

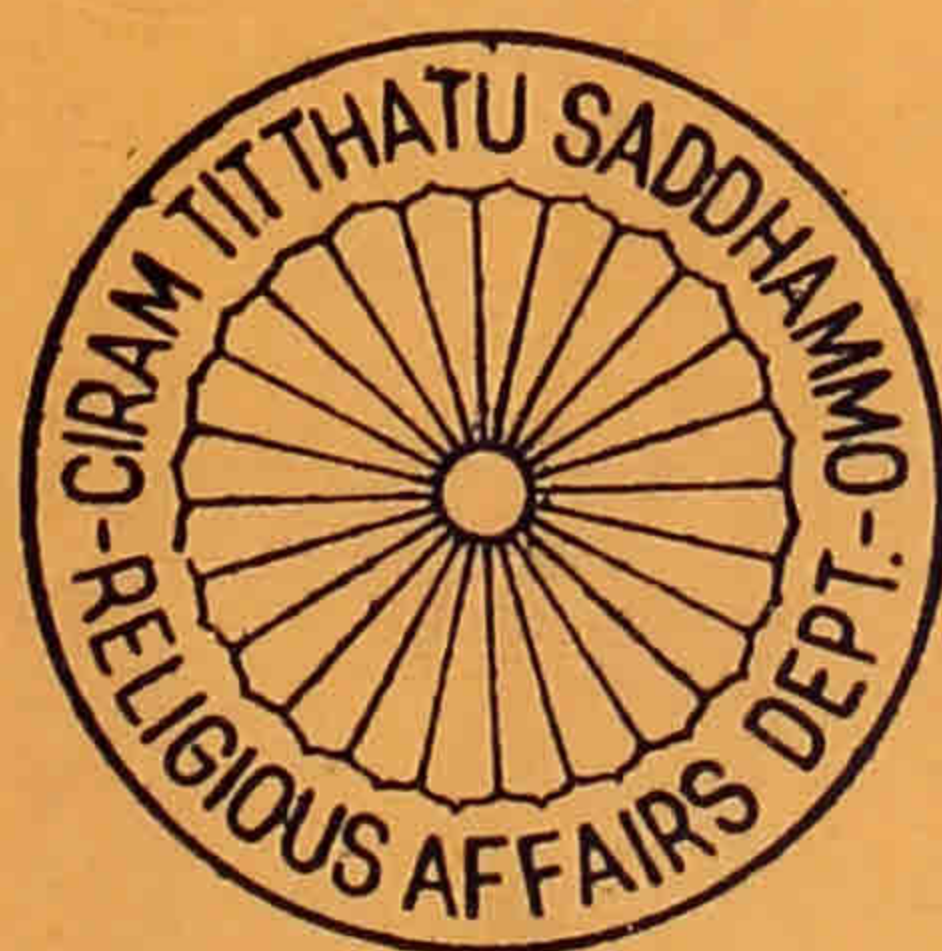
Patriarch Mahā Theras'

OVĀDAKATHĀS

delivered to

**State Law and Order Restoration Council
Chairman**

Senior General Saw Maung



SĀSANĀ. 2534

M.E. 1352

CE. 1991

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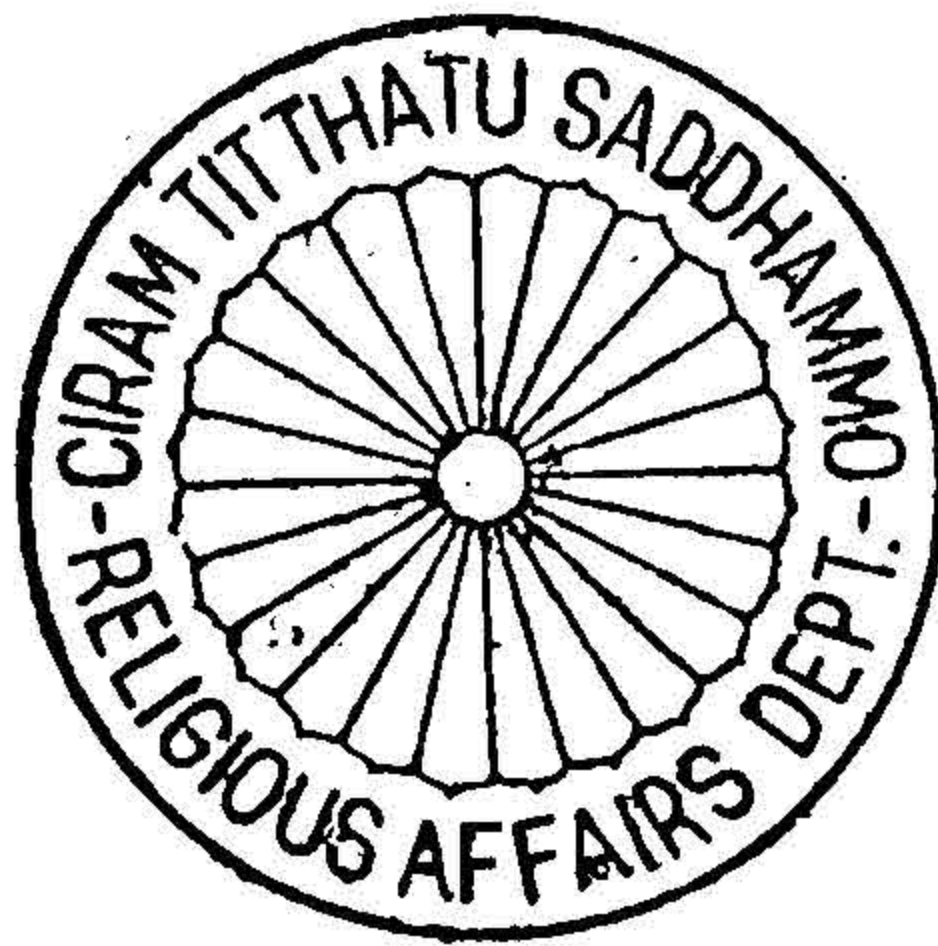
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The Patriarch Mahā Theras' Ovādakathās delivered
to Senior General Saw Maung, Chairman of SLORC

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**SLORC Chairman Senior General Saw Maung pays
homage to State Sangha Mahā Nāyaka Committee
Sayadaws and makes supplication regarding
religious matters.**

Chairman of the State Law and Order Restoration Council Senior General Saw Maung paid homage to member Sayadaws of the State Sangha Mahā Nāyaka Committee, supplicated religious matters and received an *ovādakathā* from the Sayadaws in the meeting hall of the State Sangha Mahā Nāyaka Committee in the Zabudīpa Hall on Kabā Aye Hill at 9-25 am on Oct 18, 1990.

The following is a translation of the supplications made by SLORC Chairman Senior General Saw Maung at the Zabudīpa Hall on Kabā Aye Hill on Oct 18, 1990.

“I always have desire to visit you. I am also visiting other places. You may sometimes hear my voice. But I am doing what needs to be done. I am wholeheartedly carrying out, with mindfulness, all the work that should be done for the country nowadays in the interests of the Sāsana, the country and the people. There ought to be a limit in time for tolerance. I am also a pure Buddhist. All my ancestors on both sides of the family are Barmars. I am also a native of Mandalay. I tolerate as much as possible. What needs to be done can be really seen. I will do what should be done after I have made a decision. Today, the situation of Myanmar Naing-Ngan is very grave. If you look at the situation of the country and the people and the situation regarding religion, you will find that they are all in great danger. I have studied history on the flourishing of Buddha Sāsana in Myanmar Naing-Ngan. I also asked about things that I did not know from those who know well. So I have learnt that Buddha Sāsana started flourishing in Myanmar Naing-Ngan at the time of Shin Arahān in Thaton. I found in history that activities were carried out for the flourishing of Buddha Sāsana during the

period of King *Anawratha* of Bagan. I think that task for the perpetuation of the *Sāsanā* cannot be accomplished if work is carried out in an ordinary way. If necessary, I am in a position to do what should be done for the purification of the *Sāsanā*. What I mean is about the affairs in Mandalay. Not many people will know about them. But we all know about them because we are watching them with constant mindfulness. Yesterday I sent Lt-Gen Phone Myint to meet with Sayadaws and to supplicate on matters concerning *Sāsanā*. Though I do not meet personally with Secretary Sayadaw, I have contacts with them through Saya Tha Hla. They even gave me books on the Buddha's teachings. I have already informed them that I received the books.

Though I do not meet them personally, I always remember them. I am a Buddhist who absolutely believes that human beings have mind and body as taught by the Buddha. I understand will-power and the *Samādhi* (concentration). In fact, as I have mentioned before, I am now in the third age group. I am unavoidably serving the interests of this country and its people and the interests of the *Sāsanā*. I am not one who craves power. If I say this, it may be taken as nothing more than talk. This is really what I have in mind. I believe in Nibbāna. Today is final. Regarding yesterday's situation, I received a letter of yesterday's date in connection with the religious affairs. I do not want to deal with other social affairs and organization's affairs. I will only deal with religious affairs.

Yesterday, Minister for Home & Religious Affairs Lt-Gen Phone Myint explained to me the religious affairs in Mandalay. I will present the detailed facts about them. Central Command Commander Maj-Gen Tun Kyi, together with Director General of the Religious Affairs Department U Arnt Maung, met with leading Sayadaws from four townships of Mandalay at the Waizayanta Dhammayon in the Mahā Thakya-thilia Pagoda precinct in Aung Nan Yeiktha North Ward from 1.20 pm to 3 pm on 13.10.90 and had discussions with them on matters relating to the boycott. It is known that 25 members of the Sangha from the

ofur townships in Mandalay attended the discussions. I have brought along with me the list of names of the 25 members of the Sangha who attended the discussions. In holding discussions thus, Director-General of the Religious Affairs Department U Arnt Maung took measures and formed Sangha Mahā Nāyaka Committees of All Orders beginning from the year 1342 ME and has reached the third tenure now. The activities of the Sangha Mahā Nāyaka Committees also achieved success. The Committees were able to successfully carry out matters relating to dhamma and adhamma affairs; Yahar-pyo affairs and matters relating to bogus monks and were thus able to purify the Sāsana and get rid of impurities. Now during the period of the State Law and Order Restoration Council two Sāsana Tekkathos were opened one each in Mandalay and Yangon. Moreover, buildings relating to the Sāsana and zedis and pagodas are being built and renovated at a cost of hundreds of lakhs. The State Law and Order Restoration Council also handed over *Sāsana Wuadan* cash awards totalling nearly K 8 million. While carrying out such activities in all aspects for propagation and flourishing of the *Sāsana*, the members of the Sangha in Mandalay unexpectedly staged a boycott. This is really saddening to note. It was heard in Mandalay, Yangon, Monywa, Sagaing and Shwebo Townships that as there were members of the Sangha who accepted the boycott in some places there were also members of the Sangha who did not accept in some places. It was not heard that there were boycotts in Pakokku, Yenangyoung, Magway, Shan State, Kachin State and Kayah State. Therefore, there is a need to seek ways and means for members of the Sangha who do not support the boycott, to be of one accord and to have unity. There are the Sangha Nāyaka Committees at all levels which were legally formed and can find ways and means in this respect. I received a report submitted by U Arnt Maung that a supplication be made to members of the Sangha Nāyaka Committees to abide by the directives of Sangha Nāyaka Committees at different levels and to act according to *vinaya* rules. State Sangha Mahā Nāyaka Committee Sayadaw U Sirindabivansa discussed at the Masoeyein Taik in Mandalay South West

Township that the boycott was staged based on the problems which arose a month and a few days ago. All big and small members of the Sangha, all service personnel and all the people of Mandalay were grief-stricken. They became anxious whether or not it would be settled. The matter should be solved peacefully. There is another way to settle the matter. In this matter both sides should show forbearance towards each other and act accordingly. Those responsible personnel must also show forbearance and hold co-ordinations and consultations and solved the matters peacefully until agreement was reached, the Sayadaw had advised.

Sayadaw U Kumāra of Bhamo Kyaungtaik in Mandalay South-East Township had discussed thus; to speak in terms of literature one of *rahans* in Ceylon, who suffered from gastric took *Yagu soon* by tilting the *Thabeik* over his mouth. A young *rahan* who witnessed this spread the news in the locality in order to ridicule the *rahan* and committed an offence. The elderly *rahan* learnt of this and taught the young *rahan* not to wrong pious persons even with the mind. At that, the young *rahan* prostrated himself and begged forgiveness from the elderly *rahan*. In this matter some soldiers not only committed wrong with the mind but also physically and therefore they should beg forgiveness. The members of the Sangha on their part are to call off the boycott and practise according to *vinaya* rule Sayadaw had urged. Sayadaw U Thuzatasara of Dahattaw Kyaungtaik in Mandalay South-East Township said that the Command Commander had supplicated to the Sayadaw twice on the matter of the boycott. Regarding this there were no replies from the Sangha up to this day and this is probably because they dare not come out of the Kyaungtaik. Hearing that arrests would be made, there was hesitation on their part.

It is necessary to select someone who could stop the boycott. Mandalay South East Township Nandi Kyaungtaik Sayadaw U Visiyaka said; "In the discussion for reversing the boycott, we have not received any answers from Commander Maj-Gen Tun Kyi and Religious Department Director-General U Arnt Maung.

The answer can only come out if there are the people who will pay homage and the people to whom homage is to be paid. The important thing is who will pay homage? We should also discuss things such as whom they want to pay homage to."

Commander Maj-Gen Tun Kyi said: I have said that I will beg forgiveness. I want to know whether the Sayadaws who attend the discussion have the authority to solve problems or control other members of the Sangha. Tatmadawmen and members of the PPF who are serving the State do not have the same idea as you. As true Buddhists they pay obeisance to the Sangha. They do not even tread on the shadow of the Sangha. Some are not Sangha. They are bogus Sangha. We know about them. Masoeyein Kyaungtaik called security personnel nearby 'dogs' and told them not to come back. It was difficult to control. I would like to invite presiding monks for the discussion but didn't have the chance. I learnt that they were prohibited from coming. We cannot look on. We have to be very clear-cut. Some monks mixed politics with religious matters. If it's purely religious, I am quite willing to do what you ask".

State Sangha Mahā Nāyaka Sayadaw Sirindhabivamsa urged the Commander to beg forgiveness as a respect to the Sāsana although the Commander personally has no fault so that the boycott could be terminated according to the vinaya. Commander Maj-Gen Tun Kyi promised to beg forgiveness.

The Commander said: "Anti-government forces are in the monasteries. They published incorrect and instigative papers. Members of the Sangha should not engage in politics and should do purely religious work. The students' unrest was the result of directives from the *Kyaungtaiks*. He also stated that it is necessary for Sayadaws to ensure that there are no such things in monasteries.

The date, time and place for the reversal of a boycott was coordinated with the Sayadaws present. The reversal of the boycott was to be held at Nanmyo Kyaungtaik at 1 p.m on 16 October 1990. Three monks each from Myataung Payagyi, East Sagu, East Khin-

makan and West Taiktaw and Sayadaws from Sangha Nāyaka totalling 45 were to be present. Commander Maj-Gen Tun Kyi and Religious Department Director General U Arnt Maung were to beg for forgiveness and members of the Sangha were to stop the boycott.

But from 2 p.m to 4;30 p.m on 15 October 1990 some 80 members of the Sangha led by the Chairman of Mandalay four Townships Sangha Union U Yewata made five demands. The meeting decided that Senior General Saw Maung should personally ask for forgiveness over the TV and radio so that the people can know for arrested Sangha to be released: not to station troops inside religious building and for the Command Commander and the Director-General of the Religious Department to ask for forgiveness in townships where boycott took place and to issue a complete list of rahans and laity killed in Mandalay on 8-8-90.

The latest news was that the ceremony to terminate the boycott was not held at 13:00 hours on 16-10-90.

So I would like to submit a supplication to the Sayadaws here. What wrong have I committed? Which monk, which student or which person was killed on 8-8-90? All such things indicate the existence of evil and malicious influence. I have taken note of them. I have no desire to unduly worry the Reverend Sayadaws though I have not met the Sayadaws. I shall bear the consequences whatever they may be. This is my attitude. If I have done wrong against the *Sāsanā*, the Buddha, the Dhamma or the Sangha or if I have acted with insincerity, I beg the Sayadaws forgiveness. I am prepared to suffer even in the future existences. This is my supplication. This is true evidence. I have never told a lie. What has happened today is the result of unavoidable circumstances. As the Reverend Sayadaws are well aware these are *Sāsanā* affairs. I may not need to submit supplication to the Reverend Sayadaws because these were not concerned with you. But I have a duty to inform you of these and that is why I am doing so. I have been very very patient and tolerant. One can adopt opinions of one's liking.

Generally speaking, there is evidence. Since it was not appropriate to supplicate I refrained from doing so fearing that disunity might arise among the members of the Sangha. But these things have been happening for quite some time. It began with the disturbances. It was on 3-12-88 about three months after we had assumed the responsibilities, a lady said at a ceremony to mark the 68th Anniversary of the National Day. Reverend Sayadaws may remember or forget it since it was years ago. What was said, "Buddha was an ordinary man. Dog is more loyal than man." There is such kind of woman who uses such kind of words.

And there are other things taking place in the country. Recently, on 30.7.90...and on 5 July 1989, I prevented things from taking place in the interest of the country. (I said) don't confront the Tatmadaw. I was there. Then 10 or 15 days later, party organizations and the so-called national races came in only later. What was said was that Bama's today have deep-seated prejudices. If we study history we find that empires were established and united during the reigns of Anawratha, Bayintnaung and Alaungpaya with the use of force. This was described in the Myanmar History. Reverend Sayadaws will realize such attitudes. This is as it is. I have not invented these facts. The present time, therefore there is a delicate one, very difficult to control.

The disturbances that took place in Myanmar Naing-Ngan may not occur in the future. No such thing happened in the past. We on our part have been doing all we can with 'cetana' for the well-being of the country, language, *Sāsana* and race which is all the national races residing within the boundary. If we are regarded otherwise where shall we stay? The minority and the majority I have already stated this. Recently if one wants to have State Power, one has to form a political party. Party politics, in exact terms, is meant for gaining power. What we are doing today is merely to keep things under control.

Some ask, "When will you transfer power?" I can't say for sure. I am not the one who can foresee the future. I am to solve by some means or other the

problems or the situations as they arise. I can't predict whether or not I will drown tomorrow. People are under *anicca* (the law of impermanence). I believe that 1,000 million animate or inanimate things can perish in a short period while I am supplicating these matters. I cannot say what will happen to me tomorrow. I have no power of foreseeing the future. I can see things simply. Whatever the situation is, the ultimate goal of the members of the Sangha is to attain *nibbāna* practising which, ever methods, and to deliver us the Lord Buddha's teachings for attaining *nibbāna*- the teachings which emerged from the Lord Buddha's Enlightenment. I believe so. The methods to be practised are varied. It is what I suppose. My supplication is being submitted in advance. There is no alternative. The present situation can be seen through the historical evidence. If you ask me if I can see the future, I'll say I can't. The recorded evidences are similar to those of the King Anawratha era. The situation today is as in the era of King Anawratha. We are temperate in our performance. The situation is on the brink. The supplication made yesterday is as it was yesterday. It is five days that was demanded. I have allowed three days. Today is the first day. Tomorrow is the second day. If the answer doesn't come out on the third day, I will have to do what has to be done. It is my duty. It is just to keep the Sayadaws informed of the matter. I do not wish a burden to be imposed upon you because of me.

This is Ottama Journal that is being published today. They come out from these monasteries. The situation is as I said. In addition to this, it is the organizations. As we are taking responsibilities of the State, we do not pay attention to one area only. What events are taking place in the world? Various events are taking place throughout the world today, and tomorrow the others. Concerning the Kuwait crisis which most of the people are interested, it is said that Iraq will withdraw its forces from part of the Kuwaiti land tomorrow or in the near future. Yesterday, it was said Iraq would not. It is also said the forces in Saudi Arabia will raid Kuwait within

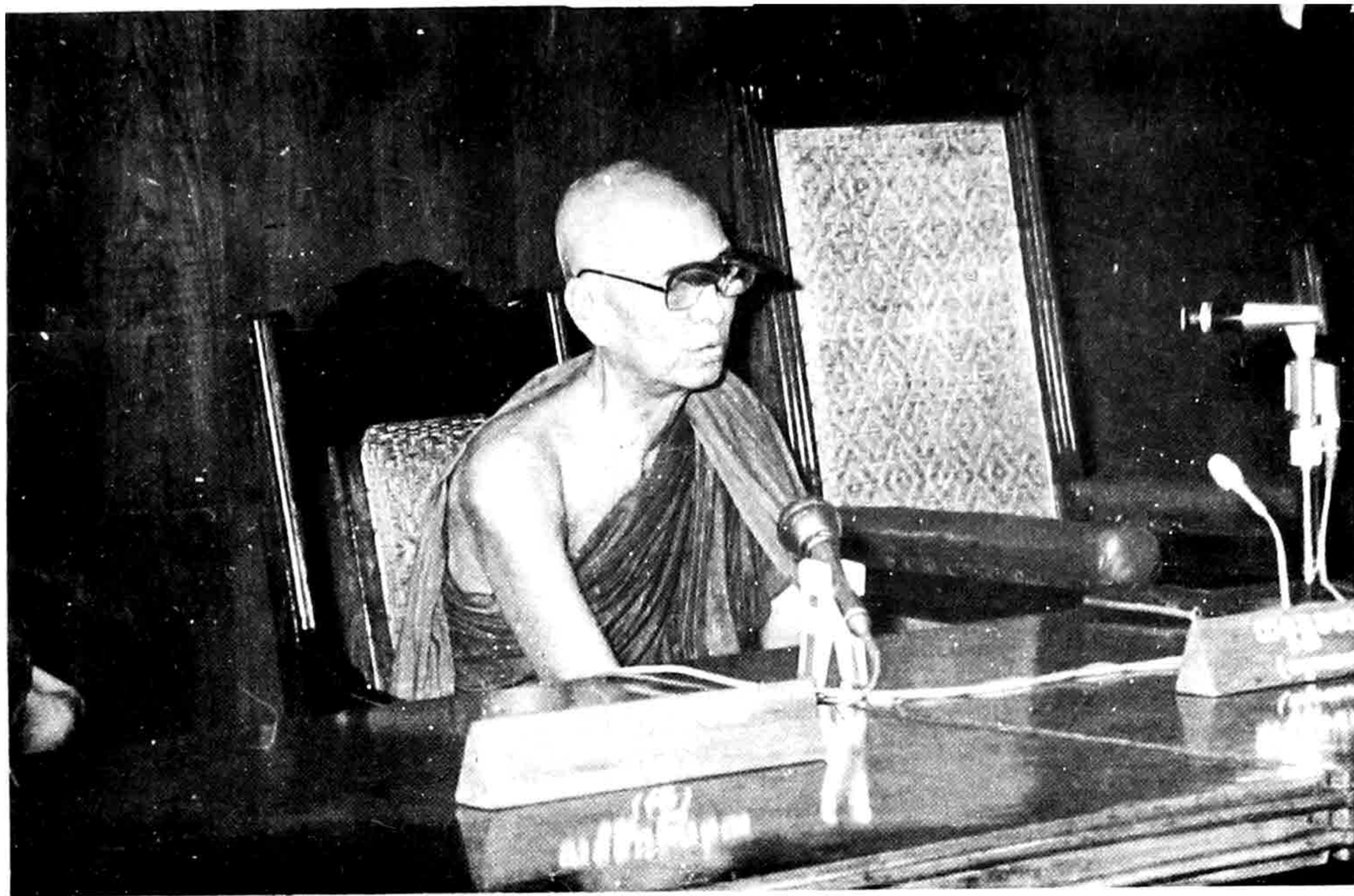
one or two weeks. But, the news is different the next day. It says they won't attack until Christmas. I am saying generally. They say one thing now and another thing later. Rumours are unfounded. But some rumours may be mixed with certain real events. So, people say rumours are true. What I believe is "the good and the bad go together in this world". Please let me say for an example, *karuna* and *dosa*. It is said *karuna* should be put in the forefront. But, sometimes, the *karuna* may be mingled with *dosa*. So I believe the good may be accompanied with the bad. Now I have done my duty through my supplication. It is to keep you informed of the matter.

If you permit me, we will have your sermons last night broadcast tonight. I inform you of the matter which should be said in advance. It is my duty. I think that the matter which Lt-Gen Phone Myint supplicated yesterday should be made known to the public. I'm saying this honestly. It would not be proper if we do things without telling you and we would not like to be blamed for doing thing without telling you.

Sayadaws of Mandalay
Delivered Ovādakathās in Vejayanta Dhammasālā
Mahāsakyasiha Pagoda Precinct
at 13:00, on 13.10.90

- | | |
|---|--------------------------------|
| 1. U Jotikābhivaṃsa
(Abhidhajamahāraṭṭhaguru),
Day-Wun-Ok Kyaung,
Moe-gaung Taik | Southwest Mandalay
Township |
| 2. U Sāsanābhivaṃsa
Sudhammavati Kyaung
Moe-gaung Taik | " |
| 3. U Jotikābhivaṃsa
Yadana Beikman Kyaung
Southern Chan-thar-gyi Taik | " |
| 4. U Yevata
(Chairman of Sanghasāmaggi)
Aye Kyaung, Saku Taik | " |
| 5. U Sirindābhivaṃsa
(Aggamahāpaṇḍita)
Dhammakāya Kyaung
Masoyein Taik Thit | " |
| 6. U Padumābhivaṃsa
Masoyein Taik Haung | " |
| 7. U Vesika
Masoyein Taik Haung
(On behalf of U Kovida)
Masoyein Taik Haung | " |
| 8. U Vaṇṇitābhivaṃsa
Visuddhārāma Kyaungtaik | " |
| 9. U Mānitasiri
Visuddhārāma Kyaungtaik | " |
| 10. U Varuṇa
Tokethan Taik | Northwest Mandalay
Township |

11. U Sujana East Khinmagan Taik	Northwest Mandalay Township
12. U Kovida Santārāma Taik	"
13. U Sundara Vijayamaṅglā Taik	"
14. U Nāṇavarābhivaṃsa (Aggamahāpaṇḍita) Aung Myay Yadana Kyaung Nyaungkan Taik	"
15. U Nandavaṃsa Dhammāgāra Kyaung Phayargyi Taik	Southeast Mandalay Township
16. U Ariyābhivaṃsa Mahānandisenārāma Taik	"
17. U Kumārābhivaṃsa Bamaw Kyaung Taik	"
18. U Indakapaṇḍita Mann Khettarar Kyaung Myin-Wun-Mingyi Taik	"
19. U Sāsanābhivaṃsa Shwe-War-Win Kyaung Myadaung Taik	"
20. U Sujātasāra Dahatto Kyaung Taik	"
21. U Vicārindābhivaṃsa Vijitārāma Kyaung Taik	Northeast Mandalay Township
22. U Jayadisa Man-Aung Kyaung Taik	"
23. U Paṇḍitasīri San Kyaung Taik	"
24. U Kovida Visuddhārāma Taik	"
25. U Uttara (On behalf of U Sajjana) Maharmyaing Kyaung Taik	"



Vice-Chairman of the State Sangha Mahānāyaka
Committee,
Abhidajamāhārattaguru Bhaddanta Khāmāvuda
delivering an Ovādakathā to SLORC Chairman
Senior General Saw Maung
at Jambudīpa Hall, Kabā Aye Hillock, Yangon.



An Ovādakathā
Delivered by Bhaddanta Khamāvudha
Vice-Chairman of State Saṅgha Mahā Nāyaka
Committee

An Ovādakathā has to be given in conformity with the prevailing conditions. The matter has to be pondered over. And it should not be against the teachings of the Buddha. Admonition is then made accordingly. A word or two: whatever is remembered from the Ovādakathā is of benefit. Regarding the seeking of an 'Ovādakathā', all the living things in the world have been performing their respective duties. Individually or in groups or as associations and organizations, either the members of the Saṅghā or the laity are carrying out their respective duties. Of them, the Government in power as an organization has to take up the greatest amount of responsibilities. No other organization has to bear responsibilities as much as the Government does. It is because it has to look after the betterment, welfare and living conditions of the people of the entire country. It has to be watchful of interferences from outside. There is no small matter indeed.

Since it has to discharge a great deal of responsibilities, it needs something to rely upon. Who is reliable? Sometimes, it has to rely upon those nearby. They cannot be always relied upon. Since the surrounding is in existence, there will be a teacher for one, oneself and one's colleagues and friends, three categories in all. There may be times when one has to rely upon one's subordinate and in the same way one has to rely upon one's superior and one's contemporary. All of them, however, cannot be relied upon always as desired. Self reliance means you do not rely on others. You cannot rely on others at all times. If you rely on yourself, you have to consider how much capabilities you possess and think of yourself on whom you are going to rely. You should consider in carrying out whatever duty you are assigned to. The more you possess capabilities that bring forth intelligence, the more you

will achieve success and the more you will be free from demerits. So, if you work with dynamic capabilities all the work will be smooth, and thus success will be achieved. If you rely on yourself there is a need to possess capabilities. It is better to have much intelligence.

So, except the Buddha Himself, there is no one who has no teachers. Though one may be younger than you, you should take good examples from him. You should not neglect the people around you and go freely.

When you will have to play a leadership role one day, all the duties will be yours. So, whether it will be good or bad, it will be up to you. At a time when these heavy duties are to be carried out you must possess better capabilities. These capabilities are none other than *Saddhā*-confidence and *Paññā*-wisdom and *Samādhi*-concentration and *Viriya*-endeavour.

They are two pairs of capabilities that all the living beings should possess. Sages of the past have written about these capabilities. If the verses written by sages of the past are studied, they are found to be in conformity with the Buddhist-canonical texts and their commentaries (Pāli Texts and Aṭṭhakathās.)

Hence, let *Saddhā*(confidence) be in harmony with *Paññā* (wisdom). Let *Samādhi* (concentration) be in harmony with *Viriya* (endeavour). If these two pairs are practically fulfilled, the desired benefit will definitely be achieved. A verse goes like this:-*Tesaṃ samābhāvato atthāvaho.*

‘*Saddhā*’ is confidence; confidence in one’s worldly or religious affairs. The term, *Saddhā* is mostly used in offering and then people think it cannot be used in other ways. In fact, *Saddhā* is confidence in Myanmar language.

Paññā is wisdom, denoting in two ways knowing the truth and knowing the untruth. *Paññā* is knowing the truth; if the truth is not known, it is *avijjā* or *Mohā*-ignorance or delusion, thinking untruth to be the truth. *Avijjā*-ignorance pretends to be *paññā*-wisdom. So, *Saddhā* should be in harmony with *paññā*.

Knowing discriminately between the work which should be done and the work which should not, the knowledge which tells one how to manage his work smoothly to become prosperous is *Paññā*. If *Saddhā*-confidence overwhelms one, *Paññā*-wisdom becomes weakened. If one does his work with full confidence but with less knowledge, his work will be of low quality. In fact, it is the result of less knowledge.

Contrary to this, if knowledge overpowers confidence, one's mind will be wicked. His way of thinking will be perverted.

So, I would like to urge you to observe both *Saddhā* and *Paññā*-equally. *Samādhi* and *Viriya* should also be balanced. The work will be perfect only when it is performed with concentration-*Samādhi* and endeavour *Viriya*, getting rid of both mental and physical laziness.

In conclusion, I would like to tell you to work with *Saddhā* and *Paññā*, *Samādhi* and *Viriya* so that there cannot be any defects in carrying out your multifarious duties of the State.



Secretary of the State Sangha Mahānāyaka
Committee,
Tipiṭakadharadhammabaṇḍāgārika
Abhidhajamahāraṭṭhaguru
Bhaddanta Vicittasārābhivaṃsa
delivering an Ovādakathā to SLORC Chairman
Senior General Saw Maung
at Mahābandoola Dhammayone,
Mingun Dhammananda Kyaungtaik,
Sagaing Township, Sagaing Division.



An Ovādakathā
delivered by Sayadaw Bhaddanta Vicittasārābhivamsa
to Chairman of SLORC, Senior General Saw Maung
on 22nd October, 1990

The SLORC Chairman Senior General Saw Maung paid homage to State Sanghamahānāyaka Committee Secretary Tipiṭakadhara Dhammabhaṇḍāgārika Abhidhajamahārattḥaguru Bhaddanta Vicittasārābhivamsa at Dhammanāda Kyaungtaik in Mingun Village, Sagaing Township, Sagaing Division on 22nd October, 1990. The following is a translation of the Sayadaw's Ovādakathā.

“I see your photographs almost every day. I am delighted to see them; it brings honour to the State. I would like to tell you two things”.

First, I would like to express my thanks to you. I say that because I have been living in Mingun as a Sāmaṇera since I was thirteen years old. Now I am 79 years old. It was always dark in those days. It is only during the time of SLORC government that the entire Mingun Hill has come to have electricity. I am very grateful to you for this. If it is spoken in Japanese, it will be the word, *Arigato*. In deed, *Arigato* is *Adhikāro* in Pāli meaning offering great service. The Pāli word *Adhikāro* becomes *Arigato* in Japanese.

There are Japanese words which are derived from Pāli. For example, there is tobacco-leaves used for smoking. In Pāli a name has to be given to a thing based on its specific quality or characteristic. Look at a tobacco-plant. Not significant is the stem of the plant, nor its leaves. But the flower on top is the most graceful, and charming. That is why we call it *Tambakūṭa*, meaning “a plant with red crown at its top.” The word later became ‘*tambarakūṭā*’ which sounds like Sanskrit. In Māgadhi language ‘ta’ is fully pronounced but in Sanskrit the letter, *tatalincheik* is only half pronounced. Thus, the last syllable ‘ta’ is only half-pronounced, becoming *Tambakūta*. In English, it is called tobacco, isn't it? In Japanese, it is *Topako*. What I want to say here is that words change gradually like this.

As you brought electricity to the whole Mingun Hill during a short period of time, I would like to express my thanks towards you saying “Arigato” in Japanese and “Adhikāro” in Pāli. This is one thing I would like to say.

Another thing is that I always see you whenever I read newspapers. Now I see you in person. I carefully listened to your supplication to the State Saṅghamahā-nāyaka Committee Member Sayadaws the other day. I carefully read them. I really thought that what you said, Dāyakāgyi U Saw Maung, are in conformity with the Buddha’s teachings of Bhaddekaratta Sutta, Upari-panṇāsa Pāli Text. I would like to recite extracts from Bhaddekaratta Sutta:-

Atītaṃ nānvāgameyya,
Nappaṭṭikhaṅkhe anāgataṃ,
Yadatītaṃ pahīnaṃtaṃ,
Appattañca anāgataṃ.

I will explain Bhaddekaratta later. *Atītaṃ nānvāgameyya*- Don’t ponder over the past with greed (lobha); it is natural for human beings sometimes to enjoy pondering over the past, isn’t it? People enjoy saying that they were such and such at that time; don’t get satisfaction by thinking of the past.

Nappaṭṭikhaṅkhe Anāgataṃ- Don’t long for the future either; don’t be desirous of that such and such things will be gained in the future. Why?

Yadatītaṃ pahīnaṃtaṃ,

The past is gone; don’t enjoy yourself by thinking of the past. *Appattañca anāgataṃ*- The future has not come yet; Nobody knows what will happen in future. Therefore, don’t long for the future either.

Paccuppannañca yo dhammaṃ,
Tatthatattha vipassati,
Asaṃhiraṃ asaṃkappaṃ,
Taṃ vidvā manubrūhaye.

According to the Buddha's teachings, meditate on whatever is arising in present situation, with vipassanā-insight, that is meditating on every arising and passing away of materiality (rūpa) and mentality (nāma), as they really are. Don't go too far; pay attention to what I have said, my voice.

You can notice one syllable after another, issuing from my mouth; it is really changing one after another; when the next syllable comes into existence, the previous one ceases to exist.

Paccuppannañca yo dhammaṃ—the one who meditates on whatever is arising and passing away of mental and material phenomena at the very present moment realizes it as *anicca*—impermanence, *dukkha*—suffering and *anatta*—no-soul. *Asaṃhīraṃ asaṃkappaṃ*—one should not follow up present dhamma with *taṇhā*—craving and *dosa*—hatred. *Taṃ vidvāmanubrūhave*—the task of meditation should be developed. In brief, one should not care for the present dhamma but should develop it as impermanence, suffering and no-soul.

Even if you cannot do it very seriously, you can develop on what you are saying. For example, in the pronunciation of *Okāsa*, it is composed of three syllables, *O*, *Kā*, and *Sa*. When *Kā* is pronounced, the previous syllable *O* is no longer in existence, isn't it? In the same way, when *Sa* is pronounced too, the previous *Kā*, is no longer in existence. When recited *Okāsa* for the second time the first syllable *O* is recited and the last syllable *Sa* of the first *Okāsa* does not exist any longer. Thus, the process of syllables goes alternately. You can meditate on such a process easily. Meditate this in your heart if you are a wise person.

The Buddha expounded:—

Evam viharim ātāpim
Ahorattamatanditam,
Tam ve bhaddakarattoti,
Santo ācikkhatemuni.
Ajjevakiccamātappaṃ,
Ko jaññā maraṇaṃ suve,
Nahi no saṅgaram tena,
Mahāsenena maccunā.

What must and should be done today must be done immediately. What must be done is to be done today. Never postpone it for tomorrow or the day after tomorrow. Why? One cannot know one's day of death, tomorrow or the day after tomorrow. One cannot foresee one's future, because none of us has signed an agreement with the King of death, who reigns with 96 types of diseases, and none of us has bribed either. None of us has made engagement with him for having a chance to those the day of death; and there is no agreement or pact or deed or bond with him. So, endeavour should be made today.

The Buddha expounded that the one who is diligent with mindfulness through day and night may be called a Bhaddeka-ratta individual who is possessed of the peaceful mind, and the knowledge of Dhamma. This Bhaddekaratta Sutta and what you Dāyakāgyi supplicated to the meeting of the State Sangha Mahānāyaka Committee have been carefully read between the lines by me. I myself have read them very carefully. Oh! you are indeed a Bhaddekaratta person. In fact whatever is said, You, Dāyakāgyi, are to be pleased with being a Bhaddekaratta person. I am saying words of pleasure. Be happy with this. I have already said that what you have said is a great delight to me.

Regarding the case of boycott for the calling off of which has been handled by Dāyakā U Tun Kyi and State Ovādācariya Abhidhaja mahārāṭṭhaguru Moe-gaung Sayadaw during the last night and in the afternoon, as the problem was peacefully solved I was so overjoyed last night that I could not sleep for a long time. In connection with this case, Dāyakā U Tun Kyi came to me to tender supplications. As he did things as he was told by me, I was very pleased with his means of solution last night.

And so, those things resulting from the boycott and those what I am going to say I mean the four deprivations resulting this boycott. Please, stop the deprivations gradually.

As for a government, it has so many things to do. And so, please bring an end to the four deprivations promptly or gradually as you like it. We are deeply

pleased that an end has come to these things. I deeply request this. I mean for ending the four deprivations. We have nothing to say with your governing the country. When the world nations are observed, the ruling of a country is like this. Persons like you Dāyākagyi can only rule the country and the world. It will not be so easy for other persons to rule a country like this. Therefore, regarding the four deprivations which result from the boycott, Dāyakā U Tun Kyi, you don't accept the fact that the deprivations are the results of the boycott, do you? The boycott is the cause and the deprivation is the effect. And now the boycott is over. And so the deprivations which are the results of the boycott should no longer be in existence. Let them be stopped. Or hurl the deprivations.

The government has many other duties to perform. Sayadaws will admonish their disciples. And they are doing so. By now I will conclude my Ovādakathā; this is the conclusion of Bhaddekaratta Desanā, all dāyakās and dāyikās!

Sādhu, Sādhu, Sādhu.

**A Discourse on 'Bhojana Sutta' delivered by
Bhaddanta Vicittasārābhivamsa on 3-11-90**

The following is a translation of a discourse on *Bhojana Sutta* delivered by Secretary Sayadaw of the State Sangha Mahā Nāyaka Committee Tipiṭakadhara Dhamma Bhaṇḍāgārika Bhaddanta Vicittasārābhivamsa on 3 November at the Ministry of Defence at which Chairman of the State Law and Order Restoration Council Senior General Saw Maung and members offered dawn *soon* and other offertories to member Sayadaws of the State Sangha Mahā Nāyaka Committee headed by State Ovādacariya Sayadaw Abhidhaja Mahā Raṭṭha Guru Bhaddanta Thiṭṭila, Chairman Sayadaw of the State Sangha Mahā Nāyaka Committee Abhidhaja Mahā Raṭṭha Guru Bhaddanta Indācāra and Secretary Sayadaw Bhaddanta Vicittasārābhivamsa.

After *paritta* recitation, Let's hear a *sutta*—*Bhojana Sutta*.

Bhojanam bhikkhave dadamānodāyako paṭiggāhakānam, pañcathānāni deti."

“Oh Bhikkhus! a devotee *dāyaka* who offers food and drinks is the one who gives five kinds of offertories. What are five? One: *Āyuridetī-Āyu dāna*: the charity of life-giving; Two: *Vaṇṇam detī-Vaṇṇa dāna*; the charity of beauty; Three: *Sukham detī-Sukha dāna*: the charity of pleasant feeling; four; *Balam detī-Bala dāna*: the charity of strength; Five; *Paṭibhānam detī-Paṭibhāna dāna*: the charity of Knowledge.”

Why? the food and drinks give immediate effects of *Ayu*, *Vaṇṇa*, *Sukha*, *Bala* and *Paññā* to those who receive the charitable deeds. Therefore, the food and drinks offered are the causes and *Ayu*, *Vaṇṇa*, *Sukha*, *Bala* and *Paññā* are the effects. If the cause is created its effect will arise definitely. Let's try to understand it thoroughly.

One: *Āyu dāna*. The duration of life means the incessant process of materiality and mentality in this human body for about hundred years in the hundred span of life, comprising materialities arisen out of Kamma, consciousness (*citta*) season (*Utu*), nutriment (*āhāra*) and mentalities, mind and mental concomitants, effected by the different kinds of objects. If the material form of ten years is created, it will last for about ten years; if the material form of ninety years is created, it will last for about ninety years, too. One's daily diet supports him to live such a long life-span.

Try to stop having daily diet for about one week if you would like to know it practically. There is a Myanmar Saying: "Rice sustains material body for about one week." It is said that U Vicāra and U Uttama who were very strong to live sustained their material body for more about two weeks.

If this material body is not filled with food and drinks for about one or two weeks, the existing *Kammas* cannot produce the *Kammic* materiality—*Kammajarūpas*. So does *Upādinna-Kammajarūpas*—materiality arisen out of seasonal situations. The inner-nutriment, *Ojā*, without having outer nutriment such as food and drinks, cannot reinforce *Āhārajarūpas*—the materiality of nutriment.

Moreover, such objects (*Ārammaṇa*) and sensed doors (*dvāras*) as eye, ear, nose, tongue, material body, consciousness, form, sound, smell, taste, touch etc, without the support of the outer-nutriment, cannot arise the mental phenomena-mind and mental concomitants. The materiality and mentality cease to function in this human body in need of these supporting factors and decay and decline of this body; this is called "Death" as sanctioned by common parlance. Therefore, the Buddha declared that the offering of food and drinks is the charity of life-giving.

Two: *Vñña dāna*. If this body is not filled with food and drinks, the material form may become deteriorated in beauty due to the torments of hunger. At that moment, if it is filled with proper food stuff, it

becomes clean and beautiful. It can be known by just thinking. So, the Buddha taught that the offering of food and drinks is the charity of beauty.

Three: *Sukha dāna*, If this material body is not filled with proper food and drinks, it will suffer from hunger. At that moment if it is filled with proper food and drinks, the unpleasant feelings of hunger cease and pleasant feelings appear. This is the reason why the Buddha taught that the offering of food and drinks is the charity of pleasant feelings.

Four: *Bala dāna*. Unless this body is filled with proper food and drinks, it will automatically lose its strength. But at that moment if it is filled with proper food and drinks, the elements of motion *Vāyoahōtu* becomes stronger and stronger. Think it by yourself. Therefore the Buddha said that the offering of food and drinks is the charity of strength.

Five: *Paññā dāna*. Unless this body is filled with proper food and drinks, the unpleasant feelings of hunger repeatedly occur in this body. This unpleasant feeling and the knowledge of mundane *Vipassanā* and supra-mundane *Vipassanā* never arise together. As the proper food and drinks overwhelm the unpleasant feelings of hunger and the pleasant feelings gradually appear.

At that time, the knowledges of *Vipassanā* can easily arise and consequently *Magga* and *Phala Nānas* can also be attained. Therefore, the Buddha said that the offering of proper food and drinks, as they can rapidly produce *Vipassanā Nānas* and *Magga* and *Phala Nānas*, in the charity of knowledge.

Again, the Buddha continued to teach the effects like this:

“*Ayūṃ K’o paṇi bhikkhave vā manussassa vā, etc----*”

“Oh Bhikkhus! Due to the *Āyu dāna*, the benefit of long life in celestial or human abodes can be attained; beauty in celestial or human abodes can be attained; due to the *Sukha dāna* the benefit of pleasant feeling can be

attained; due to the *Bala dāna*, the benefit of strength can be attained; due to the *Paññā dāna*, the benefit of knowledge can be attained. You all have to wish for as many benefits as you can. The benefit of long life due to *Āyu dāna* means the long existence of material and mental life-essence in mundane sphere and *Arahatta Phala*, the Dhamma-essence in supramundane sphere. You all have to wish for such a long existence of life-essence and Dhamma-essence. The benefit of beauty due to *Vaṇṇa dāna* means the beautiful form, comprising twenty-eight kinds of materiality and the Dhammic beauty together with the apex of *Arahatta Phala*. The benefit of pleasant feeling due to the *Sukha dāna* means the pleasant feeling of mundane *Vipassanā* and *Magga* and *Phala* bliss of supramundane *Vipassanā*. You all have to wish for that. The benefit of strength means the strong element of motion and the Dhammic strength together with *Arahatta Phala* arisen out of the five kinds of powers, confidence (*Saddhā*), endeavour (*Vīriya*), mindfulness (*saī*), concentration (*Samādhi*) and wisdom (*Paññā*). You all have to wish for that.

The benefit of knowledge due to *Paññā dāna* means *Vipassanā*-insight and *Magga* and *Phala Paññās*. Let the mundane benefits produce themselves automatically. But you all have to wish for both of mundane and supramundane benefits!

You *dāyākās* now have to pour the libation water in order to perform good deeds in person. Let us perform charitable deed reciting verbally to make it perfect. Starting from yesterday, every movement of bodily actions and preparations for charitable deed have been done well. Since your discussions about this charitable deed, the wholesome actions in mental sphere have been repeatedly entertained. By now, you all have to recite verbally and pour the libation water so as to make it perfect and share the merits with all living beings.

Majjhimaṭṭipadā Desanā Delivered by
Tipiṭakadhara Dhammabhaṇḍāgārika
Abhidhajamahāraṭṭhaguru,
Secretary of the State Sanghamahānāyaka Committee,
Bhaddanta Vicittasārābhivaṃsa

The following is a translation of the *ovādakathā* delivered by Secretary Sayadaw of the State Sangha Mahā Nāyaka Committee Tipiṭakadhara Dhamma Bhaṇḍāgārika Abhidhaja Mahā Raṭṭha Guru Bhaddanta Vicittasārābhivaṃsa to Chairman of the State Law and Order Restoration Council Senior General Saw Maung and SLORC Members at the Tipiṭaka Nikāya Kyaungtatik on Sagawabin Road, Dagon Township.

I will tell you in brief; there are two different kinds of views in the world, that is, the rightist and the leftist views. The ones who profess leftist view, if it is said textually, have the *Āsaya* of *Ucchedadiṭṭhi*. The Pāli word, *Āsaya*, means a sort of place which is attached by one as his dwelling place. For example, a deer, after wandering about in search of food in all directions through the whole day, goes back to its shelter, a bush. Indeed, the bush attached by the deer is the *Āsaya*. It is called *Miga Āsaya* in Pāli.

In the similar way, there are two different kinds of *Āsaya*, attached by worldlings— *puthujjhanas*. The first one is *Paññā Āsaya* (sanctuary of wisdom). Only about ten percent is possessed of it. Five of them, with *Anulomikakhantis*, consider and scrutinize, “What is the principal cause of materiality (*rūpa*) and mentality (*nāma*). They got the answer by reasoning; they discuss one another; they study and ask their teacher for answer. It is *Yathābhūta Nāna*-contemplation of mentality and materiality as *Anicca*-(Impermanence), *Dukkha*-(suffering) and *Anatta*-(no-soul); it is *Vipassanā Nāna* that is possessed only by the five percent. As I said earlier, the ten percent is endowed with the *Paññā Āsaya*. Be happy to live in such a sanctuary of wisdom.

Secondly, of the remaining 90 percent, 45 is possessed of Sassatadiṭṭhi Āsaya (sanctuary of eternalism) and the other 45, Ucchedadiṭṭhi Āsaya (sanctuary of nihilism). They are happy to live in their respective Sanctuaries-Āsayas. Who are they? Forty-five Rightists in Sassatadiṭṭhi Āsaya and 45 leftists in Ucchedadiṭṭhi Āsaya.

The Ucchedadiṭṭhi Āsaya leads them to the leftist view and the Sassatadiṭṭhi Āsaya leads them to the rightist view.

Then so, the aforesaid only ten percent who is possessed of Paññā Āsaya is our Myanmar Naing-Engan as it is called *Majjhimaṭṭipadā* land (the land of middle way). Is that so? Those countries are the lands of Sassatadiṭṭhi and Ucchedadiṭṭhi—only two different sorts of land. Among them, we have the land of *Majjhimaṭṭipadā*—we must tread the Middle Way, not going astray to any other extremes. We should be on good terms with all others. I observe and I see everything on good terms and favourable. That is right Āsaya. Try to deal with all by your own Paññā Āsaya and follow the right way.

Whatsoever they may be leftist or rightist! We should tread only on the *Majjhimaṭṭipadā* the Middle Way. As our country is the Buddhist Myanmar, it is so easy to follow it. Do you understand, don't you?

You *dāyakas* (donors) are so busy. What did the king Pasenadi Kosala say, when he was going home? He said, "*Handa dāni mayam bhante gacchāma*—Well, Venerable Sir! We'll now return home," The millionaire Anāthapiṇḍika and other devotees bade farewell like this. Nevertheless, the King Pasenadi Kosala added this word, "*Bahukiccā mayambhante bahukaraniyā*—Your Venerable Sir! We are so busy; we have to do so many works." But now, you *dāyakas* never say so. You are, indeed, so busy; therefore, you may return back now. I give you permission. Realize yourselves as the most comprehensive persons!



Joint-Secretary of the State Sangha Mahānāyaka
 Committee
 Aggamahāpaṇḍita Bhaddanta Vaṇṇasiri
 delivering an Ovādakathā to SLORC Chairman
 Senior General Saw Maung
 at the ceremony for opening new building of Yangon
 Division Sanghanāyaka Committee and
 Buddhist culture training centre.



**A Sāraṇīyakathā delivered by
Aggamahāpaṇḍita Bhaddanta Vaṇṇasirī
Joint-Secretary of the State Sanghamahānāyaka
Committee**

The following is a translation of Sāraṇīyakathā delivered by State Sangha Mahā Nāyaka Committee Joint Secretary Sayadaw Bhaddanta Vaṇṇasirī at the opening of the Yangon Division Sangha Nāyaka Committee building.

The ceremony to open Yangon Division Sangha Nāyaka Committee Office will be held today, the ninth Waning of Tazaungmon, '352 M.E.

The Divisional Sangha Nāyaka Committee will solve religious cases in accordance with Vinaya rules. The work of the Divisional Sangha Nāyaka Committee Sayadaws is being done under the spiritual authority and it is being assisted by the Divisional LORC with the use of its secular authority, to ensure purification, perpetuation and propagation of the Sāsana. The building has been realized due to the co-operation between the members of Sangha and lay disciples.

I will emphasize on the fact whether or not it is in accordance with the teachings of the Buddha to carry out things with the systematic formation of organizations since it should be known by every Buddhist.

Lord Buddha achieved ten kinds of Perfections. He practised for four aeons and 100,000 worlds to attain them to be able to enlighten Truth to all beings. No sooner had He attained Enlightenment than Māra came to Him. Māra supplicated to Him that because He had attained Buddhahood he should pass into Nibbāna without delivering sermons to the beings.

Māra was always worried that there might be fewer beings on 31 abodes if they realized the Transcendental Paths and attained the Transcendental Fruition.

He regarded all the beings on 31 abodes as his disciples and he was always worried that there would be fewer beings.

Lord Buddha did not accept his supplications and He said, "Māra, I have four kinds of disciples—(1) monks (2) nuns, (3) laymen disciples and (4) laywomen disciples. I will not pass into Nibbāna until they understand the discourse delivered by Me and put them into practice and until means can be sought to find solutions to the philosophies which might emerge and are against My teachings.

Lord Buddha propagated His teachings for forty-five years.

Even Lord Buddha met with those who held views which were against the truth.

The doctrine of Lord Buddha is soul-lessness. A wandering ascetic believed in egoism. When the two met with each other to settle the problem the wandering ascetic did nothing but bow his head because he realized that he was not in a good situation.

When Lord Buddha asked him the question for the second time he kept quiet because he foresaw that he would lose.

King of Devas then thought the time was ripe for him to support Lord Buddha with the use of his power. Using his supernatural power, he appeared before the wandering ascetic in the form of an ogre. Nobody except Lord Buddha and the wandering ascetic saw him. The ascetic got frightened on seeing the ogre holding a vajira weapon in his hand. When he noticed that others present did not panic, he realized that the danger might fall upon him for his not answering the Lord Buddha's question. He then said to Buddha that when the latter asked another time he would tell the truth.

When Lord Buddha asked the wandering ascetic whether he believed in 'self' which means one is under the control of oneself, he said that previously he believed so but at present he realized that he had been wrong and admitted that 'self' is difficult to tame and that he himself did not belong to himself.

Reviewing this example, one will learn that Lord Buddha exercised His spiritual authority and won victory over the ascetic only when He was helped with secular authority.

Members of Saṅgha will not be able to carry out their work if they are not helped with secular authority.

After Lord Buddha had completed 45 vasa, He was asked by Māra for the second time to pass into Nibbāna. When the Māra asked Him to do so the first time, He refused to oblige until He had made the four kinds of disciples understand His discourses.

On the second time, the four kinds of disciples had already understood His discourses and He therefore invested the discourses to the four kinds of disciples and went into Nibbāna.

In less than seven days after Lord Buddha went into Nibbāna, there arose an insult against the Sāsanā by monk Subhadda.

Upon hearing the news of Lord Buddha's going into Nibbāna everybody with the exception of Arahants and Anāgamis wept. Monk Subhadda, however, asked them not to weep. Instead, he said that 'Monk Gotama' imposed many restrictions and since He was no more they would get freedom.

Hearing such words of abuse spoken by monk Subhadda, Arahant Mahā Kassapa thought that the Sāsanā would deteriorate and finally come to an end if the number of monks like monk Subhadda increased; so he thought of a plan to punish monk Subhadda and expel him from the Sāsanā.

But he again thought that if he did so the Aris would accuse the disciples of Lord Buddha of bullying the weak soon after Lord Buddha's going into Nibbāna and so he refrained from taking action against monk Subhadda.

If we wonder Ashin Kassapa thought out the original plan out of anger the answer is that the Arahants are free from anger. The plan was thought out simply because of his anxiety over the future of the Sāsana.

Ven. Mahā Kassapa then pondered: Lord Buddha had gone into Nibbāna after investing the Sāsana in the hands of the four kinds of disciples; being the eldest of the Buddha's disciples he was most responsible for the purification, perpetuation and propagation of the Sāsana. He therefore decided to hold the Buddhist Synod and adopted the principles. Rājagaha was selected for the site of the Synod. It was prescribed that 499 selected disciples and Ānanda, 500 in all, and no others were to go into monsoon retreat at Rājagaha.

King Ajātasattu used secular authority to ensure that the principle was strictly abided by.

In this way, monks and lay disciples co-operated to bring about purification, perpetuation and propagation of the Sāsana. About 100 years later, destructive elements emerged and monks headed by Ashin Mahā Yasa solved the problem by spiritual means with the help of secular authority employed by King Kālāsoka.

Over 200 years passed. Faced with hardships miscreants infiltrated into the Sāsana and caused disorder.

Monk disciples led by Ashin Moggaliputtatissa used spiritual authority while famous King Asoka used secular authority to carry out the duty.

Some 400 years had passed. The Fourth Buddhist Synod was held in Ceylon.

If the Sāsana history of Myanmar is studied, Shin Arahant was found to have taught the points to be observed by true monks. Realizing the characteristics of true monks, King Anawrahta disrobed the bogus monks (Aris).

During King Mindon's reign, the King assisted with the use of secular authority the monks' efforts to purify, perpetuate and propagate the Sāsana with the use of spiritual authority. The Fifth Buddhist Synod was also held during his reign.

When his son, King Thibaw was sent into exile and the country plunged into servitude, there was no more assistance in the form of secular authority thereby leading to the tarnishing the Sāsana's image.

Even after Independence was regained, secular authority could not be employed in full measure owing to complexities in the affairs of the nation. So, Sāsana affairs could not be performed by forming a Sangha Organization as in the present.

In 1980 (1342 M.E), nine Gaṇas of Sangha got united and different levels of Sangha organizations formed with the assistance provided by the State using its secular authority. As a result, false doctrines like 'Lu-thay Lu-phyit' endangering the Sāsana were eliminated by monks with the help of secular authority employed by the Government.

One and all can now see that the Government with its secular authority is assisting the monks' efforts using their spiritual authority to get rid of destructive elements wishing to destroy the Sangha Organization.

Such efforts are in accordance with Buddha's teachings and as it has just been described, even Lord Buddha had to make use of secular authority of King of Devas.

All the Buddhists should be convinced of the fact that it is no new measure in using secular authority to reinforce spiritual authority in carrying out Sāsana affairs.

Such measures have been continuously carried out since the Noble Demise of Lord Buddha.

We will continue to carry out religious duties so long as we receive assistance from secular authority. Or else, we have to discontinue our duties.

Of the four kinds of disciples, there are no more Bikkhunis but layman disciples and laywoman disciples. Offertories presented by them are sufficient. More and more are found to have come forward to do as such.

One should not consider that one has already done one's duty to help bring about good monks by offering alms alone.

I would tell a story which took place during the time of Lord Buddha.

Chabbaggi monks from the town of Kitīgiri taught the children how to play games and won their support.

They organized dancers by teaching them how to dance. They organized women by teaching them horticulture and making garlands, for them. The people there paid homage to these monks. When one Arahant arrived to ask for alms, nobody offered him alms.

When one wise lay disciple saw him, he invited the Arahant to his home and made supplications. He said, "The town of Kitāgiri is 'ruined.' The time has arrived when you meet Lord Buddha I would like you to tell Him to teach the people here to revere the good monks and drive out the bad monks (out of the town)".

When the Arahant met Lord Buddha he told Him about the town.

Lord Buddha asked Ashin Sāriputtara and Ashin Moggallāna to go to the town and drive the bad monks out of the town.

I would like to remind you that only if you know to whom you should pay reverence will you help bring about good monks.

I would like to tell you that only if monks, authorities and lay disciples do their respective duties towards the Sāsana will they be dutiful towards it.

In conclusion all the Buddhists should do their respective duties with a clear outlook."

—



Chairman of Yangon Division Sanghanāyaka Committee
 Aggamahāpaṇḍita Bhaddanta Kosalla
 delivering an Ovādakathā to SLORC Chairman
 Senior General Saw Maung
 at the ceremony for opening new building of
 Yangon Division Sanghanāyaka Committee and
 Buddhist culture training centre.



An Ovādakathā
delivered by Aggamahāpaṇḍita
Bhaddanta Kosalla

The following is the translation of Ovādakathā delivered by the Chairman of Yangon Division Sangha-nāyaka Committee, Aggamahāpaṇḍita Bhaddanta Kosalla:-

This grand ceremony held on today, 11th November 1990, is very auspicious and it is to be greatly revered and respected because it is an opening ceremony of Yangon Division Sanghanāyaka Office and Buddhist Culture Training Centre. This Sāsana building is established for the purpose of the reverence of the Sāsana more than just for outward showing. Though it is called an Office and a Training Centre by name, it is indeed a respectable Vihāra of the Buddha a Paribhoga Cetī, where different sorts of Buddhist religious affairs are settled for the purpose of the purification, perpetuation and propagation of Buddha Sāsana, in compliance with the Dhamma-Vinaya Teachings of the Buddha. This Sāsana building is the outcome of the First Congregation of All Sangha Orders held in 1980. As a result of the First Sangha Congregation, different levels of Sangha Organizations from State Level upto village-tract, were formed and a need was felt to establish offices for these Sangha Organizations. Moreover, according to the decision of the First Sangha Congregation, those families and their houses who permanently resided at monasteries and monastic compounds were removed and vacant plots of grounds in these compounds can be used to erect Sāsana buildings instead. Thus, Major General Myo Nyunt, Commander of Yangon Command Headquarters, was reported this matter concerning with the construction of Yangon Division Sanghanāyaka Office building. Under the supervision of Yangon Division Law and

Order Restoration Council, a grand ceremony marking the site of this building was performed on 26th February, 1990.

Five hundred thousand kyats were donated for this building mainly by the devotees from forty-two townships in Yangon Division, Tatmadaw families, and the other donors, service persons and those religious associations who had got permission to establish dhammasālās on plots of Sāsana lands along the sides of Gyartawya Road.

We should be grateful to the Government of State Law and Order Restoration Council because those families who had permanently resided in Sāsana compounds for over forty years could be removed only in these present days. As you all know, after the successful completion of the First Sangha Congregation of 1980, different levels of Sangha Organizations were formed and different sorts of religious affairs were unanimously settled for the perpetuation of the Sāsana, passing through over one decade, first five-years term and second five-years term. During these days a milestone was erected for the purification and perpetuation of Sāsana that Adhammavādas or different kinds of unlawful Buddhist faith were removed and purified in accordance with the true teachings of the Theravāda Buddhism.

However, over one decade after, some of Sangha Organizations in different levels were bewildered by the unstable situations arising in 1988. Therefore, State Ovādācariya Sayadaws, the member sayadaws of the Central Working Committee of the Sangha, State Sanghamahānāyaka Committee Member Sayadaws, Division and Township level Sanghanāyaka Committee Member Sayadaws were invited to the Maha Pāsāṇa Cave, Kabā-Aye Hill, Yangon on 19th October 1990 and supplicated to boldly perform religious affairs in compliance with the prescribed rules and regulations. Consequently, on 20th and 21st October 1990, the State Law and Order Restoration Council Orders (Orders No. 6/90 and 7/90) were issued by the State Law and Order Restoration Council.

We all have to understand that we are performing our Sāsana duties prescribed by the State Sanghamahānāyaka Committee. We all have to notice the fact that the different levels of Sangha Organization make a request to the State Government to help them in performing the religious affairs relating to the purification, perpetuation and propagation of the Sāsana. Some of Bhikkhu Sanghas and laymen, without noticing this fact, are impeaching the member Sayadaws of different Sangha Organizations with different imputations. With far-sighted view of the welfare of the Sāsana, it is inevitable to perform these duties patiently and diligently.

For the benefit of the purification, perpetuation and propagation of the Buddha Sāsana, the State Law and Order Restoration Council issued Law No. 20/90. It is provided in this law that the unity and harmony of disciples and teachers among Bhikkhu-Sanghas are emphasized and if it is violated, the necessary actions would be taken. Viewing that such a law appears only once after long duration of the Sāsana, we have to understand it as a support to the continual existence of the Sāsana.

I would like to mention my deep thanks to the Commander of Yangon Command Headquarters and devotees who put their arduous efforts in establishing such a religious building on the land of Sāsana. In conclusion, I would like to make a request and urge the State Government to pay great heed and to give necessary aid for long duration of these Sāsana-lands here.



**Bhaddanta Dhammābhivara of Kantwin Sutaungpyit
Kyaungtaik, Pyay, delivering an Ovādakathā
to SLORC Chairman Senior General Saw Maung.**



**An Ovādakathā delivered by
Kandwinhsutangpyit Kyaung Sayadaw
Bhaddanta Dhammābhivara**

Kandwinhsutaungpyit Kyaung Sayadaw Bhaddanta Dhammābhivara delivered an Ovādakathā to State Law and Order Restoration Council Chairman Senior General Saw Maung and party at the Pyay Shwehsandaw Pagoda on 11 November, 1990. The following is a translation of the Ovādakathā.

We have in our Pāli text “Svāgataṃte Mahāvīra” which means that the visit of a person of great energy is a good one. This is an expression said in appreciation when a visit is paid by a person worthy of respect. Now you Dāyakā U Saw Maung is visiting us and I would like to say “Svāgataṃte Mahāvīra”. I learnt through the newspapers that you are a man of energy. I sometimes wonder. You dāyakās won’t be able to sleep well. You have to think and worry about politics and other matters.

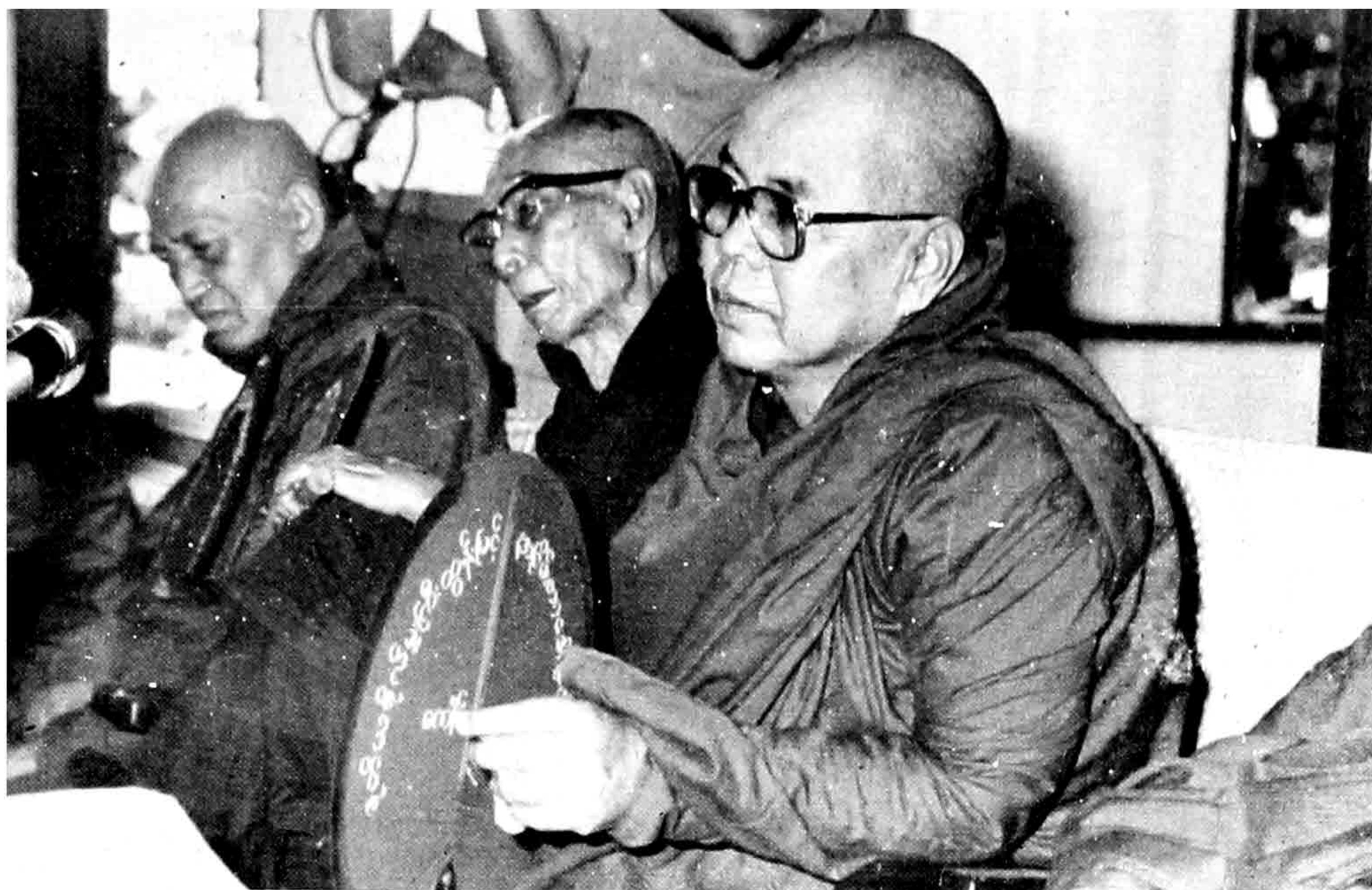
Only they can handle (these matters) If we were to do we would not be able to do. I have grown old. I am now 75. My health is also poor. I couldn’t think of being in your place. That’s why I say you are worthy of praise. You can be called Mahāvīra. There is not much time to deliver an Ovādakathā. I would like to give you a short Ovādakathā.

Once upon a time there was a Supreme Commander by the name of Sīha. He appeared before Lord Buddha and made supplications. Lord Buddha also delivered an Ovādakathā to him. “Anuviccekāraṃ Khosīha karohi, General Sīha, do things with your intellect.

Lord Buddha admonished him in this way. He continued, “Anuviccekāro tuhmādisānaṃ ñāta manusānaṃ sādhu hoti.”

Doing things with one's intellect by persons like you, who are prominent, is really good. Persons who have become famous or prominent should not do or say things recklessly and thoughtlessly. The more one become prominent, the more one should do things with one's intellect. Especially, persons who have become very prominent should do things with their intellect. Since you are holding the highest office, I would like to deliver you such kind of ovāḍakathā. I was delighted when I was elected Ovādācariya Sayadaw of the Shwehsandaw Pagoda. I felt delighted because I have been living in Pyay since I was ten. I have been living on donations offered by lay disciples from Pyay and so I want to see Pyay enjoying high honour and development.

The Pyay Shwehsandaw Pagoda is famous throughout the country. Pyay is also a famous town. But recently cracks appeared in the hill and townsfolk as well as members of Sangha were worried that the hill might fall apart. Especially members of the Board of Trustees were worried about that. We discussed how to deal with the matter. We discussed means to preserve this pagoda so long as the Sasaṇā exists. Eventually the government rendered assistance and the pagoda has seen present development. We also want to see this kind of development. Now many people visit the pagoda. Persons who are well-known in the country like Maj-Gen Khin Nyunt and Maj-Gen Tin Oo also visited it. We wished for the day you, who hold the highest office, visit it. Other Ovādācariya Sayadaws, Township Sangha Nāyaka Committee member Sayadaws and especially members of the Pagoda Board of Trustees had the same desire because they want you to see the efforts made by them. When this wish has been fulfilled, I would like to say in appreciation "Svāgataṃte Mahāvīra". I would like to conclude my Ovāḍakathā here. Sādhu... Sādhu...Sādhu.



Member of the State Sangha Mahānāyaka Committee
 Aggamahāpaṇḍita Bhaddanta Candimā
 delivering an Ovādakathā to SLORC Chairman
 Senior General Sāw Maung
 at Pathamakyaw Dhammācāriya Taikthit, Meikhtila.



An Ovādakathā
delivered by Joint-Secretary Sayadaw of the
State Sanghamahānāyaka Committee Aggamahāpaṇḍita
Bhaddanta Kumāra

The following is the translation of the Ovādakathā delivered by Joint-Secretary Sayādaw of the State Sanghamahānāyaka Committee, Aggamahāpaṇḍita Bhaddanta Kumāra Mahāvisutarama Taik of Magway to the Chairman of the State Law and Order Restoration Council Senior General Saw Maung and party on 11th Waning Day of Tasaungmon, 1352 Myanmar Era (12.11.90).

We have seen and heard the news in daily papers and on radios that you, dāyakagyi and your party went round the country and sought Ovādakathās from the Patron Sayadawgyis. It is very auspicious and beneficial that State Leaders and State Parents like you, seek admonitory words from Patron Sayadawgis and follow them as they advise. It is a guideline of Man-lei Sayadawgyi that the government who are the parents of the State should seek admonitory advice from their close teachers and have to manage the affairs relating to the development of the country. The Sayadawgyi also instructed like this:-

“A government should not pay great heed to its own interest and existence; it should take care of the interest of the people”.

The Sayadawgyi showed how the ancient government managed state affairs; according to such astrological calculations of the Vedas as Māgha, Candī, etc, if it be needed to eliminate the number of Era, it should be surely done so; otherwise, calamity and affliction will prevail in the whole country. If the number of Era is eliminated too, the king or the governor who performs it, will definitely die during that

year. Which must be chosen? Nevertheless, the ancient rulers and Kings eliminated the number of Era, regardless of their life because they did not want even a cat or a hen's brood to die.

In fact, without regarding their own interest, they performed their noble duties, Man-lei Sayadawgyi showed these guidelines as the King Maghadeva admonished his son. To make the country prosperous and developed, Man-lei Sayadawgyi outlines the following facts:—

“The ten factors such as having the correct planetary motion in the country, having good climatic condition, having fertile soil, having plenty of food and vegetables, absence of calamity and danger, absence of bullying one another, absence of quarrels and war, having peace and harmony between subordinates and rulers, paying homage to the Triple Gems, and observing the respective precepts by Bhikkhu Sanghās—all these factors can lead to prosperity and development of the country.”

When the King Kosala supplicated to the Buddha whether men could create those good situations, the Buddha replied it might be done so. Once upon a time, the King Kosala came to the presence of the Buddha and supplicated, “Your Venerable: I came here after having righteously judged a case which had been unrighteously judged by my ministers.” The Buddha replied, “Oh King! The ruler who governs the country should righteously perform his duties in accordance with the prescribed rules and regulations—*Mahārāja raññānāma Dhammena rajjam Kāretabbam*”. The Buddha continued to preach how to righteously perform the duties of a King. If the King is not righteous, his service personnel called *Rājayutta* are not righteous; if they are not righteous, brahmins and millionaires are not righteous too; if brahmins and millionaires are not righteous, those living in remote places are not righteous; if those living in remote places are not righteous, the motion of the planets is not regular; if the motion of the planets is not regular days and nights are not regular; if days and nights are not regular, months and fortnights are not regular; if months and fortnights are not regular; years

and seasons are not regular; if years and seasons are not regular; winds will not blow systematically, sometimes slowly and sometimes heavily and sometimes even thunderstorms will occur; sometimes monsoons will not rightly come into the land and sometimes it will not rightly go out of the land.

When the winds are irregular; celestial beings (devas) become angry; when they become angry, rains will not fall fairly; when the rains are irregular, crops will not ripen equally: when people eat them, their span of life becomes shorter, their appearances become uglier, their strength becomes lesser and they suffer from different sorts of diseases.

When those governors who govern the country are righteous their service personnel are righteous; when they are righteous, brahmins and millionaires are righteous; when they are righteous, those living in remote places are righteous, too.

In this way, the planets go round on their right orbits and days and nights, months and fortnights, seasons and years, come on to their right time; winds blow well; monsoons come in and go out on their right times; there are no thunderstorms at all; celestial beings are not angry and thus rains fall well. As the people can have fertile crops and vegetables, their life spans become longer; their appearances become prettier; their strength becomes stronger and they do not suffer from any sorts of diseases.

The Buddha concluded, "Oh King! the righteous kings of yore, sought good advice from the wise and led their country to development and they reached to the realm of Deva Loka." And the Buddha related the past event of Rājovāda Jātaka:

. Once upon a time, the Venerable Ānandā-to-be had been a King called Brahmadatta in Bhārāṇasī. At that time, the Buddha-to-be was a Brahmin. After the Brahmin had learned a lot, he was robed after which he was well-equipped with Jhānic Trance, as a hermit and lived on fruits and vegetables in Himalaya.

It is a custom that the ancient Kings used to go round the country and inquire how the people regarded them, what their faults and weaknesses were, what the people were talking about them—praise or reprobation, etc. The King of Bārāṇasī, Venerable Ānandā-to-be went round for inquiries of the situation of his country and found no complaints about him. Even those living in remote places praised him of his abilities and goodwill. As he wanted to know, of himself further in the area of forests and mountains he went forth to a hermitage where a hermit, the Buddha-to-be resided. At that moment, the hermit was having ripe banyan fruits; the hermit did not know the visitor as a King. The hermit invited, "My dear! Have those ripe banyan fruits and drink this cold water!" The King took and ate them, saying "So sweet and delicious these are, Sir!" "These are very sweet and delicious because the King is righteous now," replied the hermit. The visitor asked, "Isn't it sweet if the king is not righteous? The hermit answered, "Yes, of course, if the King is not righteous, the soil of whole country becomes sterile and all sorts of roots and fruits become essenceless and they are not sweet." "It may be so!" replied the visitor and without announcing himself as a King, he returned.

When he got back his palace, he pondered over what the hermit said was true or not and decided to make a test upon this matter. From then on, he judged the cases partially, gathered the taxes unjustly, bullied the whole country and he committed whatever was unrighteous. So long after, he went forth, as a next trip, to the Himalaya to see the hermit. The hermit entertained him with banyan fruits and cold water as usual. When the King took and ate them, the taste of them were bitter and so he spat out, saying, Sir, so bitter your fruits are!" "Yes, of course, the King who rules the country is not righteous," replied the hermit. "Is that so, if the rulers are not righteous?" asked the King. The hermit said, 'Really, of course,' and preached the following stanzas:-

Gavaṃ ce taramāṇānaṃ
 Jihmaṃ gacchati puṇṇavo,
 Sabbā tā jhamaṃ gacchanti,
 Nette jhamaṃ gate sati
 Evameva manussessu,

Yo hoti seṭṭhasammato,
So ce adhammaṃ carati,
Pageva itarā pajā,
Sabbam raṭṭham dukham seti,
Rājā ce hoti adhammiko.

The translation of the Stanzas:—"If the chief bull who leads a herd, passing through a river, goes astray, all the cows in the herd will go astray as he does. In the similar way, a person who is recognised as a chief or a leader among the many—or a government which leads the whole country performs unrighteously, the followers or the people in the country will definitely perform unrighteously; if the government be unrighteous, the whole country will be in misery and the people will be unhappy and distressed."

The hermit showed first the bad side; then he continued to show the following good side:-

Gavaṃ ce taramānaṃ,
Ujūṃ aechari puṅgavo,
Sabbāgavī Ujūṃ yanti,
Nete Ujūṃ gate sati.
Evameva manussesu,
Yo hoti seṭṭha sammato,
So sace dhammaṃ carati,
Pageva itarā pajā,
Sabbam raṭṭham sukham seti,
Rājāce hoti dhammiko.

The translation of the Stanzas: "If the chief bull who leads a herd, passing through a river, goes straight, all the cows in the herd will go straight as he does. In the same way, a person who is recognized as a chief or a leader among the many—or a government which leads the whole country performs righteously, the followers or the people in the country will definitely perform righteously; if the government be righteous, the whole country will be prosperous and the people will be happy and peaceful."

Therefore the King of Bārāṇasī admitted, "Your Sir, I am the King of Bārāṇasī; it is I who made the banyan fruits sweet previously; I myself made them bitter afterwards; now I will make them sweet again" and he went back his palace and governed his country righteously.

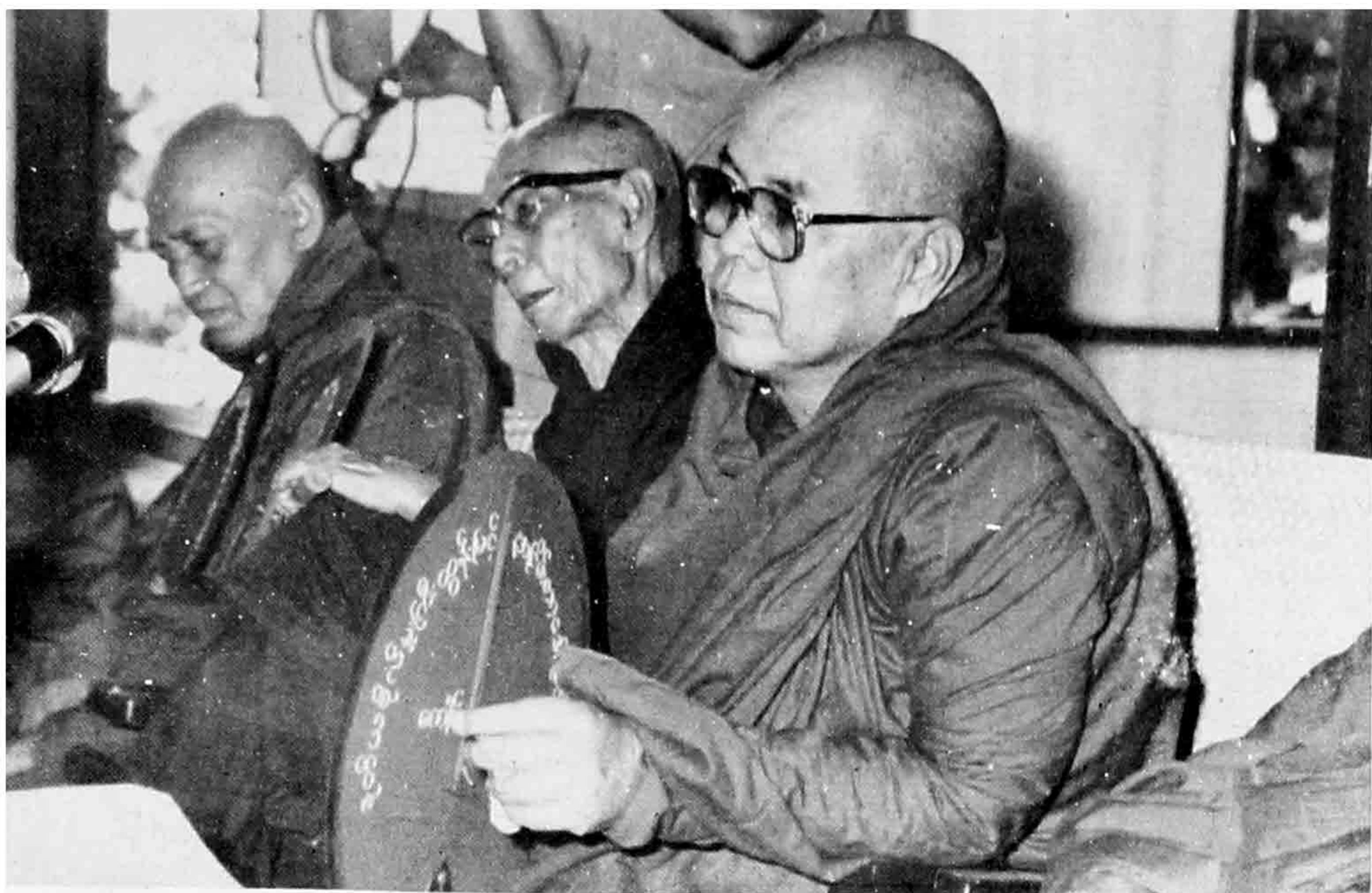
Here, I would like to deliver the above-mentioned Buddha's Ovādakathā to the king Kosala.

As admitted by the king of Bārāṇasī, the Venerable Ānandā-to-be, it is you dāyakāgyis who are able to make the whole country developed or undeveloped. So, I would like to urge you all to make the country prosperous; in brief, to make it sweet. You may supplicate to me, "Your Venerable Sir, by now we are making it sweet", because I myself witness good situations with my own eyes; and I believe you".

However, I would like to tell here a story in the Sanskrit literature:-

In days of yore, a disāpāmokkha- professor, used to exhort his disciples "Try hard!, my dears, Try hard". Whenever he exhorted them, he never forgot to say these exhortations, Try hard!, my dears, Try hard!" On one occasion, his disciples uttered, "Oh Sir, we always try hard because you exhorted us to do so again; we are still trying hard to the utmost". The professor said, "I am glad to know that you are now trying your best, but by now, try harder than ever".

In conclusion, all you dayakāgyis are now making it sweet, leading the country to prosperity. Nevertheless, I would like to urge you to try a little bit harder than ever.



Member of the State Sangha Mahānāyaka Committee
 Aggamahāpāṇḍita Bhaddanta Candimā
 delivering an Ovādakathā to SLORC Chairman
 Senior General Səw Maung
 at Pathamakyaw Dhammācāriya Taikthit, Meikhtila.



An Ovādakatha delivered
by
Sayadaw Bhaddanta Candimā

The following is the Ovādakathā delivered by Sayadaw Bhaddanta Candimā, member of the State Sangha Mahā Nāyaka Committee, to SLORC Chairman Senior General Saw Maung and party in Meiktila.

We have heard that the SLORC Chairman Dāyakāgyi U Saw Maung together with other members, the Chairman of the Mandalay Division Law and Order Restoration Council Maj-Gen Tun Kyi, Southern Command Commander Maj-Gen Aye Thoun and other State leaders are touring the country seeking Ovādakathās from Patron Sayadaws of the State in different regions in order to have good ways and means in performing forthcoming tasks.

Dāyakāgyi U Saw Maung and the Minister for Religious Affairs have often come to Janbudipa Hall of Kabā Aye Campus to attend Sangha meetings and they are indeed familiar to me as I am a member of State Sangha Mahā Nāyaka Committee. Today it is my responsibility to deliver an Ovādakathā on behalf of the members of the Sangha in this Meiktila Township.

As for me, I believe that Dāyakāgyi U Saw Maung, having been endowed with the Ovādakathās from several Patron Sayadaws in different regions of the country, may be filled with admonitory guidelines of these Patron Sayadawgyis. I have also heard the Ovādakathās of Venerable Sayadaws in Pyay and Magway while you were on tour in these regions. Of those, Sayadaws in Pyay, Sayadaw U Dhammābhivara of Kandwin-su-taung - pyit Kyaungtaik is my teacher. He was a member of the State Special Vinayadhara Court No 2, regarding the case of *Luthayluphyit Adhammavāda*, a sort of teaching against the Buddha about nine yaars ago. I was a leader of the

plaintiffs in that case. Again, the Venerable Sayadaw U Kumāra of Magway Mahāvisutārāma Taik is a Joint Secretary of State Sangha Mahā Nāyaka Committee (Group I) and also a member of the State Special Vinayadhara Court No 2. I would like to second their Ovādakathās which are worthy of being followed by the State leaders like Dāyakāgyi U Saw Maung and to remind you of their admonitory words. Therefore, we have to fill up the needs here.

In my Ovādakathā will be included facts that are concerned with the related occasions as you do in your meeting. We always pay attention to your speeches: recently all the Sayadaws here were discussing about your speech made in Magway and appreciated it. Therefore, I also would like to touch upon the facts which are concerned with the present related situations and the facts which should be noticed and followed as we need not worry about almsfood at this time of afternoon.

Firstly, we need not give Ovādakathā in order to perform what should be undertaken as you Dāyakāgyis have already been doing well. In relation with the avoiding of what should not be undertaken too, several Patron Sayadaws have already given the Ovādakathās. You Dāyakāgyis have already known of what should be done and what should be avoided. So, I would like to urge you Dāyakāgyis to earnestly perform what should be done and to avoid what should be avoided in accordance with the Ovādakathās of the Patron Sayadawgyis.

I have personally heard that you Dāyakāgyis supplicated the members of the State Sangha Mahā Nāyaka Committee concerning the cases that should be undertaken. I have not forgotten your supplications to the Mahā Nāyaka Sayadaws just after taking the power of the State. After paying homage to the member-Sayadaws, you yourself said, "Your Venerable Sir! I come here to pay homage and venerate and to seek merits, but not to impose any burden on Your Reverence and not to share any worry with you!" These are the notable words of the noble ones. These words denote that the Saydaws should be safeguarded and kept away from any false impression. In the teaching of the Buddha, there is a Pāli saying: "Dham-

mo have rakkhati dhammacārī". It means that the dhamma always safeguards the one who follows the dhamma. If this be so, I believe that Dāyakāgyi U Saw Mung and members of the SLORC, as performed in conformity with the Ovādakathās of the Patron Sayadawgyis, have already been doing well in accordance with the guidelines of the dhamma. We know you all are actually doing well. This is our own part. It may be a repeat of an Ovādakathā because all other Patron Sayadaws have given it. But let me reiterate it as it is of vital importance..

There are two different types of the propagation of Sāsana: one on the side of the Bhikkhus and one on the side of the laymen. On the side of the Bhikkhus, there are two different types: teaching and learning of canonical texts, Pariyatti and meditation of Samatha and Vipassanā— Patipatti, for those Bhikkhus who are unable to deal with Pariyatti. On the side of the laymen, there are also two different types of the propagation of Sāsana:— subduing and degradation (niggayha), (niggha) of imposters or bogus bhikkhus, and favouring and supporting (paggayha). (Paggaha) of genuine bhikkhus. Of these two types, those who should be subdued and degraded, must be done so in accordance with their bad actions and those who would be favoured and supported must be done so in accordance with their good actions. Only when it is done so, will the Sāsana last for long. If only one kind of the favouring and supporting of the Sāsana Paggaha be performed, it will not be all-round development of the Sāsana as it is termed today. I would like to relate the past event of Chaṭṭha Saṅgāyanā for thorough understanding. In those days of the Chaṭṭha Saṅgāyanā, there was no propagation of Sāsana by way of Niggaha: only the way of Paggaha was followed. Thus, after the split of political organizations, as you all know, the Sāsana remained helpless, just on the downstream side. It is not wrong that I relate the past and it is also a right that I remind you of it.

On the ungainly and unruly occasion, who attempted to organize the Congregation of the Sangha of All Sects? The Revolutionary Council, the Council of State and the respective authorities of those days attempted to perform

it. I say it objectively. No one denies this fact. Let me say it objectively whatever common people of the country say about it. Due to their arduous efforts, the different levels of the Sangha Organizations of All-Sects can exist today and the Adhammavādas such as Kyauk-thin-baw and Lu-the-luphyit, acts as I said earlier, could be subdued and overwhelmed. I would like to show a perfect example; there prevailed Kyauk-thin-baw vāda in Meiktila and the members of the Sangha demonstrated against it violently as the organizations of Sangha Order had not existed yet. Now, there still exists a Kyauk-thin-baw dhammasālā north of our monastery. It has been passed judgement by both Division and the State Vinicchaya Court but it cannot be practically implemented in action, till now, Dāyakā Maj-Gen Tun Kyi. The successful propagation of the Sāsana can still exist like this due to having subdued the Adhammavādas and imposter or bogus monks who should be subdued and degraded. There is no need to flatter anyone saying about this. Everyone knows it. If someone says that it is wrong, it is his own fault. I say it as everyone knows it.

Thus, the different levels of Sangha Organizations have existed for one decade, the first term of five years and the second term of five years. I joined the State Sangha Mahā Nāyaka Committee in 1988. Here, I would like to tell you, Dāyakāgyi U Saw Maung. At that time I was a new member in a quarterly meeting of the State Sangha Mahā Nāyaka Committee and I was sent to the Mandalay State Pariyatti Sāsana University as Rector, by the decision of the meeting. I did not want to accept it. But Tanyin Sayadaw U Vaṇṇasirī urged me to go there. Therefore, I had to stay at Mandalay and Meiktila in turn. Col. Min Lwin knows this well. Here, it is those Sayadaws who protected Meiktila from blood-shed in the 1988 crisis. This Sayadaw of Township Sangha Nāyaka Committee in his office was encircled and cursed by two or three car-loads of Galonnis from Mandalay. At that time I was in Mandalay Pariyatti Sāsana University. He informed me of all these situations and asked me how to react to them. At the very first instance, I instructed him, by the nature of a worldling, to react to them as they did towards him. Later, as it was not a correct

way, I urged them to be patient: if they be patient in accordance with the teachings of the Buddha, they would go back when they became tired. As I thought, they eventually went away of their own accord.

While I was engaged in such duties, I was just entering into the State Sanghā Mahā Nāyaka Committee and I know the past and present tasks of the Committee. First, I was a chairman of the Township Sangha Nāyaka Committee. And then, I became a member of the State Sangha Mahānāyaka Committee. As for me, I believe that the Sāsana remained helpless, just flowing with downstreams only because imposters and bogus monks were not subdued in the days of the Chaṭṭha Sanghāyanā. Who saved the Sāsana? Who attempted to organize the Congregation of the Sangha of All-Sects? At the start of the third term of five years, you dāyakās were busy with State affairs and were trying to make the country steady and stable.

After the duration of one decade, there gradually increased imposters and bogus monks in the society of the Sangha Order. Whenever we went to Mandalay and stayed at the Kyaungtaiks, the head Sayadaws said unhappily that they were unable to manage their pupils who committed different sorts of immoral deeds. You Dāyakāgyi U Tun Kyi, knows this well as I know thoroughly. The head-Sayadaws of the 'Kyaung'aiks were very unhappy for their misdeeds. The member Sayadaws of the State Sangha Mahānāyaka Committee as well as the head-Sayadaws in Mandalay just like people desire the appearance of the sun and the moon were very eagerly waiting for the days of the purification tasks of the Sāsanā again and were asking themselves "Who will undertake this duty?" "Can it be undertaken again?"

Today, we, the Sayadaws here, are very happy to see the State Law and Order Restoration Council Law relating to the Sangha Organization No. 20/90 and delightfully say, Sādhu, Sādhu, Sādhu. I have heard of the propagation of the Sāsanā as supplicated in the opening ceremony of the Yangon Division Sangha Nāyaka Committee office by U Arnt Maung (the Director-General of Religious Affairs). He supplicated that

everybody dares to follow the way of supporting the Sāsana. It is perfectly right. Have you Dāyakāgyi U Saw Maung ever read the Shwe-nan-thon-wo-har-ra Dictionary A Dictionary of Royal Terms written by U Maung Maung Tin? The way of the propagation of the Sāsana performed by King Mindon was more violent than that of yours. Director-General U Arnt Maung read it to the member Sayadaws of the State Sangha Mahā Nāyaka Committee. It is stated in the book that the protector of the Monastery Campus, later he was called Ma-har-dam-wun, was appointed and given the power by the king in order to help the head-Sayadaws administer their disciples; the Ma-har-dam-wun has the power to punish bhikkhus and sāmaṇeras who did not obey their teachers and who lived against the Vinaya disciplinary rules in the areas of towns and villages; he could put them in the stocks and he could even strike them. This was the way of the propagation of Sāsana in the age of King Mindon. No one dared to do so. In the age of the King, Alaungpayā too, he dared to subdue the bogus monks.

We Buddhist Myanmars, have already venerated those persons with yellow robes, whoever they may be—bogus monks or imposters without having any Vinaya disciplinary rules. As they venerate them, they do not want anyone to criticize them. The criticism of the bhikkhus is generally regarded as verbal misdeed. I often tell my dāyakās and dāyikās to inform me of my bhikkhu and sāmaṇera students who do not follow the Vinaya disciplinary rules in towns and villages. They have the right to tame and admonish them. I tell them to inform me of their misdeeds if they do not listen to their words. Most of the lay-devotees think that they should not do so. Indeed, the subduing of the bad bhikkhus is a way of the propagation of the Sāsana.

Today, we see Dāyakāgyi U Saw Maung follows both of the ways—Niggaha and Paggaha. Therefore, the way of the propagation of the Sāsana reaches its apex—all-round development of the Sāsana. In relation with the propagation of the Sāsana, what you have already known is repeatedly given as my Ovāda-kathā in order to know it thoroughly and deeply.

The Buddha taught four kinds of dhamma-which should be followed by the members of SLORC and Tatmadawmen. It is taught to Ālāvaka Yakkha-a gigantic ogre in Ālāvaka Sutta. I will explain it to you in brief.

The Buddha taught Ālāvaka Yakkha like this:

(1) Saccā: A person who is replete with Saddhā-confidence, should tell the truth. Nibbāna is explained as the truth for the ultimate reality paramattha Saccā) but we do not touch it here. The truth should be told; it should be done in conformity with the truth; it should be done as you say; just as the words should be righteous so also the deeds should be righteous. It is the Dhamma that should be followed by everyone, especially by national leaders. I think you have heard of all these teachings.

Venerable Bhaddanta Khamāvudha Vice-Chairman of the State Sangha Mahā Nāyaka Committee, Group (2) can admonish devotees very thoroughly and righteously. He always treads on the right path of the Dhamma. Whenever he had to address Ovādakathā to the meeting of the Committee, he always prepared his Ovādakathā very thoroughly; as he addressed the meeting with the help of notes, he cannot be wrong. It has already been mentioned in his Ovādakathā.

(2) Dhamma: Dhamma here means reasoning: it is of vital importance. Righteous deed and righteous speech without reasoning cannot lead to the achievements of this present life and the life hereafter. It should not be done or spoken recklessly.

(3) Dhiti: Dhiti means viriya, endeavour, which was also mentioned in the Ovādakathā of Sayadaw U Khamāvudha. There are two different kinds of viriya, namely Cetasika Viriya and Kārika Viriya. It is very beneficial to you, Dāy kāgyi U Saw Maung, that you go round the different parts of the country so as to pay homage to the Patron Sayadaws and listen to their Ovācakathās, and to meet people and discuss with them. Being in touch with the people

makes one another more familiar and more comprehensive, and even more effective in implementing the affairs of the State. Tatmadaw officers were very eager to meet you in person because they want to take encouragement. Every Sayadaw here, never expect to receive these offertories you are going to donate them now; but they are very delighted to hear you in person. You came here by Kāyika Viriya—bodily endeavour. Unless the mind is not forced, however you say you are so willing to come here, it cannot give rise to mental endeavour—Cetasika Viriya. If so, you cannot arrive here. In a similar way, in implementing the propagation of the Sāsana you Dāyakāgyi perform it by means of Cetasika, Viriya. By now you Dāyakāgyis are very very busy with the State affairs and you all can leave religious affairs as they are. You have to pay more heed to social, economic and political affairs of the State. Let religious affairs be put aside! If you do so we monks have to stay helpless. If alms-rice is mingled with dirt of a mouse, it will be useless. If imitative gold is widely accepted as reality genuine gold will gradually disappear. As you Dāyakāgyi U Saw Maung with Kāyika Viriya and Cetasika Viriya come to meet the Patron Sayadaws, you have a chance to hear their Ovādakathās to achieve a great many of merit, You can have good advice for the benefit of the country, too.

Do not reduce the power of your endeavour. If it is reduced, the remaining factors will be automatically weakened.

(4) Cāga: Cāga means giving donation and charity, including the donation of offertories to the Sayadaws. We are very happy to hear that prices of rice are going down today. I consider how you handle it. Our dāyakās and dāyikās are farmers; yesterday, they held *kathina* ceremony in their village and I went there on their invitation. They said that two or three hundred baskets of rice reaped last year were stored to be sold but the rice in the fields was ready to be gathered and rice-brokers had not come as yet to buy; and they did not quote the marketing price; no one would take the old rice as their debts. I replied, "Well! it is

good; are you glad to know this market report?" They answered 'Yes' but it seemed unwilling to reply the positive answer. Last two years, just taking the State power, they reaped their rice before ripening and sold it in high-price, over fifteen thousand or twenty thousand kyats for one hundred baskets. Then the people in the country were suffering from the high price of the rice. Now, they said that in '988, they went often to the rice-fields to know when it would ripen. Now, they are afraid of ripening. So will the area of Maj-Gen Aye Thoun! This is practical. Therefore, I believe that the tasks performed this year will be in conformity with the truth (Saccā), the reasoning (Dhamma) and endeavour (Dhiti).

Whenever we go to Yangon we notice the scene changed and we try to believe it with our own eyes. And, leading the people of the country to easy and comfortable life in the field of economy is a sort of Cāga-charity

In conclusion, we disseminate our Mettā to Diya kāgyi U Saw Maung and the members of the SLORC the Tatmadawmen from young soldiers up to the senior officers together with the people of the country. May you all be happy and healthy. You have renovated Sasanā buildings and Cetis and constructed all-round developments of the country. Here, I would like to urge you to mark Sasanā-land plots which have not been done so. I am in touch with Dāyakāgyi U Tun Kyi and I want to tell him of this case: There exists a ceti named Yadana-sinpyi; it is not an ordinary one because it was built by a Crown Prince who had brought the bronze-image of Mahāmuni. There were many religious cases sponsored by the Crown-Prince in those days. I will tell you about Shwe-sit-thi and the Sayadaw of Shwe-sit-thi is Htilar Sit-thu's uncle. The aris were sent into exile by the King Anawrahta and they stayed there for long. The case of Thein-ko-thein that Dāyakāgyi U Tun Kyi was talking about, action had been taken by the chairman sayadaw of the Township Saṅgha Nāyaka Committee; all have been found out to renovate the place of Thein-ko-thein and the respective authorities will report it to Dāyakāgyi U Tin Kyi. We observe how the ceti of Yadana-sinpyi

disappeared. In British colonial age, a Christian missionary school was built there and the christians dug out the ruins of the cetī and made the holy place disappear. And we knew it and try to replace Buddhist edifices there. But we failed in doing so. How unpleasant it was to live in the British colonial age! There is an inscription on stone made by the Crown-Prince himself; you can ask a member of Pagoda Trustee Board. When missionary schools were erected after having destroyed the Cetī, lavatories appeared around the area of the cetī and the place became dirty and faded. When the Council of State empowered and the Township Sangha Nāyaka Committee appeared, I discussed with the Chairman Sayadaw of the Committee and Township People's Council. At that time the Council of State encouraged the Sasanā affairs. Thus, I had a chance to erect a small cetī in that area, where State Middle School No.2 is now situated. As it exists in the area of the school we have, to arrange it neat and tidy. Therefore we informed the authorities to mark it as a Sasanā land-plot. We do not want any detriment the school. Today, as we have a chance of meeting with Dāyakāgyi, we would like to inform you of this case. I considered I would tell Maj-Gen Tin Oo when coming to the Jambudīpa Hall in Yangon.

Your Venerable Sirs, please recite Metta Sutta Paritta as the dissemination of Mettā to Chairman of the SLORC Dāyakāgyi U Saw Maung and all others.



**The SLORC Chairman Senior General Saw Maung
and party paying homage
to the State Sanghamahānāyaka Committee member
Aggamahāpaṇḍita Bhaddanta Tikkhasāra
and members of the Sangha at
Myasigone Kyaungtaik, Taungoo.**



An Ovādakathā delivered by the member of the State
Sanghamahānāyaka Committee

Agga Mahā Paṇḍita Bhaddanta Tikkhasāra
of Myasigon Kyaungtaik in Taungoo

The following is a translation of the ovādakathā delivered by member of the State Sangha Mahā Nāyaka Committee Agga Mahā Paṇḍita Bhaddanta Tikkhasāra of Myasigon Kyaungtaik in Taungoo.

You dāyakāgyis are very busy with different sorts of State affairs as spoken by the Secretary Sayadaw of the State Sangha Mahā Nāyaka Committee, Mingun Tipiṭaka Sayadawgyi on 7-11-90. So, I will give my Ovādakathā in brief. As you all are shouldering the State responsibilities today, you have to deal with all the people in the country, including holy persons and laymen, and all indigenous people. Moreover, you are performing your State duties dealing with different nations of the world.

It is human nature that everyone wants to make every achievement in their deeds and speech. I believe you all dāyakāgyis would also like to achieve success in whatever you do—especially the State affairs, religious affairs, etc. Therefore I would like to give you an Ovādakathā of Dhamma-gift—the four causes of success, which will lead you to the realm of true success in implementing whatever you have to scheme.

(I) *Akkodhena jine Kōdham*

The one who is replete with anger and hatred can be overwhelmed by non-hatred or Mettā, loving-kindness. In fact, hatred (dosa) and loving-kindness (mettā) are similar to fire and water. The fire gives heat, and burns, destroying things. In the same way hatred or anger destroys the one who entertains it and his surroundings. The one who is filled with dosa-hatred destroys himself, first. Red face and shaking of bodily manner are the notable examples of being tor-

mented by dosa. After destroying oneself first, one radiates the power of dosa to others by cursing, scolding, blowing, killing etc.

In accordance with the teachings of the Buddha:

Kodho attham na jānāti, Kodho dhammanā na passati—the one replete with dosa cannot differentiate between good and bad or cause and effect or right and wrong; success and achievement in whatever one does can never be gained by means of dosa. It is sure to overwhelm the one with dosa by way of the dissemination of Mettā which is similar to cool water.

(2) *Āsādhum sādhanā jine*:

The one who is replete with bad manner and behaviour can be overwhelmed by good manner and behaviour. Good dhamma and bad dhamma or good nature and bad nature are basically different from each other. It is natural that good dhamma always overcomes bad dhamma. Therefore, the one with bad manner and behaviour can be definitely defeated by the one with good manner and behaviour.

(3) *Jine kadariyam dānena*:

The one who is replete with avarice or niggardliness can be overwhelmed by lavish charity. The Buddha taught: *Dānam sabbattha sādhanam*: everything can be fulfilled by charity. Not only the donation to Sanghas should be regarded as 'dāna'-charity. Giving and supporting someone—whoever may be—is also *dāna*. Increasing of salaries and payment to good servicemen in order to maintain their living with ease and comfort, offering the titles to those who give their excellent service to the country, etc. are sorts of giving charity, *dāna*. By doing so, the development of the country and the benefit of the *Sāsana* can successfully be achieved as both of the clergymen and servicemen can peacefully and happily fulfil their respective duties. It is common that the receiver who receives the gifts of charity returns Mettā, loving kindness and Karuṇā, compassion to the giver who

gives the gifts of charity. Even aggressive persons or foes can be changed into benevolent persons or friends by means of giving charity.

(4) *Saccenālikavādinam*:

A liar can be overwhelmed by saying truth. Truth is eternal; it never disappears in any age; it will exist through the aeons of the worlds. It is natural that only the false words gradually fade away and disappear. Thus, you *dāyakāgvis* can surely defeat the false words and wrong deeds by saying the truth and doing righteous deeds.

These four causes of success explained here are not my own teachings based on reasoning but they are the true teachings of Buddha as stated in the *Kodha Vagga* of *Dhammapada Pāli*. As you *dāyakāgyis* are true Buddhists who take refuge in the Buddha and follow the true path of the teachings with reverence, you will definitely achieve the success that you wish for if you really practise these four dhammas.

Let me conclude my *Ovādakathā*, reciting the following Pāli verse with its meanings, indicating the aforesaid four causes of success preached by the Buddha Himself:- *Akkodhena jine kodham*; *Asādhum sādhumā jine*; *jine kadariyam dānena*; *Saccenālikavādinam*.

• Bhonto—Chairman of the SLORC and other *Dāyakās* and *Dāyikās*! *Kodham*- the one who is replete with hatred or anger; *akkodhena*- by means of Loving-kindness; *jine*-should be defeated. *Asādhum*-the one who is replete with bad manner and behaviour; *Sādhunā*-by means of good manner and behaviour; *jine*-should be defeated. *Kadariyam*-the one who is replete with avarice or niggardliness; *Dānena*-by means of giving charity; *jine*-should be defeated. *Iti*-in such a manner; *dhamma-desanam*- the instructions of the dhamma preached by the Buddha; *Sutvā*- on listening with reverence and confidence; *Tunhme*- you all *Dāyakās* and *Dāyikās* together with the Chairman of the SLORC; *Jayassu*-may all you achieve success in whatever you wish for! *Jayassu*-may all you be brilliant and bright with grace and glories like full moon in the blue sky!

Computer Calculation

The following is the computer calculation to get the best work.

Give Faith in %	50
Give Wisdom in %	50
Give Concentration in %	50
Give Industry in %	50

The Best (Neutral) Work, Now you will get the most effective result.

Give Faith in %	40
Give Wisdom in %	60—
Stupid (Now, Wisdom is more than Faith).	
Give Concentration in %	50
Give Industry in %	50—

Not the best Work; Re-try to get the effective result in equal efforts(Faith, Wisdom and Concentration, Industry).

Give Faith in %	50
Give Wisdom in %	50
Give Concentration in %	40
Give Industry in %	60—

Mad (Now, Industry is more than Concentration). Not the best Work; Re-try to get the effective result in equal efforts (Faith, Wisdom and Concentration, Industry).

Give Faith in % 40

Give Wisdom in % 60—

Stupid (Now, Wisdom is more than Faith).

Give Concentration in % 60

Give Industry in % 40

Lazy (Now, Concentration is more than Industry).

Not the best Work; Re-try to get the effective result in equal efforts (Faith, Wisdom and Concentration, Industry).

Give Faith in % 60

Give Wisdom in % 40—

Idle (Now, Faith is more than Wisdom).

Give Concentration in % 40

Give Industry in % 60—

Mad (Now, Industry is more than Concentration).

Not the best Work; Re-try to get the effective result in equal efforts (Faith, Wisdom and Concentration, Industry).

Give Faith in % 60

Give Wisdom in % 40—

Idle (Now, Faith is more than Wisdom).

Give Concentration in % 50

Give Industry in % 50

Not the best Work; Re-try to get the effective result in equal efforts (Faith, Wisdom and Concentration, Industry).

R.A.D.P. 23 17-7-91 (3000) Books (2)

