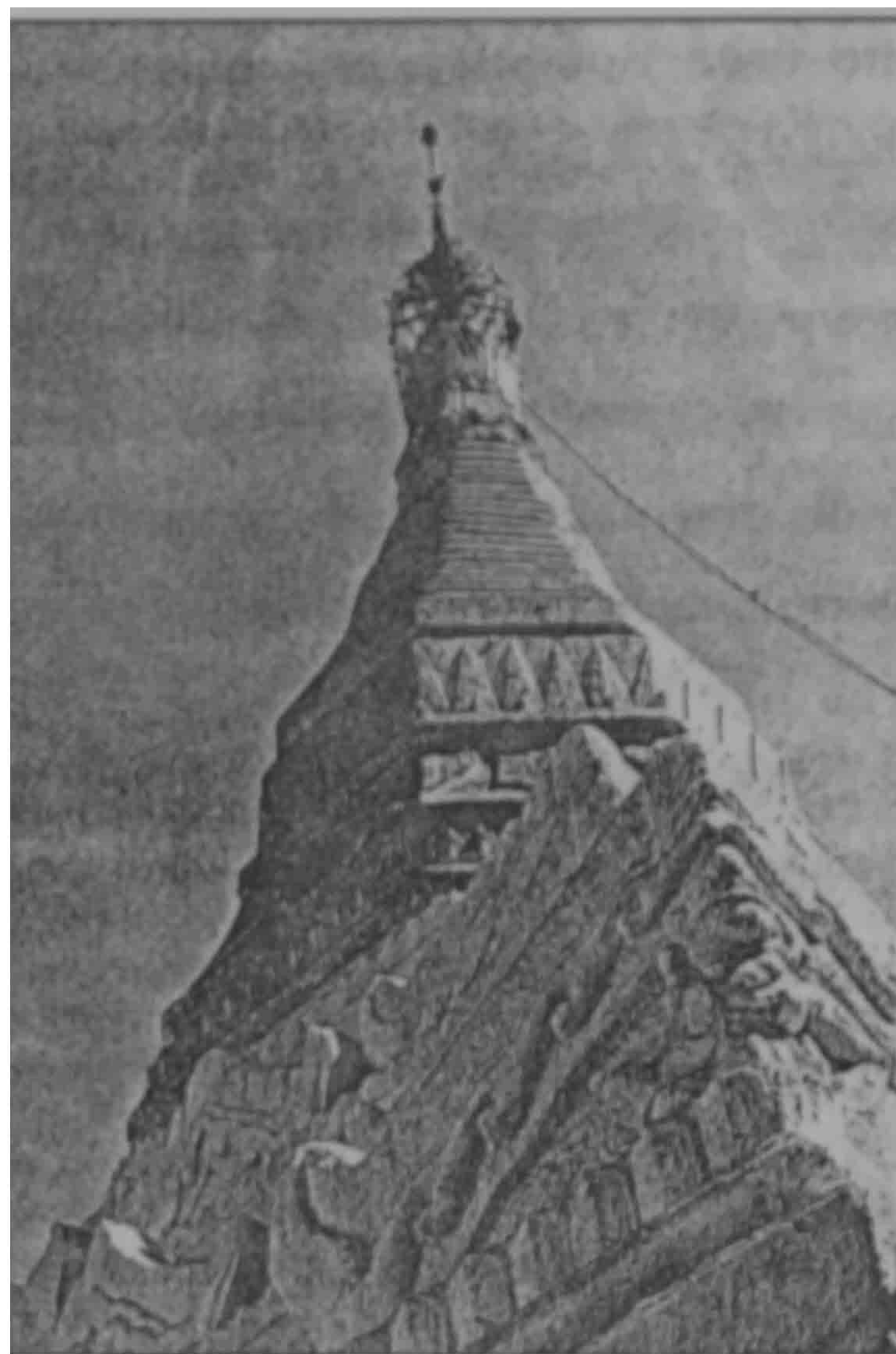
represented instead of Metteyya Buddha. In the case of octagonal pagodas there are eight faces with eight Buddha statues. At old Bagan there are quite a few octagonal pagodas, with eight entrances which are meant to invite and welcome devotees from eight directions.



*The Kyaik Hti Saung Ceti
Zouk Thok, Mon State*

In constructing the pagodas the plinth began to take an octagonal shape. The religious concept of the octagonal shape is to represent the eight-fold paths to Nirvana, as preached by the Buddha in His Dhamma cakka pavattana-sutta (Wheel of the Law). The plinth of the Shwedagon Pagoda is octagonal. From the plinth the terraces rise up to the bell-shaped dome. From the bell-shaped dome to the tapering top of banana bud the design is circular. Most octagonal

pagodas are like the Shwedagon. The plinth of the Tho Kha Mauk Pagoda at Bagan is octagonal. As there are no decorative designs on it the octagonal shape is very sharp. On it was built a circular pagoda. The Bo Kadaw Pagoda, Su Taung Pyi Pagoda, Ant-Kyaw-Swa Pagoda at Bagan are hollow type. They are built on brick houses called *Kala Kyaung*. These pagodas are octagonal from the bell-shaped dome to the concentric circles, and circular from the downturned and upturned lotus petal motifs to the tapering top of banana bud. The Kyaik Hti Saung Pagoda at Zouk Thok in Thaton and Andaw Thein Pagoda at Mrohaung in Rakhine State are octagonal from the plinth to the tapering top of banana bud. But then bell-



The Ant-Kyaw-Swa Pagoda

shaped domes are circular in concept, the octagonal shape is formed by means of embossed linings with plaster. The Andaw Thein Pagoda is similar in shape to the Pahtothamya Pagoda at Bagan. But the Pahtothamya Pagoda is not octagonal, for it has 12 sides. The Danoke Ceti in Twante in Yangon Division is also octagonal. The architectural design of the Sule Pagoda resembles those of the Kyaik Hti Saung and the Danoke Ceti. From the terraces on the plinth to the tapering top of banana bud the shape is octagonal. Because of its octagonal design, the Sule Pagoda is architecturally prominent among other pagodas in Yangon.

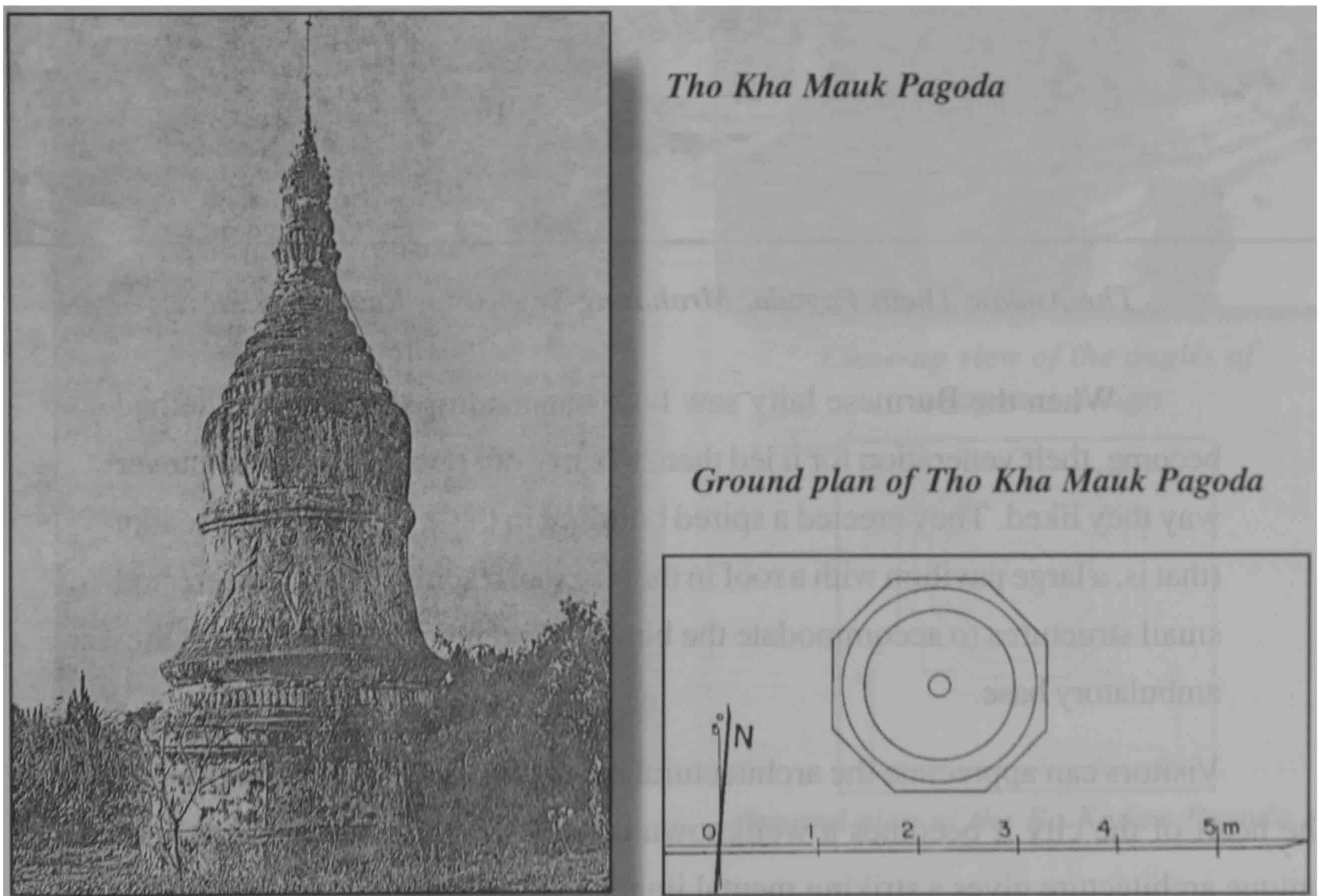
H.R. H Prince Damrong Rajanubhab of Thailand who visited Myanmar in 1936, wrote of the Sule Pagoda as follows:

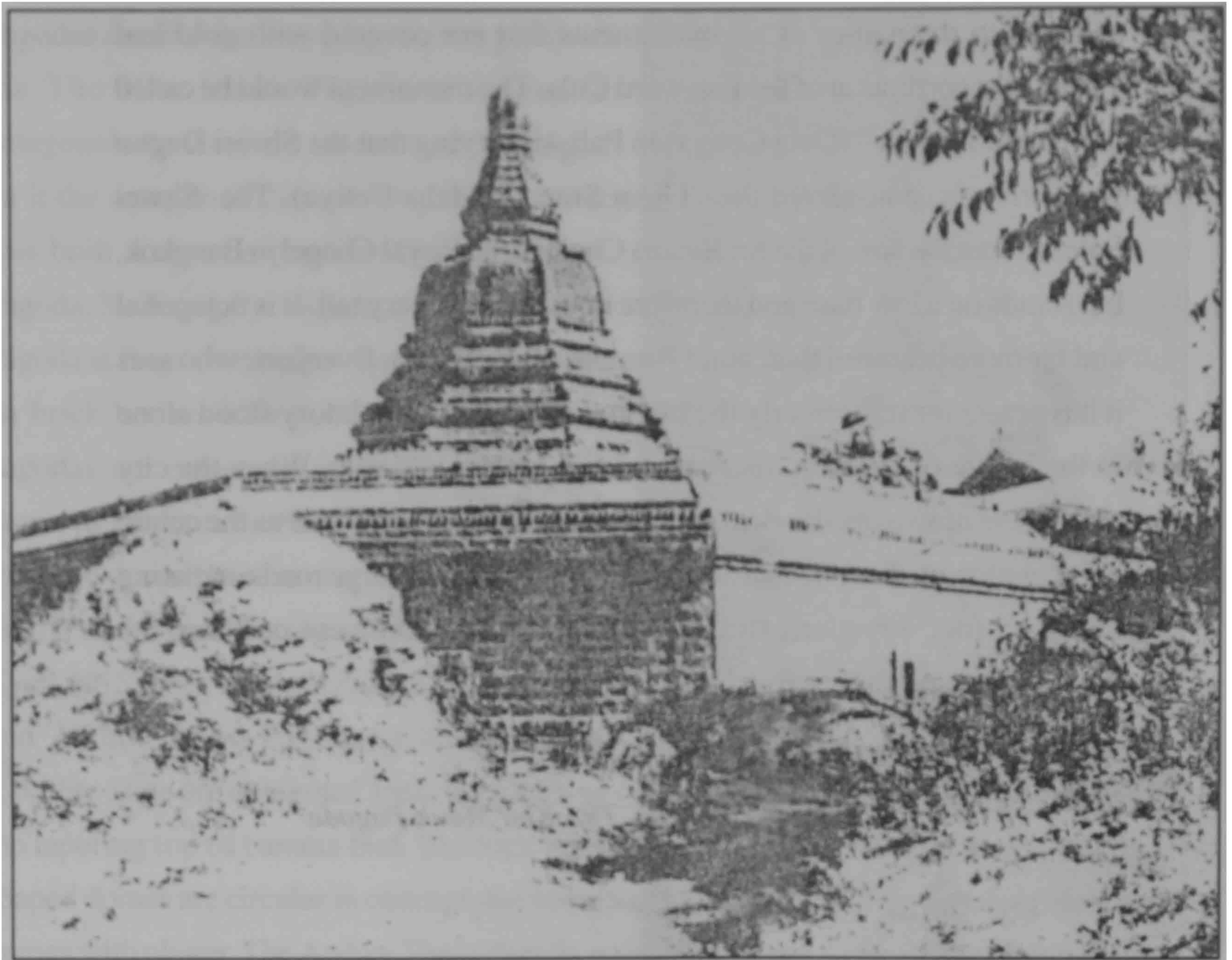
Shwei Sule

There is a monument of great antiquity at the centre of Rangoon.

The Burmese call it Shwei Sule. The word "Shwei" means 'golden' and is

prefixed to the names of all monuments that are covered with gold leaf. "Sule" is a corruption of the Pali word Cula. The monument would be called the "Lesser Stupa" (Cula Cetiya) in Pali, signifying that the Shwe Dagon was formerly considered the "Great Stupa" (Maha Cetiya). The Shwe Sule is about the size of the Sri Ratana Chedi in the Royal Chapel in Bangkok, but stands on a low base and therefore does not look very tall. It is octagonal and far more beautiful than other Burmese monuments. Everyone who sees it has praise for it. Formerly the monument and its ambulatory stood alone in the centre of an open tract of land and looked majestic. When the city plans were drawn up, the British decided to use the Shwe Sule as the centre point, widening the road that surrounds it and building large roads radiating out in all four directions from it. Because of its prominent position, the Shwe Sule can be seen from every direction.





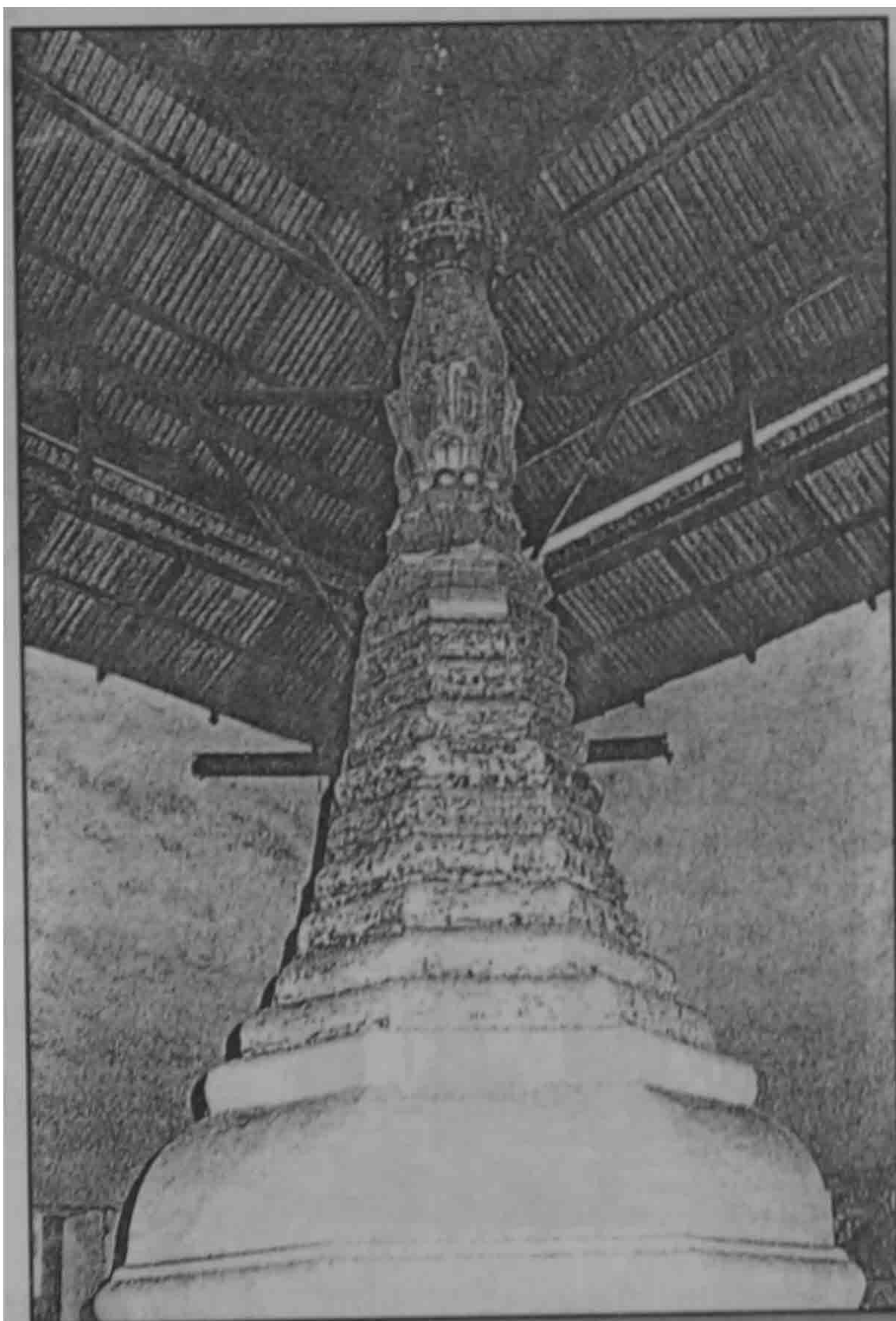
The Andaw Thein Pagoda, Mrohaung Township, Rakhine State

When the Burmese laity saw how outstanding the Shwei Sule had become, their veneration for it led them to carry out restorations in whatever way they liked. They erected a spired building in the style the Burmese like (that is, a large pavilion with a roof in the shape of a spire). They also erected small structures to accommodate the bhikkus and laymen on the encircling ambulatory base.

Visitors can appreciate the architectural beauty of the Sule Pagoda. As it stands in the heart of the city it becomes a wellknown conspicuous landmark for the public. Its unique architecture gives a striking mental image to the tourists.

In the early days of the British colonial period when Mr. Fraser of the Bengal Engineers, the British Indian Army, was asked to draft a plan for rebuilding Yangon, he kept the Sule Pagoda as the central landmark. At that time the area around the Sule Pagoda was spacious and level. So the location of the Sule Pagoda was very befitting as the centre of a city. The Sule Pagoda is one and the only prominent centre point. Only in a few years, other buildings appeared in the area. Since the buildings in the neighbourhood are important administrative offices, the area becomes a sort of the city's outdoor architectural museum.

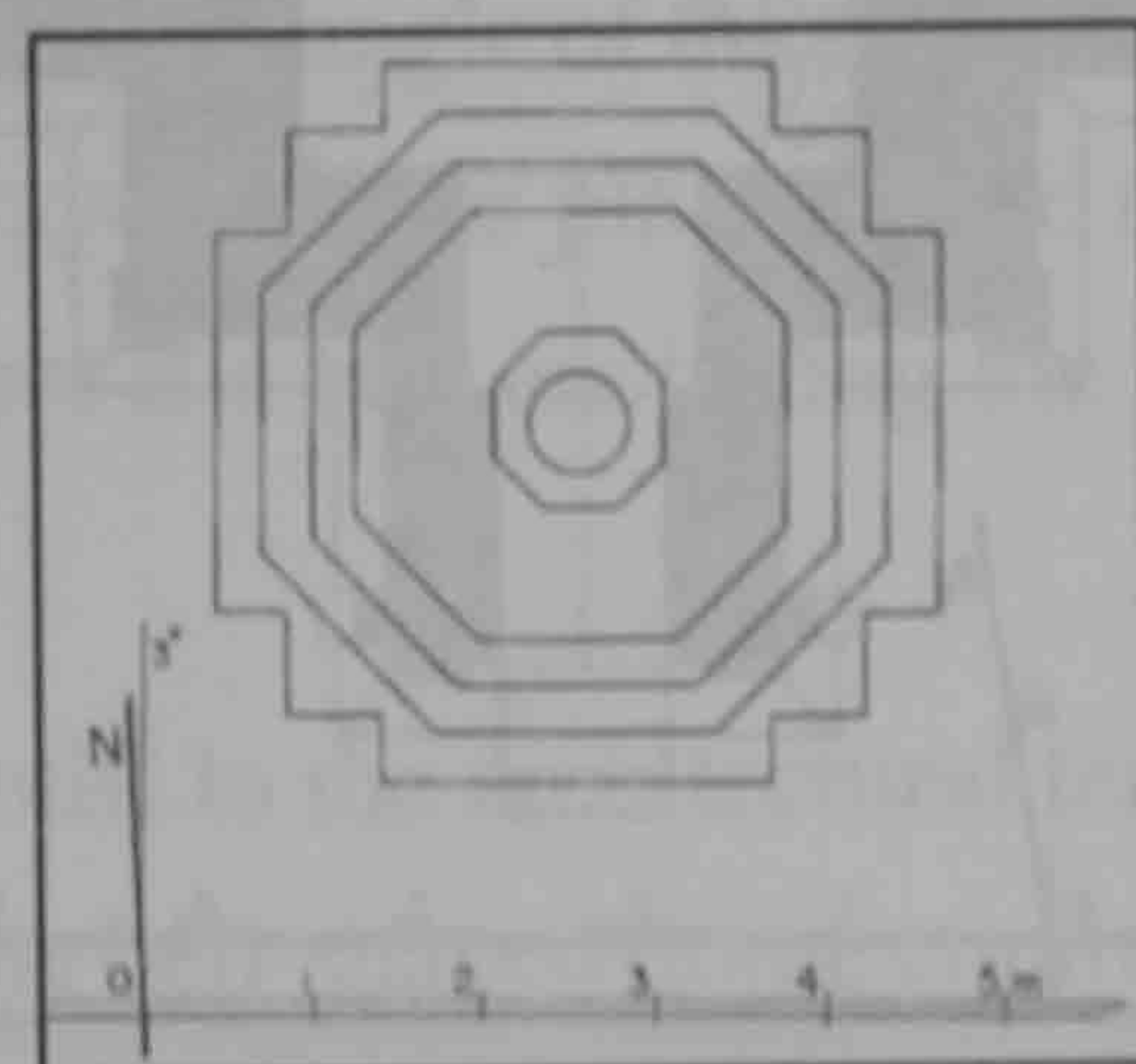
Architecturally speaking there should be enough open space around an imposing monument like the Sule Pagoda, so that its aesthetics can be better appreciated. Towards the close of the 19th century the layout of the Yangon City's town planning connected the



The Bo Kadaw Pagoda



Close-up view of the angles of octagonal design

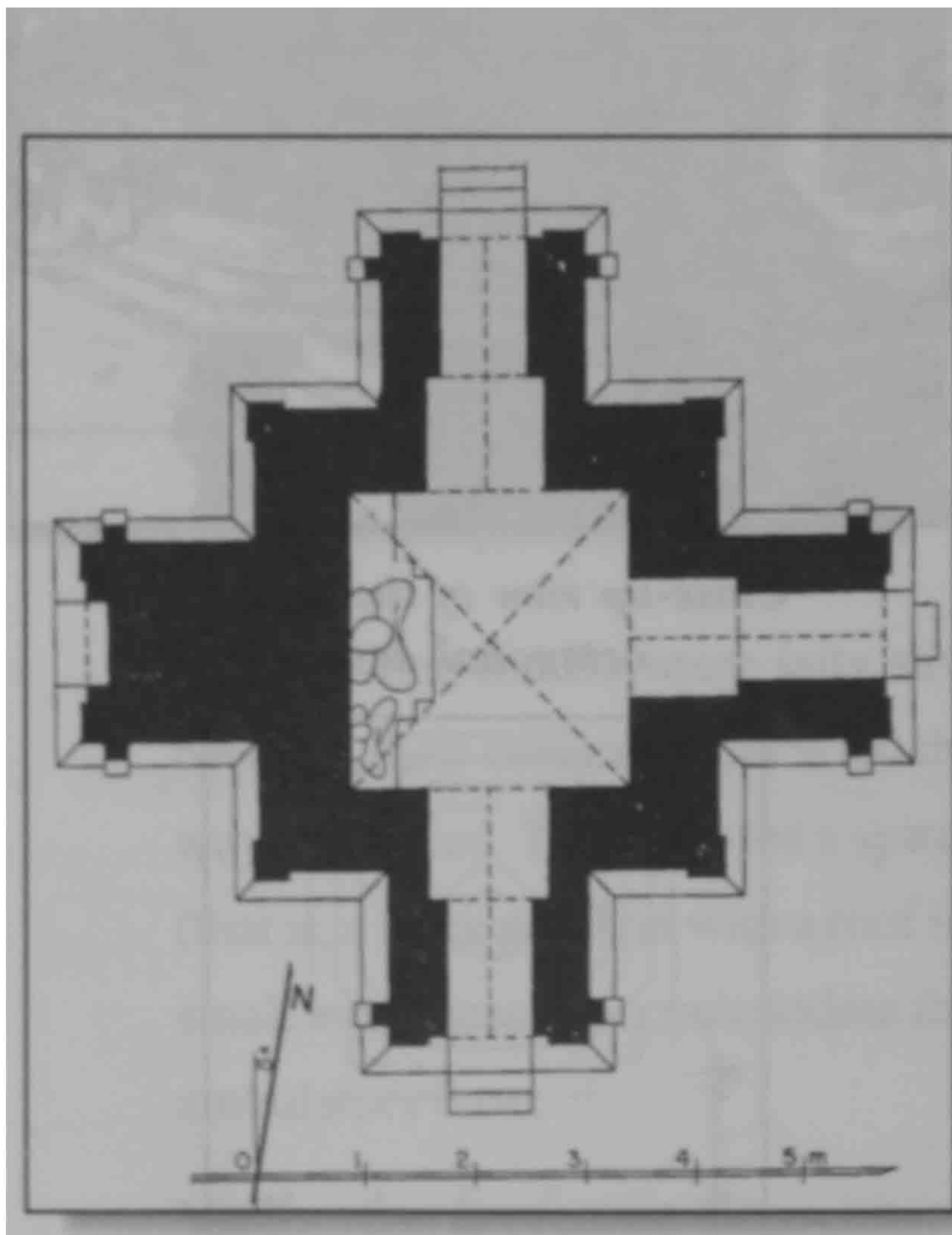


Ground plan of the Bo Kadaw Pagoda

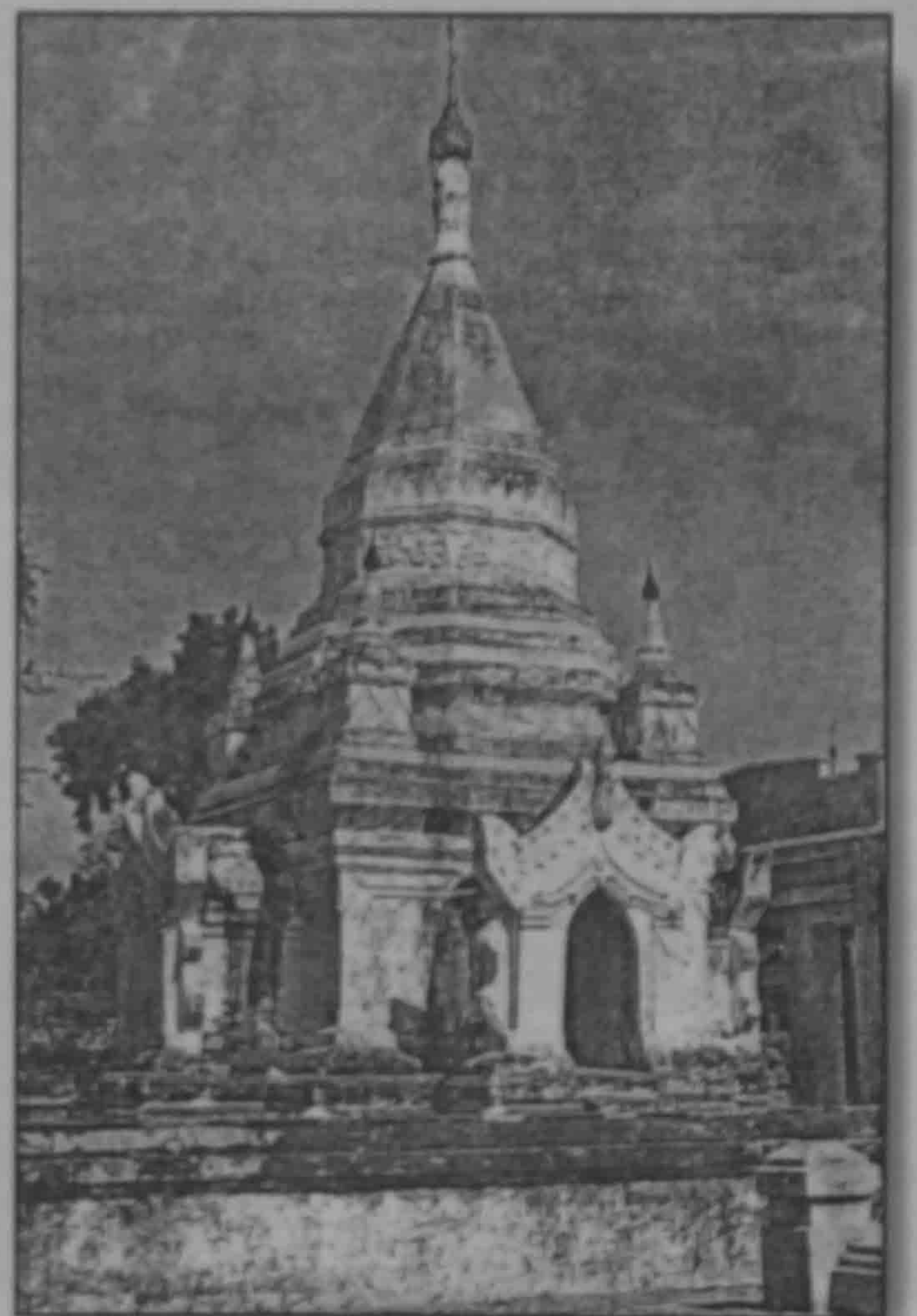
lofty Sule Pagoda with the spacious main road and the great central park to the south east corner.

The layout of the town plan positioned the Sule Pagoda on Dalhousie Road-which is one of the five main roads running east to west. By giving the Sule Pagoda the strategic place at the very junction of the east-west Dalhousie Road and the north-south Sule Pagoda Road, the Sule Pagoda gained more architectural prominence and beauty.

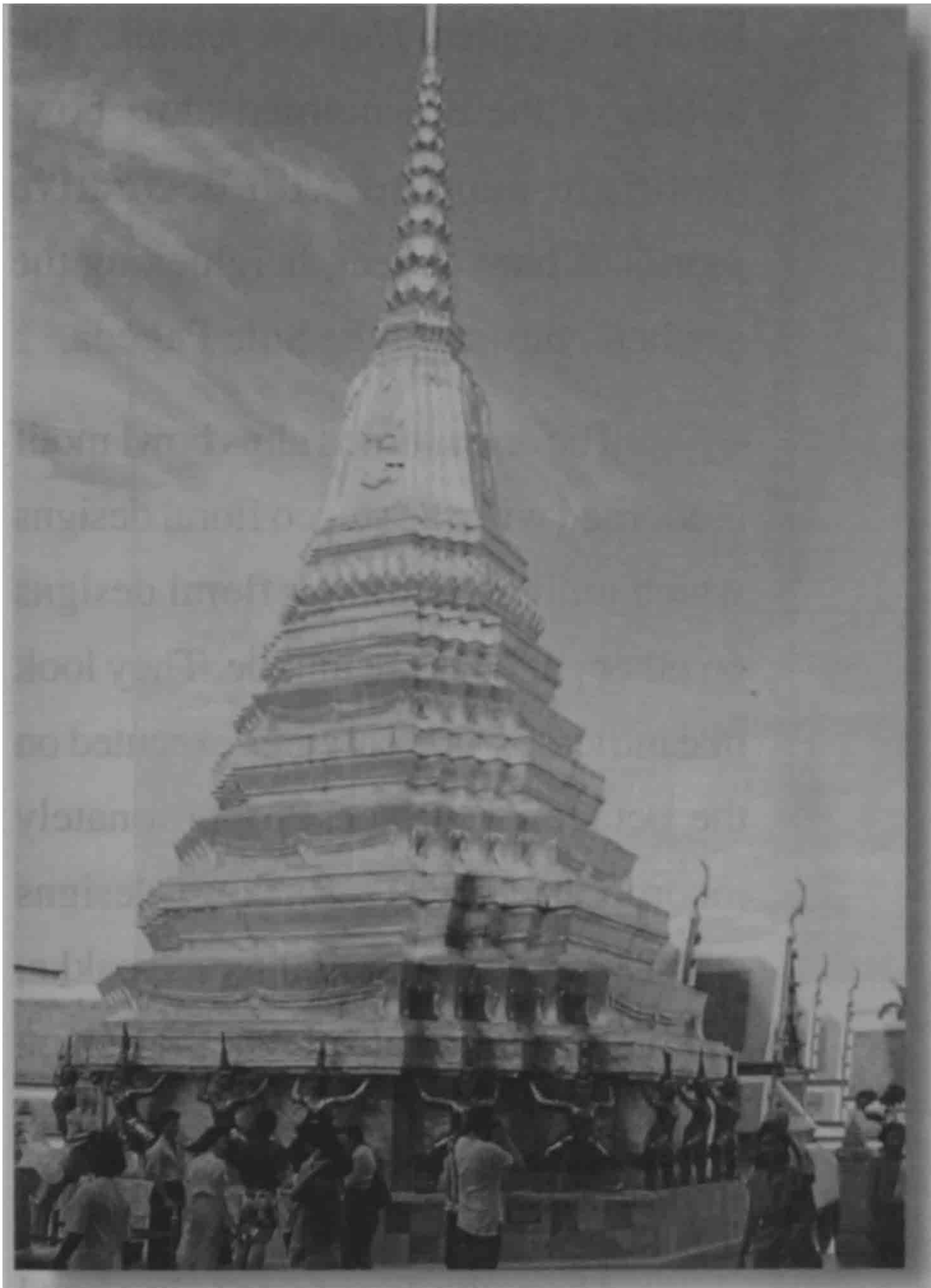
Though commonly called "the Sule Pagoda round-about" the site of the Sule Pagoda is actually diamond-shaped, not a circus. The Sule Pagoda does not lie exactly on the junction of the two roads. It stands more to the north side. The Sule Pagoda hillock to-day is about 10 feet above the ground. Before the all-round renovation work was begun, the platform was not even. The southern portion of the platform was only 9 feet high. During the time of all-round renovation, the entire platform was levelled and paved with *sagyin*



Ground plan of the Hsu Taung Pyi Ceti



The octagonal shaped Hsu Taung Pyi Ceti built on a Kala Kyaung brick house



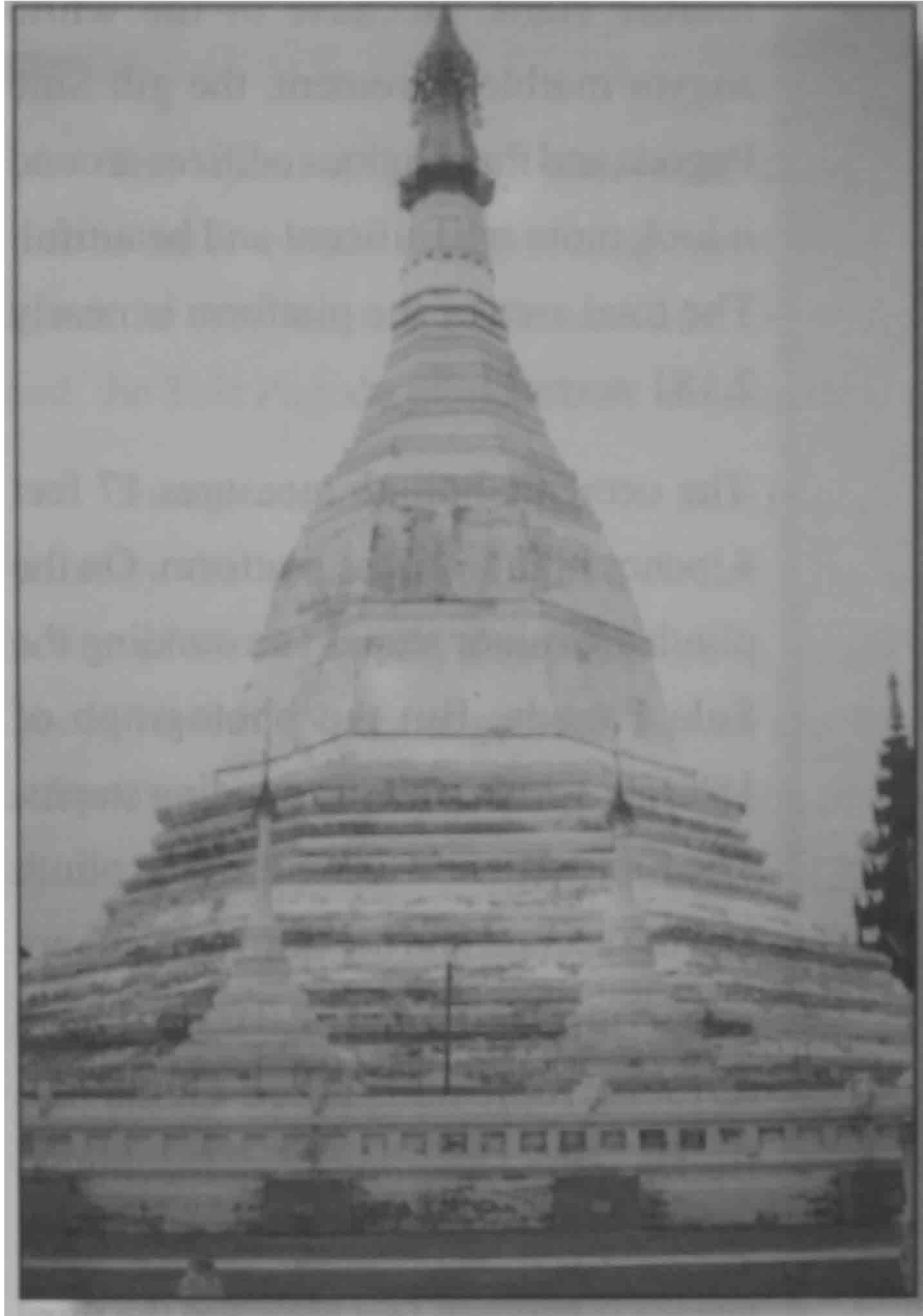
An angular Ceti in the precinct of the King's chapel in Bangkok, Thailand

marble slabs. Because of the white *sagyin* marble pavement, the gilt Sule Pagoda and the religious edifices around it look more magnificent and beautiful. The total area of the platform is nearly 2.181 acres.

The octagonal plinth measures 17 feet 8 inches high from the platform. On the plinth are minor stupas surrounding the Sule Pagoda. But the photograph of 1880 shows no such surrounding stupas. The first terrace is laid out on the plinth and the second and the third terraces are superimposed on the first. Three terraces represent Three Gems—the Buddha, the Dhamma (His Teachings) and the Sangha (Order of monks). Each terrace is nearly 6 feet high. On the third terrace, are three concentric circles,

representing again Three Gems. On the third concentric ring rests the bell-shaped dome, which is 39 feet and 9 inches high above the platform. At each angle of the octagonal form there is a decorative motif of two hands clasped in prayer. At the place where the bell-shaped dome and the downturned alms bowl motif meet is a belt encircling the pagoda. There are octagonal designs on the belt.

Above the belt is the downturned alms bowl motif. In the architectural terms of a pagoda, the downturned alms bowl motif, the belt and the bell-shaped dome combined are called “gabha” (womb). As these are the sections of the pagoda in which sacred relics are enshrined they are also called “dhatu gabha”. Because it looks like a downturned alms



*Danoke Ceti with octagonal design at
Twante Township*

bowl it is called *Thabeik hmauk*. The angles of the downturned alms bowl motif are adorned with decorative motifs of banyan leaf, heightening the aesthetic beauty of the Sule Pagoda.

The downturned alms bowl motif is adorned with the stucco floral designs which unlike the similar floral designs on other pagodas are unique. They look like intricate wood carvings executed on the octagonal surface. Proportionately incorporated into these floral designs are the symbols of the Dhamma cakka, so artistic and beautiful that the design is used as the office seal of the Sule Pagoda Trustees.

Above the downturned alms bowl motif are the nine concentric rings representing nine principles of Lokuttara (9 Supramundane Things).

The concentric rings are of various sizes, the bigger rings and the smaller rings alternate to provide the illusion of three open umbrellas arranged in an ascending order. Dr. Lwin Aung, Professor of Architecture of the Yangon Institute of Technology remarked that "the design and arrangement of the concentric rings on the Sule Pagoda are different from those of other pagodas and that makes the Sule Pagoda unique in architectural style".

Above the concentric rings, are the decorative motifs representing different parts of the Buddhist sacred lotus flower. There is an iron fencing below the decorative banana bud installed after the Second World War for the protection of the heavily bejewelled gold

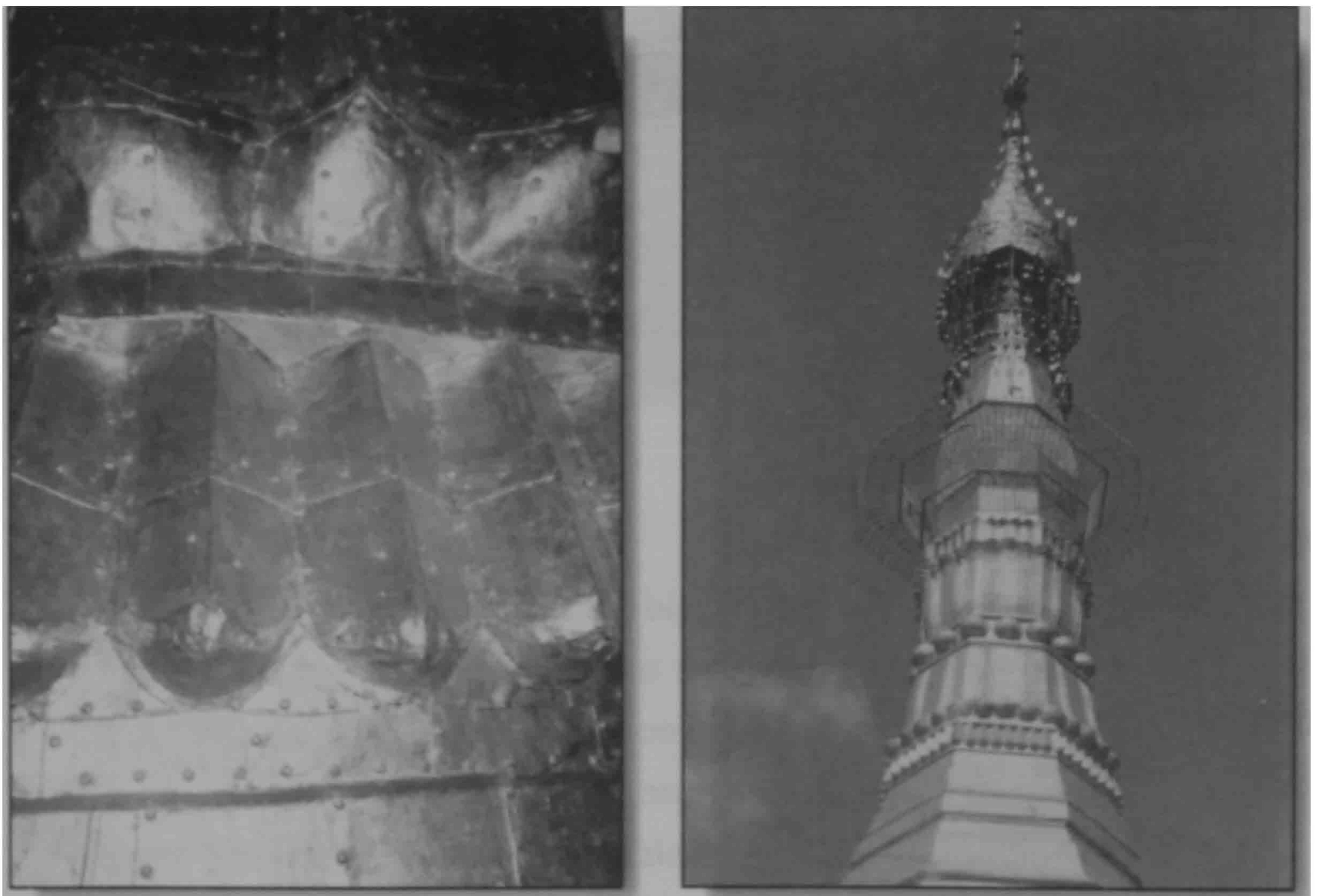


The floral design on the bell-shaped dome of the Sule Ceti is copied in the seal of the Pagoda Trustees

umbrella, and the precious stone studded gold vane superimposed on the top of the Pagoda. There is a ring installed on the decorative banana bud to ease the lengthy shape of the banana bud, and the iron fencing further gives relief to the visual monotony.

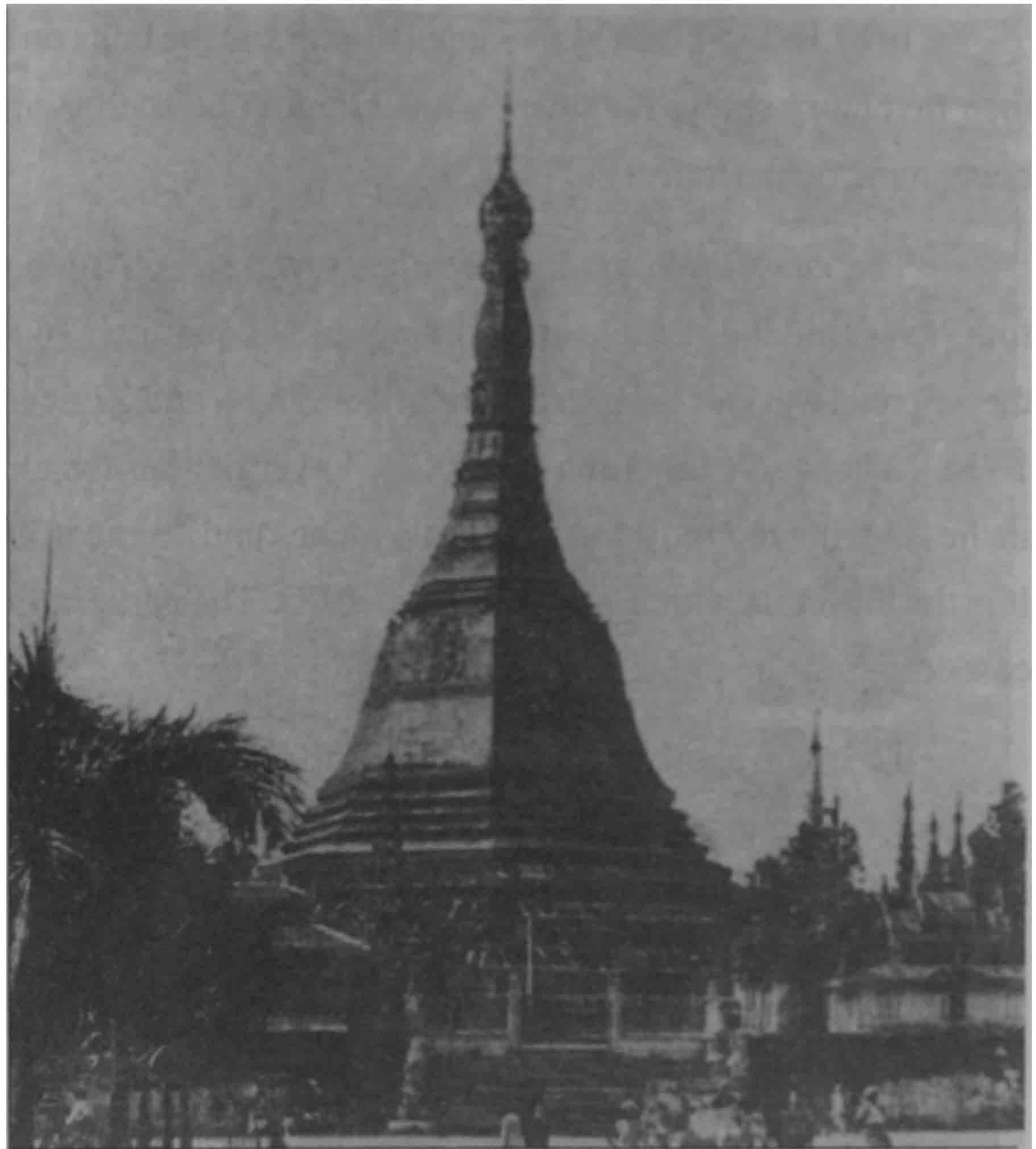
The space between the first tier of the umbrella and the decorative banana bud are three rings on which hang little bells called *Selei*. As the rings and the umbrella are circular in shape, they make a sharp contrast with the octagonal design of the Pagoda.

The weight of the umbrella is carried on the 24 buttresses fixed on the decorative banana bud. The top of the decorative banana bud is capped with an iron cap from which 8 iron rods shoot out to support the weight of the second tier of the umbrella. Similarly the first and third tiers of the umbrella are supported, each by 8 iron rods.



A close-up view of the motifs of down-turned and upturned lotus petals adorning the Sule Ceti

When the Venerable Loka Hman Kin Sayadaw renovated the Sule Pagoda, 177 little bells were hung on the umbrella. More bells were added to the umbrella in the later periods. In M.E. 1251 (A.D. 1889), the old umbrella was replaced by a new umbrella, 115 little bells hung on the old umbrella were melted down for casting a single bell which is now being hung on the south side near the shrine of Wednesday Planet. The new umbrella which was



The Sule Ceti before the iron net was installed to protect the banana bud

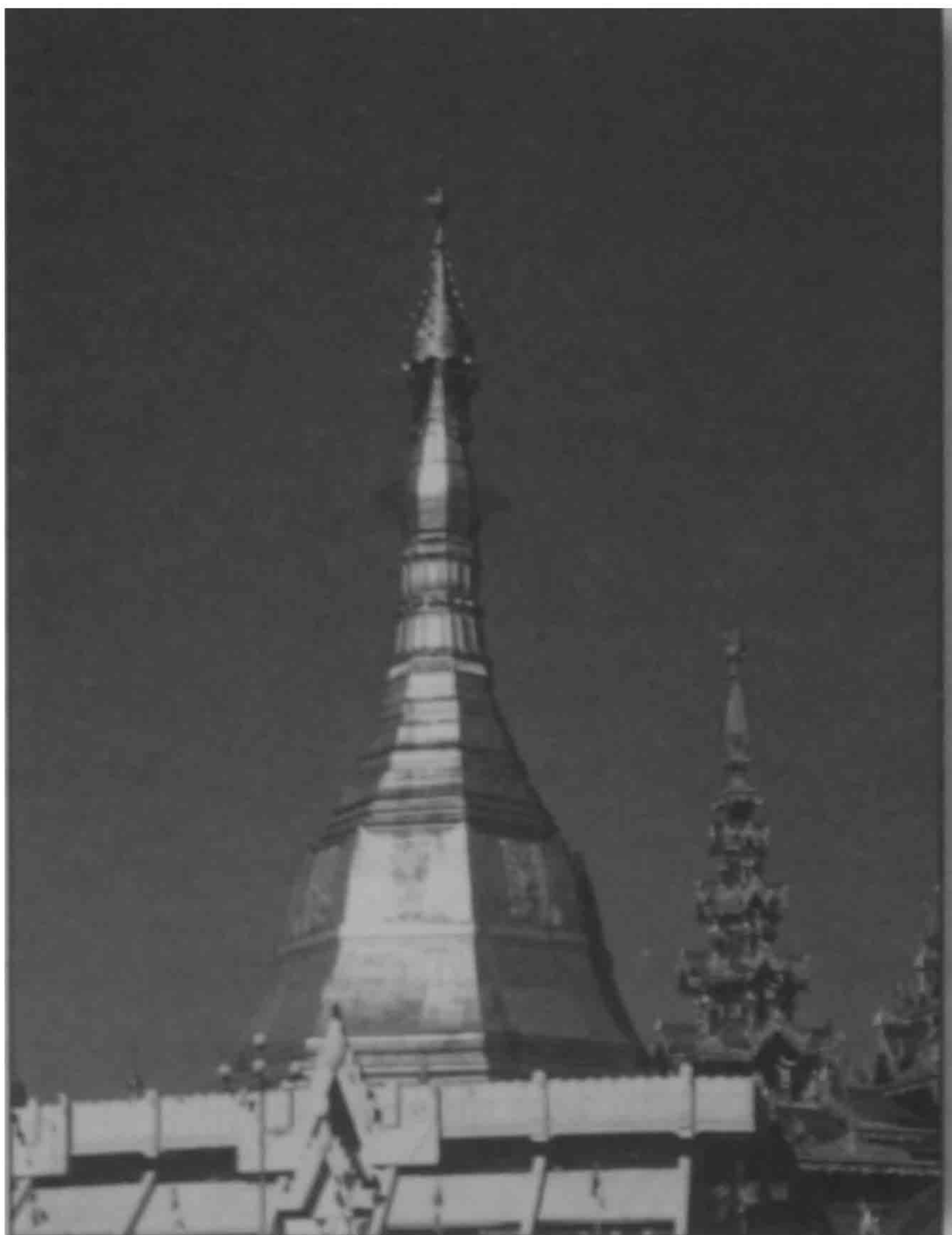
hoisted on the Sule Pagoda in M.E. 1309 (A.D. 1947) has 254 gold bells (both old & new ones) and silver bells of total 90 viss in weight (1 viss = 3.6 lb). The inventory does not mention the number of silver bells. In M.E. 1337 (1975) again another new umbrella was put on the Sule Pagoda. There were 360 bells of gold, silver and brass, being hung on it. An inventory was compiled of the inscriptions on the bells and it was found that the oldest bell dated 15 waxing moon of Tawthalin M.E 1194 (September 1832).

In ME 1349 (1988 March) when the umbrella was renovated, gold bells were found on the bends of the umbrella and 250 silver bells and gilt brass bells were found hanging on the umbrella.

In M.E. 1357 (1995) the Sule Pagoda and the bells on the umbrella were regilt. The then Inventory shows that there were 228 gold bells, 260 silver bells and 548 brass bells being hung on the umbrella.

The latest umbrella installed has seven tiers. Around the axel of the first tier are four brass Buddha statues facing four cardinal quarters. To withstand the climatic effect, the umbrella was cast in bronze weighing 385 viss and 37 ticals (1 viss = 3.6 lb, 100 ticals = 1 viss). The whole umbrella is gilt. The lower tier has the circumference of 27 feet and 8 inches and the top most tier is 4 feet 6 inches and 132 feet 1 inch high from the platform. It is the umbrella which was hoisted in 1975. The earlier umbrella is posted at the north-east corner of the plinth.

The main axel of the umbrella is in the shape of a stemmed circular tray (catafalque) made of wrought metal. The circumference of the axel head is 43 inches and the whole axel is 40 inches high.



A close-up view of the Sule Ceti built on an octagonal shape, and adorned with the motifs of up-turned and down-turned lotus petals and rings of spherical bosses



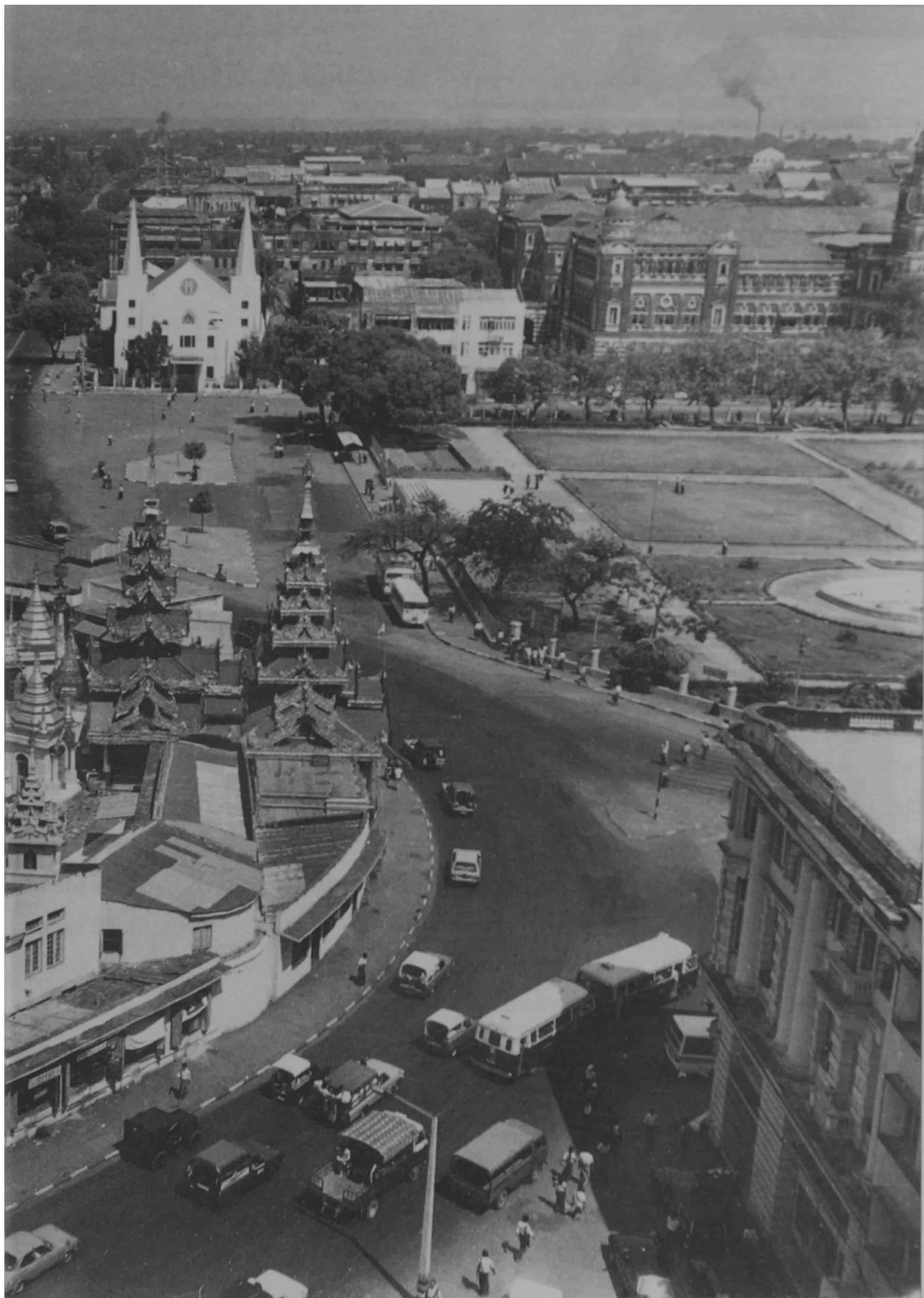
The four Buddha statues around the axel of the hti on the top of Sule Ceti

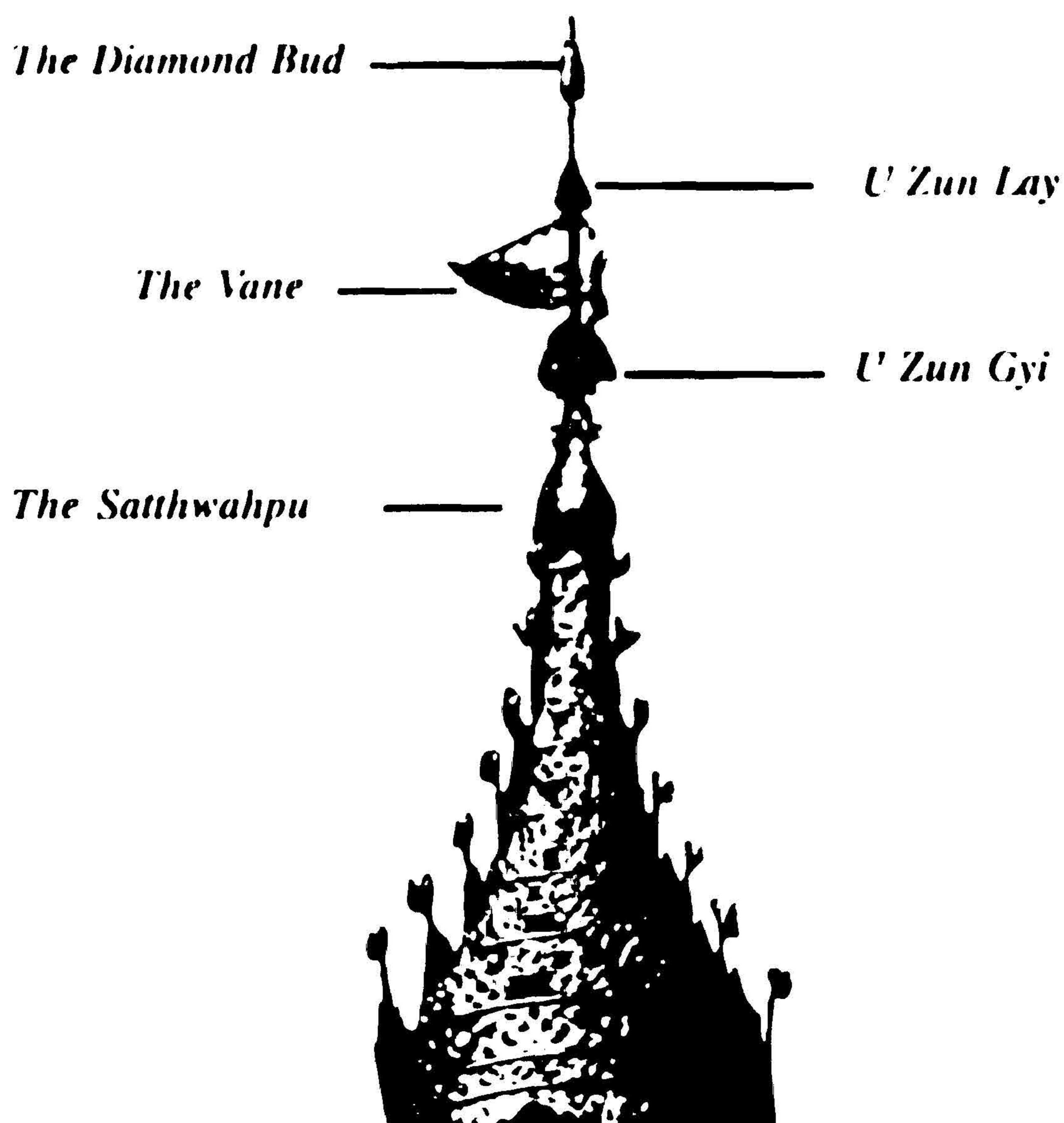
The lower two tiers of the umbrella support the weight of the upper five tiers. The total weight of the decorative diamond bud, the bends and the vane is borne by the axel and through the axel the weight goes down to the ground. The remaining weight is borne equally by the bronze disc and the plaster and brick work above the decorative banana bud. Four bronze wires of 15 mm thickness, each about 15 feet 5 inches long on average, are attached to the north-east, south-east, north-west, and south-west iron supports of the umbrella to keep the whole structure of the umbrella stable and intact.

The decorative *satthwahpu* is 62 inches in circumference and 38 inches in height. It has six buttresses. Its axel is 2 inches in circumference. Four discs on it keep it stable. Each buttress has four floral leaf motifs. Below the decorative *satthwahpu* is a ring with six decorative floral designs.

The angular grace of the Sule Ceti







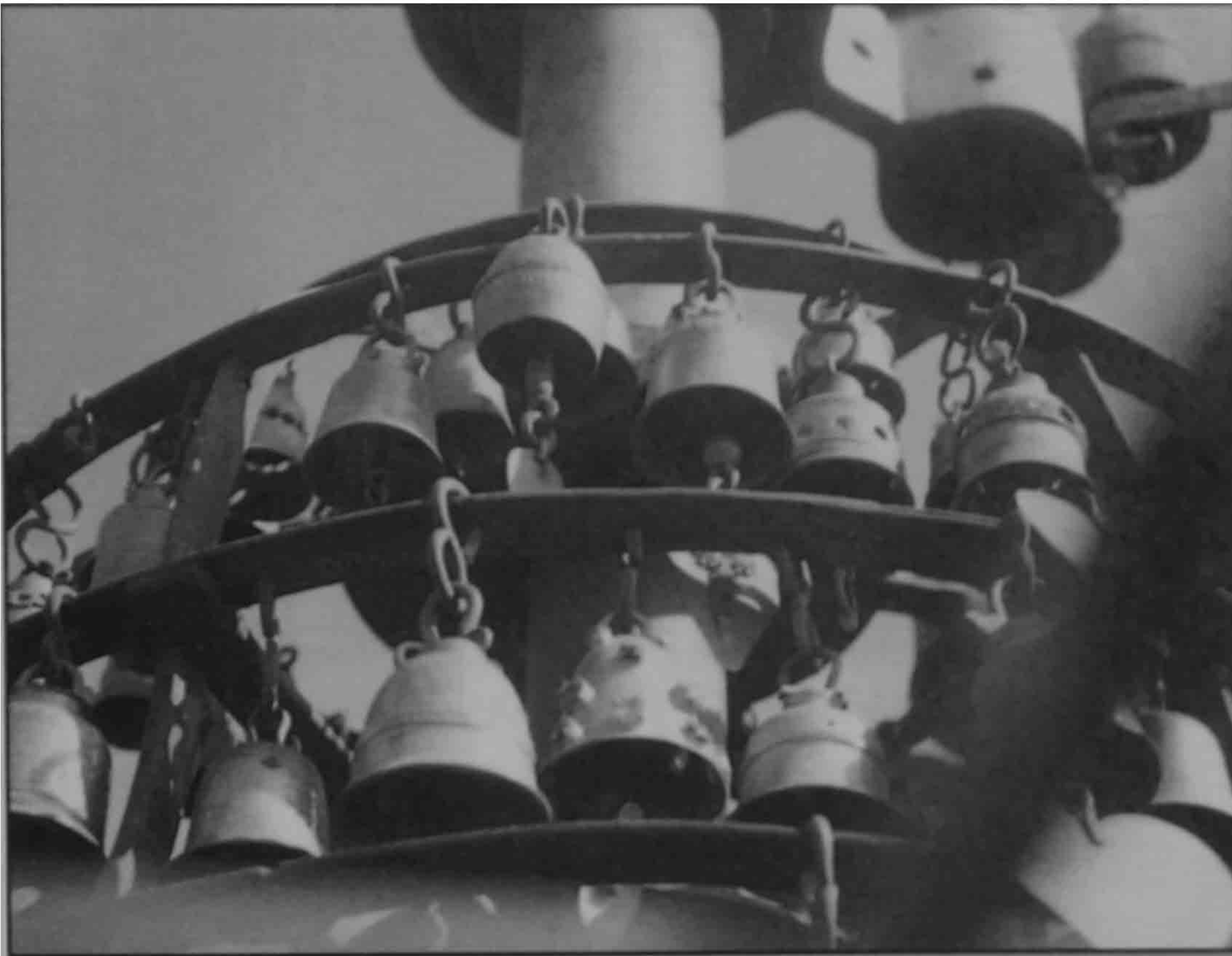
A closer view of the hti on the Sule Ceti

Above the decorative *satthwahpu* is a big gold *u zun gyi* with five tiers, 12 inches high. The vane is between the big gold *u zun gyi* and the small gold *u zun lay*. The length of the vane leaf is 2 feet and 2 inches and the vane is 1 foot and 2 inches high. To prevent the vane from declining, a plumb-bob is installed to balance it. The plumb-bob is made of metal in the figure of Sakka deity with two little bells attached. The vane of the Sule Pagoda is installed between the big gold *u zun gyi* and the small gold *u zun lay*. The small gold *u zun lay* has four coils and it is 9 inches high. The big gold *u zun gyi* has five coils and it is 12 inches high.

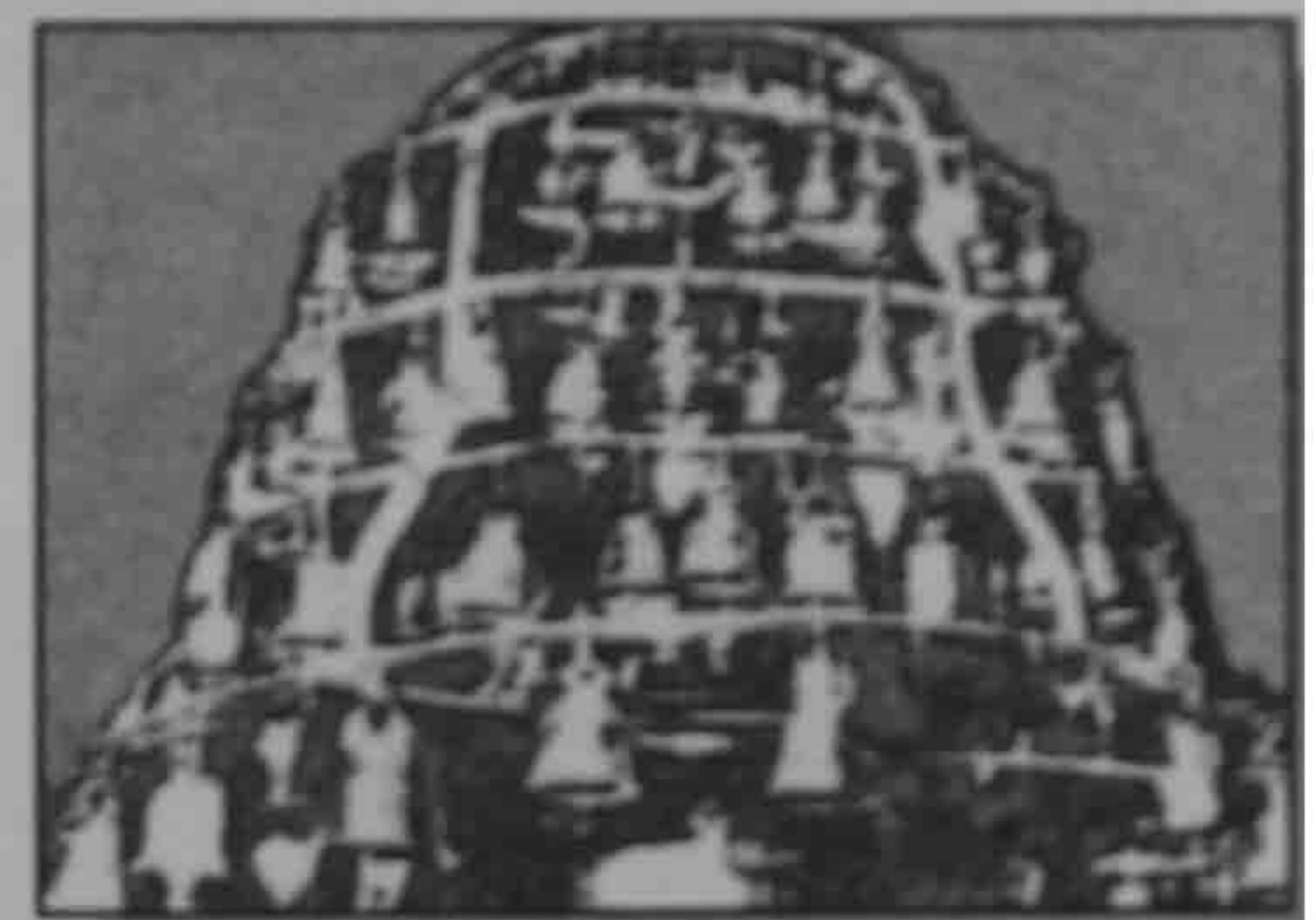
The decorative diamond bud is the finial of the Sule Pagoda. From the platform to the finial the Sule Pagoda is 152 feet high but from the ground level it is 162 feet high. The decorative diamond bud is encased in a glass casket which has a metallic circular plate as its base measuring 21 inches in circumference, and the glass casket is 14 inches high.

Little bells being hung on the U Zun Gyi

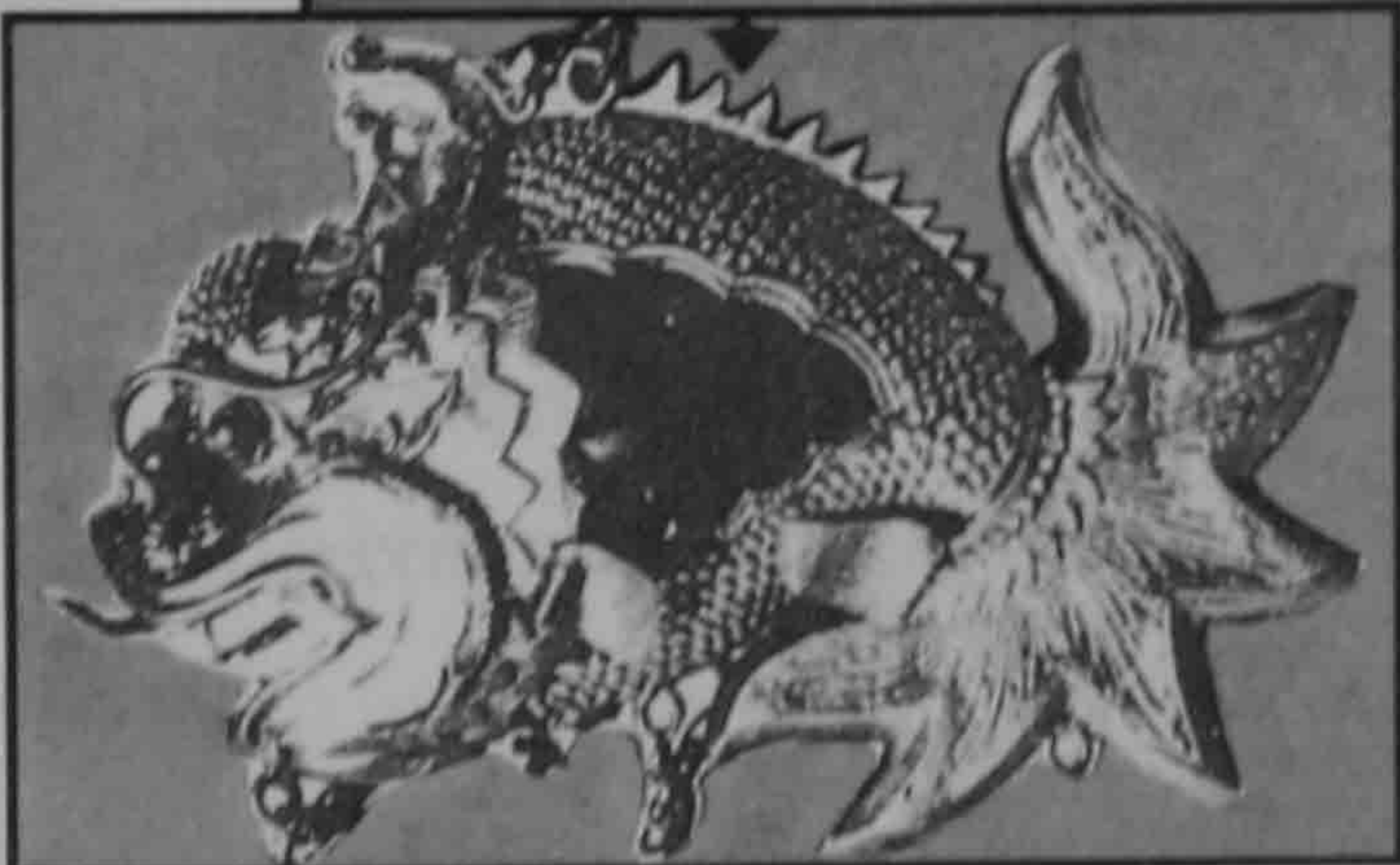
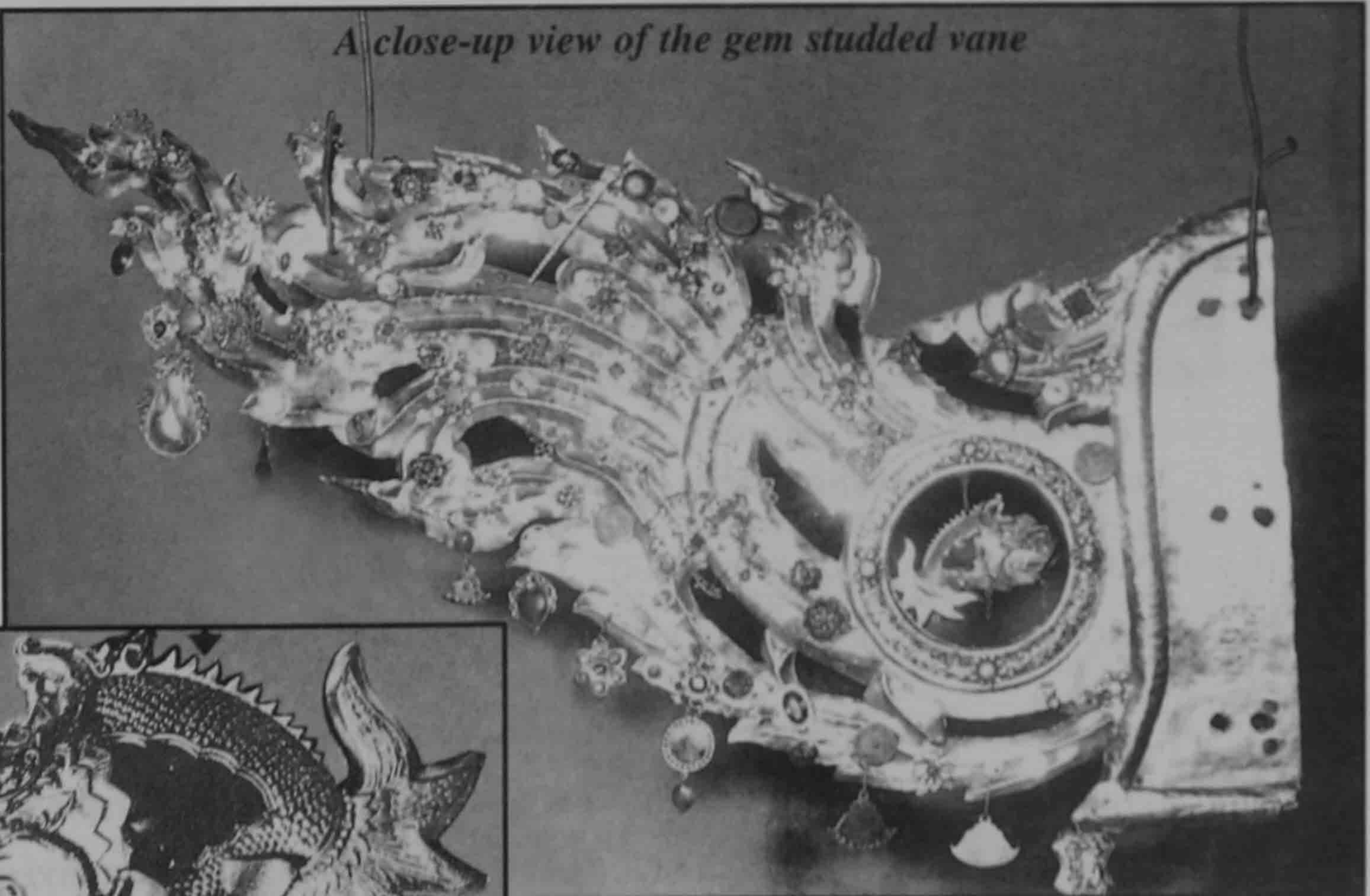
U Zun Lay



U Zun Gyi



A close-up view of the gem studded vane



A gold fish figurine being hung on the vane



A close-up view of the central axel of the hti



A close-up view of Satthwahpu



A close-up view of diamond bud



The vane and the figure of Sakka deity of solid gold used as a counter-poising weight (plumb-bob) against the vane

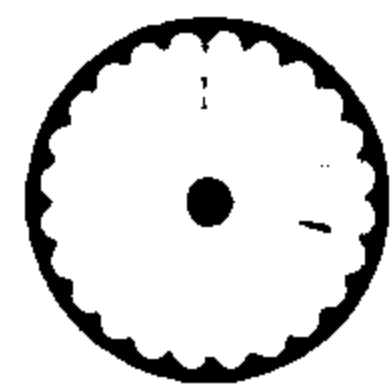


Dr. Lwin Aung, Professor of Architecture, Yangon Institute of Technology remarks that the construction of an octagonal pagoda is technically more difficult than that of a common circular type.

For the Myanmar people who are quite used to seeing the circular pagodas, the presence of an octagonal religious edifice in the heart of the City of Yangon gives them a visual novelty.



THE ALL-ROUND DEVELOPMENT OF THE SULE PAGODA



Although the all-round development of the Sule Pagoda began operation only in 1989, its idea was conceived in 1981. Since independence was attained in the post World War II period, the precinct of the Sule Pagoda had undergone changes. At the foot of the Pagoda hillock as well as on the platform many new buildings emerged occupying many spaces. Shops and offices surrounded the Pagoda hillock. On the platform religious buildings such as *Zayats* (rest houses) and Dhamma Salas or preaching halls, etc, were erected. Their designs and sizes varied according to the fancies and wealth of the donors, without paying heed to landscaping and aesthetic sense. The shops and offices below and the new buildings on the platform did not blend well with the Sule Pagoda and its precinct, making the area look congested. The circuit around the Pagoda was very narrow on the east, west and south sides and the walk between the west *tazaung* causeway and Pinlong *Zayat* was only 3 feet wide. Besides, the ventilation of the buildings was bad and the hydraulic system was outdated. The baths and restrooms needed repairs and renovation. The roofs of the shops and offices below obstructed the view of the Pagoda. It looked as though the Sule Pagoda were squeezed in among the public dwellings.

U Aye Kyaing, U Tin U, U Thein Tan, U Ye Aung, U Mya Maung, U Han Sein, U Khin Zaw and U Than Myint who were members of the Pagoda Trustees 1980-1985 held many meetings to discuss the matters and problems pertaining to the maintenance and upkeep of the Sule Pagoda. Their main objectives were (1) Preservation and maintenance of the Sule Pagoda (2) Reconstruction of the religious buildings based upon Myanmar culture and modern architectural technology so as to make them durable and weather-proof (3) To keep them in uniform size and (4) To consult the experts and seek their advice for extending the platform.

In 1981, architects, engineers, and construction experts were invited and their suggestion and advice were sought for the implementation of the above objectives. The master plan for an all-round development of the Sule Pagoda was drafted with the following aims and objects:

- (1) The buildings on the Sule Pagoda Platform are not only important for all Buddhist devotees but also artistically valuable as they form part of the city-scape of Yangon, the capital of Myanmar. They should therefore command a sublime and respectable appearance to all visitors and pilgrims.
- (2) Its separate renovation of the religious buildings around the Pagoda, on their individual merit would not achieve the desired objective of a happy architectural blend and harmony. An integrated structure with religious solemnity and artistic splendour dominating the entire precinct was to be built on a long term plan.
- (3) The buildings at the foot of the Pagoda hillock were to be reconstructed step by step by means of modern machinery and international construction technique. Their design should be based upon civil architecture, Buddhist and Myanmar traditional art and architecture.

In January 1982 the master plan for an all-round development of the Sule Pagoda was submitted for approval to the Ovadacariya Sayadaws (Doctrinal Advisers) by the Sule Pagoda Trustees. The Adviser-monks after reviewing the plan gave their unanimous approval. Senior architects with vast experiences in the construction and renovation of religious monuments were convened and on 27 February 1982 a five member Committee was formed to assess and select the designs and models submitted by the competitive architects. The members of the Committee were:

- (1) U San Htun Aung
Director (Civil Engineering Planning Department)
- (2) U Win Htein
Head of the Department (Construction Department)
Yangon City Development Committee



*The buildings on the
Sule Pagoda Platform before
renovation*





(3) **Dr. Lwin Aung**

Lecturer, Department of Architecture
Yangon Institute of Technology

(4) **U Kyaw Zaw**

Staff Officer (2)
Architecture (Pyithu Hluttaw Project)
Construction Corporation

(5) **U Maung Maung Gyi**

Staff Officer (2)
Architecture (Pyithu Hluttaw Project)
Construction Corporation

The Pagoda Trustees in consultation with this Committee laid down the norms and principles for selection of the best and most suitable design. Through the press architects from all over the country were invited to stand the competition by submitting their designs within a period of 3 months (17-3-1982 to 17-6-1982). Six architects participated. The Selection Committee systematically examined and selected three out of the six. In order of merit the selected three were the model and design submitted by U San U and group which won the first prize of Kyat 5000/-, the model and design submitted by Daw Yin Nu and group which won the second prize of Kyat 3000/- and the model and design submitted by U San Lwin and group which won the third prize of Kyat 2000/-.

On December 31, 1982, the first prize winner model and design submitted to the Ovadacariya Sayadaws received their approval. Dr. Lwin Aung, lecturer in Architecture, Yangon Institute of Technology, was assigned the drafting of the all-round development of the master plan within estimated cost.

The then estimated budget for the implementation of the all-round development was Kyat 72 lakhs. The Sule Pagoda Fund up to the end of June 1983 was over Kyat 48 lakhs. It was therefore decided to carry out the construction work phase by phase within a period of 7 years during which the cost would be covered by fund raising.

It took one year to carry out the preliminary work such as designing, modelling, detailed costing, estimating construction materials, embellishing and adorning with Myanmar traditional art. Modern engineers and traditional artists and architects attended many meetings to harness data and opinions. Then the plan for the all-round development was drafted and submitted to the Yangon Division People's Council which on 27 July 1983 submitted it for approval to the Ministry of Home and Religious Affairs. As there was a long delay in obtaining approval, nine Ovadaçariya Sayadaw of the Sule Pagoda sent in a request on 23 April 1984 to the said Ministry to expedite the approval. On 15 May 1984 the said Ministry gave its approval on condition that the all-round development work "do not damage" the archaeological and historical aspects of the Pagoda and the appertaining monuments.

After thus obtaining the approval from the Ministry of Home and Religious Affairs, the Pagoda Trustees applied for permit from the Yangon City Development Committee on 16 July 1984 to implement the approved plan for the all-round development. The master



Prize-winning models of new layout of the Pagoda precincts on display

plan, the blue prints, the ground plan, sectional drawing, all detailed documents and papers were also submitted to the Y C D C. In the application for permit it was clearly stated that Dr. Lwin Aung, Associate Professor of the Department of Architecture, Yangon Institute of Technology, would take charge of supervision over the implementation of the plan.

In the meantime the Pagoda Trustees began making all necessary preliminaries and preparation. They first started with the fund raising. Invitations were handed out to the prospective donors, explaining the aims and purposes of the Sule Pagoda All-round Development Plan and the fund needed for it. Until 1987, no permit was obtained from the Y C D C.

In the year 1987, a new Pagoda Trustees was elected with the following members:

- | | | |
|-----|--------------|--------------------|
| (1) | U Tha Yin | Pabedan Township |
| (2) | U Ohn Maung | Latha Township |
| (3) | U Tun Aung | Kyauktada Township |
| (4) | U Tin Maung | Pabedan Township |
| (5) | U Than Myint | Lanmadaw Township |
| (6) | U Chit Aye | Lanmadaw Township |

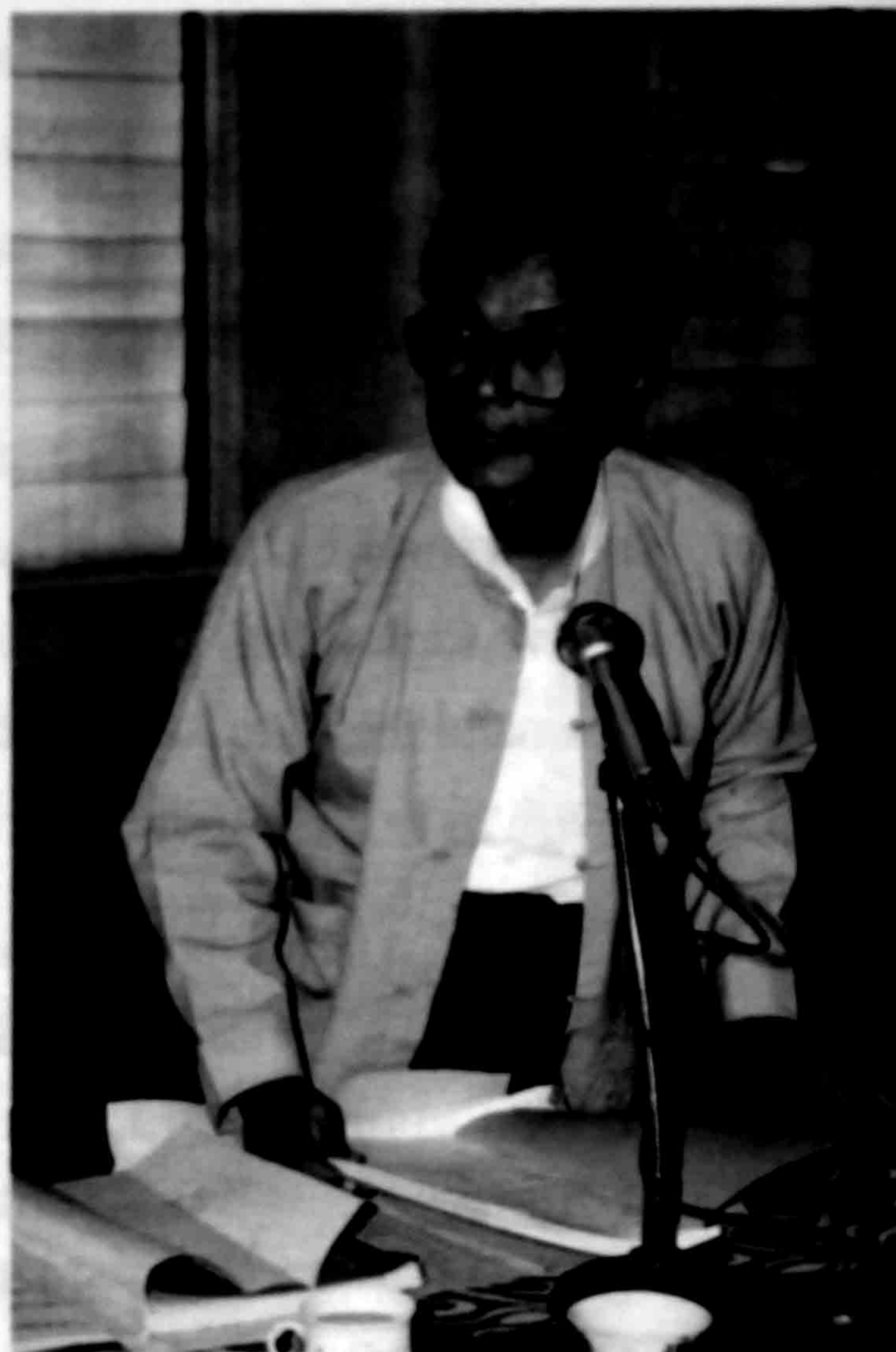
The newly elected Pagoda Trustees took office and assumed duty. They found ways and means of speeding up the All-round Development Plan by consulting Dr. Lwin Aung. By now estimated cost of Ks. 72 lakhs in 1983 had soared to Ks. 200 lakhs due to inflation within 4 years.

The monthly meeting of the Pagoda Trustees 3/ 88 held on 16 March 1988 decided to carry on the all-round development work. On 6 April 1988 the Pagoda Trustees applied for permit second time. On 7 November the third attempt was made.

After the State Law and Order Restoration Council took the responsibility of the State, renovation and all-round development work were carried out through out the country including Yangon. While the city of Yangon was undergoing facelift and renovation, the Pagoda Trustees made a fourth attempt to get permit from the Y C D C. On 26 May 1989



U Thein Zaw who was in charge of construction



Professor of Architecture Dr. Lwin Aung who supervised the all-round renovation work



The meeting of the Central Committee for all-round renovation of the Sule Pagoda

Col. Ko Lay, the Mayor of Yangon, invited the Pagoda Trustees and Dr. Lwin Aung to his office and personally asked about the All-round Development Plan and the fund of the Sule Pagoda. The Pagoda Trustees and Dr. Lwin Aung explained to him in detail. The Mayor urged them to speed up and complete their work in 6 months.

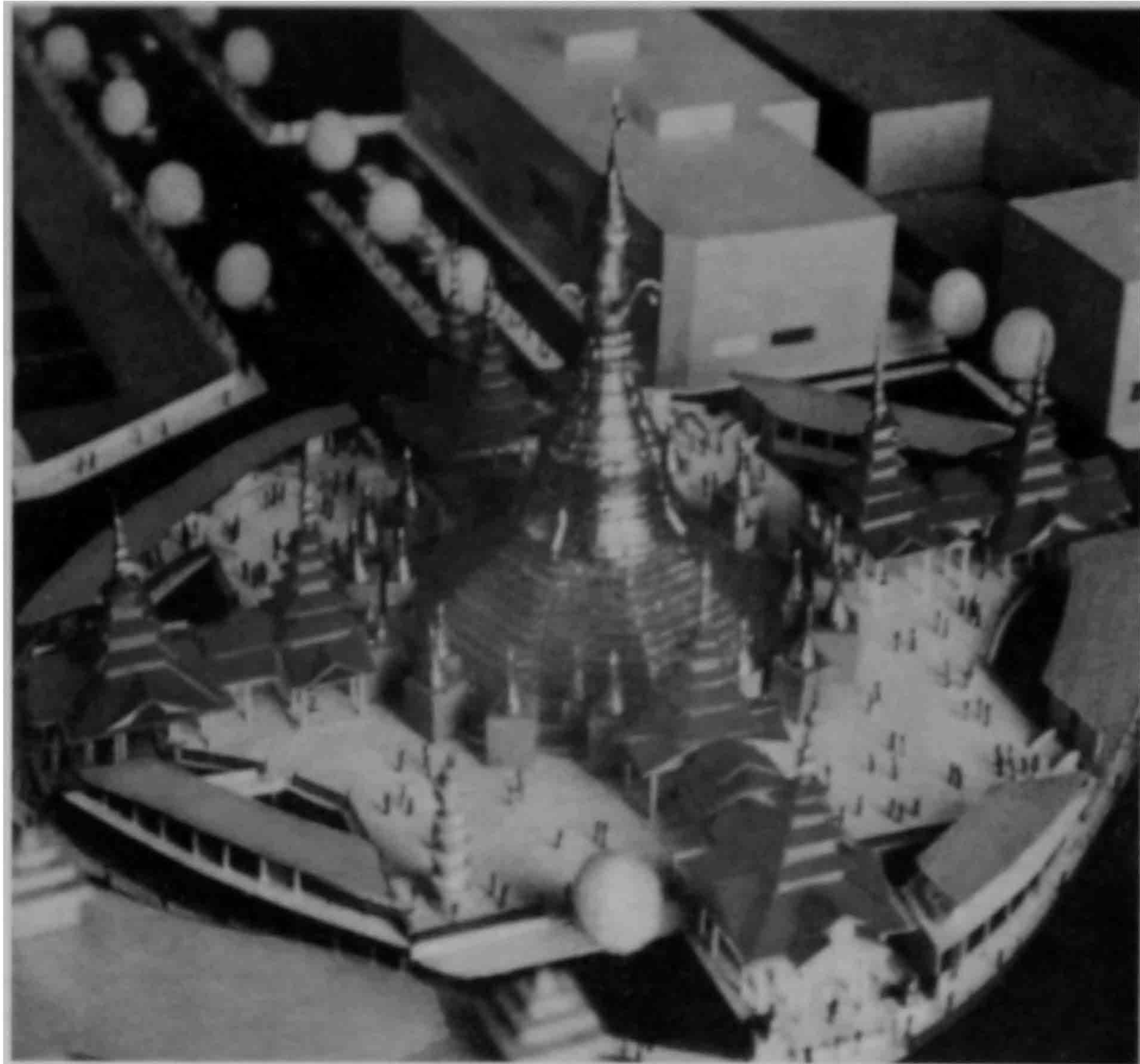
On that day, the State Law and Order Restoration Council held an interview with the Mayor, Representative of the Pagoda Trustees U Tha Yin, Dr. Lwin Aung and architect U Thein Zaw at the office. After discussion the State Law and Order Restoration Council gave guidance to carry out their plan as soon as possible and urged them to finish the work in 4 months' time assuring them that the S L O R C Government would give all necessary help, such as machinery, equipment and building materials, and directing the Mayor to provide all assistance needed for the successful completion of the work.

After the permit was obtained the Ovadacariya Sayadaws were invited and informed of the latest progress of the plan. The Ovadacariya Sayadaws were very pleased and they expressed their satisfaction.

The Central Committee for the all-round development of the Sule Pagoda was formed with U Tha Yin, member of the Pagoda Trustees as Chairman and 37 members.



Preparation for ground-breaking ceremony at the Sunday Planet direction



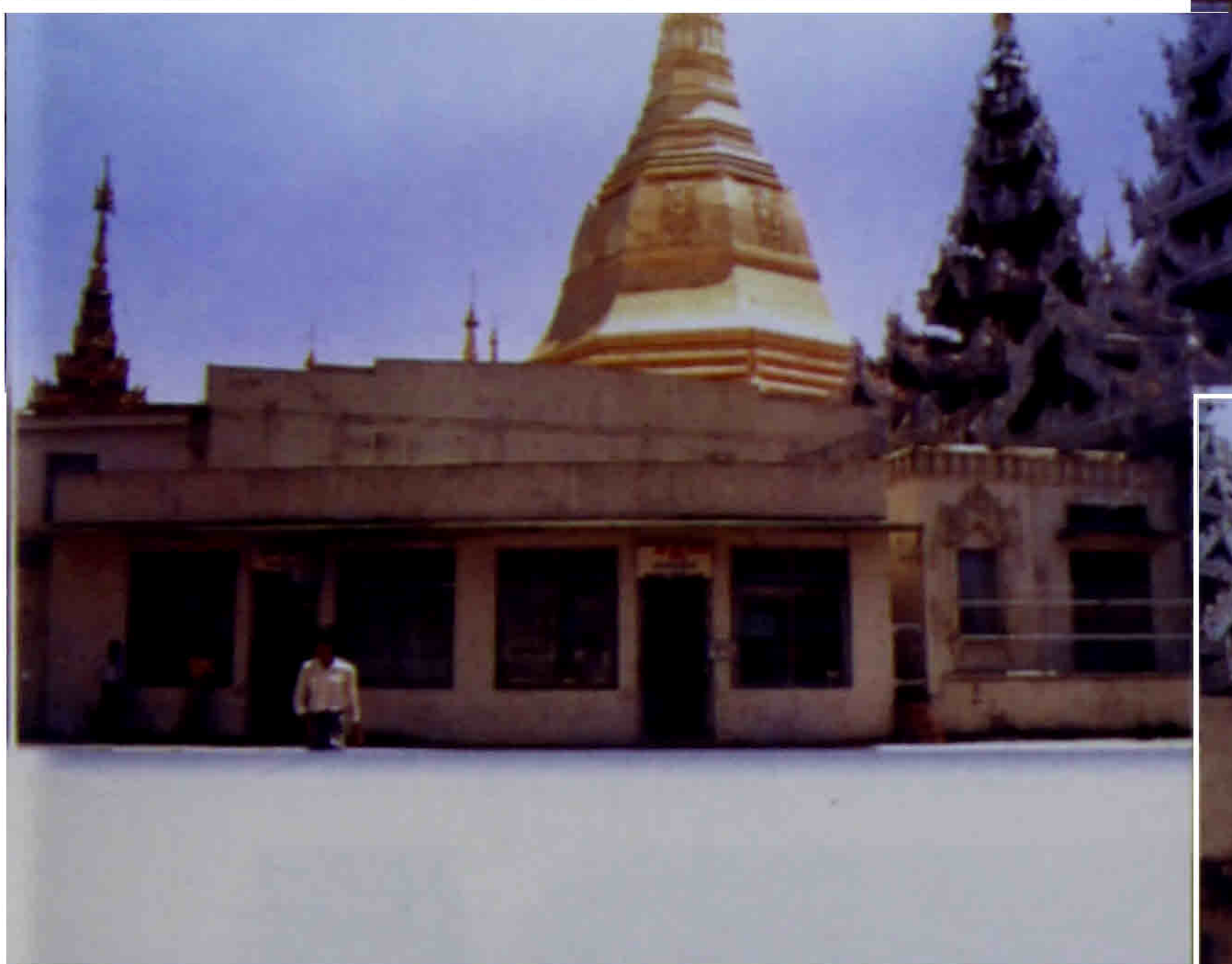
One of the contesting models for renovation of the Sule Pagoda

Under it were formed the Central Executive Committee, Construction Committee, Finance Committee, Auditing Committee, Purchase Committee, Inspection Committee, Information Committee, and Supervision and Security Committee.

Since the allotted time was 4 months, various works were carried out simultaneously. Demolishing of old buildings, clearing the site and reconstruction followed suit. At 11 a.m. on 11 June 1989 the ceremony of laying foundation for reconstruction was held on the site at the north-east corner (Sunday planet direction) near the Maha Bodhi Tree. At that ceremony many donors contributed. It was a rare opportunity for the Buddhist devotees to gain a share in the religious merit by giving donation for the all-round development of the Sule Pagoda, which is one of the prominent Buddhist monuments in the country. To enable the donors to hand in the money contribution personally, donation ceremonies were frequently held in the northern *tazaung* hall and cause-way. As the all-round

The All-round Development of the Sule Pāgoda

*Religious buildings on the
Pagoda Platform before
all-round renovation work commenced*



*Religious buildings on the
Pagoda Platform before
all-round renovation work commenced*

development works progressed, more cash donation poured in. The Buddhist public was also inspired by the reports in the media on the *dana* (liberality) taking place at the Sule Pagoda.

There were, however, some difficulties and problems encountered in the implementation of the all-round development plan. When the south-west corner of the precinct was bulldozed for levelling the ground a section of the subterranean water pipe was accidentally broken, flooding the area around Maha Bandoola Park and causing temporary stoppage of water supply to some residential quarters in East Yangon. With the help of Yangon City Development Committee the damaged water pipe was repaired in 3 days.

It was the peak of monsoon rain, when the north-west corner was bulldozed for the construction of the retaining wall. Due to rain water the ground became boggy, causing a crack in the Pagoda Platform and every moment the crack widened, threatening to pull down the whole north-west corner. Architect U Thein Zaw and the group did their job overnight by grouting the crack with cement concrete and constructing the retaining wall through-out the night, hoping against hope that rain would not interrupt their work. Luckily,



An overpass bridge "Maggin" providing a safe crossing to the Sule Pagoda Platform



Non-stop renovation work at the Sule Pagoda under the overcast sky

and as if in support and recognition of their untiring effort, the rain stopped for the whole night. In the morning, the entire work was accomplished. Now the hardened cement concrete grouting and the retaining wall could withstand any amount of rain.

Moving of five stupas posed another engineering problem. These five massive monuments were to be moved from the roof of the *Zina Cave Temple* to that of *Atula Man Aung* cave temple. The largest of them weighs 7 tons which is the fullest capacity of the lifting crane. Positioning the crane on the tar road below, the 7 ton weight was lifted up to a height of 15 feet above and placed on the roof of the newly reconstructed cave temple *Atula Man Aung*. Every one seemed to hold breath while the 7 ton stupa was being lifted in the air and being moved and placed on the new place. The slightest error in the operation could result in greatest disaster. It was 11 hours, 11 minutes and 16 second p.m. when the operation began, but the task was accomplished before midnight. Everyone heaved a sigh of relief and a resounding applause burst out among the crowd of onlookers in appreciation of the wonderful achievement.

The History of Sule Pagoda



*With a combined force of
men and machines*

The ground plan of the first prize winner model by architect U San U and group was based upon the diamond shape of the Sule Pagoda Platform. Now it was altered to harmonize with the octagonal design of the Sule Pagoda. There was no walling in the original plan. But now the whole Pagoda hillock had been reinforced with a concrete retaining wall. The *nat* spirit shrine of the Sule Bo Bo Gyi had been moved away while the reconstruction was in progress. Members of the Pagoda Trustees, Supervisor Dr. Lwin Aung and Architect U Thein Zaw and all responsible personnel made a duty round by shift day and night.

Members of the State Law and Order Restoration Council paid frequent visits to the work site to see the progress and to give the necessary assistance. Mayor Col. Ko Lay and Col. Lun Maung gave personal attention to the work.



*Progress in
renovation work*



Progress in renovation work

The all-round development work did not affect in any way the original architectural design of the Sule Pagoda. The main arches, the *tazaung* halls, and *pyatthats* (spires) were renovated without altering their original style.

The old buildings on the platform were reconstructed with the architectural designs that blended well with the Sule Pagoda. The big bronze Buddha Image by the side of the *nat* spirit shrine of Bo Bo Gyi was housed in an octagonal hall and renamed *Atula Man Aung* (The Incomparable Victor of Enemies). The old *nat* spirit shrine of Bo Bo Gyi was reconstructed on a hexagonal design and the idol of Bo Bo Gyi *Nat* was majestically housed in it.

Five idols of Holy men found separately on the platform were collected and sheltered in a hall at the north-west corner where believers can pay homage to them.

Rest rooms were installed in the shops and offices on the ground floor. To provide ventilation and easy access for inspection round, a circuit pathway was built in the backyard of the rows of shops and offices.

There are two overhead passes for the pedestrians to cross safely to the Sule Pagoda Platform. Since the Sule Pagoda is located at the hub of the principal traffic in downtown

*Views of renovation sites at the
Sule Pagoda*





The overpass Mingala Bridge approaching the Sule Pagoda

Yangon there is difficulty for pilgrims and visitors to reach the Pagoda. Originally it was planned to build underground passages. But in view of the maintenance problem two overhead passes were installed. The one between the northern and southern entrances to the Pagoda is named *Mingala Bridge* and the other between the southern and western entrances is named *Maggin Bridge*.



Casting a bell to commemorate the success of renovation work



The bell after casting



The visit of the Most Venerable Mingun Sayadaw to honour the ceremony celebrating the successful accomplishment of all-round renovation work





The visit of the Most Venerable Bago Myoma Sayadaw to honour the ceremony celebrating the successful accomplishment of all-round renovation work



Sayadaws performing the religious rite of libation marking the successful completion of all-round renovation work at the Sule Pagoda

Regarding the embellishment and decoration of the reconstructed buildings two considerations led to the adoption of a moderation policy. First, the time allowed for the completion of the all-round development was only 4 months which was not long enough for elaborate decorations. Secondly the original spires, *tazaung* halls, and causeways have their own ornate styles which sufficiently represent Myanmar art and architecture. Hence adding too much intricate adornment to the new buildings is superfluous. Besides the Sule Pagoda is the central piece of artistic beauty. As such no other building on its platform should dominate it.

Nevertheless, the new buildings are not entirely barren and plain. In their adornments are found Myanmar traditional decorative art such as floral designs called *kanote*, lotus



The ceremony of the libation rite

motifs, the flaming motifs, and figurines of mythical creatures like *makara*, *naga* and winged deities.

On the whole the all-round development had achieved the following major works: (1) the hydraulic gutter underneath the platform had been diverted (2) the Pagoda platform had been levelled (3) the circuit walk between the



The All-round Development of the Sule Pagoda

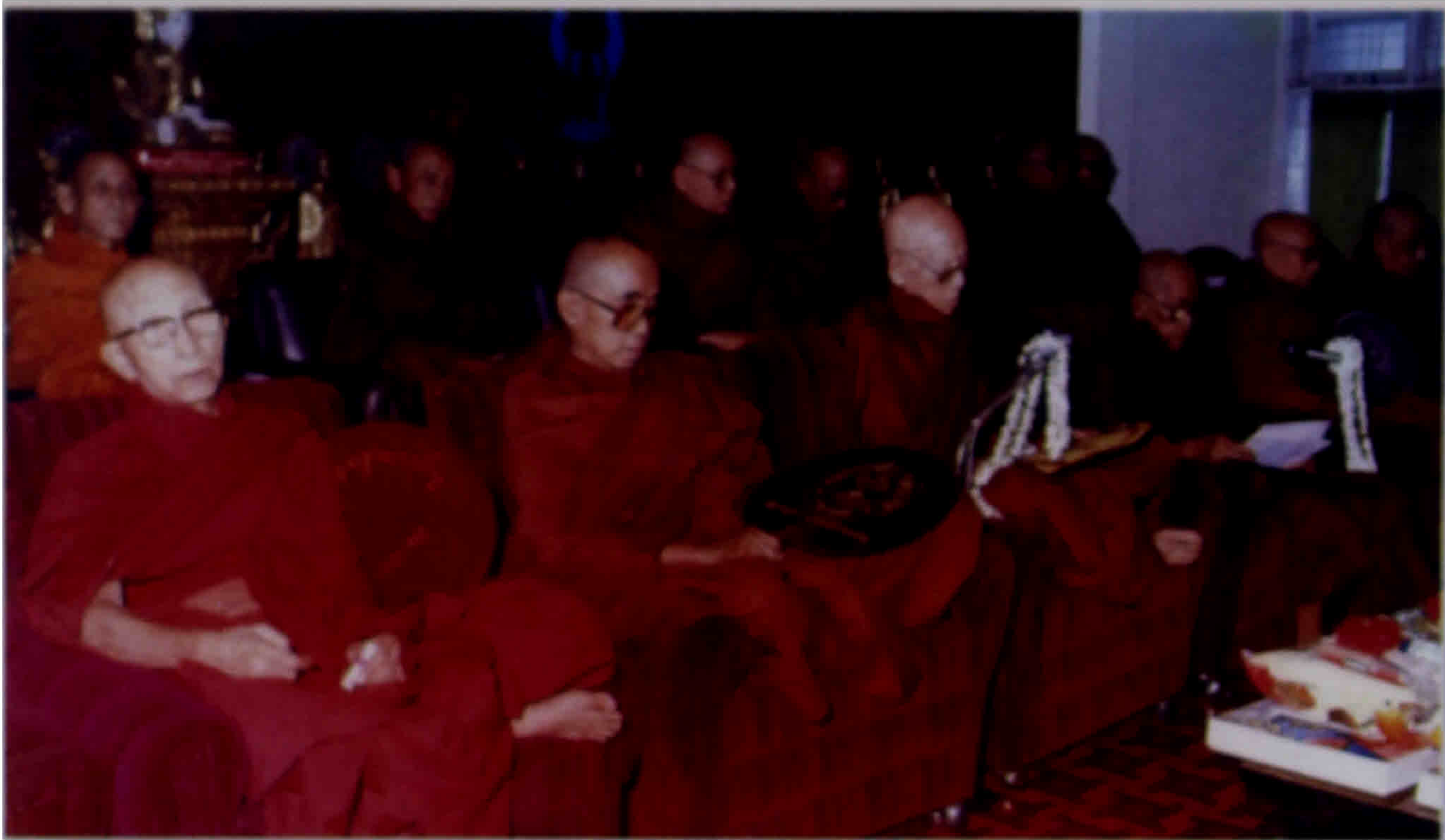
The ceremony of opening overpass bridges by cutting the ribbon



Offering dry ration (rice) to the monks



Committee for the all-round renovation work explaining their achievements to the monks



Sayadaws performing the religious rite of libation marking the successful completion of all-round renovation work at the Sule Pagoda

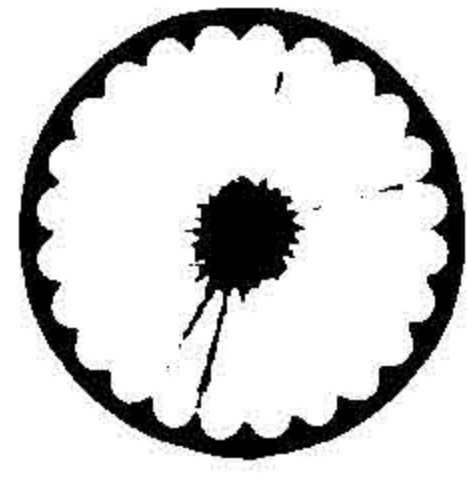
plinth and the buildings had been widened and repaired (4) the whole Pagoda hillock had been reinforced with a cement concrete retaining wall (5) the Bo Bo Gyi *nat* spirit shrine had been relocated and rebuilt and (6) the shops and offices on the ground floor had been reconstructed on a uniform design.

Though it was originally a 7 year plan and at least it would take 4 years even if the implementation was speeded up, it indeed was a wonderful achievement to have finished the entire all-round development work in 4 months' time. To understand the enormity of the construction work involved, one may compare it to the construction of 25, 8-storey concrete buildings of 50 x 25 feet. For the successful completion of such a great work in a short span of time, the credit goes to the donors, the Pagoda Trustees, the supervisor, architects and all responsible personnel and workers. On 21 October 1989 the ceremony of libation was held marking the completion of the all-round development work.

Sadu should be uttered three times or many times to all donors in cash, kind, labour and technical know-how for their generous *dana* in this great deed of religious merit.



Chapter Eight
FESTIVALS HELD AT THE SULE PAGODA	109



In addition to the annual festivals of Buddha Puja held at the Sule Pagoda, the Sule Pagoda Trustees, with a view to promoting Buddha Sasana, also sponsor and organize other festivals of New Year (Thingyan) in April, Bon-fire in February, and the Dhamma Puja festivals like Maha Samaya Day, Anattalakhana Sutta recitation and the Dhamma-cakka recitation. The following are brief descriptions of such festivals:

(a) Buddha Puja Festival

In a treatise entitled *Kethadhatu Wunnana* is mentioned the Buddha Puja festival held at the Sule Pagoda in M.E. 1177 (A.D. 1815) when the Head Monk Loka Hman Kin Sayadaw visited Yangon. The Venerable Head Monk and his devotees held the festival for three days during which they offered flowers, water, lights and sandal wood perfume to the Sule Pagoda. Buddhist residents of Yangon fervently participated in the festival.



Opening of the Buddha Pujaniya Festival



Recitation of the seven Treatises of Abhidhamma

In M.E. 1246 (A.D. 1884) Hman Kin Sayadaw dedicated to the Shwedagon Pagoda a bell weighing over 260 viss of bronze. His monastery named Hman Kin Kyaung Taik was situated at the south-east corner of Thein Gyi Zay Bazaar between the Babedan and Thanbyudan Streets. He was well known as U Shun, the Gaing Htauk (Bishop). He was in charge of administering the Thayettaw Kyaung Taik Monastery complex, and nearly 1000 monk students. The bell is hung on the south (Wednesday Planet's direction) of the Shwedagon Pagoda. In the inscription on the bell was found the list of religious deeds which the Hman Kin Sayadaw had performed in the years between M.E.1241-1243 (A.D. 1879-1881). The list mentions the Head Monk's annual dedication of fruits to the Sule Pagoda in the month of Pyatho (January). Fruits were arranged in the design of a *Padethabin* (cornucopia) and they were ceremonially offered to the Sule Pagoda. It was a Buddha Puja of a sort which took place every year at the Sule Pagoda.

The festival of dedicating cornucopias of fruits to the Sule Pagoda attracted visitors and pilgrims to the Sule Pagoda. In his book entitled *Wanderings in Burma* published in 1897, George Bird writes about the Sule Pagoda, remarking that due to the efforts of Colonel Olcott and some Buddhist devotees the Sule Pagoda had regained the focus of public attention and veneration since the past few years.



Sangha reciting the Seven Treatises of Abhidhamma

After the demise of Hman Kin Sayadaw there seemed to be no more festival of fruit cornucopia.

The January 1914 issue of the *Myanma Alin* Monthly carried the news of the meeting of the Sule Pitaka Association. The founder-members of the said Association noted that the Sule Pagoda at that time was not yet included in the List of Gazetted Pagodas, and so they began holding the annual Tabaung Festival in March from the M.E. 1274 (A.D. 1912) onwards.

But so far no record has yet been found of the annual Tabaung Festival held at the Sule Pagoda. It seems that during the Second World War no festival could be held at the Pagoda, for the downtown Yangon where the Sule Pagoda was located was the strategic target of war bombing. In the post-independence period the Tabaung Festival at the Sule Pagoda is held regularly in March.

Article 67 of the Constitution of the Sule Pagoda Trustees ratified in 1980 says that "The Sule Pagoda Festival shall be held annually in the month of Tagu (April)". But as Tagu is the warmest month, the Pagoda Trustees made a proposal that the festival be held between 5 and 25 January and submitted their proposal to Yangon Division People's Council in 1981. The Pagoda Trustees also obtained the consent of the Ovadacariya Sayadaw monks regarding their proposal. Hence the annual Buddha Puja Festival at the Sule Pagoda is held in January.

The History of Sule Pagoda

The Festival lasts for five days covering the first and second weeks of January, keeping Sunday as the last day of the festival. Four major events take place during the festival, namely non stop recitation of *Pahtan Abhidhamma* (Patthana), ceremonial offering of alms-food, offering of dry ration (mainly rice) to the monks, and entertainment with performing arts.

A Central Committee and five sub-committees were formed to carry out their respective assignments for the successful holding of the annual Buddha Puja Festival.

The recitation of the *Pahtan Abhidhamma* commences three days ahead of the opening of the Festival. Thirty monks, by turn recite non-stop the Pali text of the Seventh Treatise of Abhidhamma. The recitation lasts for seven days. Each monk spends 30 minutes in one recitation. The monks are offered food, soft drink, medicine, and *Satumadhu* dessert by the donors. At the site of the recitation of the *Pahtan Abhidhamma*, the devotees set up water pot stands on which 24 pots filled with lustral water are placed. It is believed that lustral water blessed by the recitation is holy and auspicious, which the pilgrims and devotees take home for sprinkling. The recitation of the *Pahtan Abhidhamma* is concluded with the performance of the religious rite of libation.

The opening ceremony of the Buddha Pujaniya Festival takes place in the afternoon of the opening day. Prayer to the Buddha by reciting *Namo tassa* three times commences



*Buddha Puja Festival held
at the Sule Pagoda*



Ovadacariya Sayadaws reciting the Pahtan Abhidhamma

the ceremony. One of the Pagoda Trustees declares the ceremony open. Three stanza *rattu* poem on Buddha Puja Mingala (P.Mangala) is sung with the accompaniment of the harp music. The devotees receive five moral precepts (*Pancha sila*) from the presiding Ovadacariya Sayadaws who later recite the *Pahtan Abhidhamma* and strike 24 bells to signal the opening of the Buddha Puja.

The alms food offering takes place for four days during which Buddhist devotees and Buddhist Associations from Kyauktada, Pabedan, Latha and Lanmadaw townships, under the sponsorship of the Pagoda Trustees, offer fruits, cakes, and cooked rice to the four Buddha statues, Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha and Gotama Buddha, at the four devotional halls at the four quarters of the Pagoda. Saturday Association, Sunday Association, Loka Chan Tha Association and Sino-Myanmar Buddhist Association daily by turn recite religious scriptures on the pagoda platform. During the festival one thousand oil lamps are lighted.

On the last day of the Buddha Puja festival which falls on Sunday, the Sangha Puja takes place, which is the ceremonial offering of dry ration (rice) to the monks. Generous devotees offer rice and other alms to 180 monks and 50 nuns from the monasteries and

The History of Sule Pagoda

Photographs showing Buddha Pujaniya and offering of dry ration (rice) to the monks.





Photographs showing Sayadaws receiving dry ration (rice) and cash donation from devotees



Nuns receiving cash donation from woman devotees



Photographs showing Sayadaws receiving dry ration (rice) and cash donation from devotees



Woman members of Sino-Myanmar Buddhist Association ready to perform religious deeds



Photographs showing offering to the Buddha Images of fruits, candle lights and cakes



*Offering of ten thousand candle lights to the Sule Pagoda
by Pabedan and Lanmadaw township*

*Offering of fruits
to the Buddha Image
by Lanmadaw
township*



*Offering of fruits and cakes to
the Buddha Image by
Kyauktada township*

*Offering of cake designed
on the model of a spired
Tazaung to the Buddha
Image by Latha township*





The ceremony of libation to mark the success of Buddha Pujaniya

nunneries in the Yangon Division. After the monks and nuns have received the alms on the platform they exit from the eastern entrance and make a circuit of the Pagoda again to receive the offer of dry ration (rice) from the donors.

During the five days of Buddha Puja Festival, programmes of performing arts are staged every evening from 6 to 12 p.m. to entertain the public.

(b) The Festival of offering Thingyan scented water

Thingyan which is the Myanmar traditional New Year festival celebrates the cleaning with clear cool water to wash the filth and dirt (evil and sin) of the old year and to usher in the New Year. Among religious deeds performed on this occasion cleaning and pouring of water on the Buddha images and pagodas feature the highlight of the festival.

The Sule Pagoda Trustees maintain the tradition of pouring scented water on the Buddha images and religious monuments during Thingyan Festival. From the eve of Thingyan to the first day of the New Year, the scented water offering puja takes place for five days. Huge barrels filled with water scented with sandal-wood perfume are placed at the north-east (Sunday Planet's Direction), south-east, (Tuesday Planet's Direction), south-west



Striking the bell to announce the completion of the performance of religious deeds so that all sentient beings can share the religious merit



Receiving five moral precepts from the monks



Vocalists and harpists singing hymns to honour Buddha Pujaniya





A musical concert entertaining the public at night



Vocalists and dancers performing their arts



Artists performing their talents at the festival of the Sule Pagoda

(Saturday Planet's Direction) and north-west (Rahu Planet's Direction) corners of the Sule Pagoda precinct. On the tables laid by the sides of the planet shrines are placed earthen pots filled with scented water. Bamboo fencing called *yazamat*, banana trees and flags of Buddha Sasana decorate the place to symbolize the ceremony. Pilgrims and devotees take the scented water pots to the nearby Buddha images and pour the scented water on the images and say prayers or recite *paritta* (Buddha's protective suttas). They may put cash donation into the nearby donation boxes. Light refreshments are served *gratis* to the devotees and visitors.



Ta-Khine-Lone-Shwe Anyeint Troupe entertaining the public

On the first day of the New Year, families of the employees of the Pagoda pay respects to the members of the Pagoda Trustees. At dusk, monks are invited to recite *paritta*, on the Pagoda platform to usher in the New Year.

(c) The Water pouring Festival of Kason

Kason (May) is the warmest month of Myanmar lunar calendar. Trees and plants wither due to intense heat. They need water for their survival since monsoon has not come yet. The Bodhi Tree (*Ficus Religiosa*) is the most sacred tree for the Buddhists because it was under it that Gotama Buddha attained Supreme Enlightenment. Myanmar Buddhists worship the Bodhi Tree as *Paribhoga Cetiya*, representing the Buddha.

In Kason, water is poured on the trees especially the sacred Bodhi Tree. Pouring water on the Bodhi Tree is a time-honored tradition which the Myanmar have long



Monks performing the rite of consecration of the sacred Bodhi Tree at the Kason water pouring ceremony in the month of Kason



Myanmar Musical Ensemble (Saing Waing) at play

maintained. Annually in Kason, the festival of pouring water on the Bodhi Tree is held at the Sule Pagoda.

There is only one Bodhi Tree planted at the north-east corner of the precinct. Regarding the date of its planting and the name of the planter it is not known yet. Even the date of the first celebration of water pouring has not been ascertained. The 1952 May issue of



Devotees reciting scriptures in front of the Buddha images

Myanma Alin Daily had an announcement of the holding of water pouring ceremony at the Bodhi Tree in the Sule Pagoda precinct on the Full Moon Day of Kason, and inviting the religious and social welfare associations to participate. The Great Po Sein, leader of the then renowned dramatic troupe gave his performance at the Sule Pagoda water pouring festival in the evening of 14 May 1952. It was his last performance before his retirement from the stage.





Pouring lustral water on Buddha images around the Bodhi Tree

Nowadays, the water pouring ceremony at the Bodhi Tree in the Sule Pagoda precinct takes place at 5 a.m. on the Full Moon Day of Kason. Flowers, fruits, water and lights are first offered to the Buddha images. At 6 a.m. the Pagoda Trustees, the employees and members of religious associations from Kyauktada, Pabedan, Latha and Lanmadaw townships recite *Udana-katha* and religious hymns.



Offering wazo robes to the invited monks at the Sule Pagoda

Festivals Held at the Sule Pagoda



*Wazo robes being put
on the Buddha Images*



Woman devotees carrying wazo robes



*Devotees receiving moral precepts
from the monks*

The History of Sule Pagoda

At 9 a.m. the invited monks gather around the Bodhi Tree and perform the consecration rite, reciting *Udana-katha*. Then the monks and the Pagoda Trustees pour scented water on the Bodhi Tree, followed by the devotees and pilgrims who gather there to perform the same deed. There is a well near the northern archway of the Sule Pagoda. It is within the precinct and is about 15 feet from the Bodhi Tree. It is said that it is one of the two oldest wells in the old city of Yangon. It still produces good quality water which is used for pouring on the Bodhi Tree.



Members of the Sule Pagoda Trustees and employees in ceremonial procession, carrying Wazo robes for the Buddha Images, making a clockwise circuit of the Sule Pagoda

(d) *Maha Samaya Day*

Maha means great, Samaya means occasion. It is the great occasion which occurred on the Full Moon night of Nayon (June) in the 4th vassa (rain retreat) of Gotama Buddha, who preached Maha Samaya Sutta in the Maha Vana Forest. A multitude of deities and laities came over to hear the Maha Samaya Sutta. Since then, the Full Moon Day of Nayon has been observed by the Buddhists as Maha Samaya Day.

It has been five successive years since the Sule Pagoda Trustees first held the observance of the Maha Samaya Day in 1990. In the afternoon 1 to 4 p.m on the Full Moon Day of Nayon (June), the Sule Pagoda Trustees and employees and religious associations observe the Maha Samaya Day by reciting Maha Samaya Sutta. It is believed that the deities congregate to hear the recitation of Maha Samaya Sutta and demons and evil spirits flee in fear of the deities.

(e) *Festival of Wazo Robe offering and Dhamma cakka Day*

The Full Moon of Wazo (July) is thrice blessed by three auspicious events which took place on that day. The future Buddha (Prince Siddhattha) was conceived in the womb of Queen Maha Maya on the Full Moon Day of Wazo in the Maha Sakarit (era preceding the Buddhist Era) year 67; it was on the Full Moon Day of Wazo in the Maha Sakarit year 97 that Prince Siddhattha renounced his mundane life to become a recluse in the forest; and the first sermon Dhamma-cakka Pavattana was given to the five Disciples by the Buddha on the Full Moon evening of Wazo in the Maha Sakarit year 103.

The Buddha forbade the Disciple monks to go away overnight from their residences during the Lent of 3 months of the rainy season. Wazo robes are offered to the monks who are observing Lent vows.

The Sule Pagoda Trustees holds annual offering of Wazo robes to the monks, on the Full Moon Day of Wazo. A ceremonial procession of the Pagoda Trustees and devotees bearing *Kya* robes (robes woven with the fibers extracted from the lotus stem) preceded by the *Kye Si* (triangular brass gong) bearers, and the standards of the Buddha Sasana

bearers make a clockwise circuit round the Sule Pagoda. Then the *Kya* robes are offered to the four Buddha Images, each at one of the four devotional halls on the four sides of the Pagoda. The four Buddha Images represent the four Buddhas who had already appeared — Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, and Gotama Buddha. During the procession *Metta Sutta* is recited. The remaining *Kya* robes are offered to the other Buddha images. Then at the central pavilion, invited monks are offered *Wazo* robes, and this was later followed by the recitation of *Paritta* and the libation ceremony.

At 1 p.m. the Dhamma cakka Day is observed in the main hall, under the sponsorship of the Sule Pagoda Trustees. Religious associations participate in the observance of the Day. History of Dhamma cakka Day is explained, and Dhamma-cakka is recited fully in both Pali and Myanmar.

(f) *Recitation of Anattalakkhana Sutta*

On the Full Moon Day of Maha Sakarit year 103 the Buddha gave His first sermon to the five Disciples namely Ashin Kondannya, Ashin Vappa, Ashin Bhaddiya, Ashin Maha Nama and Ashin Assaji. After hearing the sermon, the five Disciples became *Sotapan* (the first stage of Sanctification), Kondannya became *Sotapan* on the Full Moon day, Vappa on the 1st Waning Moon, Bhaddiya on the 2nd Waning Moon, Maha Nama on the 3rd Waning Moon, and Assaji on the 4th Waning Moon. On the 5th Waning Moon, when the Buddha preached *Anatta-lakkhana Sutta*, the five *Sotapan* Disciples after hearing the Sutta became *Arahat* (perfected Saint). That was the time that the Sangha (Assembly of Monks or Holy Order) originated. The 5th Waning Moon of Wazo is observed as *Anatta-lakkhana Sutta Day*.

The Sule Pagoda Trustees has been observing the *Anatta-lakkhana Sutta Day* for the last four years. On that day, religious associations of the Pagoda and pagoda employees recite the *Anatta-lakkhana Sutta* in Pali and Myanmar and the history of the Day is explained to the audience.

(g) *Light Festival of Thadingyut and Abhidhamma Day*

The Buddha spent his 7th Lent in the Celestial Kingdom of *Tavatimsa* where His Mother Maha Maya had become the deity Santusita. The Buddha preached Abhidhamma to His Mother and other deities. On the Full Moon Day when His preaching was over, the Buddha descended to the Kingdom of Theinkathanago (P. Sankassa) on earth. Three stairways were created. The golden and silver stairways, each on either side of the Ruby stairway from which the Buddha descended. On the other two stairways came down the Sakka and Brahma and other deities attending on the Buddha. To commemorate this auspicious event, Lights festival is held for three nights—on the eve, on the Full Moon night and on the night after the Full Moon of Thadingyut (October) by lighting oil lamps or candles to welcome the Buddha back to earth. Pagodas, religious monuments, houses and office buildings are lit up with colourful lights.



The Sule Pagoda being lit up in the evening



At the Sule Pagoda, oil lamp lighting festival is held in accordance with the tradition, for three successive nights. In the evenings of the 14, 15 waxing moon days and the first waning moon day of Thadingyut, fruits and *hsoon* (steamed rice) are offered to the Buddha Images, and the Sule Pagoda. In the evenings 5000 oil lamps are lit. Religious associations recite *Paritta*, at the four devotional halls on four sides of the Pagoda.



In daytime the Pagoda Trustees and Employees' Religious Association hold the ceremony of observing the Abhidhamma Day, explaining the background history of the Day and reciting the relevant Suttas.

(h) *Tazaung Taing Light Festival and Offering Kya Robe*

Tazaungmon Lights festival is one of the Myanmar traditional monthly festivals. Tazaungmon means embellishment with lighting oil lamps. In olden days lights were lit to dedicate light to the Culamuni Ceti in the *Tavatimsa* Kingdom. Balloons were also sent up to pay homage to the said ceti.

For three days, the 14 waxing moon, the Full Moon and the first waning moon days of Tazaungmon (November) fruits are offered to the Sule Pagoda at dawn. In the evenings of these three days, 5000 oil lamps are lit around the Sule Pagoda. At 8 a.m. the Full Moon Day the *kya* robes are ceremonially offered to the Buddha Images.





(i) *The Bonfire Festival and Offering of Htamane Delicacy*

The Bonfire * festival is the traditional Myanmar festival of the month of Tabodwe (February). In this month, Myanmar delicacy called *Htamane* which is a kind of delicacy prepared with glutinous rice and seasoned with condiments is offered to the Buddha Images and the monks. On the eve of the Full Moon Day of Tabodwe, parties of *Htamane* making men and women are invited to the Sule Pagoda precinct where they hold competition in preparing *Htamane* delicacy. Folk music bands such as *Ozi* and *Dobut* are played to cheer up the competitors and to entertain the onlookers, thus lending a festive atmosphere to the occasion. On Full Moon Day at dawn *Htamane* delicacy was first offered to the Buddha Images and then to the monks, between 9 and 10 a.m. The delicacy packed in banana leaves is given *gratis* to the pilgrims and visitors.

* The origin of offering bonfire to the sacred images of the Buddha is associated with one event which took place in the lifetime of the Buddha. While the Buddha was residing at the Pubbayon (in Pali, Pubbharama) Monastery in Savatthi, on one Tabodwe evening, He happened to be standing on a hillside. It was so cold that the Buddha kept His back in the warmth of the sun rays. But as the sun set in, and as it was in the open, the chill of the night was too much for the Buddha who was wearing only one robe. As the night advanced cold intensified. So the Buddha put on the second robe to resist the cold. By midnight, He had to wear the third robe. By dawn three robes were not enough to keep the body heat. So the fourth robe was worn over the third. By the rule of Vinaya (Code of Discipline) only three robes are permitted for each monk. So to silence criticism of some laymen, the last two robes were stitched together to become the third robe called "Dukut". In the extreme cold of Tabodwe night the Buddha made His hands and feet warm by keeping them on a furnace.

To commemorate that event, the Buddhist devotees offer bonfire to the Buddha images in Tabodwe, especially on its Fullmoon night to gain religious merit. Bonfire is made by burning sandal or similar fragrant wood in an earthen brazier which is taken to the Buddhist temple to offer it to the Buddha images.



*Sandalwood and incense being burnt at the Sule Pagoda
to provide warmth to the Buddha in the cold month of Tabodwe*

Since the traditional festival of Tabodwe is a bonfire festival, as the month is very cold, it is held every year on the platform of the Sule Pagoda. At the four corners of the Pagoda, the bonfire offering to the Buddha takes place for 3 days—the 14th waxing moon day, the Full Moon Day and the first waning moon day of Tabodwe (February). The site where the bonfire is offered is enclosed on all four sides with bamboo fences and decorated with banana trees and Sasana flags. Sandalwood and other fragrance and incense are burnt to make a bonfire in round earthen brazier.



Contesting parties preparing Htamane delicacy in the precinct of the Sule Pagoda

(j) Festival of the Procession of 28 Buddha Images

It is a festival which Myanmar Buddhists have been holding every year since the time of ancient Bagan.



Monks performing the rite of consecration in front of the 28 Buddha Statues

The Sule Pagoda Trustees annually organizes this festival. The 28 images of Buddhas (Gotama and 27 previous Buddhas) are housed in the main hall on the pagoda platform, receiving homage from the devotees the year round. Previously the festival was held in the



Devotees paying homage to 28 Buddha Statues in the main hall on the Sule Pagoda Platform



Devotees bearing 28 Buddha Statues and circuiting the Sule Pagoda

month of Tazaungmon (November). But now, it is held before the New Year festival of Thingyan. The 28 Buddha Images are carried to a temporary pavilion where they are regilt by the devotees and reconsecrated by the monks. After a week stay in the pavilion, the images are carried in procession, circuiting the Sule Pagoda three times. Then they are



*The Statue of Shin Sivali
Maha Thera being carried on a
car in the procession*

*Motorcade carrying 28 Buddha Statues
tours four townships
of Yangon*

Festivals Held at the Sule Pagoda

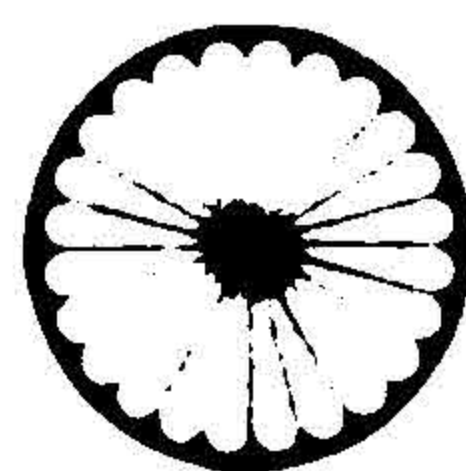


Photographs showing the procession of 28 Buddha Images on decorated cars with performing artists highlighting the occasion

borne on the decorated motor cars for making a tour round the townships of Kyauktada, Pabedan, Latha and Lanmadaw. Religious associations of the Sule Pagoda follow in buses reciting *Paritta*. During the procession, devotees offer cash donation, fruits and flowers to the Buddha images. When the procession has completed its round, the Buddha images are restored to their previous places.



RENOVATION OF THE SULE PAGODA



The earliest mention of renovation work on the Sule Pagoda, found in Myanmar chronicles, says that Queen Shin Saw Pu (A.D. 1453-1472) of Hanthawaddy Kingdom carried out the repair of the Sule Pagoda by encasing it. The next renovator was the Head Monk named Loka Hman Kin Sayadaw who visited Yangon in 1816. Finding the Sule Pagoda in ruin, the Head Monk repainted it, raised its height to 67– cubits and gilded it.

One foreign visitor of Yangon published his travelogue entitled *A Rough Trip to Rangoon* in 1853, in which he described the architectural design of the Sule Pagoda to be a fine octagonal shape. *Sitke* Maung Htaw Lay was another renovator who raised the height of the Sule Pagoda to 123 feet which remains unchanged till to-day. In his book *Wanderings in Burma* published in 1897, George Bird writes that the Sule Pagoda was repaired and renovated 70 years ago. That date coincided with the date of the renovation work carried out by the Head Monk Loka Hman Kin Sayadaw.

In 1887 the *hti* (umbrella) hoisted on the Sule Pagoda was found in a dilapidated condition. So in 1890 a new *hti* replaced it. On 5 June 1974, a cyclone passed through Yangon causing the *hti* on the Sule Pagoda to incline. After inspecting the condition of the *hti*, U Nyana, Chief Engineer of the Rangoon Port Authority found out that the *hti* was too old to withstand the onslaught of the next storm and suggested that a new *hti* should be kept ready to replace it. Accordingly a new *hti* was put on the Pagoda on 19 April 1975. On the following day, 20 April the diamond bud and the vane were installed on the *hti* which lasts till to-day. The old *hti* was set up near the Sunday Planet's direction (north east corner) of the upper terrace.

In 1913, the Sule Pagoda was scaffolded with bamboos for regilding it. The diamond bud and the vane were temporarily brought down on 6 December 1913 for security's sake.



A closer view of gold plates covering the Sule Pagoda

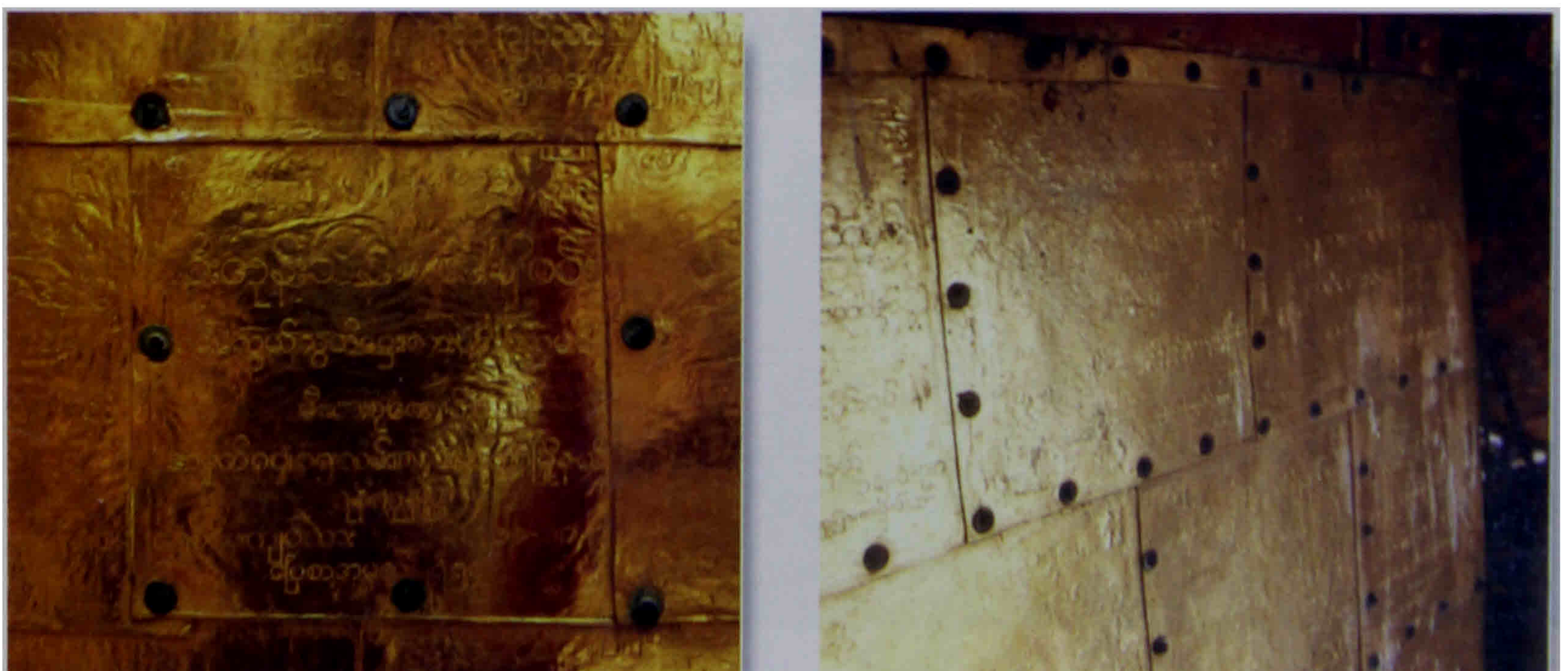
On examination, it was found that the vane was of solid gold studded with precious gems such as diamonds, rubies, sapphires, pearls, catseyes etc. Little gold bells were hung on it. The gold bells bore inscriptions. After gilding, the diamond bud and the vane were restored to their original places.

In the post independence period, on Sunday, 29 February 1948, the diamond bud and the vane were remade. The new vane was of solid gold weighing 2 viss and 50 ticals. Diamond, rubies, emeralds, sapphires and other gems decorated the diamond bud and the vane.

A grand ceremony was held in the evening of Saturday the 5th waning moon of Tabaung (March). At dawn on the following day, while musical troupes were performing, Chief Justice of the Union, Dr. Ba U, opened the ceremony and Barristers-at-law U Ba Shin and U Ba Maung recited *ratu* poems and panegyrics. The diamond bud and the vane were borne by six men dressed like deities, Sakka (the Thunder god) and the Brahmas.



The Sule Pagoda in 1948, viewed form the South-side



Gold plates on the Sule Pagoda with inscriptions bearing the names of the donors

The History of Sule Pagoda



They made a ceremonial circuit of the Sule Pagoda to receive the homage and cash donation from the devotees. Then, the diamond bud and the vane were carried on the aerial chariot manipulated by pulleys to the summit of the Pagoda, where they were reassembled. At 4 p.m. the cannon salute signalled the commencement of the fireworks, displayed in honour of the occasion. The cost of the diamond bud and the gold vane was kyats over 4 lakhs at that time.

Placing a new hti on the Sule Pagoda in 1975





The M.E. 1318 (A.D. 1956) was the 2500th of the Buddhist Era. On the 1st waning moon of Kason of that year (25 May 1956) another ceremony of hoisting the diamond bud and the vane was held to commemorate the 2500 Buddhist Era. Agga Maha Thiri Thudhamma Dr. Ba U, the President of the Union Of Burma (Myanmar) and U Nu, the Prime Minister, led the ceremonial procession. The diamond bud and the vane borne on a decorated palanquin was carried by bearers making a circuit of the Pagoda three times.



The History of Sule Pagoda



Two close-up views of the vane



Tiers of the new hti being carried to the top of the Sule Pagoda



A new hti being carried around in downtown Yangon



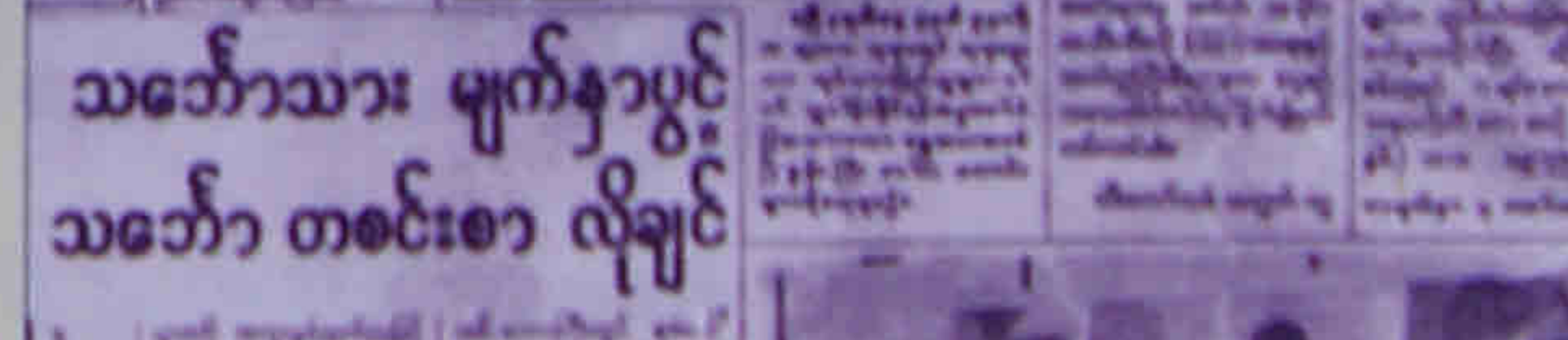
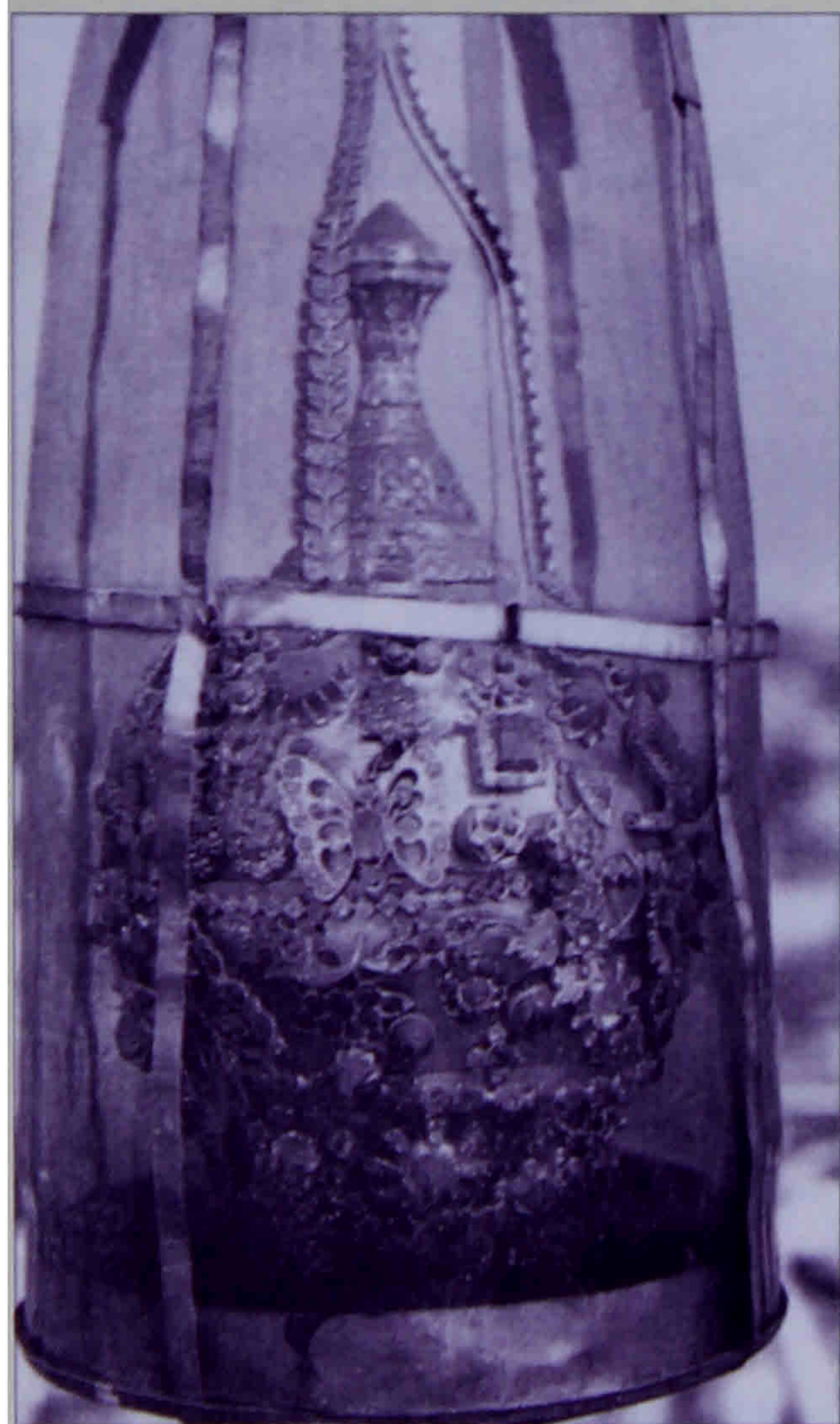
The History of Sule Pagoda



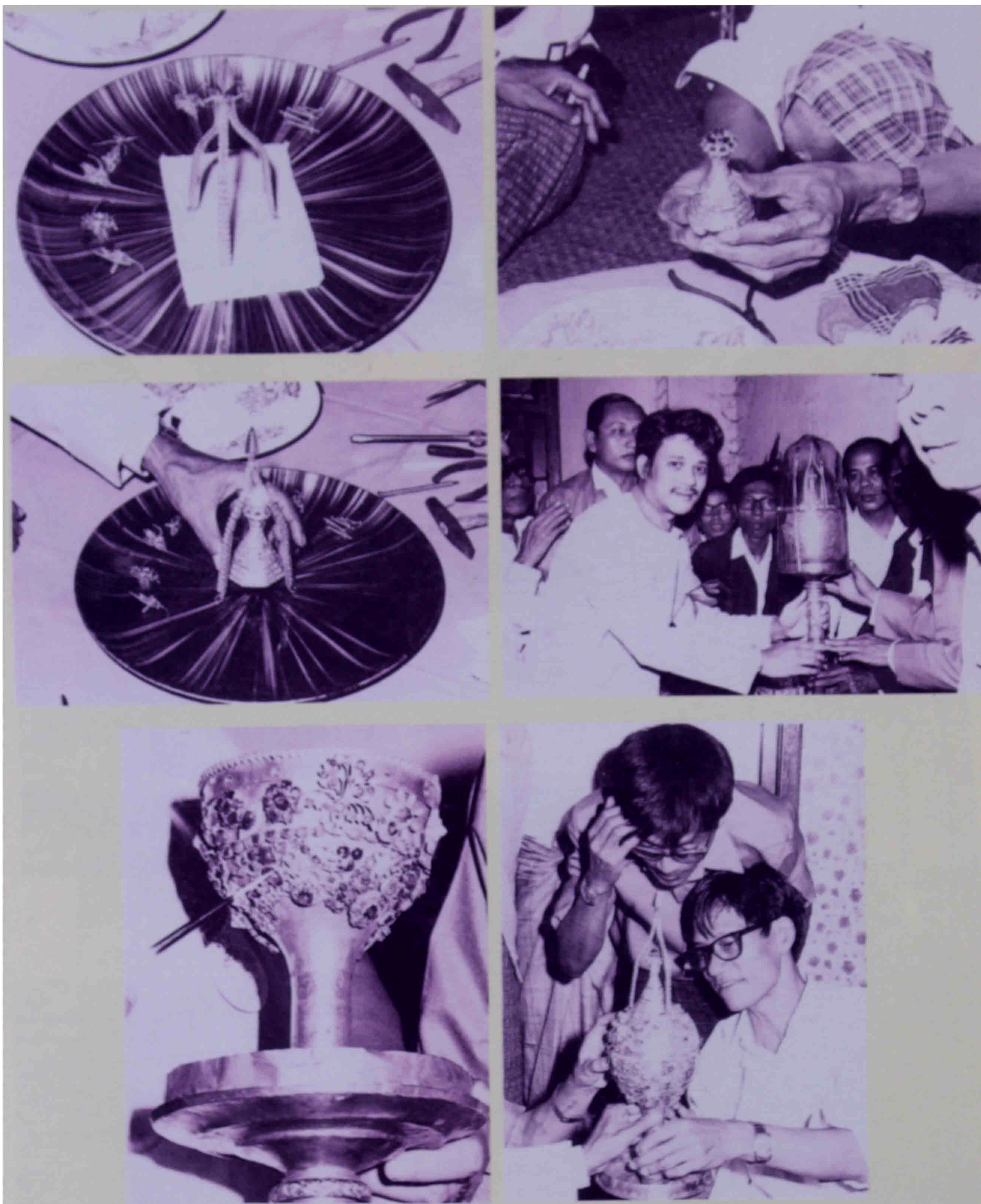
Ovadacariya Sayadaws and Members of the Sule Pagoda Trustees (1983)



The Sule Pagoda Trustees and Employees of the past

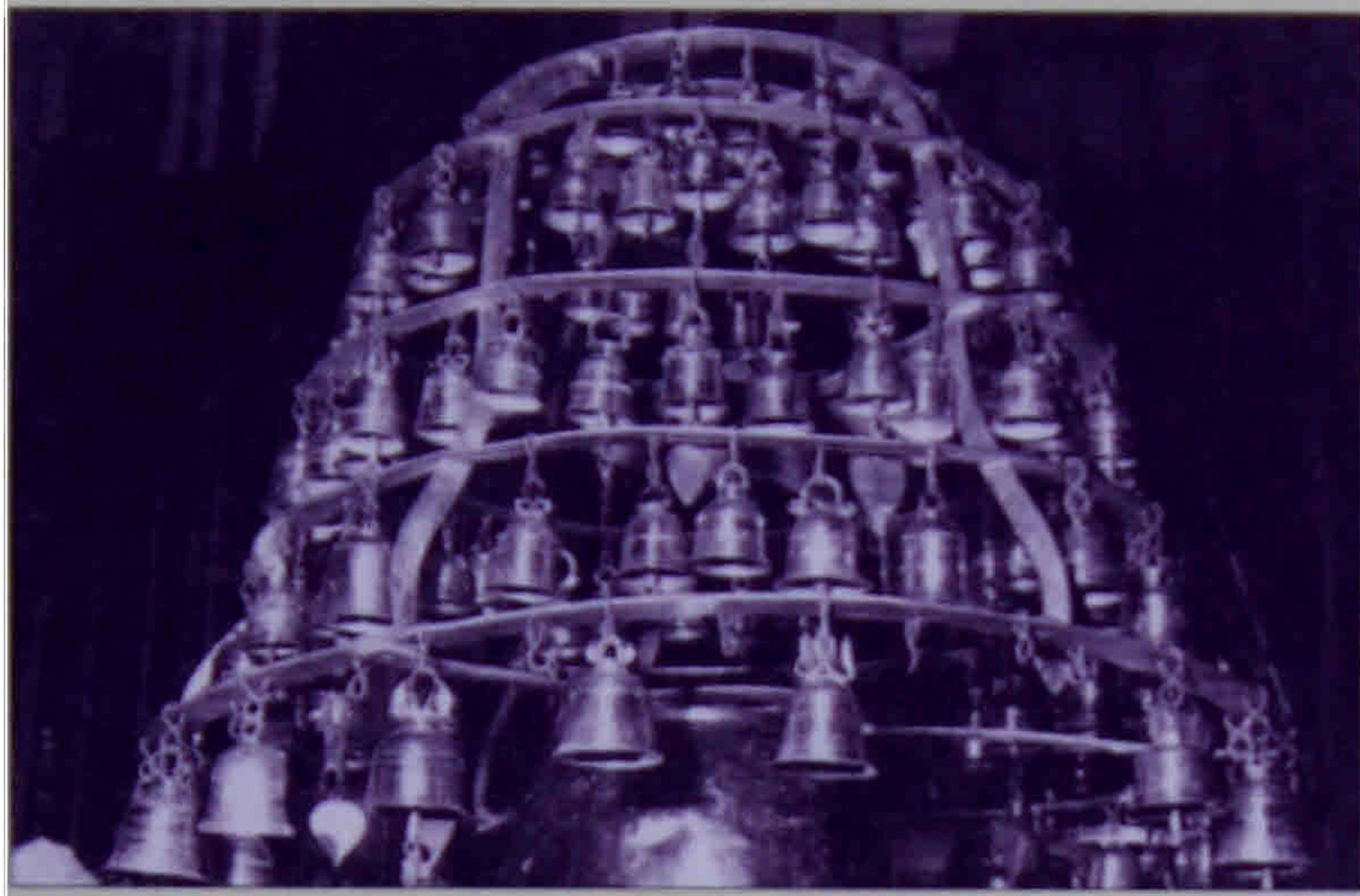


Photographs showing
the hti hoisting
ceremony



Reassembling the parts of the decorative diamond bud

A close-up view of U Zun Gyi, Floral designs and Vane

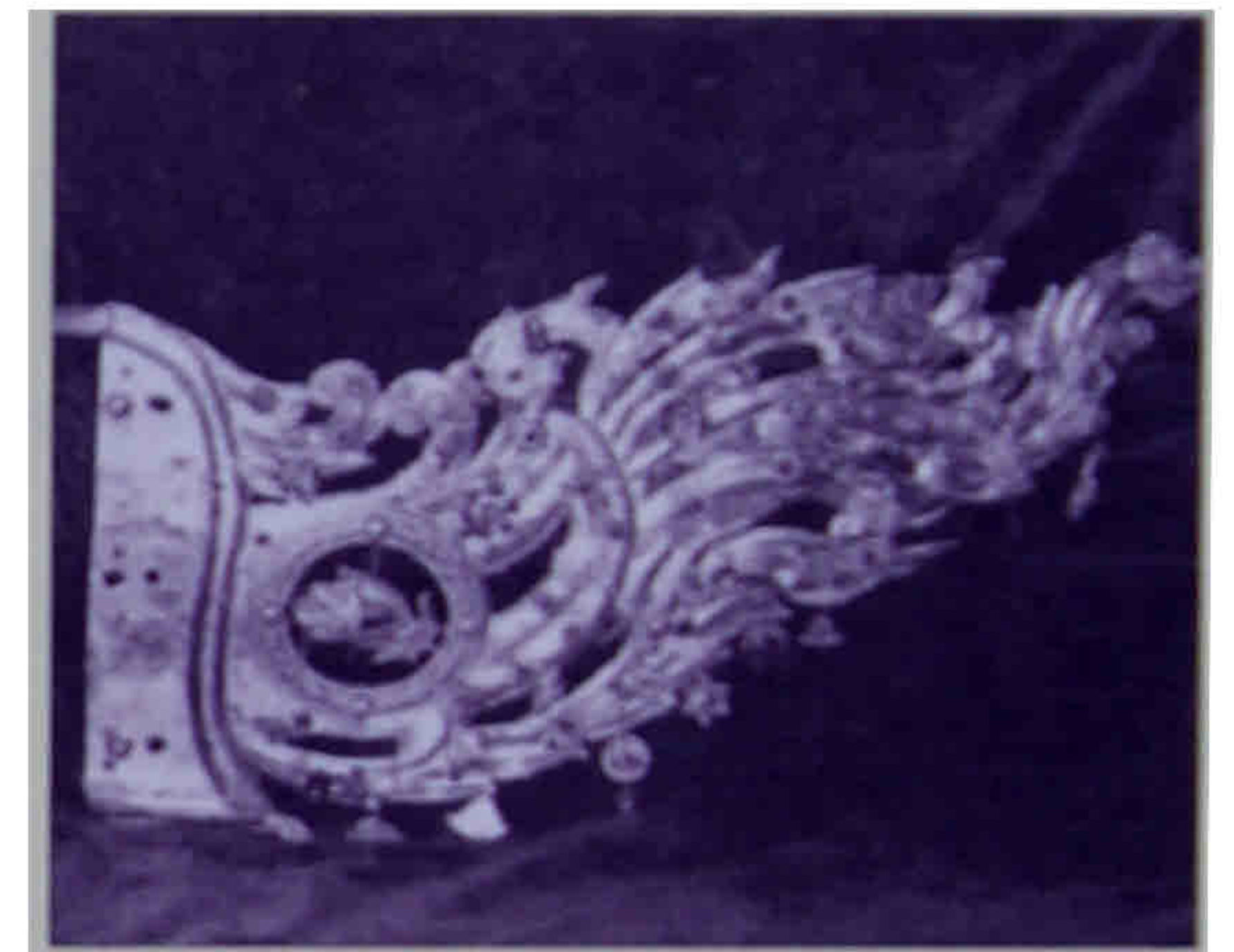


U Zun Gyi



Floral designs

Then Dr. Ba U himself hoisted the diamond bud and the vane on the top of the Sule Pagoda. Generous devotees donated diamonds and gems to decorate the diamond bud and the golden vane, the estimated value of which was Kyats 28 lakhs of that time. In 1975 although a new *hti* was put up, the diamond bud and the golden vane remained intact.



Vane

The arched entrances and the tazaungs

The earliest picture of the Sule Pagoda found in the travelogue *A Rough Trip to Rangoon* published in 1853, was a sketch. It was in *Wanderings in Burma* that its photograph is shown. There were not many religious buildings on the Pagoda platform at that time. No arched entrances and the *tazaungs* are seen in the photographs. Similarly the photographs of the Sule Pagoda taken in 1910, 1920 and 1921 do not show arched entrances and *tazaungs*.

At the time when the Head Monk Loka Hman Kin Sayadaw visited the Pagoda, there were three covered causeways representing the gold, the ruby and the silver stairways by which the Buddha descended to earth from the celestial Kingdom of *Tavatimsa*, on the Full Moon night of Thadingyut (October). The northern covered causeway was installed in 1927 and the donors were U Ba Khin and Daw Daw Saw of Judha Ezekiel Street (Now Thein Byu Street), Botahtaung.



A religious building under construction in 1897

entrance and covered causeway. In the post independence period, the Ovadacariya Sayadaws and the Pagoda Trustees applied to the authorities for the permit to build the southern arched entrance and covered causeway. Sayadaw U Tiloka Nyanna put up the application to the Government to obtain permit, citing historical reference. On 24 February 1950, the permit was given. At 5 p.m. Nine Sayadaws including Dwaya Tharthanabaing Sayadaw, Paya Gyi Taik of Hinthada town, Sayadaw of Dwaya Nikaya, 2nd Tharthanabaing of Dhanuhyu

Photographs taken in 1938 show the Sule Pagoda with arched entrances and covered causeways. In 1948, the year Myanmar attained independence, the eastern arched entrance and *tazaung* were built by U Mar Dee, Daw Daw Su and the family, Broker, Thein Gyi Zay Bazaar, and in 1949 the western arched entrance and *tazaung* were built by U Kyaw Ho, Daw Hpu Myaing and daughters Daw Kyin, Mya Mya and Hla Hla.

During the British colonial period, there were only three arched entrances and three covered causeways. No permit was given by the administrative authorities to construct the southern arched

town, Sadamawdaya Sayadaw Ashin Visada Nyanna of Letpandan town, Weluwun Sayadaw of Kyeemyindaing, Zeyawaddy Sayadaw, Ashin Tiloka Nyanna, and Sayadaw Ashin Tilokadaza, gathered on the construction site and recited paritta. At 10 a.m. on Sunday the 10th waxing moon of Tabaung (March) the Hinthada Tharthanabaing Sayadaw led the ground breaking ceremony. The donors of the southern arched entrance and tazaung were U Ba Thin and wife Daw Thein Tin, Proprietor of Thin Brothers Co. of Shwe-taung-dan, Yangon. U Ba Thin was also a member of the Sule Pagoda Trustees. The construction work was completed in 1950.

Renovation of the Pagoda Platform

Loka Hman Kin Sayadaw renovated the pagoda platform by carpeting it with sand knee deep. Four Dhamma Salas (Preaching Halls) were built in which he lectured on Abhidhamma to the Buddhist audience. There was no record of platform repair by *Sitke* Maung Htaw Lay. Before the outbreak of the Second World War, the Sule Pagoda Charitable Labour Association sponsored the flooring of the pagoda platform with *sagyin* stone slabs. Work began from the front of Pinlong Rest House. But the outbreak of the Second World War interrupted it. In 1947, the work was resumed. Owing to the internal unrest caused by insurgency and transport difficulty *sagyin* stone slabs were not available. Therefore concrete *terrazo* slabs were used instead. Image houses, stands for flower vases and entrance stairways were also floored with concrete *terrazo* slabs. On 10 March 1952, the Full Moon Day of Tabaung the libation ceremony was held to celebrate the completion of the pagoda platform flooring. A stone inscription recording this meritorious deed was set up at the site between Dhamma Senapati Grotto and Aung Theikdi Grotto.

The pagoda platform was not even. The northern side was 11 feet high from the ground whereas the southern side measured only 9 feet above the ground. The platform slopes from the north to the south. Religious buildings in the precinct were not systematically aligned. When all-round development and renovation work was carried out in 1989 the platform was levelled and expanded and floored with *sagyin* stone slabs.

Electricity

Electricity was first installed in 1913 when a new *hti* was put on the Pagoda. Electric lights replaced the diamond bud and vane which were temporarily brought down for renovation. Shwe Kyu Co. donated the electric lights. Other donors of electric lights were U San Hein the gold merchant of Than-hpyu-dan quarter, Yangon, U Kyaw Zan the pleader, and Daw Hpyu and daughter Ma Than Nyunt, Daw Gwan and Son Mg Hla Khaine, the builder of Ceylon Monastery of *Sitke* Maung Htaw Lay Street (now Bo Sun Pet Street) Yangon, who donated 500 electric lights and a German made generator at the cost of 8000 kyats. By 1952 new electric lights were installed. There is now another power generator in the precinct. At night the Sule Pagoda is brightly lit with mercury slides and bulbs, creating a fantastic spectacle and adding nocturnal beauty to the Yangon's cityscape.

The Pagoda Trustees

Construction of a religious monument is followed by a maintenance task. Myanmar people have the tradition of assigning some men to the maintenance duty since the time of



Two stone inscriptions, one recording the flooring of the Pagoda Platform with marble slabs, and the other the establishment in 1927 of the Sule Pagoda Charitable Labour Association Rangoon

Myanmar monarchy. King Bodawpaya (A.D. 1782-1819) assigned the Governor of Yangon, U Kyaw Yway to the maintenance of the Sule Pagoda. *Sitke* Maung Htaw Lay was in charge of the care and maintenance of the Shwedagon Pagoda until his ripe age. Such personnel were the pioneers of Pagoda Trustees.

There were evidences to show that by 1889, there was Sule Pagoda Trustees. In that year, the old *hti* was brought down and a new *hti* was hoisted. One hundred and fifteen little brass bells, found hanging on the old *hti*, could not be transferred to the new *hti* as they were too heavy. They were melted down to cast a bell, which now is one of the ten bells stationed around the Pagoda. From the inscription on this bell we learn that there already was formed a Sule Pagoda Trustees in 1889. But the list of its members is still unknown. From that date onwards, the successive Pagoda Trustees were formed, assuming different appellations such as " The Elders in Charge of the Sule Pagoda " " Board of the Pagoda Treasure " etc. On 4 July 1952, The Ministry of Judicial Affairs appointed the following Pagoda Trustees:

- (1) U Ba Htun (2) U Ba Khin (3) U Ba Thin (4) U Oo Shwe Ba (5) U Ba Pe
(6) U Pe Aung and (7) U Ngwe.

A constitution was drafted and approved by the said Ministry.

Members of the Sule Pagoda Trustees in 1956 were as follows:

- (1) U Thaw, wealthy man and Proprietor of Porcelain factory, Thamaing town.
(2) U Ngwe, Proprietor of Shwe Maung Co., Phone Gyee Street, Yangon.
(3) U Ba Tin, wealthy man, Chat Thin.
(4) U Ba Chit Tin, wealthy man, Director and Proprietor of Burman
 News paper
(5) U Ba Htun, the merchant
(6) U Ba Thin, wealthy man and Proprietor of Thin Brothers Co.,
 Mogul Street (now Shwe Bonthar Street), Yangon



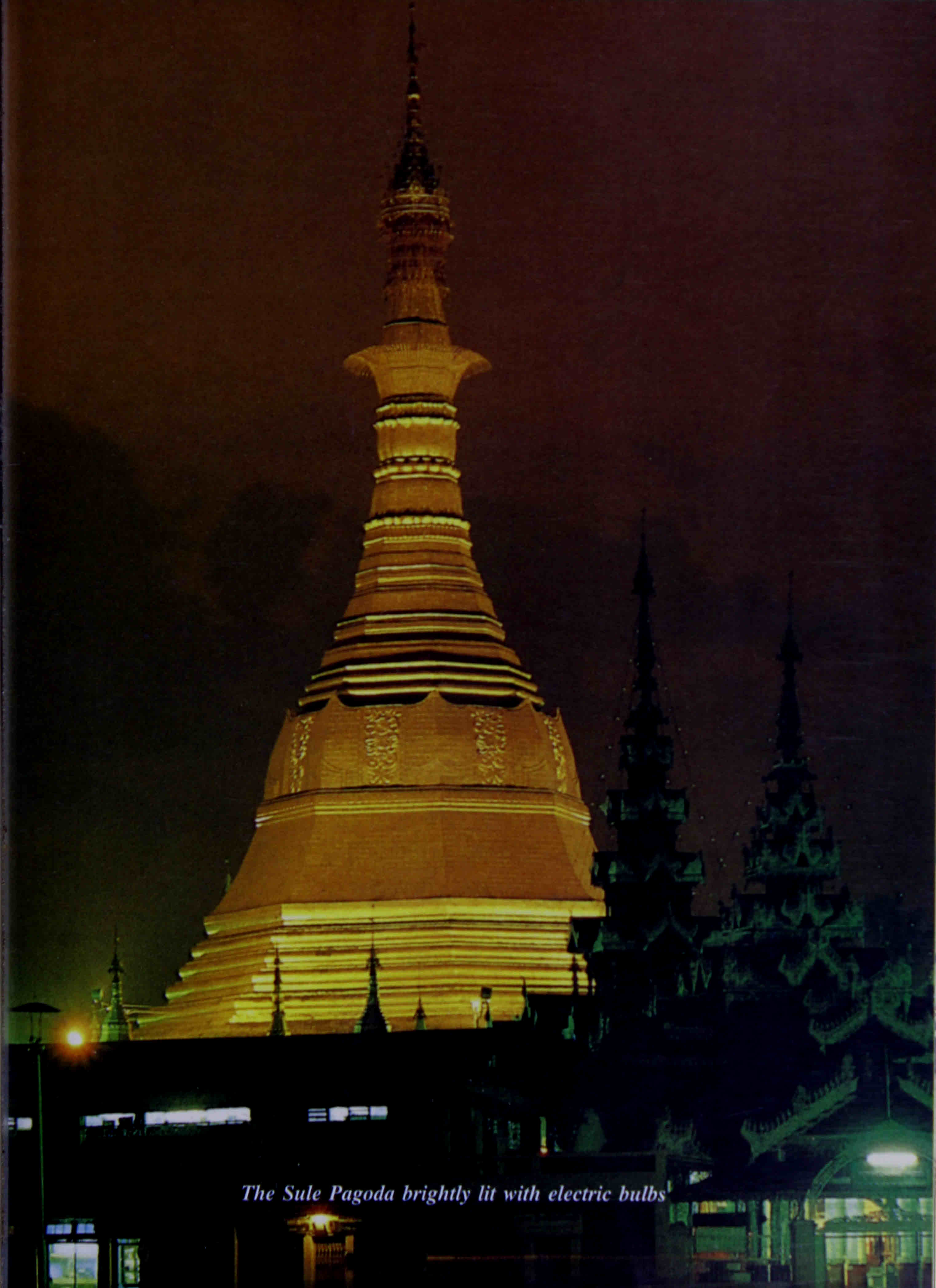
The Sule Pagoda brightly lit with electric bulbs

With the change of time and circumstances it was necessary to amend the Constitution. On 18 September 1979 the Sule Pagoda Trustees, the Peoples' Council of Yangon Division, and Officials of the Department of Religious Affairs held meetings to draft a new Constitution. Members of the Sule Pagoda Trustees at that time were as follows:

- | | | |
|------------------|----------------------|----------------|
| (1) U Htun Maung | (2) U Ba Thin | |
| (3) U Kyaw | (4) U Thant | |
| (5) U Mya Maung | (6) U Soe Hlaing and | (7) U Han Sein |

The draft Constitution of the Sule Pagoda Trustees was submitted for approval under section No. 204/1979 to the Yangon Division Civil Court. On 8 January 1980, the Court issued its approval.

The Sule Pagoda Ovadacariya Sayadaws were selected in accordance with the approved Constitution. They were a group of nine Monks who give advice to the Sule



The Sule Pagoda brightly lit with electric bulbs

The History of Sule Pagoda

Pagoda Trustees on matters relating to the Sule Pagoda The Sule Pagoda Trustees was to comprise not more than 13 members.

The following are the Ovadacariya Sayadaws:

- | | |
|---|--|
| 1. Baddhanta Thithila | Thithila Beikman, Bauk Htaw, Yankin Township |
| 2. Baddhanta Vitharada | Singapore Monastery, Pazundaung Township |
| 3. Baddhanta Obathabhivamsa | Pyapon Taik-thit Monastery,
Thayet Taw Kyaung-taik, Lanmadaw Township |
| 4. Baddhanta Nayaka | Aung Myey Bon Kyaw Kyaung-taik, Bahan Township |
| 5. Baddhanta Viseithasara bhivamsa
(Tipitakadara Dhamma Banda
Garika, Agga Maha Panditta,
Abidaza Maha Rahtaguru | Tipitaka Kyaung-taw,
Sagawa Street, Dagon Township |
| 6. Baddhanta Sasanabhivamsa | Sasanavamsa Monastery,
Thayet Taw Kyaung-taik, Lanmadaw Township |
| 7. Baddhanta Panyeindabhivamsa | Aung Myey Bon San Kyaung-taik, Bahan Township |
| 8. Baddhanta Vayameinda | Asoka Kyaung-taik, Chauk Htat Kyi, Bahan Township |
| 9. Baddhanta Kosanla | Thiriweila Monastery, Bakaya Kyaung-taik,
Sangyaung Township |

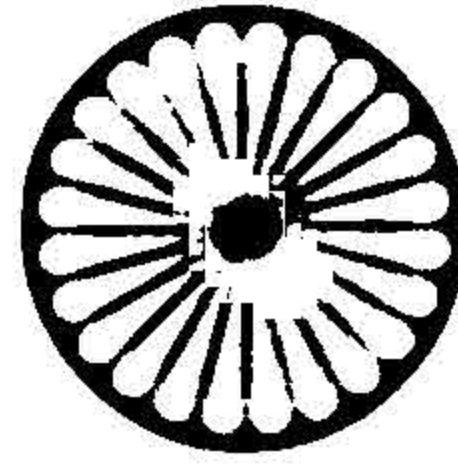
The Sule Pagoda Trustees (1993 - 1998) are as follows:

- | | |
|---------------------|---|
| 1 U Tun Aung | Kyauktada Township |
| 2 U Tha Yin | Pabedan Township |
| 3 U Ohn Maung | Latha Township |
| 4 U Ye Hla | Pabedan Township |
| 5 U Chit Aye | Lanmadaw Township |
| 6 U Min Naing | Latha Township (retired on 17-6-1994) |
| 7 U Ngwe Soc | Kyauktada Township (assumed duty on 25-11-1994) |
| 8 U Maung Maung Ohn | Latha Township (assumed duty on 25-11-1994). |



Chapter Ten

GUIDE TO THE SULE PAGODA PLATFORM



Previously the Sule Pagoda was reached by means of the four covered causeways. Now in addition to the four covered cause ways there are two overpass bridges namely Mingala Bridge and Maggin Bridge which provide access to the Pagoda. These two bridges were part of the all-around development and renovation work at the Sule Pagoda successfully carried out in recent years. Mingala Bridge is located between the Northern and Western entrances. Its approach is on the 32nd Street. Maggin Bridge is located between the Western and Southern entrances. Its approach is also on the 32nd Street.

The Northern entrance

The access to the Northern entrance is from the Sule Pagoda Road. As you enter into Yangon from the north taking the Sule Pagoda Road, the Sule Pagoda and the Northern entrance and *tazaung* appear in sight as soon as you reach the overpass bridge near Thamada Cinema hall, that crosses the railway lines. The Northern entrance and *tazaung* were built in 1928. The donors were U Ba Khin, Daw Saw and family of Judah Ezekiel Street, Botahtaung. As the *tazaung* was too old, a new one was built in 1995. It is a reinforced concrete structure.

The Bodhi Tree

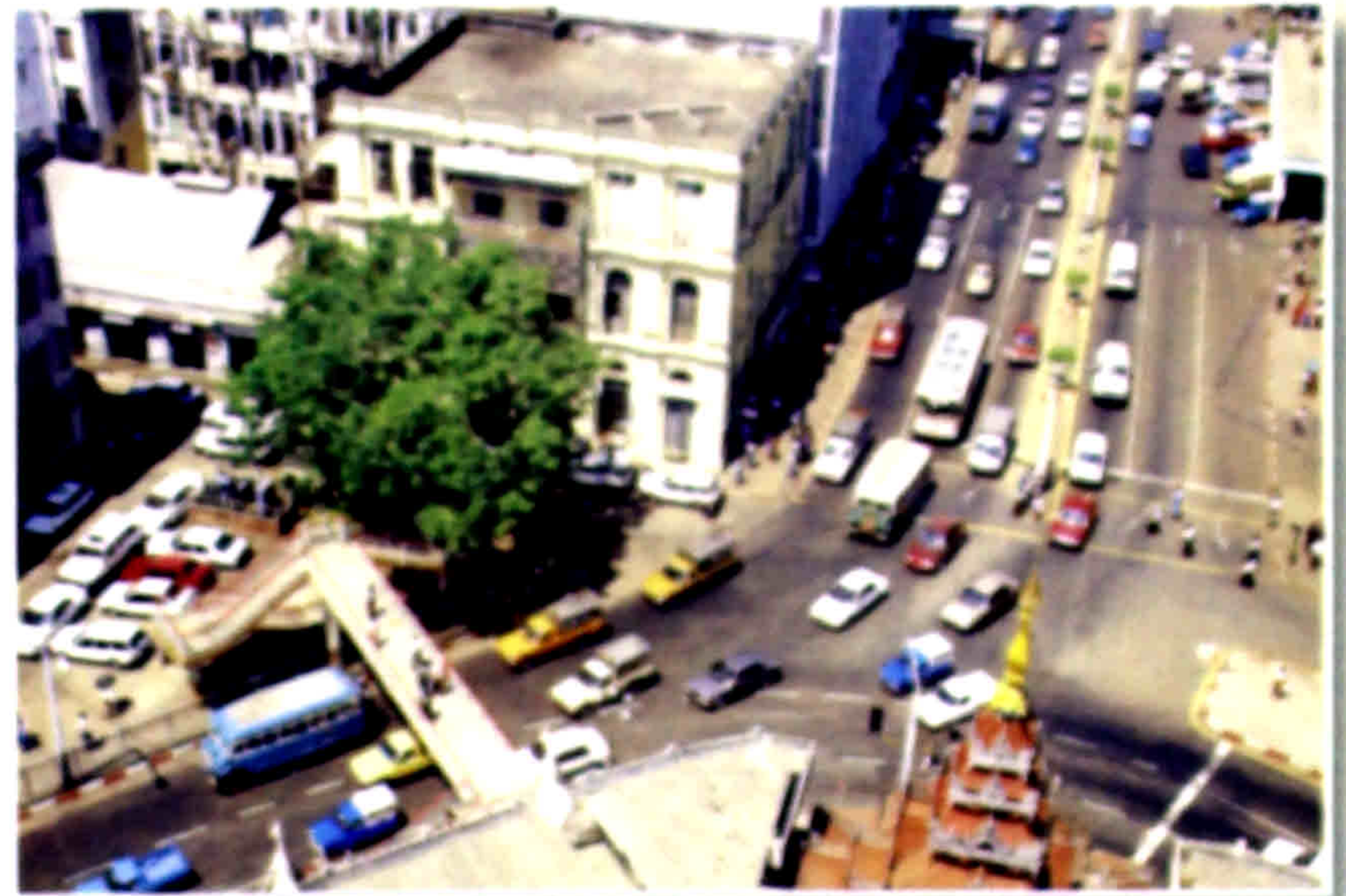
When you enter the Sule Pagoda from the Northern entrance, you can visit the Bodhi Tree which stands on your left. First, you will see the statue of Ashin Upagutta. At the foot of the shrine of this statue is a well, 6 feet in diameter and over 15 feet deep. It is said that it is one of the two oldest wells in Yangon. There always is freshwater in it. On the Full-Moon Day of Kasone (May) water from this well is used for pouring on the Bodhi Tree.



The Bodhi Tree at the northern entrance



The Buddha's Foot Print (Pada Ceti) by the side of the Bodhi Tree



An aerial view of the overpass Maggin Bridge between the Southern & Western Entrance



View of the northern entrance taken from the Sule Pagoda Road



Panorama of the northern side of the Sule Pagoda viewed from the top of the Sule Pagoda



*The Image of Gotama Buddha
in the northern devotional hall*



*The Buddha Image named
"Atula Man Aung".*

About the distance of 10 feet from the south of the well, there is a *Pada Ceti* made of *sagyin* stone. *Pada Ceti* is ceti with the replica of the Buddha's footprint. It was made in 1984. The donors were U Bein Gwet and Daw Kyin Myaing and family of No. 109-111, 14th Street, Latha Township.

About 10 feet from the *Pada Ceti*, at the northern corner stands the Bodhi Tree. Old photographs show there were trees on the Sule Pagoda hillock. Now there is only one tree left. It is the Bodhi Tree which stands about 60 feet in height and 7 cubits in width. It is unknown as to who planted it and when it was planted.

On the retaining wall near the Bodhi Tree are 8 stone inscriptions which record the list of names and addresses of donors of *terrazo* concrete slabs used for flooring the Pagoda Platform. They were donors who contributed cash to the value of Kyat 100 and above.

On the Platform

As you ascend the steps, you will first come into the devotional hall which was dedicated by U Maung Galay and Daw Kyoke and family. In the devotional hall is the image of Gotama Buddha.



Painting depicting the scene of enshrining sacred relics in the Sule Pagoda

Special Meeting Room

On the left of the northern *tazaung*, close to the Bhavana Grotto is a special meeting room in which the Pagoda Trustees holds meetings. On the walls are hung pictures of the Sule Pagoda.

Atula Man Aung Image

This Image was hewn out of a *Sagyin* monolith. On the pedestal are engraved two lines of inscription which run thus:

In the Sakarit year 1241 (A.D. 1879) 5th waxing moon of Thadingyut (October) Ko Hla Paw and Ma Mei Zan, the builders of Pagoda, of Pa-dein-tan quarter, Yangon donated it.



Painting depicting the scene of Knight Thura enshrining sacred hairs and relics of the Buddha in the Sule Pagoda.

Previously this Image lay by the side of the Sule Bo Bo Gyi *Nat* Shrine. The Sule Pagoda Trustees renovated the Image in 1973 and named it " Bo Bo Gyi Paya". When all-round development and renovation work were begun in 1989 the Image was moved to the present house and given a new name " *Atula Man Aung*".

Sule Bo Bo Gyi

After paying homage to *Atula Man Aung* Buddha Image you walk to the *nat* shrine in which the Image of Sule Bo Bo Gyi is housed. Believers come to this shrine to worship and propitiate this *nat* Image because they believe that prayers to the Image are answered and wishes made in its presence are fulfilled. Therefore, the shrine is always crowded with worshippers. The Sule Bo Bo Gyi is associated with the history of Shwedagon Pagoda.

Zabudipa U Saung Treatise has mention of the legend of the two merchant brothers Tapussa and Bhallika bringing 8 strands of sacred hairs of the Buddha to the Kingdom of Ukkalapa. They looked for the hill named Singuttara on which the sacred hairs were to be enshrined. King Ukkalapa, the two merchant brothers and Sakka the Thunder god searched for a relic chamber in which sacred relics of the previous three Buddhas were enshrined. The legend says that no one could locate the site of the relic chamber. It was the oldest of all deities, Sule Bo Bo Gyi who pointed out the site which was on the summit of the

present Shwedagon Hill known as Singuttara Hill.

In accordance with this legend, the present Image of Sule Bo Bo Gyi deity was made with his right hand raised and the forefinger pointing towards the direction of Shwedagon Pagoda hill. Previously the Image was



The Image of the Sule Bo Bo Gyi

A close-up view of the Mingalar Bridge





The History of Sule Pagoda

found on the ground on the northwest side close to the present mosque. By 1915, the Image was moved onto the Pagoda Platform. At that time there was an elderly female (spirit) medium named Daw Yey, who was in charge of the shrine.

There was a vernacular newspaper named *Thuriya Daily* which carried a special feature column on political and economic situation of the country. Its editor U Ba Pe, under the penname of Nat Kyi (great deity) serialized his column entitled "The Discourse between three Nat Kyis". The three Nat Kyis were Sule Bo Bo Gyi, Botahtaung Bo Bo Gyi and Hmawbi Bo Bo Gyi. *Thuriya Daily* was very popular with Myanmar public in pre-Independence period, and the "Discourse between three Nat Kyis" was the most favourite column of the readers. It was due to this Nat Kyis column that the Image of Sule Bo Bo Gyi received wide public attention and worship.

The sculptor and the date of the Image are unknown, but the posture and the features are appealing to its believers. To the Myanmar people, the Image fits in well with the Pagoda legend. Since 1976 the shrine and the Image have been in the custody of the Sule Pagoda Trustees.

The Office of the Pagoda Trustees

Next to the shrine of Sule Bo Bo Gyi is the Office of the Sule Pagoda Trustees, in which visiting V.I.P guests are received.



The Office of the Sule Pagoda Trustees



The meeting room of the Office



The Eastern Entrance to the Sule Pagoda

The Eastern entrance

The Eastern entrance is reached from Maha Bandoola Street. One can take a panoramic view of the Sule Pagoda from a position between the Town Hall and Maha Bandoola Park. The Eastern *tazaung* was built in 1948 by Broker U Mar Dee, Daw Daw Su and family of Thein Gyi Zay Bazaar. The devotional hall on the eastside was renovated in 1929 by Daw Chit Chit, Daw Hnit Hnit, and Daw Tin Tin, U Ba Thaw, Sessions Judge, (Retd), B.A.,B.L. and wife Daw Sein Sein, in dedication to their parents U Pe Gyi and wife Daw Daw Hohn. The Eastern devotional hall houses the Image of Kakusandha Buddha.



*Panorama of the Maha-Bandoola Street
and its environs viewed from the top of the Sule Pagoda*

Kyetthayey Saung Assembly Hall

Between the Eastern *tazauing* and the Southern *tazauing* there is Kyetthayey Saung Assembly Hall. It is the most spacious hall on the Sule Pagoda Platform. In it are sheltered the statues of 28 Buddhas.

When the Sule Pagoda Festival is held, Pahtan is recited in this hall. Other religious functions such as the recitation of Maha Samaya Sutta on Maha Samaya Day the Full-Moon Day of Nayone (June), recitation of Dhammacakya on Dhammacakya Day the Full-Moon Day of Wazo (July) and recitation of Anatta-lakkhana Sutta, the observance of Abhidhamma Day on the Full-Moon of Thadingyut (October). Preaching and admonition by Ovadacariya Sayadaws, cash donation, etc. also take place in this hall. This hall was built as part of the all-round development and renovation works of 1989. In the hall are displayed the Buddha images and pedestal thrones of different periods.



The sacred Image of Kakusandha Buddha



The external view of the Kyetthayey Saung Hall



The ceremony of cash donation for gilding the Sule Pagoda

Pedestal thrones of different Period's designs



(a) Tagaung Period design



(b) Bagan Period design



(c) Inwa Period design



(d) Taungoo Period design



(e) Konbaung Period design



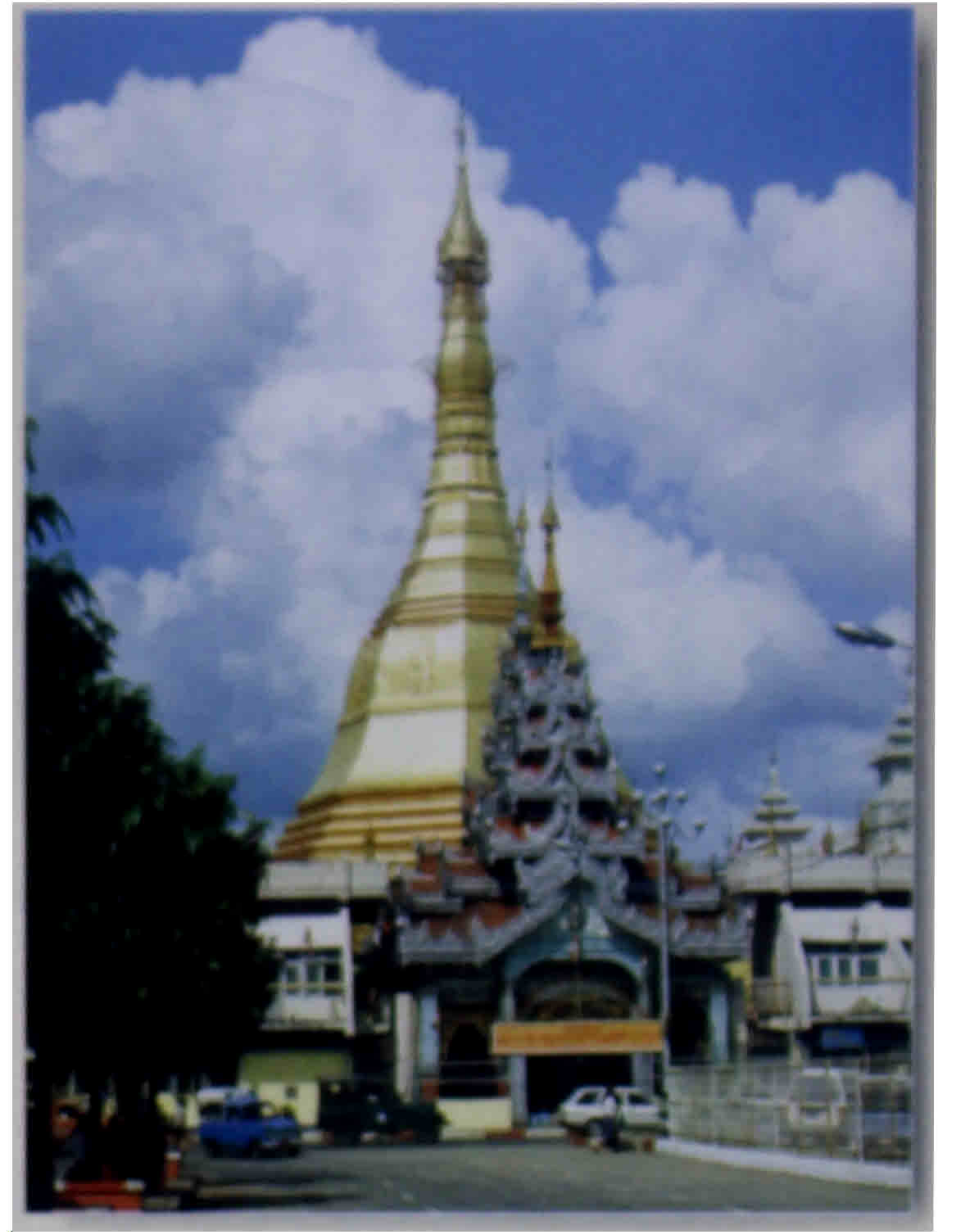
(f) Later Period design

The History of Sule Pagoda

The Southern entrance

The Southern entrance is reached from the Sule Pagoda Road. Previously there was a bridge across the moat on this site. On that bridge there was a *zayat*. The Southern *tazauing* and the causeway were built in 1949. The donors were landowners U Kyar, Daw Thet, and son of Sadaung village, Sagaing Town, U Ba Thin and wife Daw Thein Tin of Pyapon Town. U Ba Thin was the Proprietor of Myanmar Nyunt rice mill and member of the Sule Pagoda Trustees.

The Southern devotional hall was built by U Po Hla, wife Daw Aye and sons and daughters, and grand children of the corner of 14th Street and Maha Bandoola Road, Yangon. In the hall is housed the Image of Konagamana Buddha.



The Southern entrance and the Sule Pagoda viewed from the Sule Pagoda Road



A panorama of the environs of the Sule Pagoda on the south side, viewed from the top of the Sule Pagoda

Museum

It is located close to the Southern entrance. On display in the Museum are different Images of the Buddha. They are of different sizes and different mudras (postures). The images are made of wood, bronze, brass, stone etc. There are no captions on the exhibits. Probably they are the votive objects donated by the devotees.

Of the Buddha images in the museum only three belong to the Konbaung Period (A.D. 1752-1885). The rest are of modern period. There are some bronze statues which are not Buddha but they are artistically interesting. One statue is the figure

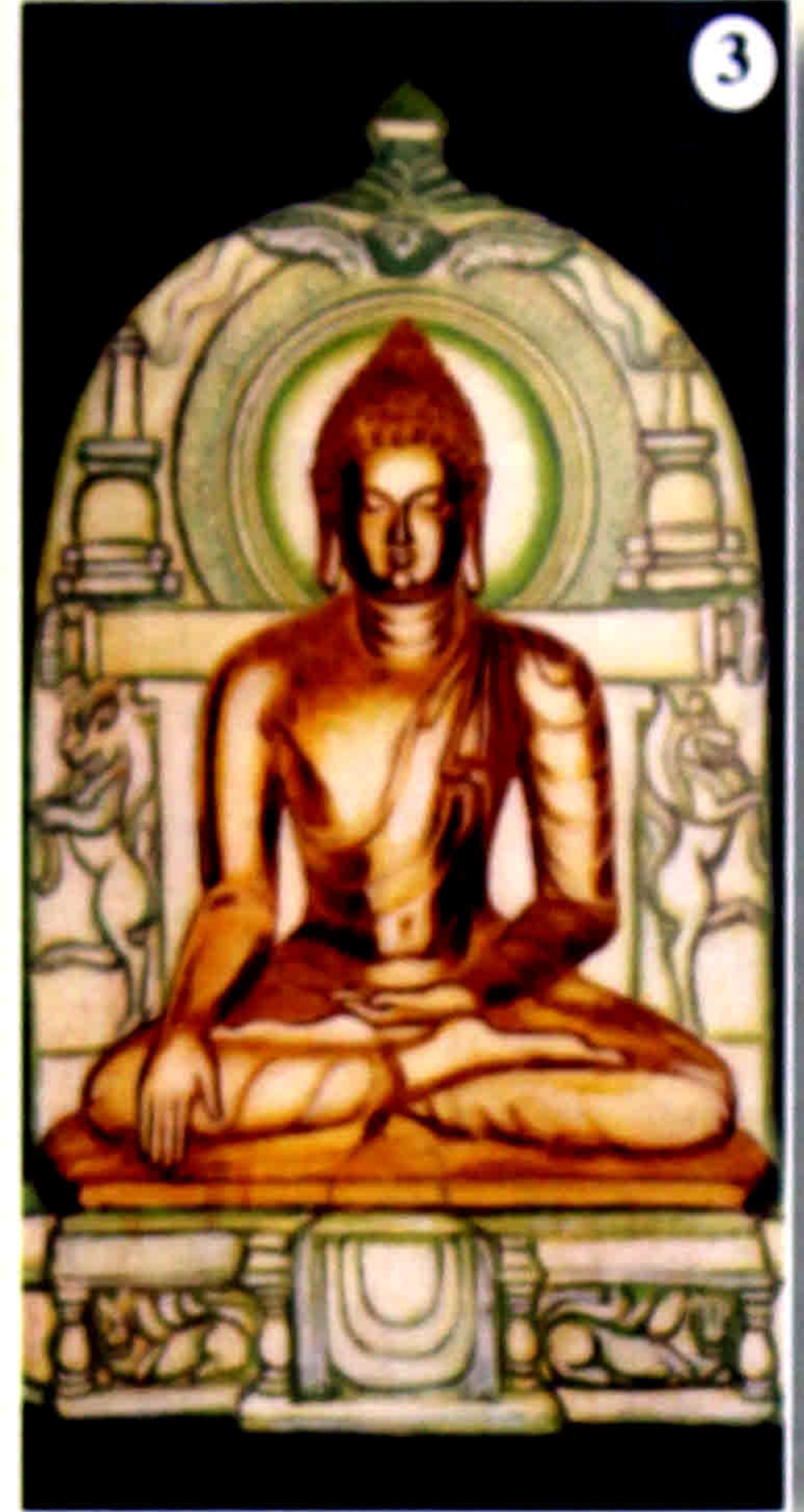
of a man kneeling and holding a water pot in its left hand and the right hand is raised to its shoulder high, and the downturned palm seems to be sheltering something. There are three numbers " 746 " inscribed on the scarf on its left shoulder. The figure is 4.5 inches in height. Judging by the typology Dr. Than Tun, retired Professor of History took it to be the figure of a man of Mon nationality, dated M.E. 746 (A.D. 1384).



The sacred Image of Konagamana Buddha



Inside the Museum

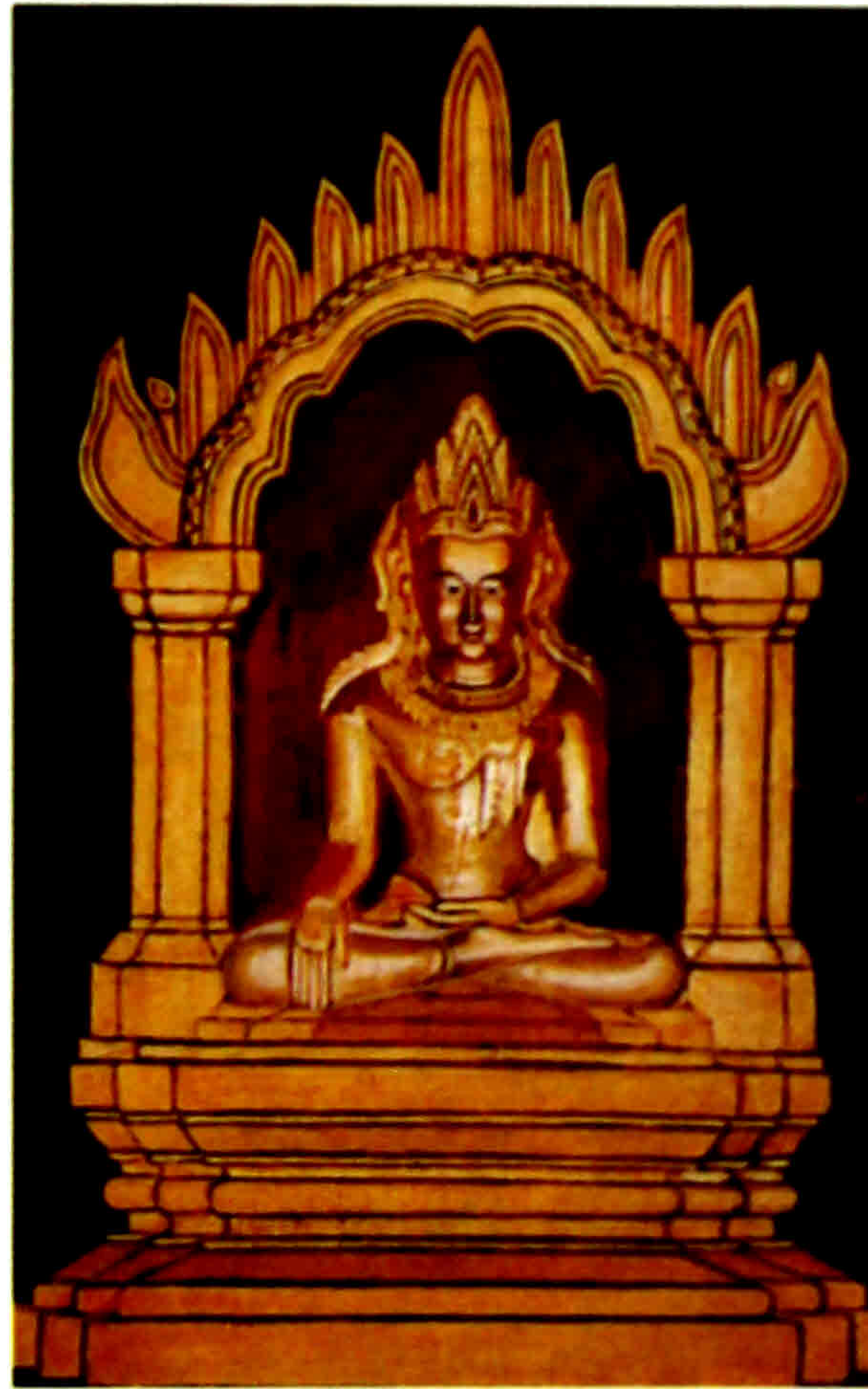


1. The Buddha Image with Jana mudra (above left)
2. The gold Buddha Image excavated from Khin Ba mound, Hmawza (above middle)
3. The Buddha Image of Indian style (above right)
4. A glazed Buddha Image (below)
5. Figurine of father, mother, son and daughter (below)

Other brass figures could be those of the father, mother, son and daughter who made donations. They are about 2 inches high. The father figure is in a praying gesture with its two hands clasped. The rest hold offertories. The headgear on the father figure is similar to those found in the frescoes of Nyaung Yan and early Konbaung Periods. It is therefore presumed that these figures are two hundred to three hundred years old.



The Buddha Image excavated from ancient city Vesali in Rakhine



The Buddha Image at the north-west corner of the Ananda Temple, Bagan



The Shwe Linpin Buddha statue (Inwa Period) of the Shwe Kyi Myint Pagoda, Mandalay

Show Room

Next to the Museum is a show room in which paintings and photographs are displayed. They show pictures of Buddha images from Nepal, Japan, Thailand, China, Cambodia, India, Sri Lanka, Afghanistan and Korea. Also presented are the pictures of Buddha images of Myanmar of Thayekhittaya, Vesali, Bagan and Inwa Periods. Photographs of stupas, cetis, and Buddha's sacred Tooth Relic are also shown.

Most interesting photographs are those of the relics and votive objects recovered from the relic chambers of the Hsin Mya Shin Ceti at Sagaing. On 9th waxing moon day of Wazo (July) in the M.E. 1318 (A.D. 1956) an earthquake took



The Buddha statue and votive objects recovered from the relic chamber of Hsin Mya Shin Ceti in Sagaing



*The Western entrance of the
Sule Pagoda*

place at Sagaing causing Hsin Mya Shin Ceti collapse. It is an old ceti built by King Nyaung Yan Mintaya Gyi in the year M.E. 792 (A.D. 1430). From its relic chambers were recovered many precious votive objects. Among them a gold replica of Bodhi Tree studded with rubies, gold Buddha image studded with rubies, gold receptacle studded with rubies, gold figures of deities studded with rubies, are prominent. There are 15 oil paintings shown in this room.

The Western entrance

The Western entrance is reached from Maha Bandoola Street. The Western *tazaung* was built by U Kyaw Ho, Broker, and wife Daw Hpu Myaing and daughters Daw Kyin and Daw Hla Hla of 174-176

Creek Street (now Bo Myat Htun Street) Yangon.

The builders of the Western devotional hall were U Ba Than, the Proprietor of trading company, and Civil Judge U Ba Maung and wife Daw Kyi Kyi, sons, daughters and grand children. They dedicated the building of the Western *tazaung* to their mother Daw Aye Hsint who was the builder of a monastery and Proprietor of Ma Sein Nyunt Cigar factory. The year of donation was



*Panorama of the western side and
the environs of Maha Bandoola Road viewed
from top of the Sule Pagoda*

M.E. 1303 (A.D. 1941). In the devotional hall is housed the Image of Kassapa Buddha.

Abhidhamma Propagation Association

Close to the Western entrance is the Office of the Association for the Propagation of Abhidhamma. This association was moved to the Sule Pagoda Platform in 1946. The founders of this association were U San Pe, U Bar Bar, U Kyaw, U Tin (Myanmar Alin), U Tun Nyo and Maha Pyinnya Bala U Kyee Pe. These six gentlemen thought that it would be much easier to teach Abhidhamma by means of tabulation instead of using Pali language as the medium of instruction. On Sunday 5 May 1946 they gathered together at the house of U Bar Bar at Burgorjee Kon, Bahan, Yangon and formed the Association. First teaching class was opened at the Myoma Boys' High School. As the association needed a premise, the office building of Sule Pitaka Abhidhamma Association was used also as the headquarters of the Abhidhamma Propagation Association. In 1947 the Abhidhamma class was moved to the Sule Pagoda Platform.

With the guidance of Ovadacariya Sayadaws and under the patronage of Agga Maha Pandita Saya Gyi U Lin the Abhidhamma Propagation Association decided to hold annually the Abhidhamma Day on the Full-Moon



The Kassapa Buddha Image



Office of Abhidhamma Propagation Association



The Abhidhamma teaching class in progress at the Abhidhamma Propagation Association

Day of Thadingyut. For the first time the Abhidhamma Day was observed on the Full-Moon Day of Thadingyut in the M.E. 1311 (1949) at the office on the Sule Pagoda Platform. The third observance of the Abhidhamma Day was held at the Town Hall and it was graced by the presence of Prime Minister who opened the ceremony. The 6th Abhidhamma Day observed in 1954 was attended by His Excellency the President of the Union of Myanmar, and he opened its ceremony. Since that year the annual observance of the Abhidhamma Day had been graced from time to time by the attendance of the President.

The Association holds continuously the Abhidhamma instruction classes and those who pass the examination are awarded certificate of honour as well as cash prize.

The Vihara of Rahantas

Next to the Office of the Abhidhamma Propagation Association is a building named



Paintings at the devotional hall on the western side. They depict the stories of the Buddha's eight victories

the Vihara (residence) of Rahantas. In the middle of this building are Statues of the Buddha in the posture of preaching the first sermon to the five disciples. On the right side of the Buddha statue is the statue of Shin Thiwali Rahanta, and on the left is the statue of Shin Upagutta Rahanta.

The Shrine of Labha Muni Image

Immediate to the Vihara of Rahantas is the shrine of Labha Muni Image. It is the image of the Buddha cast with *pyinsa loha* which is a compound of five metals namely gold, silver, lead, tin and copper.

The Hall of the holymen

Previously there were images of holymen scattered all over the pagoda platform. At the time of all-round development and renovation work, these images were collected and housed in a separate building now known as the Hall of the holymen. Believers come to pay homage to the images and offer flowers, incense and cash donations. They are images of monks, deities and laymen like Bo Bo Aung, Aung Min Khaung, Yetkan Zintaung Sayadaw, etc.

Grottos at the minor Cetis around the Sule Pagoda

There are minor Cetis on the platform as well as on the terraces. They are solid structures built on square brick houses which are designed like grottos in which one can



Paintings depicting the stories of the Buddha's eight victories

enter and sit in quietness for meditation or telling beads.

There were no such minor Cetis around the Sule Pagoda till 1897, as proved by the photographs published in George Bird's book *Wanderings in Burma*. Such Cetis were later additions by the devotees.

Previously these grottos were named alphabetically. But since 1973 they were given Pali names chosen from the *Jatakas* - such as U'ruvela Grotto, Dhammacakka Grotto, etc. The names of the builders of original grottos are lost forever. But the names of those who renovated them in the 2500 th Buddhist Era (1956) are recorded. The following are the names of the grottos and names of their renovators.

Clockwise from the northern entrance

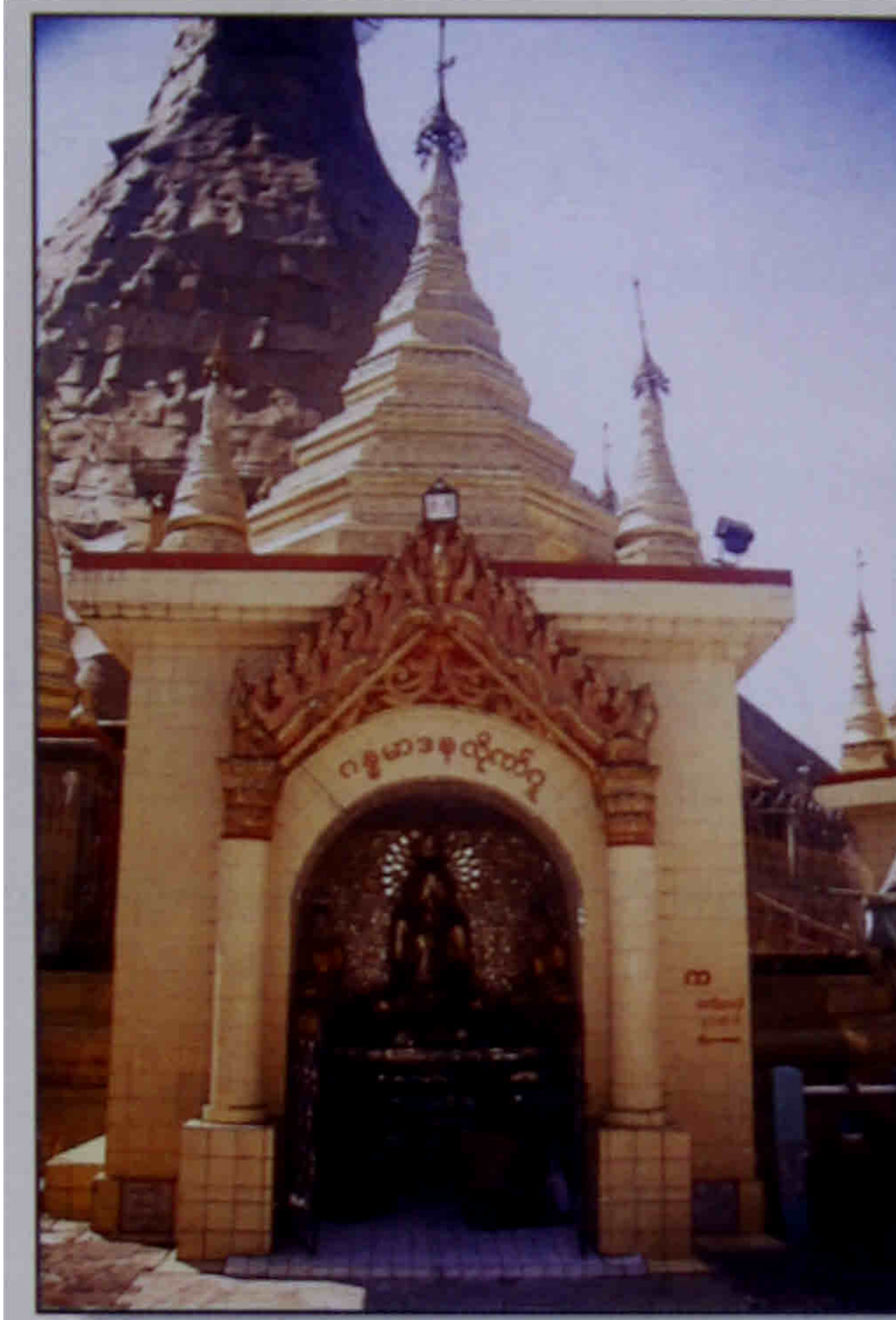
Name of Grotto	Name of renovator
1. Thiri Mingala Grotto	Daw Hlaing Khin, sons and daughters.
2. Eidimanda Grotto	U' Lun Tin, Inspector of Schools (Retd.) and wife Daw



Meditating in the Grotto



Abhidamma Grotto



Gandamadana Grotto



Sun Moon Ceti

Hlaing, sons and daughters.

- | | |
|----------------------------|--|
| 3. Suttan Grotto | U Po HLa, Daw Thin, sons and daughters of No.50, 25th Street, Yangon, renovated it in 1933. |
| 4. Dhamma Vinissaya Grotto | U Ko Ko Lay, Daw Khin Gyi, and son Maung Aye Myint. |
| 5. Vinaya Grotto | U Po Hto, Deputy Director of Education, wife Daw Khin Thein, sons and daughters. |
| 6. Dhammacakka Grotto | U Maung Nyan, Daw Hlaing Yin. |
| 7. Migada Wun Grotto | U Pa, Daw Kyaw (Maung Pa Co.) |
| 8. Uruvela Grotto | U Nyein Maung, Daw Thant. |
| 9. Abhidhamma Grotto | U Thwin, Principal of Polytechnic High School and wife Daw Than Khin, daughters Tin Tin Ohn and Ni Ni Thwin. |
| 10. Dhammasenapati Grotto | U Pyaw and Daw Kyin Kha dedicated to Daw Lay and Daw Kyey. |

The History of Sule Pagoda

- | | |
|-------------------------|--|
| 11. Aung Theikdi Grotto | Maung Tha Win, Ma Kyin Nyunt, brother and sister dedicated to parents U Hpyaw Wa and Daw Hnin Pwint. |
| 12. Gandamadana Grotto | Daw Hta Khin and sons and daughters. |

Grottos on the terraces clockwise from the northern entrance

- | | |
|------------------|---|
| 13. Eidi Grotto | U Saung, wife Daw Ah Mar, sons Maung Tin Pe and Maung Than Htay of Yankin Township. |
| 14. Khema Grotto | U Pe Win, wife Daw Nu Nu and sons and daughters of Yangon. |
| 15. Zina Grotto | U Aung Myint, Ma Yin Poh, Nay Nat Tha brand yellow robe dealers, sons and daughters of Kyeemyindaing. |
| 16. Labha Grotto | U Ba Thein, Proprietor of Shwe La Yaung oil well, Yenangyaung Township. |
| 17. Feza Grotto | U Kyin San and wife Daw Pu sons and daughters of Yangon. |



View of the upper terrace taken from the top of the Sule Pagoda



The old hti posted on the pagoda platform

18. Bala Grotto

U Ko Ko Gyi, Daw Aye Kyi, sons Maung Win Hlaing, Maung Soe Myint and daughters Ma Tin Yi, and Ma Khin Yi of Paungde Town.

19. Yatha Grotto

U Htun Paw, son Maung Ba Hmi, Ma Than Than and grand children of Mogok Town.

20. Thiri Grotto

U Bo Hla, wife Daw Nu Nu, Proprietors of rice mills, Yangon.

21. Bavana Grotto

Accessible from the northern entrance. It was an old Grotto. The donors were U San Htun, wife Daw Kyi Kyi Nyunt and family, dedicated to father U Kyin, mother Daw Shu Ti.



Kayin, Shan & Chin nationals coming in, to pay homage to the Sule Pagoda



*The Indian Ambassador and his family visiting the Sule Pagoda
They are paying homage to the Pagoda*

The History of Sule Pagoda



*Devotees, donating cash for polishing and embellishing sei-lei- (little bells)
to be hung on the hti (left)*

A replica of Karaweik royal barge to carry gold foils for gilding the Sule Pagoda (right)



A view of the Pagoda Platform

*A Tagun Taing post by the side of
the southern entrance*



Shops selling flowers, paper flags and festoons for offering



Views of the Pagoda precinct



*The bell dedicated by
Ko Po Thit and wife*



*The bell entitled Thiri
Gandha*



*The bell dedicated by Ko
Yaung and wife Ma Lone Ni,
the builders of monastery*



*The bell dedicated by the
residents of Pa-dein-tan
quarter*



*The bell cast from little
bells on the old hti of the
Sule Pagoda*



*The bell dedicated by
Ko Yaung and wife
Ma Hpu Zar*

22. Vipathana Grotto Accessible from the northern entrance. It lies on the right side. It was an old Grotto. There is no record of the donors.

Bell inscriptions on the Sule Pagoda Platform

There are bells on the platforms of Pagodas in Myanmar. They were dedicated by devotees. Most bells have inscriptions. On the Sule Pagoda Platform are eleven bells set up around the main Pagoda. Professor Dr. Khin Maung Nyunt Director-General of Archaeology Department had published in 1990 an article on the bell inscriptions of Sule Pagoda in the Working Peoples' Daily newspaper.

The earliest bell on the Sule Pagoda Platform is the one donated by Loka Hman Kin Sayadaw who repaired and renovated the Pagoda in 1816, and also had a bronze bell cast weighing 100,000 ticals of bronze. It was hung on the north-east corner. But during the Anglo-Myanmar wars of 1824, 1852 and 1885 it disappeared.

Of the existing bells, six bells are over a century old. The two oldest bells date 1883 (114 years old in 1998). One was donated in January 1883 by Thinbaw Sayegyi (clerk of an Irrawaddy flotillas & Co. steamer) Ko Po Thit and wife of Okkalapa or Dagon town. The other was donated by Maung Htun Aung and wife Ma Thin, mother, and brothers and sisters of Pei Nga Se Street, Yangon. The bell is named "Thiri Gandha".

The second oldest bell is 112 years old in 1998. It was donated in 1886 by Ko Yaung and wife Ma Lone Ni, the builders of monastery, of Taung Lon Pyan, Pazuntaung village, Hlaing Quarter.

The third oldest are two bells of 109 years old (in 1998). The first was donated by the residents of Pa-dein-tan quarter, Yangon. The second was the bell cast from 115 bells hung on the old *hti* of Sule Pagoda.

The bell which is 107 years old in 1998 was donated in 1891 by Ko Maung Gyi and wife Ma Hpu Zar of Sasodan quarter, Yangon.



*Young woman employees of the Sule Pagoda pouring lustral water
on the Buddha Image at the Saturday Planet Post*

The bell being hung at the south-west corner, between Saturday Planet Post and Abhidhamma Grotto was donated on 30 April 1968 by Maha Thera Nayaka Sayadaw, and U Aye Maung, wife Daw Than Shin of Sawbwa Gyi Kon. The weight of the bell is 13 Viss and 25 ticals.

The Most auspicious Platform (Aung Mye)

The Sule Pagoda Platform is the most auspicious sacred ground, for it was the place where the sacred hairs of the Buddha brought by the two merchant brothers were temporarily sheltered.

In 1899, the sacred Tooth Relic of the Buddha from Sri Lanka was brought to Myanmar by monks Maha Thera Silaratanatissa and Maha Thera Vimala Viratissa, on board SS Derbyshire. When the ship arrived at Yangon Port in February 1899, the sacred Tooth Relic was temporarily stationed on the Sule Pagoda Platform, receiving public homage. Therefore the Sule Pagoda Platform is most reverently venerated by Buddhist devotees.

Dr. Khin Maung Nyunt.



**The Central Committee for All-round Renovation Work
at the Sule Pagoda**

(1)	U Tha Yin	Member of the Sule Pagoda Trustees	Chairman
(2)	U Ohn Maung	Member of the Sule Pagoda Trustees	Vice-Chairman
(3)	Col. Ko Lay	Mayor of Yangon	Member
(4)	Col. Lun Maung		Member
(5)	Lt. Col. Thaung Sein	Chairman, Townships Law and Order Restoration Council, Yangon Division	Member
(6)	Lt. Col. Pan Aung	Secretary Yangon City Development Committee	Member
(7)	Lt. Col. Kyaw Win	Joint Secretary Yangon City Development Committee	Member
(8)	U Tin Maung	Member of the Sule Pagoda Trustees	Member
(9)	U Tun Aung	Member of the Sule Pagoda Trustees	Member
(10)	U Than Myint	Member of the Sule Pagoda Trustees	Member
(11)	U Chit Aye	Member of the Sule Pagoda Trustees	Member
(12)	U Soe Nyunt	Managing Director, News and Periodicals Enterprise	Member
(13)	U Thein Lin	Police Inspector Peoples' Police, Yangon Division	Member
(14)	U Thein Han	Director, Office of the Auditor-General	Member
(15)	U Ba Hnin Chit	Director, Department of Irrigation	Member
(16)	U Maung Maung Nyo	Deputy Director News and Periodicals Enterprise	Member
(17)	U Tin Aye	Deputy Director Department of Information and Broadcasting	Member
(18)	U Than Swe	Deputy Director Department of Archaeology	Member
(19)	U Hla Ko	Deputy Director Department of Religious Affairs	Member
(20)	U Aung Kyi	Deputy General Manager Myanma Timber Enterprise	Member
(21)	U Kyaw Thein	Deputy General Manager Construction and Electrical Stores Trading	Member

Appendix A.

(22)	U Kyaw Sein Thein	Divisional Electrical Engineer, Yangon Division Electric Power Enterprise	Member
(23)	U San Myint	Deputy Divisional Electrical Engineer, Public Works Enterprise	Member
(24)	U Han Win	Engineer (Grade I) Myanma Communication Enterprise	Member
(25)	U Kyaw Win	Curator, Department of Cultural Institute	Member
(26)	U Htun Hteik U	Deputy Inspector of Police, Second Division(5)	Member
(27)	Dr. Hla Myint	Deputy Divisional Head Department of Health, Yangon Division	Member
(28)	U Maung Maung Soe	Deputy Divisional Head, Department of Fire Brigade	Member
(29)	Dr. Lwin Aung	Associate Professor Yangon Institute of Technology	Member
(30)	U Kyaw Thein	Lecturer, Yangon Institute of Technology	Member
(31)	U Khin Maung Nyunt	Head of Department Myanma Ceramic Industry	Member
(32)	U Khin Maung Myint	Head of Department(Roads and Bridges) Yangon City Development Committee	Member
(33)	U Han	Legal Adviser, The Sule Pagoda Trustees	Member
(34)	U Maung Maung	Project Adviser, The Sule Pagoda Trustees	Member
(35)	U Tin Aung	Divisional Head Department of Religious Affairs Yangon Division	Secretary
(36)	U Than Nyunt	Head of the Office, The Sule Pagoda Trustees	Joint-Secretary
(37)	U Than U	Branch Clerk, The Sule Pagoda Trustees	Joint-Secretary

The Sule Pagoda, All-Round Renovation Work
Central Executive Committee and Work Committees

Central Executive Committee

(1)	U Tha Yin	Member of the Sule Pagoda Trustees	Chairman
(2)	U Ohn Maung	Member of the Sule Pagoda Trustees	Vice-Chairman
(3)	U Tun Aung	Member of the Sule Pagoda Trustees	Member

(4)	U Tin Maung	Member of the Sule Pagoda Trustees	Member
(5)	U Than Myint	Member of the Sule Pagoda Trustees	Member
(6)	U Maung Maung	Member of the Sule Pagoda Trustees Planning Adviser	Member
(7)	U Han	Legal Adviser, The Sule Pagoda Trustees	Member
(8)	Dr. Lwin Aung	Associate Professor Yangon Institute of Technology	Member
(9)	U Kyaw Thein	Lecturer, Yangon Institute of Technology	Member
(10)	U Tin Aung	Divisional Head, Department of Religious Affairs, Yangon Division	Secretary
(11)	U Than Nyunt	Head of the Office The Sule Pagoda Trustees	Joint-Secretary

Construction Committee

(1)	U Tin Maung	Member of the Sule Pagoda Trustees	Chairman
(2)	Dr. Lwin Aung	Associate Professor, Yangon Institute of Technology	Member
(3)	U Ba Hnin Chit	Director, Department of Irrigation	Member
(4)	U Kyaw Thein	Lecturer, Yangon Institute of Technology	Member
(5)	U Khin Maung Myint	Head of Department Yangon City Development Committee	Member
(6)	U Thein Zaw	Engineer in charge, All-Round Renovation Work	Member
(7)	U Than Swe	Deputy Director, Department of Archaeology	Member
(8)	U San Myint	Deputy Divisional Electrical Engineer Public Works Enterprise	Member
(9)	U Kyaw Sein Thein	Divisional Electrical Engineer Yangon Division Electric Power Enterprise	Member
(10)	U Han Win	Engineer(Grade I) Myanma Communication Enterprise	Member
(11)	U Kyaw Win	Curator, Department of Cultural Institute	Member
(12)	U Pe Maung Thein	Architect Engineer	Secretary

Appendix A.

Finance Committee

(1)	U Tun Aung	Member of the Sule Pagoda Trustees	Chairman
(2)	U Maung Maung	Member of the Sule Pagoda Trustees and Planning Adviser	Member
(3)	U Han	Legal Adviser	Member
(4)	U Ko Ko	Registered Auditor	Member
(5)	U Thein Htaik	Manager, Branch Bank(4)	Member
(6)	Maj. Tin Shwe	Chairman, Township Law & Order Restoration Council, Pabedan Township	Member
(7)	Maj. Aung Kywe	Chairman, T.L.O.R.C Kyauktada Township	Member
(8)	Captain Win Lwin	Chairman, T.L.O.R.C Latha Township	Member
(9)	Captain Khin Maung Swe	Chairman, T.L.O.R.C Lanmadaw Township	Member
(10)	U Kyaw Myint	Accountant The Sule Pagoda Trustees	Secretary

Security and Discipline Committee

(1)	Maj. Ye Htun	Tatyin Hmu	Chairman
(2)	U Htun Hteik U	Deputy Inspector of Police	Member
(3)	Captain Myint Soe	Kyauktada Township	Member
(4)	Captain Shwe U	Pabedan Township	Member
(5)	Captain Aung Naing	Latha Township	Member
(6)	U Lu Aye Tun	Lanmadaw Township	Member
(7)	U Thein Aung	Police Head (Traffic)	Member
(8)	U Maung Maung Soe	Deputy Divisional Head Department of Fire Brigade Yangon Division	Member
(9)	U Mya Aung	Assistant Office Head The Sule Pagoda Trustees	Secretary

Inspection Committee

(1)	U Tin Maung	Member of the Sule Pagoda Trustees	Chairman
(2)	Dr. Lwin Aung	Associate Professor Yangon Institute of Technology	Member

(3)	U Kyaw Thein	Lecturer, Yangon Institute of Technology	Member
(4)	U Yu Kyi	Electrical Engineer, Yangon Division	Member
(5)	U San Htun	Water and Sewage Department YCDC	Member
(6)	Daw Nila Kyaw	Architect Engineer	Secretary

News and Information Committee

(1)	U Than Myint	Member of the Sule Pagoda Trustees	Chairman
(2)	U Maung Maung Nyo	Deputy Director News & Periodicals Enterprise	Member
(3)	U Tin Aye	Deputy Director Information & Broadcasting Department	Member
(4)	U Aye Myint	Myanmar Traditional Designer	Member
(5)	U Tin Maung Latt	YCDC	Member
(6)	U Tin U	Deputy Security Officer The Sule Pagoda Trustees	Secretary

Auditing Committee

(1)	U Than Myint	Member of the Sule Pagoda Trustees	Chairman
(2)	U Thein Han	Director, Auditor-General Office	Member
(3)	Daw Khin Thein Thein	Auditor	Member
(4)	U Hla Ko	Deputy Director Department of Religious Affairs	Member
(5)	Daw Khin Nilar Aye	Auditor	Member
(6)	Daw Khin Khin Htwe	Auditor	Secretary

Purchase Committee

(1)	U Ohn Maung	Member of the Sule Pagoda Trustees	Chairman
(2)	U Kyaw Thein	Deputy General Manager Construction & Electrical Stores Trading	Member
(3)	U Aung Kyi	Deputy General Manager Myanma Timber Enterprise	Member
(4)	U Khin Maung Nyunt	Head of Department Myanma Ceramic Industry	Member
(5)	U Htay Aung	Officer in charge of Sule Pagoda buildings	Secretary

List of Members of the Sule Pagoda Trustees

Serial No.	Name	Residential Township	Service Years
1.	U Ba Htun		1952-1956
2.	U Ba Khin	-	1952
3.	U Ba Thin	Pabedan	1952-1979
4.	U Shwe Ba	-	1952
5.	U Ba Pe	-	1952
6.	U Pe Aung	-	1952
7.	U Ngwe	Lanmadaw	1952-1956
8.	U Thaw	Thamaing	1956
9.	U Ba Tin(Chat Thin)	-	1956
10.	U Ba Chit Tin	-	1956
11.	U Htun Maung	-	1979
12.	U Kyaw	-	1979
13.	U Thant	-	1979
14.	U Mya Maung	Pabedan	1979-1984
15.	U Soe Hlaing	-	1979-1985
16.	U Han Sein	Pabedan	1979-1985
17.	U Aye Kyaing	Kyauktada	1980-1985
18.	U Tin Oo	Pabedan	1980-1985
19.	U Thein Tun	Pabedan	1980-1985
20.	U Ye Aung	Latha	1980-1985
21.	U Khin Zaw	Tamwe	1980-1985
22.	U Than Myint	Lanmadaw	1980-1985
23.	U Tin Maung	Pabedan	1987-1995
24.	U Nay Win	Latha	1987-1991
25.	U Mya Thein	Kyauktada	1992
26.	U Ye Hla	Pabedan	1989-1995
27.	U Min Naing	Latha	1992-1995
28.	U Tha Yin	Pabedan	1987-present
29.	U Tun Aung	Kyauktada	1987-present
30.	U Ohn Maung	Latha	1987-present
31.	U Chit Aye	Lanmadaw	1987-present
32.	U Maung Maung Ohn	Latha	1987-present
33.	U Kyaw Hla (a) U Hla Aung	Kyauktada	1997

N.B. The above is the list of names found in the so-far available records.

List of bells on the platform of the Sule Pagoda.

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| 1. 1883, Summer | Maung Htun Aung and wife Ma Thin and mother and sisters & brothers of Pe Nga Se (now Bo Ywe Street, Yangon (alias Paukhayawedi(a) Hanthawadi). |
| 2. 1883, January | Ko Po Thit, Head clerk of a steam ship and wife, Dagon or Okkalapa. |
| 3. 1886, 2 nd waxing of Tabodwe | Ko Yaung and wife Ma Lone Ni, the builders of monastery of Pazuntaung village, Taung Lone Pyan, Hlaing Quarter. |
| 4. 1889, 1 st waning of Tagu, Wednesday | Residents of Pa-dein-tan Quarter, Yangon. |
| 5. 1889 | The bell cast from 115 bells being hung on the old <i>hti</i> , when a new <i>hti</i> was put on the top of the Sule Pagoda. |
| 6. 1891, 11 th waning of the second Wazo, Friday | Ko Maung Gyi, wife Ma Hpu Zar of Sasodan Quarter, Yangon. |
| 7. 1903 | U Tha Aung and Daw Palone the builders of Sima (Ordination Hall) and Daw Kyan the builder of Sima and her sons and daughters of Zigon Kalay Village. |
| 8. 1910, 13 th waning of Tawthalin | Donor Ma Myit and daughters Ma Thin, Ma Yin, Ma Kin, Ma Kyaw, Ma Aye Mu of upper Pe Nga Se Street. |
| 9. 10 th February, 1952
Full Moon Day of Tabodwe | U Pe Gyi, and wife Daw Daw Hohn, the builders of the great Tazaung, and daughters Daw Chit Chit, Daw Hnit Hnit, and Daw Tin Tin, son U Ba Thaw, Pensioner Sessions Judge, Hluttaw Pleader and wife Daw Sein Sein of No. 100, Sin-oh-dan Quarter, Yangon. |
| 10. 25 th March, 1956
14 th waxing of Tabaung | Dedicated to U Soe Gaung and mother Daw Su and U Pe Htwe & Daw Thein Kywe, the builders of the Tazaung, Sima, Monastery and Inscription pillar, of 4 th Street Letpandan Town, Daw Thein Thein & Daw Than Than of No.101, Lower 37 th Street, Yangon. |
| 11. 30 th April, 1968
4 th waxing of Kason | Buddhavadi MahaTheraNayakaSayadaw of 9 th mile, Pyay Road and U Aye Maung and Daw Shin, the donors of ordination for 9 times, of Sawbwa Gyigone. |

CHRONOLOGY OF EVENTS IN THE HISTORY OF THE SULE PAGODA

DATES ARE MYANMAR ERA AND CHRISTIAN DATES ARE GIVEN IN THE PARENTHESIS

1. M.E. 711 (A.D. 1349) In 711, the King of Pegu, Hsinbyu Shin Binnya U made a pilgrimage to the Shwedagon Pagoda. He saw the miraculous rays emitting from the Athok Pagoda. He held festivals at the Athok Pagoda for seven days and returned to his Capital.
2. M.E. 745, 3rd waxing of Nayone (A.D. 1383) Prince Binnya Nwe (who later became King Rajadarit) escaped to Dagon. He built a temporary office for counselling at a site between the Athok and Parami Pagodas.
3. M.E. 1117, 7th waxing of Kasone (2nd May, A.D. 1755) King Alaungmintara Gyi cleared the overgrown site of old Dagon town and renamed it Yangon (End of Strife) to commemorate his accomplishment of successful eradication of all enemies.
4. M.E. 1178 (A.D. 1816) In the reign of King Badon (1782-1819) Loka Hman Kin Sayadaw visited Yangon. He renovated the Sule Pagoda. The earliest mention of the name Sule Pagoda is found in the written record.
5. M.E. 1188 (A.D. 1826) King Bagyidaw despatched his armed forces to Yangon to subdue the turbulence there. His armed forces camped at the Athok Pagoda Hill and put down the enemies.
6. M.E. 1194, 15th waxing of Tawthalin (9th September, A.D. 1832) U Ok and wife donated one sei lei (little bell). It is the oldest bell with inscription found hanging on the *hti* of the Sule Pagoda.
7. M.E. 1214 (September, A.D. 1852) Dr. Montgomery of the British Army submitted a plan for the rebuilding of Yangon. Captain Fraser of Bengal Engineers also put up his plan for rebuilding Yangon.
8. M.E. 1215 (2nd January, A.D. 1853) Fraser again drew up the second plan for rebuilding of Yangon, which was approved. Since the implementation of that plan, the Sule Pagoda has been the principal pagoda at the heart of the city.
9. M.E. 1216 (A.D. 1854) The British demolished Kyaik Mei Than Cho or Kyaik Myat Than Cho Pagoda situated at the centre of the site of Thein Gyi Zay Bazaar.

10. M.E. 1218, 13th waxing of Nattaw (9th December, A.D. 1856) Monk U Teza and his monk pupils residing at Thayet Taw Kyaung Taik, Yangon donated a little bell to be hung on the *hti* of the Sule Pagoda. The inscription on that little bell tells us that the donors believed the sacred hairs of the Buddha were enshrined in the Sule Pagoda.
11. M.E. 1218, 1st waning of Nattaw (12th December, A.D. 1856) Mei Soe, Mei Pwint and sons and daughters of China Street, Yangon, donated a little bell to be hung on the *hti*. The inscription on that little bell says that the sacred hairs of the Buddha were enshrined in the Sule Pagoda.
12. M.E. 1224, (cir) (A.D. 1862, cir) *Sitke* Maung Htaw Lay repaired and raised the Sule Pagoda to its present height.
13. M.E. 1241, 5th waxing of Thadingyut (19th September, A.D. 1879) Ko Hla Baw and Ma Mei Zan, the builders of pagoda of Pa-tein-dan Quarter, Yangon, dedicated the Buddha Image named Atula Man Aung on the platform of the Sule Pagoda.
14. M.E. 1241-1243 (A.D. 1879 -1881) Every year in the month of Pyatho (January) Hman Kin Sayadaw, the Abbot of Hman Kin Monastery near Thein Gyi Zay Bazaar, Yangon offered to the Sule Pagoda cornucopia of fruits.
15. M.E. 1251 (A.D. 1889) A new *hti* replaced the old dilapidated *hti* on the Sule Pagoda. 115 brass sei lei (little bells) from the old *hti* could not be transferred to the new *hti* as they were very heavy. The Pagoda Trustees decided to melt them down to cast a bell. The bell so cast is now being hung on the Pagoda Platform.
16. M.E. 1261, 4th waning of Tabodwe (17th February, A.D. 1900) The sacred Tooth Relic of the Buddha from Sri Lanka arrived. The Relic made a stop-over on the platform of the Sule Pagoda to receive homage of the Buddhist devotees.
17. M.E. 1274, Tabaung (A.D. 1913, March) The Pitaka Association of the Sule Pagoda sponsored the ceremony of Buddha Pujaniya.
18. M.E. 1275, 9th waxing of Nattaw (6th December, A.D. 1913) For the sake of security the gold vane and the diamond bud were temporarily brought down as a new *hti* was being hoisted on the top of the Sule Pagoda.
19. M.E. 1275 (A.D. 1913) The entire Sule Pagoda was regilt.

Appendix D.

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| 20. | M.E. 1277 (A.D. 1915) | The Idol of the Deity of Sule Bo Bo Gyi was removed from its previous place on the north-west of the Sule Pagoda to its present place on the Pagoda Platform. |
| 21. | M.E. 1281, 3 rd waning of Tabodwe (6 th February, A.D. 1920) | Myanmar delegates U Ba Pe, U Pu, and U Htun Shein (Pe-Pu-Shein) returned home from London. They were given a resounding welcome by the public at the Sule Pagoda Jetty. |
| 22. | M.E. 1282, 5 th waning of Nayone (5 th June, A.D. 1920) | The cortege carrying the remains of the late U Htun Shein proceeded from the headquarters of YMBA, 20-40 Sule Pagoda Road to Kyandaw cemetery for burial. London Art U Ohn Maung took a documentary film of the funeral procession. |
| 23. | M.E. 1283, 5 th waxing of Pyatho (2 nd January, A.D. 1922) | British Crown Prince, (Prince of Wales) arrived. From the Yangon Jetty, around the Sule Pagoda to the Sule Pagoda Road, the public welcomed him. |
| 24. | M.E. 1290 (A.D. 1928) | U Ba Khin and Daw Daw Saw of Judha Ezekiel Street (now Thein Byu street) Botataung, built the northern spired causeway. |
| 25. | M.E. 1291 (A.D. 1929) | Dedicated to U Pe Gyi and Daw Daw Hone of Sint-oh-dan Quarter, Yangon, sons & daughters Daw Chit Chit, Daw Hnit Hnit, Daw Tin Tin, Sessions Judge (Retd.) U Ba Thaw and wife Daw Sein Sein renovated the eastern devotional hall. |
| 26. | M.E. 1291, 14 th waning of Tagu (7 th April, A.D. 1929) | Daw Hpyu, the builder of Ceylon monastery and daughter Ma Than Nyunt and Daw Guan the builder of Ceylon monastery and son Maung Hla Khine of No. 60, Sitke Maung Htaw Lay Street (now Bo Sun Pet Street) Yangon donated a power-generator and over 500 coloured electric bulbs to light the Sule Pagoda. |
| 27. | M.E. 1293, 3 rd waxing of Wakhaung (16 th August, A.D. 1931) | Anti-cigarette campaigners of the All-Burma Youth Association began their campaign from Thein Gyi Zay Bazaar, along the Maha Bandoola Street, around the Sule Pagoda Road, the fronts of the cinema halls and around Pansodan Street, requesting the cigarette smokers to boycott cigarettes and changed their cigarettes with Myanmar cigars. |

28. M.E. 1298, 6th waning of Tagu
(31st March, A.D. 1937)

While the Mayor of Rangoon was making preparations for holding dinner at the municipal Town Hall in honour of the Governor-General of India, members of Central Committee, Rangoon Taxpayers Association assembled at the entrance of the Sule Pagoda and protested against the dinner.
29. M.E. 1298, 7th waning of Tagu
(1st April, A.D. 1937)

The Governor of Burma read out the order of the Governor-General of India at the Town Hall, declaring the new administration for Burma under the Government of Burma Act of 1935. At the same time Doh Bahma Asiayone organized a mass meeting which protested against the new administration. The mass rally took place at the Sule Pagoda from where the protesters led a procession in downtown Yangon, chanting slogans.
30. M.E. 1299, 2nd waxing of Tagu
(1st April, A.D. 1938)

A demonstration march took place along the Dalhousie Street (now Maha Bandoola Street), the Sule Pagoda Road and Fraser Street (now Anawrahta Street), demonstrators holding placards and chanting slogans. It was the first anniversary of the introduction of the new administration under the Government of Burma Act of 1935.
31. M.E. 1304, 2nd waxing of
Nattaw (9th December,
A.D. 1942)

To commemorate the anniversary of the East Asian War, the ceremony of offering almsfood to over one thousand Buddhist monks was held simultaneously at the Shwedagon Pagoda and the Sule Pagoda. The Sule Pagoda Board of Treasurers invited over 300 Buddhist monks to the Pagoda Platform to receive almsfood.
32. M.E. 1308, 13th waning of
Tawthalin (23rd September,
A.D. 1946)

A mass rally of over ten thousand workers assembled in the Maha Bandoola Park and protested against the Simla White Paper.
33. M.E. 1308, 4th waxing of
Thadingyut (29th, September
A.D. 1946)

A mass meeting was held in the Cantonment Gardens (now Kandaw Mingala Park) to demand Myanmar's independence under the leadership of Bogyoke Aung San. The people first gathered

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| | | at the Sule Pagoda and the Maha Bandoola Park from where they went to the Cantonment Gardens in procession. |
| 34. | M.E. 1308 (A.D. 1946) | 18 Ovadacariya Sayadaws were elected to give guidance to the Sule Pagoda Trustees. |
| 35. | M.E. 1308 (A.D. 1946) | The Sule Pagoda from the bottom to the brass disc, 12 feet below the <i>hit</i> was regilt. |
| 36. | M.E. 1308 (A.D. 1946) | The Association for the propagation of Abhidhamma was opened on the Sule Pagoda Platform. |
| 37. | M.E. 1308, 1 st waning of Tabodwe (6 th February, A.D. 1947) | All members of T.U.C (Trade Union Congress) numbering over ten thousand rallied around the environs of the Sule Pagoda and in Mahabandoola Park and they unanimously declared to stage a general strike on the British Government. |
| 38. | M.E. 1309 (A.D. 1947) | Abhidhamma class organized by the Association for the Propagation of Abhidhamma was commenced at the office of the Association on the Pagoda Platform. |
| 39. | M.E. 1309, 7 th waning of Nayone (10 th June, A.D. 1947) | Public demonstration at 8 am in Mahabandoola Park sponsored by AFPFL led by Bogyoke Aung San, declared the resolution for independence. |
| 40. | M.E. 1309, 11 th waning of Wazo (13 th July, A.D. 1947) | Bogyoke Aung San gave his last public address from the balcony of Yangon City Hall near the Sule Pagoda. In his address, he told the public that Myanmar would regain independence within one year. |
| 41. | M.E. 1309, 5 th waxing of Wakhaung (22 nd July, A.D. 1947) | Under the sponsorship of BTCU, employees rallied around the Sule Pagoda and in Mahabandoola Park to pay tribute to Bogyoke Aung San and martyrs. They made a circuit of the Sule Pagoda round-about and a solemn march to the Jubilee Hall. |
| 42. | M.E. 1309, Tabaung (A.D. 1948, February) | The Charitable Labour Association of the Sule Pagoda continued to make preparation for the flooring of the platform with <i>sagyin</i> marble slabs. |
| 43. | M.E. 1309, 6 th waning of Tabaung (29 th February, A.D. 1948) | The Diamond Bud and the vane on the top of the Sule Pagoda were renovated. |

44. M.E. 1310 (A.D. 1948) U Ma Dee, Daw Daw Su and family, the Broker of Thein Gyi Zay Bazaar built the eastern entrance and tazaung, which were dedicated to the Sule Pagoda.
45. M.E. 1311 (A.D. 1949) U Kyaw Ho, Daw Hpu Myaing and daughters Daw Kyn, Mya Mya and Hla Hla built and dedicated the western entrance and tagaung to the Sule Pagoda.
46. M.E. 1311, the Full Moon of Thadingyut (6th October, A.D. 1949) The Abhidhamma Day was observed for the first time at the head-quarters of the Association for the Propagation of Abhidhamma on the platform.
47. M.E. 1311, 9th waxing of Tabaung (24th February, A.D. 1950) Permit was given for the construction of the southern entrance. That evening at 5 p.m. recitation of Paritta was held on the site.
48. M.E. 1311, 10th waxing of Tabaung (25th February, A.D. 1950) A ground-breaking ceremony was held at 10 a.m. at the site where the southern entrance was to be constructed.
49. M.E. 1313, 13th waxing of Tabaung (8th March, A.D. 1952) Flooring of the entire pagoda platform with *terrazo* slabs was completed. A libation ceremony was held.
50. M.E. 1314, 6th waning of Kason (14th May, A.D. 1952) Great Po Sein, a leading dancer of the time gave his last performance at the Kason water pouring ceremony at the Sule Pagoda. It was his last performance before his retirement from the stage.
51. M.E. 1314, 13th waxing of Wazo (4th July, A.D. 1952) Seven persons including U Ba Htun from the High Court were appointed members of the Board of Treasurers for the Sule Pagoda.
52. M.E. 1318, the Full Moon of Kason (24th May, A.D. 1956) Being an auspicious year of the 2500th anniversary of Buddha Sasana, the donors simultaneously repaired and renovated the grottos and surrounding stupas on the platform as well as on the terraces of the Sule Pagoda.
53. M.E. 1318, 1st waning of Kason (25th May, A.D. 1956) The Diamond Bud and the gold vane on the *hti* of the Sule Pagoda were renovated and more silver, gold and gems were added to them for embellishment.
54. M.E. 1337, 9th and 10th waxing of Tagu A new *hti* as seen to day was put on the top of the Sule Pagoda. The Diamond Bud and the gold

- (19th April, 20th April, A.D. 1975)
55. M.E. 1341, 13th waning of Tawthalin (18th September, A.D. 1979) vane were further embellished with more gems, silver and gold
A new constitution for the Sule Pagoda Trustees was drafted.
 56. M.E. 1341, 7th waxing of Pyatho (8th January, A.D. 1980) Yangon Divisional Court approved the new constitution.
 57. M.E. 1343 (A.D. 1981) The Sule Pagoda Trustees discussed and decided to implement the all-round renovation of the Sule Pagoda project.
 58. M.E. 1343, Pyatho (A.D. 1982, January) The Sule Pagoda Trustees submitted for approval the all-round renovation of the Sule Pagoda project to the Ovadacariya Sayadaws.
 59. M.E. 1343, 5th waxing of Tabaung (27th February, A.D. 1982) Formation of a board of architects to judge models on the project for the all-round renovation of the Sule Pagoda.
 60. M.E. 1343, 8th waning of Tabaung to 10th waning of Nayone (17th March to 17th June, A.D. 1982) A period of three months was prescribed for the competition of the architectural design models to implement the project for the all-round renovation of the Sule Pagoda.
 61. M.E. 1344, 1st waning of Nattaw (31st December, A.D. 1982) Approval by Ovadacariya Sayadaws of the selected design model.
 62. M.E. 1345, 3rd waning of Wazo (27th July, A.D. 1983) Submission for approval of the project for all-round renovation of the Sule Pagoda to the Ministry of Home and Religious Affairs.
 63. M.E. 1346, 8th waning of Tagu (23rd April, A.D. 1984) The nine Ovadacariya Sayadaws of the Sule Pagoda Trustees made a request to the Ministry of Home and Religious Affairs to approve the project for all-round renovation of the Sule Pagoda.
 64. M.E. 1346, 1st waning of Kasone (15th May, A.D. 1984) The Ministry of Home and Religious Affairs replied that the Ministry had no objection if the project for all-round renovation of the Sule Pagoda did not affect the ancient architecture and design of the old monuments.
 65. M.E. 1349, 14th waning of Tabaung (16th March, A.D. 1988) The monthly meeting of the Sule Pagoda Trustees decided to resume work on the project for all-round renovation of the Sule Pagoda.

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| 66. | M.E. 1349, 5 th waning of Tagu (6 th April, A.D. 1988) | The Sule Pagoda Trustees made a second request to the Yangon City Development Committee Construction Dept, to give permission to the project for all-round renovation of the Sule Pagoda. |
| 67. | M.E. 1350, 13 th waning of Thadingyut (7 th November, A.D. 1988) | The Sule Pagoda Trustees made a third request to the Yangon City Development Committee Construction Department to give permission to the project for all-round renovation of the Sule Pagoda. |
| 68. | M.E. 1351, 5 th waning of Kasone (26 th May, A.D. 1989) | The Mayor of Yangon invited the Sule Pagoda Trustees to his office and enquired about the all-round renovation project and its financial situation. The same day the leaders of the State interviewed the Sule Pagoda Trustees and gave them guidance. Permit was issued that day. |
| 69. | M.E. 1351, 10 th waning of Kasone (29 th May, A.D. 1989) | The meeting of Ovadacariya Sayadaws was held to receive guidance on the implementation of the project for all-round renovation of the Sule Pagoda. |
| 70. | M.E. 1351, 8 th waning of Nayone (11 th June, A.D. 1989) | At 11 a.m. foundation was laid for the construction of the buildings which were part of the project for all-round renovation of the Sule Pagoda. |
| 71. | M.E. 1351, 7 th waning of Thadingyut (21 st October, A.D. 1989) | A libation ceremony was held to commemorate the success of the project for all-round renovation of the Sule Pagoda. |
| 72. | M.E. 1355, 14 th waning of Tawthalin (30 th September, A.D. 1993) | The 9/93 meeting of the Sule Pagoda Trustees decided to compile a history of the Sule Pagoda. |
| 73. | M.E. 1355, 6 th waning of Tawthalin (6 th October, A.D. 1993) | A special meeting of the Sule Pagoda Trustees was held and formed a committee for the compilation of the Sule Pagoda History. |
| 74. | M.E. 1355, 1 st waning of Thadingyut (16 th October A.D. 1993) | The 1st meeting of the Committee for the Compilation of the Sule Pagoda History and the compilers was held. The compilers began their assignment. |



ကျမ်းကိုးစာရင်း

Bibliography in Myanmar

- ၁။ ကောဘိဒင်၊ ရန်သူက် ၊ ရန္တပိုမှသည်မြေထဲသို့ ဘာသာပြန်သူအောင်သန်း(မန္တလေး)၊ ရန်ကုန်၊ သံလွင်စာပေ၊ ၁၉၇၄၊ ၃၃စာ။
- ၂။ ခင်မောင်ညွန့်၊ ဒေါက်တာ ၊ “ဆူးလေခေါင်းလောင်းကမ္ပည်းစာများ” ပညာလောကစာစောင်၊ တွဲ၁၈၊ မှတ် ၂၊ ၁၉၉၀၊ ပြည့်နှစ် မေလ၊ စာစဉ်-၁၀၆။
- ၃။ ခင်မောင်လတ် ၊ မီးတုတ်သခင်သိမ်းမောင်ကြီးဘဝနှင့် နိုင်ငံရေးလှုပ်ရှားမှုများ၊ ရန်ကုန်၊ စာပေဝိမာန်၊ ၁၉၈၇။
- ၄။ ချစ်ဆွေ(မေမြ-) ၊ ဝိလ်ချပ်စတော်ဆန်း၏လွတ်လပ်ရေးကြိုးပမ်းမှုမှတ်တမ်း၊ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်၊ ၁၉၈၀။
- ၅။ ငွေဥခေါင်း ၊ သီးခြားစာဝက်ဘာ၊ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်၊ ၁၉၆၅။
- ၆။ စိန္တ “ဦး ဆရာ” ၊ ဆူးလေစေတီတော်သမိုင်းမော်ကွန်းချုပ်၊ ရန်ကုန်၊ ပြသော်တာစာပုံနှိပ်တိုက်၊ ၁၉၅၆။
- ၇။ စပျူဒီပဥဆောင်းကျမ်း၊ တည်းဖြတ်သူ ၊ ဦးပေမောင်တင်နှင့် ဂျေအက်စ်ဟနီဇယ်၊ ရန်ကုန်၊ မြန်မာနိုင်ငံ သုတေသန အသင်း၊ ၁၉၆၀။
- ၈။ ဆုရှင်၊ မောင် ၊ မြတ်ဘုရားရွှေတိဂုံ၊ ရန်ကုန်၊ စာပေဝိမာန်၊ ၁၉၇၂။
- ၉။ ဆူးလေစေတီတော်ဂေါပကအဖွဲ့စည်းဖျဉ်း ၊ ရန်ကုန်၊ ဆူးလေစေတီတော်ဂေါပကအဖွဲ့၊ ၁၉၈၃။
- ၁၀။ “ဆူးလေဘုရား” ၊ ပျံ မြန်မာ့စွယ်စုံကျမ်း၊ အတွဲ ၄ ၊ ဒုတိယအကြိမ်၊ ရန်ကုန်၊ စာပေဝိမာန်၊ ၁၉၇၅။ စာ ၁၆၃-၁၆၆၊ တတ်ပုံများ။
- ၁၁။ လေယု ၊ “ပင်နီချောနှင့်ယောထမီ” ၊ ပျံ စာတွေ့ငါတွေ့၊ ကြိမ်၊ ရန်ကုန်၊ စာပေါင်းကူးပုံနှိပ်တိုက်၊ ၁၉၆၇။
- ၁၂။ ဇော်ထွန်း၊ ဒေါက်တာ ၊ “စေတီပုထိုးသမိုင်း” ၊ တက္ကသိုလ်ပညာပဒေသာစာစောင်၊ အတွဲ၁၈၊ အမှတ် ၂ (၄၆ ၁၉၇၅)၊ စာစဉ်-၁၀၀။
- ၁၃။ ဉာဏိန္ဒ၊ ဦး ၊ စွယ်တော်မြတ်စာတမ်း၊ နေသူ ဦးဉာဏိန္ဒနှင့် ဦးကေသရာ၊ ရန်ကုန်၊ ဟံသာဝတီ သတင်းစာတိုက်၊ ၁၉၁၀။
- ၁၄။ ညိုညိုလေး (တက္ကသိုလ်-) ၊ “မြတ်ဆူးလေထီးတော်တင်ပွဲ” ၊ (ရှေ့သို့စာစောင်၊) အတွဲ ၂၅၊ အမှတ် ၂ (၁၄၆ ၁၉၇၅)၊ စာ ၂၅-၃၃။
- ၁၅။ တို့ဝမာအစည်းအရုံး သမိုင်းပြုစုရေးအဖွဲ့ ၊ တို့ဝမာအစည်းအရုံးသမိုင်း၊ ပထမတွဲ၊ ရန်ကုန်၊ စာပေဝိမာန်၊ ၁၉၇၆။
- ၁၆။ တင်မြ၊ သခင် ၊ ဘုံဘဝမှာဖြင့်၊ ဒုတိယတွဲ၊ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်၊ ၁၉၆၅။
- ၁၇။ ထိပ်တင်ထွေး၊ နဂါးဗိုလ် ၊ ရန်ကုန်ရာဇဝင်၊ ရန်ကုန်၊ ဘာမင်းသတင်းစာတိုက်၊ ၁၉၅၄။
- ၁၈။ နဝဒေး၊ ရတုပေါင်းချုပ်၊ ရန်ကုန်၊ ဟံသာဝတီပုံနှိပ်တိုက်၊ ၁၉၆၄။
- ၁၉။ နတ်ရှင်၊ ဒဂုန် ၊ “ရန်ကုန်မြို့ဟောင်းအောင်းပေဖွယ်” ၊ လင်းရောင်ခြည်မဂ္ဂဇင်း၊ အတွဲ ၄၊ အမှတ် ၉ (မေ ၁၉၆၂)၊ စာ ၂-၈။
- ၂၀။ နှစ်ငါးဆယ်ယဉ်ကျေးမှုရေးရာ (၁၉၀၀-၁၉၅၀) ၊ ရန်ကုန်၊ မြန်မာနိုင်ငံဘာသာပြန်စာပေအသင်း၊ ၁၉၅၆။
- ၂၁။ ပန်းလှ၊ နိုင် ၊ “စစ်ကဲမောင်ထော်လေးကျောက်စာ” ၊ ယဉ်ကျေးမှုစာစောင်၊ အတွဲ ၃၊ အမှတ် ၁၁ (မတ် ၁၉၆၂)၊ စာ ၅-၆။

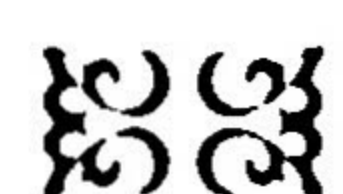
- ၂၂။ ပြီးချို့ ဦး ။ မဟာဂီတပေါင်းချုပ်။ ၅ ကြိမ်။ ရန်ကုန်၊ ပညာအလင်းပြပုံနှိပ်တိုက်၊ ၁၉၆၃။
- ၂၃။ ဖာနီဗယ်၊ ဂျေအက်စ် ။ “သံလျင်ရာဇဝင်”။ မြန်မာနိုင်ငံသုတေသနအသင်းကွာနယ်၊ အတွဲ ၅၊ အမှတ် ၂ (၁၉၁၅) စာ ၄၉-၅၇။
- ၂၄။ ဗညားဒလ ။ “ရာဇဓိရာဇ်အရေးတော်ပုံကျမ်း”၊ အရေးတော်ပုံခြောက်စောင်တွဲသို့မဟုတ်မြန်မာမင်းများ အရေးတော်ပုံ။ တည်းဖြတ်သူ မေမြို့မိုးကြည်။ ရန်ကုန်၊ နန်းမြင့်စာပေ၊ ၁၉၇၀။ ၄၀၀စာ။
- ၂၅။ မင်းမဟော် ။ မြို့ရန်ကုန်ဘုရားစုံသမိုင်း။ ရန်ကုန်၊ မြန်မာ့တံခွန်ပုံနှိပ်တိုက်၊ ၁၉၇၆။
- ၂၆။ မင်းရဲနရသူ၊ ပြင်စည်မြင်းမှူး ။ ရွှေတိဂုံသမိုင်းဖျို့၊ တက္ကသိုလ်များဗဟိုစာကြည့်တိုက်ပေမူ၊ တိုက်ပိုင်အမှတ် ၄၀၂၀၈။ ကျမ်းပြီးသက္ကရာဇ် ၁၀၃၆ ဝါဆိုလဆန်း ၅ရက်။ ပေကူး ၁၁၈၀။ ဦး(က-ယု)
- ၂၇။ မောင်မောင်တင်၊ ဦး ။ ကုန်းဘောင်ဆက်မဟာရာဇဝင်တော်ကြီး၊ ဒုတိယတွဲ။ ၃ ကြိမ်။ ရန်ကုန်၊ လယ်တီမဏ္ဍိုင်ပုံနှိပ်တိုက်၊ ၁၉၆၇။
- ၂၈။ မောင်မောင်သိုက်၊ ဦး ။ “ကုန်းဘောင်ခေတ်ဦးရန်ကုန်မြို့တော်ဝန်များ” တိုင်းရင်းသားယဉ်ကျေးမှုနှင့် သမိုင်းဆိုင်ရာကွင်းဆင်းစာတန်းများ။ ရန်ကုန်၊ အောင်မြတ်ခေါင်စာပေ၊ ၁၉၈၅။
- ၂၉။ -----။ “ဆူးလေစေတီတော်ဆည်းလည်းများမှတ်တမ်း” တိုင်းရင်းသားယဉ်ကျေးမှုနှင့် သမိုင်း ဆိုင်ရာကွင်းဆင်းစာတန်းများ။ ရန်ကုန်၊ အောင်မြတ်ခေါင်စာပေ၊ ၁၉၈၅။
- ၃၀။ မြစိန်၊ ဒေါ် ။ “မြန်မာအမျိုးသမီး”၊ ရွှေဗမာစာစောင် (စာပေဗိမာန်ထုတ်)။ [၁၉-]၊ စာ ၂၀-၂၄၊ ၂၇။
- ၃၁။ မြင့်သန်း၊ ဒေါ်၊ (ကထိက) ။ “ဆူးလေဝန်းကျင်အသစ်မြင်”၊ မြို့တော်ရန်ကုန်မဂ္ဂဇင်း၊ အမှတ် ၆ (စက်တင်ဘာ ၁၉၈၉)၊ စာ ၅-၈။
- ၃၂။ မြန်မာ့ဆိုရှယ်လစ်လမ်းစဉ်ပါတီ ။ မြန်မာနိုင်ငံအမျိုးသမီးများ၏ နိုင်ငံရေးလှုပ်ရှားမှု။ ရန်ကုန်၊ ယင်းပါတီ ၁၉၇၇။
- ၃၃။ -----။ မြန်မာအလုပ်သမားလှုပ်ရှားမှု၊ အတွဲ ၂။ ရန်ကုန်၊ ယင်းပါတီ၊ ၁၉၇၄။
- ၃၄။ မှန်နန်းရာဇဝင်၊ ဒုတိယတွဲ ။ ပြန်လည်ပုံနှိပ်ခြင်း။ ရန်ကုန်၊ ပြန်ကြားရေးဝန်ကြီးဌာန၊ သတင်းနှင့် စာနယ်ဇင်းလုပ်ငန်း၊ ၁၉၉၂။
- ၃၅။ ရိုးကွန်၊ ကို ။ “အချိန်တန်အိမ်ပြန်နိုင်ရမည်”၊ မြန်မာ့ဓနစီးပွားရေးမဂ္ဂဇင်း၊ အမှတ် ၂၅ (ဇူလိုင်၊ ၁၉၉၂)၊ စာ ၃၆-၅၅။
- ၃၆။ ရွှေဒဂုန်သမိုင်း (ပေမူ) ။ ၊ ကဗျာဆရာသူရဇော်၏ စာစု။
- ၃၇။ လေးမောင်၊ ဦး ။ မြန်မာနိုင်ငံရေးသမိုင်း၊ ဒုတိယတွဲ။ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၇၄။
- ၃၈။ လောကမှန်ကင်းဆရာတော် ။ ကေသစာတုဝဏ္ဏနာ(ခေါ်) ရွှေတိဂုံဆံတော်သမိုင်း။ တက္ကသိုလ်များဗဟို စာကြည့်တိုက်ပေမူ၊ တိုက်ပိုင်အမှတ် ၈၀၃၁။
- ၃၉။ လွင်၊ သခင် ။ မြန်မာနိုင်ငံ အလုပ်သမားလှုပ်ရှားမှုသမိုင်း။ ရန်ကုန်၊ ပုဂံစာအုပ်တိုက်၊ ၁၉၆၈။
- ၄၀။ လွင်အောင်၊ ဒေါက်တာ ။ “ကျွန်ုပ်အသုတ်မှသည် အနာဂတ်ဆူးလေထူပါသို့”၊ ရှုမဝရုပ်စုံမဂ္ဂဇင်း၊ အတွဲ ၃၈၊ စာအမှတ် ၄၄၈(စက်တင်ဘာ ၁၉၈၄)၊ စာ ၈/ဆုံး။ စာ ၁၂၇-၁၃၂။
- ၄၁။ လှ၊ ဦး၊ (လူထု)။ သတင်းစာများကပြောပြတဲ့စစ်တွင်းဗမာပြည်၊ ပထမတွဲ၊ ၂ ကြိမ်။ မန္တလေး၊ ကြီးပွားရေး ပုံနှိပ်တိုက်၊ ၁၉၆၉။
- ၄၂။ -----။ ယင်း ဒုတိယတွဲ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၈။
- ၄၃။ -----။ ယင်း တတိယတွဲ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၈။
- ၄၄။ -----။ ယင်း စတုတ္ထတွဲ။ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၈။
- ၄၅။ လှကွန် ။ ဘေ-ပု-ရွှိန်။ ရန်ကုန်၊ ဝံသာနုစာအုပ်တိုက်၊ ၁၉၇၆။

- ၄၆။ လှသမ္ဗန် ၊ မြန်မာနိုင်ငံတစ်ခွင်ဘုရားသမိုင်းပေါင်းချုပ်၊ ရန်ကုန်၊ မဟာဗုဒ္ဓ စာပေ၊ ၁၉၆၈၊ ၃၂၆ စာ၊
ခါတ်ပုံများ၊ ၁၉၈၆တံ၊
- ၄၇။ လှသိန်း ဦး ၊ “ရွှေတိဂုံစေတီတော်မှ ခေါင်းလောင်းကမ္ပည်းစာများ”၊ ရွှေတိဂုံသုတေသနစာစောင်စာမှတ် ၁၊
ရန်ကုန်၊ နိုင်ငံသမိုင်းဦးစီးဌာန၊ ၁၉၈၀၊ စာ ၅၅၊ ၉၆၊ ခါတ်ပုံများ၊
- ၄၈။ ဝိသုဒ္ဓိ ဦး ၊ ရွှေတိဂုံသမိုင်းသစ်၊ ရန်ကုန်၊ ဟံသာဝတီပုံနှိပ်တိုက်၊ ၁၉၆၃။
- ၄၉။ သပြေပင်တောရဆရာတော် ၊ ဗုဒ္ဓဘာသာလက်စွဲပဋိပက္ခသိကျမ်း၊ ပထမတွဲ၊ ရန်ကုန်၊ တော်ဝင်ပုံနှိပ်တိုက်၊
၁၉၆၉။
- ၅၀။ သာရင်၊ ဦး ၊ ဆူးလေဂေါဟကစာပွဲဝင်၊ ဆူးလေစေတီတော်သမိုင်းစာကျဉ်းနှင့် ဘက်စုံမွမ်းမံပြန်လည်
တည်းဆောက်ရေး ၊ ၂ ကြိမ်၊ ရန်ကုန်၊ အောင်စိုးမိုးပုံနှိပ်တိုက်၊ ၁၉၉၀။
- ၅၁။ သံတိုင်၊ စိုလ် ၊ လွတ်လပ်ရေးစာရေးတော်ပုံမှတ်တမ်း၊ ပထမတွဲ၊ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၆၇။
- ၅၂။ သန်းထွန်း၊ ဒေါက်တာ ၊ “ရန်ကုန်ဆူးလေဘုရားပြတိုက်ကြေးရုပ်ငယ်”၊ ရတနာမွန်၊ အတွဲ ၉၊ အမှတ် ၆
(၄၆၁၉၈၂)၊ စာ ၂၆-၂၇။
- ၅၃။ သိန်း ဆရာ (မော်ပီ) ၊ “Old Rangoon ၊ ရန်ကုန်မြို့ကြီးတွင်ရှေးမြန်မာမင်းတို့လက်ထက်တော် အခါက
မြို့၏အခြေအနေရပ်ကွက်တို့တည်ရှိသည်ကိုဖော်ပြခြင်းအကြောင်း” မြန်မာနိုင်ငံသုတေသနစာသင်းဂျာနယ်၊ အတွဲ ၅
အမှတ်(၁၉၁၅)စာ ၁၃-၁၉။
- ၅၄။ ----- ၊ “Rangoon in 1852 ၊ ရန်ကုန်မြို့တွင် ကုန်းဘောင်ဘုရင်ခေတ္တ တည်ထောင်စံနေ
တော်မူသော မြို့နေရာအကြောင်း”၊ ရေးသူမော်ပီဆရာသိန်း၊ မြန်မာနိုင်ငံသုတေသနစာသင်းဂျာနယ်၊ အတွဲ (၁၉၁၂)
အပိုင်း ၂၊ စာ ၁၈၅-၁၉၆၊ မြန်မာအင်္ဂလိပ်နှစ်ဘာသာ။
- ၅၅။ ----- ၊ ပစိပ်ရာဇဝင်၊ ရေးသူ မော်ပီဆရာသိန်း၊ ရန်ကုန်၊ မော်ပီဆရာသိန်းကြီး စာအုပ်တိုက်၊
၁၉၅၄။
- ၅၆။ ----- ၊ “ပဲခူးဟံသာဝတီမြို့ကိုမင်းအဖြစ်နှင့် စိုးစံတော်မူသောရှင်စောပုအကြောင်း” မြန်မာနိုင်ငံ
သုတေသနစာသင်းဂျာနယ်၊ အတွဲ ၁၊ အပိုင်း ၂ (၁၉၁၁)၊ စာ ၁၀-၁၆။
- ၅၇။ ----- ၊ “ရှေ့နေဦးပုတ်နီ” ၊ မှ၊ ဗဟုသုတဟင်းလေးစိုး၊ ဒုတိယအကြိမ်၊ ရန်ကုန်၊ အေးအေး
စာပေ၊ ၁၉၆၇။
- ၅၈။ သိမ်းမောင် ဦး၊ သတင်းစာဆရာ ၊ “ဦးထော်လေးကျောက်စာ”၊ မြဝတီမဂ္ဂဇင်း၊ အတွဲ ၁၀၊ အမှတ် ၆
(ဧပြီ ၁၉၆၂) ၊ စာ-----
- ၅၉။ ----- ၊ ရန်ကုန်ရာဇဝင်၊ ၂ ကြိမ်၊ ရန်ကုန်၊ ဂွဗာပုံနှိပ်တိုက်၊ ၁၉၆၆။
- ၆၀။ တိလောကဉာဏ၊ ဦး ၊ ဆူးလေစေတီတော်သမိုင်း၊ ရန်ကုန်၊ သုဓမ္မဝတီပုံနှိပ်တိုက်၊ [၁၉၅၄]
- ၆၁။ ဟန်တင်၊ (စစ်ကိုင်း) ၊ မြန်မာနိုင်ငံတော်မှတ်တမ်း၊ အမှတ်-၁၊ ၁ ကြိမ်၊ ရန်ကုန်၊ ပြည်သူ့အာဏာစာအုပ်
တိုက်၊ ၁၉၆၇။
- ၆၂။ ----- ၊ မြန်မာနိုင်ငံတော်မှတ်တမ်း၊ အမှတ်-၃၊ ၁ ကြိမ်၊ ရန်ကုန်၊ ပြည်သူ့အာဏာစာအုပ်တိုက်၊
၁၉၆၉။
- ၆၃။ အဘိဓမ္မာနေ့ အရေးတော်ပုံ ၊ ရန်ကုန်၊ သာသနာရေးဦးစီးဌာန၊ ၁၉၈၁။
- ၆၄။ အဘိဓမ္မာပြန်ပွားရေးအသင်း ၊ ငွေရတုစာစောင်၊ ရန်ကုန်၊ အောင်မိတ်ဆက်စာပုံနှိပ်တိုက်၊ ၁၉၇၁။
- ၆၅။ အမာ၊ ဒေါ် (လှထု) ၊ ရွှေရိုးဘကလေး၊ ပထမတွဲ၊ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၉။
- ၆၆။ ----- ၊ အောင်ဇလ၊ မိုးစိန်၊ စိန်ကတုံး၊ မန္တလေး၊ ကြီးပွားရေးပုံနှိပ်တိုက်၊ ၁၉၆၇။
- ၆၇။ အောင်ကြိုင် (မင်းဘူး) ၊ ပုဂံခေတ်ဝိသုကာလက်ရာများ၊ ရန်ကုန်၊ စာပေဗိမာန်၊ ၁၉၈၅။

- ၆၈။ အလောင်းဘုရားအရေးတော်ပုံ နှစ်စောင်တွဲ၊ တည်းဖြတ်သူ လှသမိန်၊ ရန်ကုန်၊ အစိုးရ ပုံနှိပ်တိုက်၊ ၁၉၆၀။
- ၆၉။ အလောင်းမင်းတရားအမိန့်တော်များ၊ တည်းဖြတ်သူ ဒေါ်ခင်ခင်စိန်၊ ရန်ကုန်၊ မြန်မာနိုင်ငံသမိုင်းကော်မရှင်၊ ၁၉၆၄။
- ၇၀။ ဘုန်းခင်၊ ဦး (မိုးကြိုး) ။ ဗမာပြည်ဇာတ်လမ်းရှုပ်သမျှ၊ ရန်ကုန်၊ သတင်းကုန်ပုံနှိပ်တိုက်၊ ၁၉၇၃။
- ၇၁။ ကျော်၊ ဦး ။ “ဗဒုံမင်းလက်ထက်ရန်ကုန်ဆိပ်ကမ်း”၊ တက္ကသိုလ်ပညာပဒေသာစာစောင် အတွဲ ၄၊ အပိုင်း ၂ (ဧပြီ ၁၉၆၉)၊ စာ ၄၇-၈၁။
- ၇၂။ -----။ “အလောင်းမင်းတရားကြီးလက်ထက်ရန်ကုန်မြို့”၊ တက္ကသိုလ်ပညာပဒေသာစာစောင်၊ အတွဲ ၂ အပိုင်း ၁ (ဖေဖော်ဝါရီ ၁၉၆၇)၊ စာ ၂၀၁-၂၁၀။
- ၇၃။ မြင့်၊ ဦး ။ “ခေတ်နှင့်ဆင်ယင်ထုံးဖွဲ့မှုကိုညွှန်းဆိုသောဌာပနာကြေးသွန်းအရုပ်ငယ်များ” ရတနာမွန်မဂ္ဂဇင်း၊ အတွဲ ၉၊ အမှတ် ၈ (ဩဂုတ် ၁၉၈၂)၊ စာ ၃၃။

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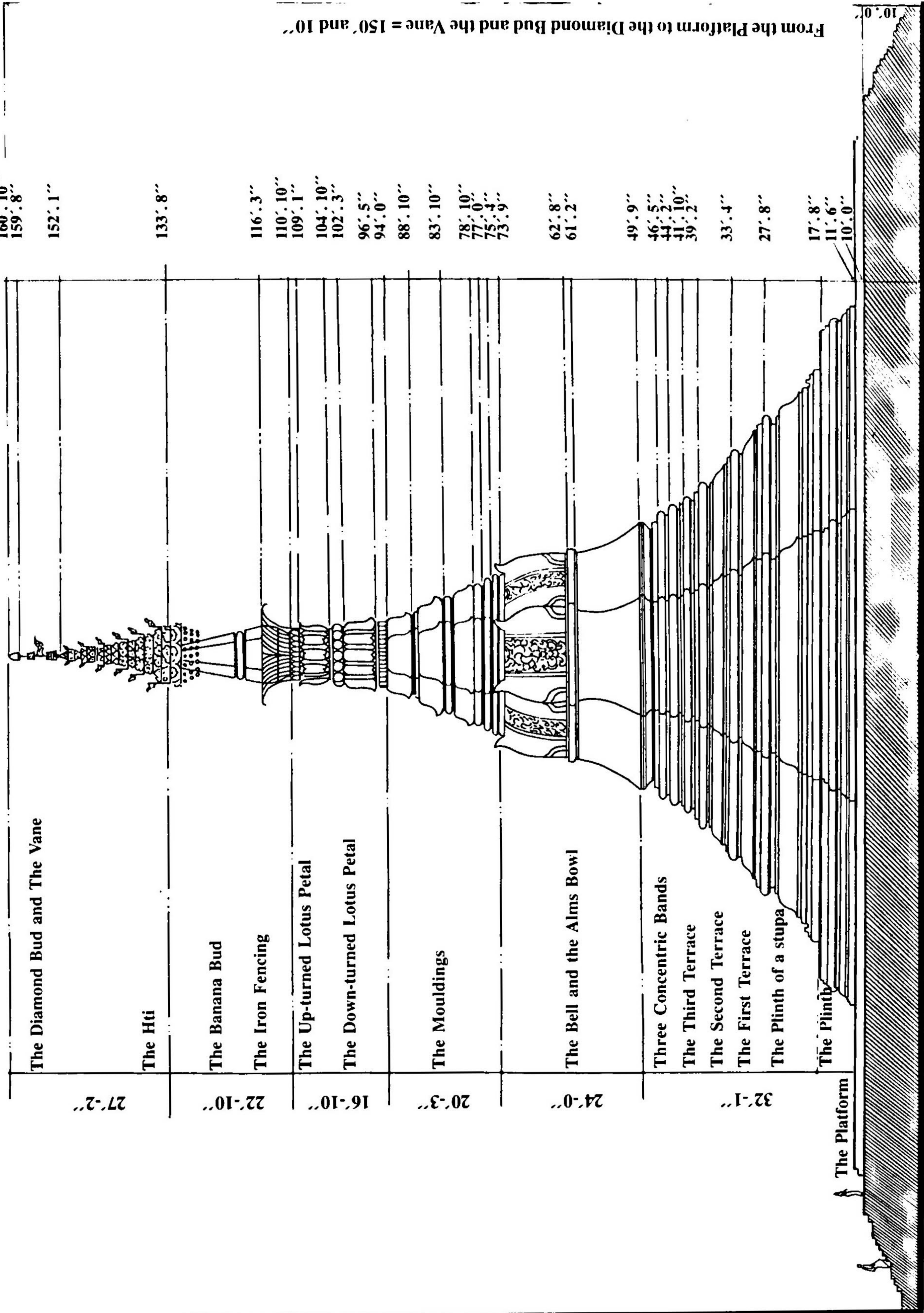
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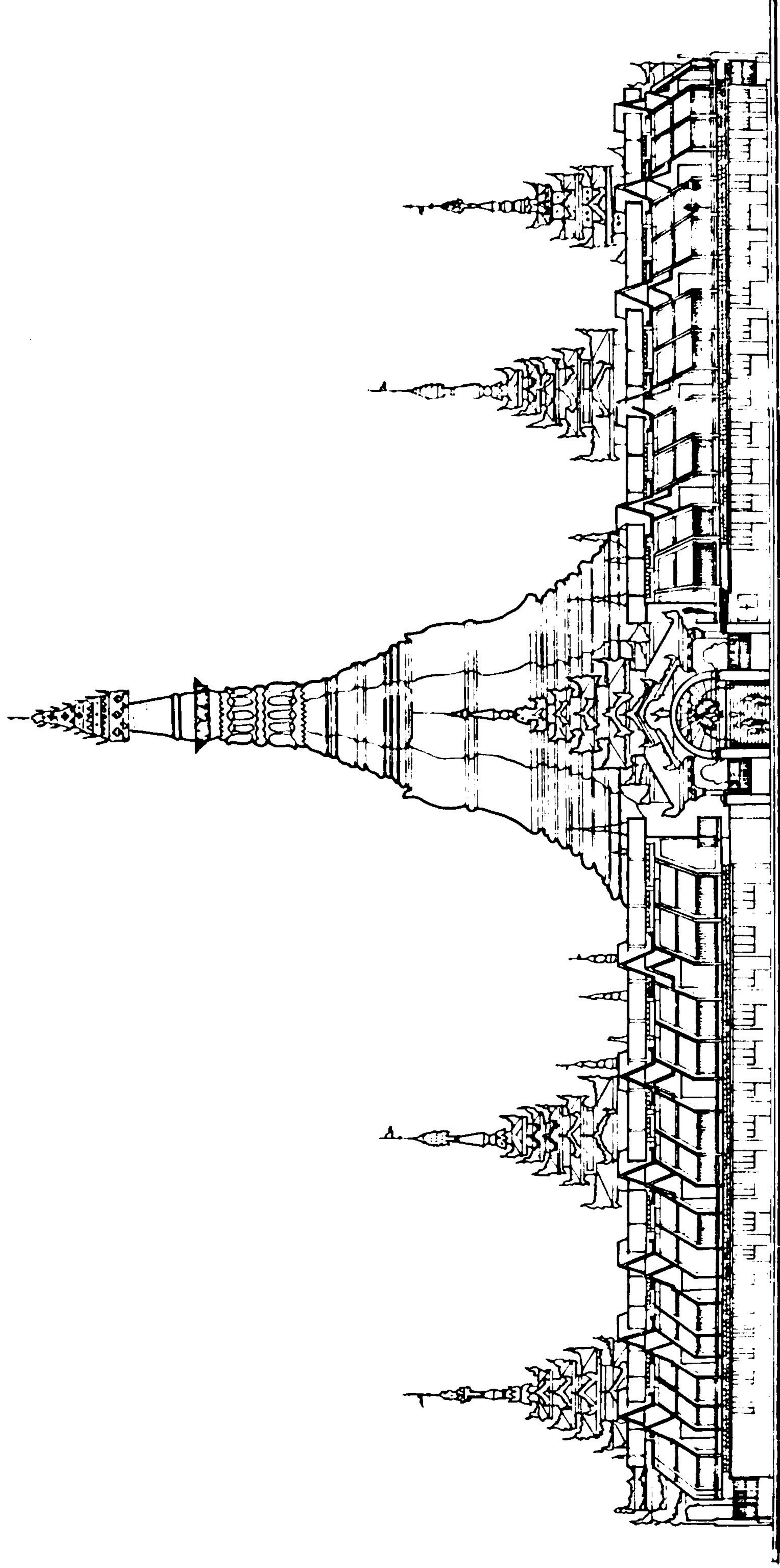
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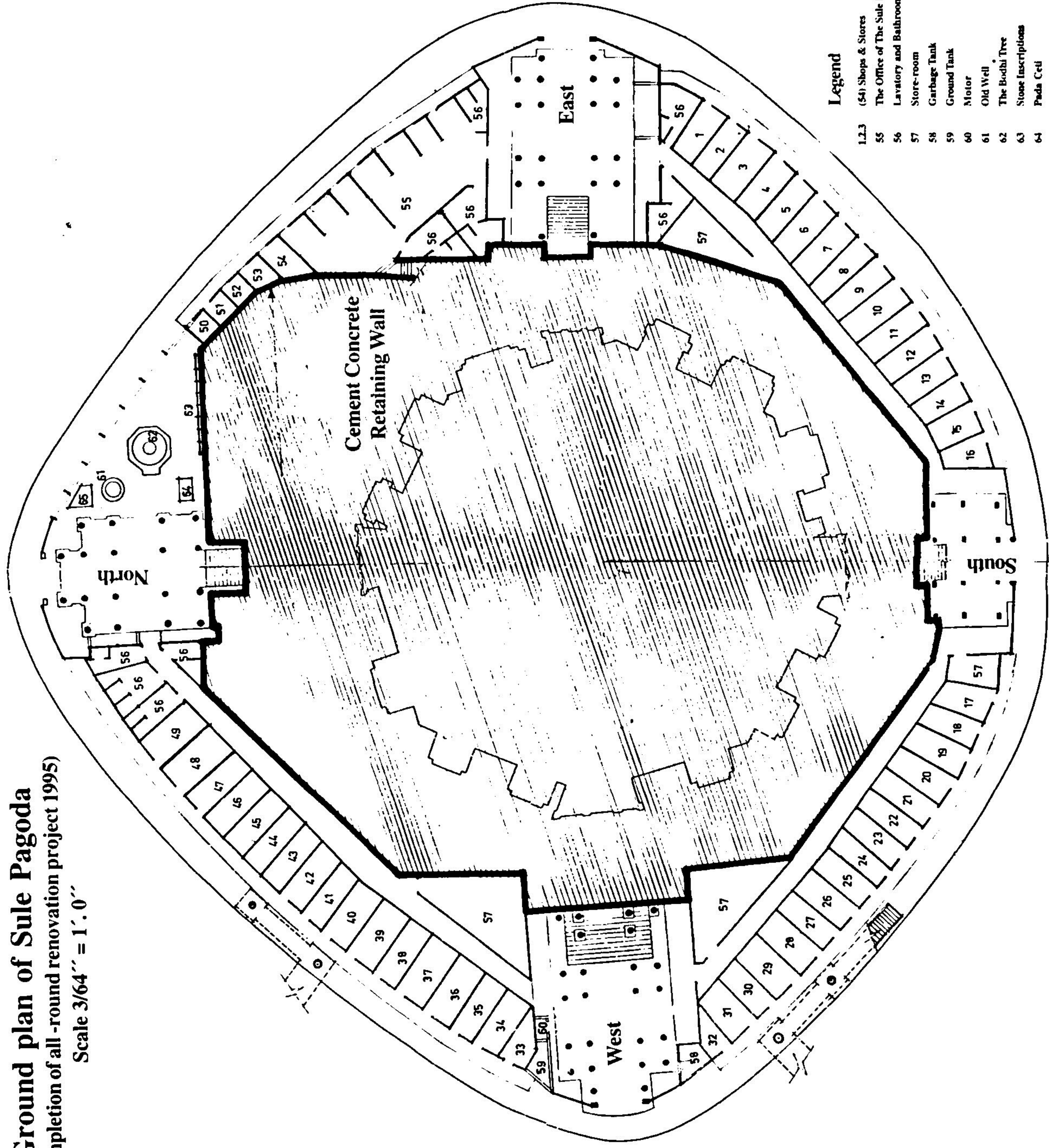
Measurement taken from the level of the motor road



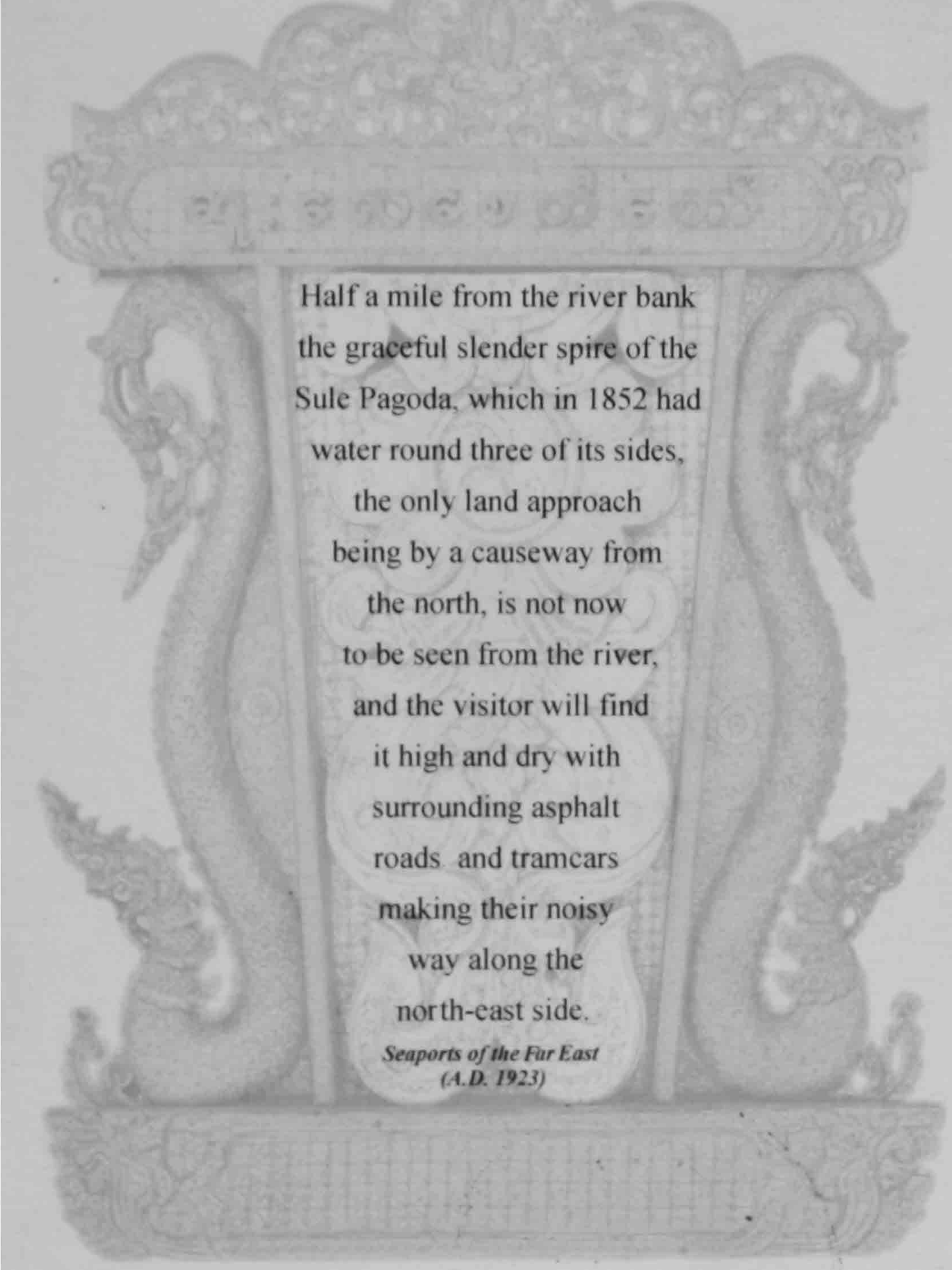


West Elevation Scale 1 in = 16 ft

Ground plan of Sule Pagoda
 (Completion of all -round renovation project 1995)
 Scale 3/64" = 1'. 0"

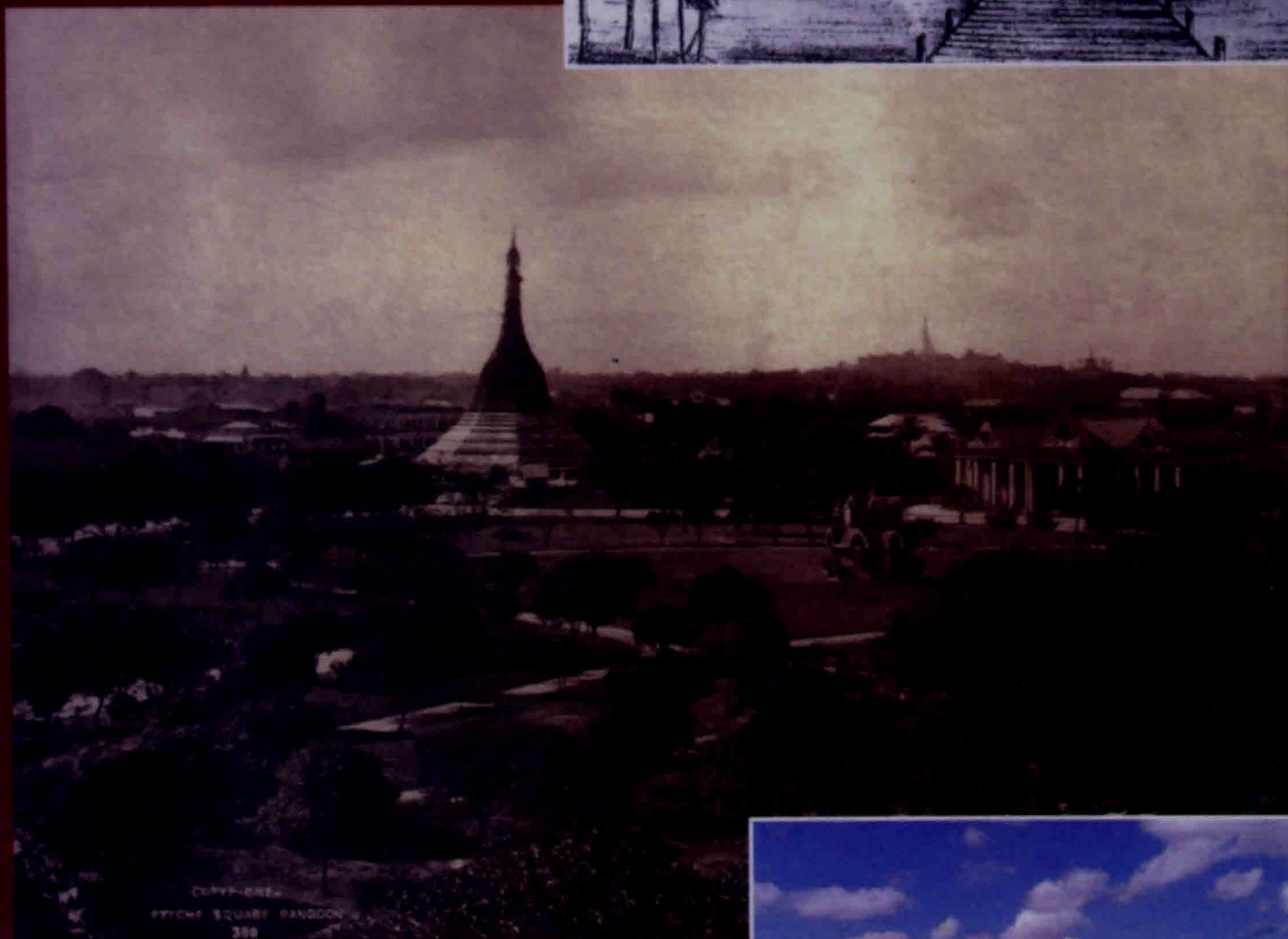


- Legend**
- 1,2,3 (54) Shops & Stores
 - 55 The Office of The Sule Pagoda Trustees
 - 56 Lavatory and Bathroom
 - 57 Store-room
 - 58 Garbage Tank
 - 59 Ground Tank
 - 60 Motor
 - 61 Old Well
 - 62 The Bodhi Tree
 - 63 Stone Inscriptions
 - 64 Pada Cell
 - 65 The Statue of Ashin Upagutta



Half a mile from the river bank
the graceful slender spire of the
Sule Pagoda, which in 1852 had
water round three of its sides,
the only land approach
being by a causeway from
the north, is not now
to be seen from the river,
and the visitor will find
it high and dry with
surrounding asphalt
roads and tramcars
making their noisy
way along the
north-east side.

Seaports of the Far East
(A.D. 1923)



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