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Host State's Right to Regulate in Investment Treaty

Nan Kham Mai*

Abstract

This research intended to study host state's right to regulate in investment treaty in matters of protection of public interest. Indeed, the 'right to regulate' is broadly recognized as a 'basic attribute of sovereignty under international law', which embodies the freedom to regulate in the public interest with respect to, for example, protection of health, the environment, and human rights. In the International Investment Regime, the principle is that a State's reasonable bona fide exercise of police powers for the purpose of maintenance of public order, health or morality, and environment excludes compensation even when it causes economic damage to an investor and that measures taken for that purpose should not be considered as expropriatory. In recent years, references to the 'right to regulate' have appeared more frequently in the policy positions and public statements of negotiating states, in the texts of International Investment Agreements (IIAs) and new models, and more generally in the debate on reform of the International Investment Regime. This research examines the current trend of International Investment Regime. It analyses the new form of drafting investment treaties along with Myanmar investment treaties texts and leading cases dispatched by the (International Center for Settlement of Investment Disputes (ICSID), especially cases relating to environmental issues. This paper concludes that the protection of foreign investment is not an absolute right for investor and the host state can exercise the right to regulate for the purpose of protection of public interests.

Keywords: Right to regulate, host state, investor, investment treaty, public interest.

Introduction

For decades, investment protection in the context of International Investment regime has been a frequent source of controversy and investor-state disputes.¹ Lessons learned from six decades of International investment agreements (IIA) of rule-making and the current functioning of

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¹ Caroline Henckels, Balancing Investment Protection and Sustainable Development in Investor-State Arbitration: the Role Deference, (2014) Yearbook on International Investment Law and Policy 2012-2013 305-326

the global international investment agreement (IIA) regime reflects the need for reform of the IIA regime to ensure that it works for all stakeholder.² ‘Responsible Investment’ become one the challenges of Investment reform to achieve Sustainable Development Goals 2030. Responsible investment defines as ‘*an approach to investing that aims to incorporate environmental, social and governance (ESG) factors into investment decisions, to better manage risk and generate sustainable, long-term returns.*’ The Guidelines of Investment reform provides principles, options range from a general restatement of the obligation of investors to comply with domestic law to make delinquent investors losing their rights under the treaty, including the right to access dispute settlement.

The ‘right to regulate’ is broadly recognized as a ‘basic attribute of sovereignty under general international law’, which embodies the freedom to regulate in the public interest with respect to, for example, protection of health, the environment, and human rights. In the International Investment Regime, the principle is that a State’s reasonable bona fide exercise of police powers for the purpose of maintenance of public order, health or morality, and environment excludes compensation even when it causes economic damage to an investor and that measures taken for that purpose should not be considered as expropriatory. OECD working paper on Investment Law, pointes that “except in rare circumstances, non-discriminatory regulatory actions by a Party that are designed and applied to protect legitimate public welfare objectives, such as public health, safety and the environment, do not constitute indirect expropriations.”³

A new form of International investment agreements(IIA) define commitments on investment protection, but also provide how these commitments are to be integrated with domestic law and other public policy objectives. It creates obligations for investors within an IIA liable under international law.⁴ According to the World Investment Report 2015, the

² Roadmap for IIA Reform (Chapter IV of the 2015 World Investment Report), published by the UNCTAD. https://unctad.org/en/PublicationChapters/wir2015ch4_en.pdf

³ OECD (2004), ““Indirect Expropriation” and the “Right to Regulate” in International Investment Law”, OECD Working Papers on International Investment, 2004/04, OECD Publishing. <http://dx.doi.org/10.1787/780155872321>

⁴ Lorenzo Cotula, Kyla Tienhaara, Reconfiguring Investment Contracts to Promote Sustainable Development, (2013) Yearbook on International Investment Law and Policy 2011–2012 281–310.

outcomes shows that: i) over time, more treaties contain host state's right to regulate on public interest language; ii) only about 8% of the sample treaties include references to environmental concerns; and iii) there are wide variations in the content of such language, both across countries and across time.

This paper studies the reform of selected International Investment Treaties to understand current trends of new reform of IIAs. It analyses Myanmar's existing investment treaties as well. It focuses on key provisions related to obligations of investors and host state's right to take action in case of causing harm to public interest, which can inform a way forward for possible reform and contribute to a deeper understanding of the implications of potential future treaties. It studies the ICSID cases which can provide a better understanding of the development of international investment regime in practice.

Aim and Objectives

The purpose of this paper is to explain a new concept in the international investment regime, which is called the State's right to regulate in the public interest with respect to, for example, protection of health, the environment, and human rights. This paper attempts to provide the knowledge for host state when negotiating or drafting International Investment Treaties. It highlights that the protection of foreign investment is not an absolute right for investor and the host state can exercise the right to regulate for the purpose of protection of public interests.

Methodology

Since this paper focuses on the right to regulate of host states in international investment treaties, the sources of rights that arose from the Multilateral and Bilateral Investment Treaties are studied in order to consider how Myanmar Investment treaties should be drafted in the future. The existing Myanmar Investment Treaties are analyzed in order to realize whether the right to regulate was embedded in those treaties. Furthermore, to understand the international practice, it analyses the new form of drafting investment treaties and leading cases dispatched by the (International Center for Settlement of Investment Disputes (ICSID), especially cases relating to right to regulate of host state when action of investor cause harm to public interest issues.

Findings

A new concept of the ‘right to regulate’ is broadly recognized recently in the International Investment Regime. It is frequently found in the debate on reform of the international investment regime. According to the principle, a State’s reasonable *bona fide* exercise of right to regulate for the purpose of maintenance of public order, health or morality, and environment excludes compensation even when it causes economic damage to an investor and that measures taken for that purpose should not be considered as expropriatory. As a consequence, the protection of foreign investment is not an absolute right for investor and the host state can exercise the right to regulate for the purpose of protection of public interests.

Reform of International Investment Treaties

Reform of International Investment Agreements (hereinafter IIAs reform) is one of the agenda to achieve the sustainable development goals 2030 adopted by the United Nations. According to concluding remarks of UNCTAD High-level IIAs Conference 2017, “*IIAs reform is a must, not an option and it aims to make IIA regime work for sustainable investment*”⁵

There are three phases to be performed in reforming process. Phase 1 is **Sustainable development-oriented IIA reform**, which sets out five action areas:

1. Safeguarding the right to regulate;
2. Reforming the investment dispute settlement mechanism;
3. Enhancing investment promotion and facilitation for development;
4. Ensuring responsible investment;
5. Enhancing systemic coherence.⁶

Phase 2 of IIA reform is **modernizing the existing stock of old generation treaties**. The World Investment Report 2017 identified the three reasons that the reform is needed:

⁵ https://unctad.org/Sections/diae_dir/docs/diae_stat_2017-10-09_IIAconference_en.pdf

⁶ Roadmap for IIA Reform (Chapter IV of the 2015 World Investment Report), published by the UNCTAD. https://unctad.org/en/PublicationChapters/wir2015ch4_en.pdf

1. Old treaties are many: more than 2,500 IIAs were concluded before 2010. They account for 95 per cent of all treaties in force today
2. Old treaties “bite”: almost all of today’s known ISDS cases are based on those old treaties.
3. Old treaties cause inconsistencies: their continued existence creates overlaps and fragmentation in treaty relationships and poses interaction challenges.

A two-pronged approach is needed, not only for formulating new treaties, but also to modernize the existing ones. The World Investment Report 2017 presents and analyses ten policy options for phase 2 of IIAs reform. The ten options are:

1. jointly interpreting treaty provisions;
2. amending treaty provisions;
3. replacing “outdated” treaties;
4. consolidating the IIA network;
5. managing relationships between coexisting treaties;
6. referencing global standards;
7. engaging multilaterally;
8. abandoning unratified old treaties;
9. terminating existing old treaties; and
10. withdrawing from multilateral mechanisms.⁷

After improving the approach to new treaties and modernizing existing treaties, the piece calls for the last step in the reform process Phase 3. It is ensuring coherence with national investment policies and other bodies of international law. Because national legal frameworks for investment in many countries cover the same establishment, treatment and protection issues as IIAs, countries can improve the synergistic functioning of the two by strengthening cooperation between national and international investment policymakers and by clarifying the interaction between the two regimes.⁸

⁷ Chapter III of the 2017 World Investment Report, published by the UNCTAD.
https://unctad.org/en/PublicationsLibrary/wir2017_en.pdf

⁸ Chapter 3 of the 2018 World Investment Report,
<https://worldinvestmentreport.unctad.org/world-investment-report-2018/chapter-3-investment-policy-trends/>

It is able to improve coherence between IIAs and other bodies of international law and policy. Specific reform steps can mitigate risks relating to the limitation of regulatory space and to dispute settlement, and they can reduce administrative complexity for both States and investors.⁹

The reform investment policies are designed to safeguard essential security interests, which are foreign direct investment-specific measure and Investment measures related to national security.¹⁰

Responsible Investment and the Right to Regulate

Provision relating to the responsible Investment and right to regulate can be found in recent BITs and Multilateral Investment Treaties and Models. The followings provisions are examples which can be found in the reform of new International Investment Treaties.

Provisions include obligation to comply with host state's laws and regulations

It was found in recent model text of Investment treaties. Some examples are Indian Model BIT, Morocco-Nigeria Reciprocal Investment Promotion and Protection Agreement, Article 14 and Brazil-Peru ETEA. Article 11 (i) of Indian Model BIT states as follows:

*“The parties reaffirm and recognize that: (i) Investors and their investments shall comply with all laws, regulations, administrative guidelines and policies of a Party concerning the establishment, acquisition, management, operation and disposition of investments.”*¹¹

Provisions which includes investors' obligation to abide by internationally recognized standards CSR and responsible business conducts and international legal instruments

⁹ Ibid

¹⁰ <http://www.oecd.org/g20/summits/osaka/UNCTAD-OECD-2019-21st-report.pdf>

¹¹ https://www.iisd.org/toolkits/sustainability-toolkit-for-trade-negotiators/wp-content/uploads/2016/06/ModelBIT_Annex.pdf#page=11

It was found in environmental impact assessment: expressed in Article 13 of SADC Model BIT,¹² Morocco-Nigeria Reciprocal Investment Promotion and Protection Agreement, Article 14, Article 18.1¹³ Indian Model BIT, Article 12, and Brazil – Angola Agreement on Cooperation and Facilitation of Investment. These principles may address issues such as labour, the environment, human rights, community relations and anti-corruption. Two examples among those are:

i) Indian Model BIT, Article 12 stresses on corporate social responsibility:

“Investors and their enterprises operating within its territory of each Party shall endeavour to voluntarily incorporate internationally recognized standards of corporate social responsibility in their practices and internal policies, such as statements of principle that have been endorsed or are supported by the Parties.”

ii) Morocco-Nigeria Reciprocal Investment Promotion and Protection Agreement, provides in Article 18.1:

“Investments shall, in keeping with good practice requirements relating to the size and nature of the investment, maintain an environmental management system. Companies in areas of resource exploitation and high-risk industrial enterprises shall maintain a current certification to ISO 14001 or an equivalent environmental management standard.”

Provisions affirming states’ right to regulate are another way of reconciling investment objectives with environmental and social principles.

Some treaties incorporate a general exception clause which covers a wide range of exceptions including those relating to environmental protection environment, safety and public health concerns.¹⁴

Article 23.1(2) of **US-Korea FTA** states that, *“For purposes of [the chapters on cross-border trade in services, telecommunications, and*

¹² <https://www.iisd.org/toolkits/sustainability-toolkit-for-trade-negotiators/wp-content/uploads/2016/06/SADC-Model-BIT-Template-Final.pdf>

¹³ <https://www.iisd.org/toolkits/sustainability-toolkit-for-trade-negotiators/wp-content/uploads/2018/01/Morocco-Nigeria-BIT.pdf>

¹⁴ EU – Columbia RTIA, article 106.1(b) includes Coverage of measures “necessary to protect human, animal or plant life or health, including those environmental measures necessary to this effect.”

electronic commerce] Article XIV of GATS (including its footnotes) is incorporated into and made part of this Agreement, mutatis mutandis. The Parties understand that the measures referred to in Article XIV(b) of GATS include environmental measures necessary to protect human, animal, or plant life or health.”¹⁵

In EU – Vietnam FTA Article 13 bis(1) reaffirms “*a state’s right to regulate in the public interest and confirms that the treaty does not alter the state’s basic right to regulate.*”

The Canada – Korea FTA, Article 17.2, expresses “*The Parties reaffirm the right to regulate within their territories to achieve legitimate policy objectives, such as the protection of public health, safety, environment or public morals, social or consumer protection or promotion and protection of cultural diversity.*”¹⁶

Myanmar’s investment treaties cover the investment relationship between Myanmar and 15 other countries. These 15 countries are all located in East, South-East and South Asia and in Oceania (Australia and New Zealand). Four of Myanmar’s investment treaties, which cover Myanmar’s investment relationship with 13 different countries, were negotiated either with or through ASEAN. They are-

1. China (ASEAN – China in 2002) -Entry into force 1st January 2010;
2. Korea (ASEAN – Korea in 2009) -Entry into force 1st January 2010;
3. Australia / New Zealand (ASEAN – Australia / New Zealand in 2009) -Entry into force 1st January 2010; and
4. India (ASEAN – India in 2009) -Entry into force 1st January 2010.

Myanmar signed Bilateral investment Treaties with twelve countries, Israel, South Korea, USA, Indonesia, Japan, India, Thailand, Kuwait, Laos, China, Vietnam and Philippines.¹⁷

¹⁵ https://www.iisd.org/toolkits/sustainability-toolkit-for-trade-negotiators/wp-content/uploads/2016/06/tradoc_154210.pdf#page=12

¹⁶ <https://www.iisd.org/toolkits/sustainability-toolkit-for-trade-negotiators/wp-content/uploads/2016/09/Canada-Korea-FTA.pdf#page=405>

¹⁷ <https://www.dica.gov.mm/en/investment-agreements>

Some provisions which relates to responsible investment, it can be found in the Japan –Myanmar BITs. Article 25states that “*Each contracting party shall refrain from encouraging investment by investors of the other contracting party by relaxing its health, safety or environmental measures or by lowering its labour standards. To this effect, Contracting Party should not waive or otherwise derogate from such measures or standards as an encouragement for the establishment, acquisition or expansion in its Area of investment by investors of other Contracting Party and of a non-Contracting Party.*”¹⁸

According to the US-Myanmar BITs, Article 3 (1), the Council of Trade and investment shall identify relevant issues those are related to Strengthening, promoting transparent and corruption free public institution, rule of Law, Protection of IP rights, worker’s rights and environment.¹⁹

Regarding the provision of right to regulate, several of Myanmar’s investment treaties contain general exceptions. The purpose of such exceptions is to ensure that the implementation of measures pursuing specified public-interest objectives do not trigger a host state’s liability under an investment treaty. Example of exception clause in Article 7 (1) of Israel-Myanmar BITs states that “*Either Contracting Party may take measures strictly necessary for the maintenance or protection of its essential security interests. Such measures shall be taken and implemented in good faith, in a non-discriminatory manner and so as to minimize the deviation from the provision of this agreement.*”²⁰

General exceptions clauses are not found in the Myanmar–China, Myanmar–India or Myanmar–Philippines BITs. Nor are they found in the ASEAN – Australia / New Zealand FTA. The ASEAN-China investment Agreement contains three general exceptions clauses. Article 17 creates general exceptions for a range of measures, including those:

- (a) necessary to protect public morals or to maintain public order
- (b) necessary to protect human, animal or plant life or health

¹⁸ https://www.dica.gov.mm/files/uploads/pdf/agreement_japan_en.pdf

¹⁹ https://www.dica.gov.mm/files/uploads/pdf/agreement_usa_en.pdf

²⁰ https://www.dica.gov.mm/files/uploads/pdf/agreement_israel_en.pdf

(c) relating to the conservation of exhaustible natural resources.”²¹

For a host state to benefit from these exceptions, it would also need to show that the measure in question does not amount to “arbitrary or unjustifiable discrimination” or a “disguised restriction on investors of any other Member State.” Article 18 contains a second general exception dealing with security measures. This exception clarifies that the treaty does not “prevent any Member State from taking any action which it considers necessary for the protection of its essential security interests.”²²

Case Study

Host state can exercise its right to regulate for protection of public interest if it is acting in good faith, non-discriminatory. Two cases relating to the State’s right to regulate are studied to learn which concerned with public interest.

In the case of **Methanex v. United States**,²³ the tribunal concluded that the right to regulate was a non-discriminatory regulation for public purpose. As such, it did not constitute an expropriation and therefore non-compensable. Facts of the case are as follows:

The investor was a producer of methanol, a key component in the production of MTBE, a gasoline constituent. The measure at issue did not directly regulate methanol business, but concerned the ban of the use of MTBE in gasoline in California due to environmental and public health reasons.

The investor argued that the ban took away its market share in California as it no longer could sell methanol to MTBE producers. This measure, according to the investor, was tantamount to expropriation.

In introducing the ban, the government relied on a scientific report which concluded that gasoline produced with MTBE posed a significant risk of drinking water contamination when it leaked from underground tanker and pipelines.

²¹ https://www.dica.gov.mm/sites/dica.gov.mm/files/document-files/asean-china_inv_agreement_certified_copy.pdf

²² Ibid.

²³ <https://www.italaw.com/cases/683>.

The tribunal in the ensuing arbitration found that the legislative process in California leading to the ban had been transparent, subject to due process and based on scientific report which was subjected to a peer review.

Further, the tribunal concluded that the ban was a non-discriminatory regulation for public purpose. As such, it did not constitute an expropriation and therefore non-compensable. In conclusion, the claim by the investor was dismissed in its entirety.

In the case of **Perenco Ecuador Limited v. The Republic of Ecuador**,²⁴ the Tribunal issued an Interim Decision upholding environmental counterclaims alleged by Ecuador against Perenco.

Facts of the case are as follow:

Perenco initiated this arbitration in 2008 under the France – Ecuador Bilateral Investment Treaty (BIT) and two participation contracts for the exploration and exploitation of oil Blocks 7 and 21 located in the Ecuadorian Amazonian region. Perenco alleged that the Ecuadorian government’s application of a 99 percent tax on windfall oil profits constituted a breach of the BIT and of the participation contracts.

On 12 September 2014, the Tribunal issued its Decision on Remaining Issues of Jurisdiction and Liability, ruling in favor of Perenco’s claims that Ecuador’s measures breached the BIT and the participation contracts, although a determination on the amount of damages is pending.

However, during the course of the arbitration, in December 2011, Ecuador filed two counterclaims pursuant to Rule 40 of the ICSID Arbitration Rules alleging Perenco’s liability for environmental contamination in Blocks 7 and 21. According to Ecuador, its experts had determined the existence of an “environmental catastrophe.”

Ecuador requested the Tribunal to find Perenco liable for the cost of remedying environmental damage during its operations in Blocks 7 and 21 (from 2002 until 2009), quantified at USD 2,279,544,599 for soil clean-up costs, USD 265,607,700 for groundwater remediation costs and USD 3,380,000 for further groundwater studies. Ecuador argued that Perenco left Blocks 7 and 21 in a situation contrary to well-established legal principles for the protection of the environment, which were stated in Ecuadorian law and in the investor obligations under the participation contracts.

²⁴ ICSID Case No. ARB/08/6, Interim decisions issued on 11 August 2015.

On the other hand, Perenco argued that the Tribunal should dismiss Ecuador's environmental claims in their entirety and award costs in its favor. Perenco rejected Ecuador's characterization of the environmental conditions of Block 7 and 21 as an "environmental catastrophe," and indicated it was a responsible manager that focused on the preservation and that even improved the environmental and infrastructure integrity of the Blocks. According to Perenco, Ecuador's counterclaims had the objective of diverting the attention of the Tribunal from the contractual and treaty breaches of Ecuador.

With respect to the participation contracts, Perenco agreed to comply with all laws and regulations in Ecuador applicable to the participation contracts, which included the environmental legislation. In addition, Perenco agreed to preserve the existing ecological equilibrium in the Blocks and undertook to clean up the area in order to allow its potential restoration to environmental conditions similar to those existing at the beginning of operations.

However, the Tribunal did not trust the environmental experts presented by both parties since, for the Tribunal, "each [expert] was attempting to achieve the best result for the party by whom they were instructed." The Tribunal added that the experts' conduct "crossed the boundary between professional objective analysis and party representation." Consequently, the Tribunal after reviewing all the evidence concluded that it was satisfied that there was some contamination in Blocks 7 and 21 for which it is likely that Perenco would be held liable.

However, in order to establish the amount of contamination, the appointment of an independent environmental expert was necessary. This expert would be instructed to apply the Tribunal's findings and to work with the Tribunal and the parties to allow the Tribunal to determine the extent of contamination in the Blocks for which compensation by Perenco would be ordered.

Conclusion

Due to the UN Sustainable Development Goals drive businesses in the globe as a responsible business, the International Investment Regime is needed to change. In doing so, the old concept of protection of foreign investment from expropriation, directly or indirectly, in accordance with the

IIAs and BITs is also needed to be change. The new concept of right to regulate of host state was introduced in the International Investment Regime.

According to this new concept, not every expropriation will be breach of the BITs or IIAs if it was for the purpose of protection of public interest, such as environment, Human Rights, Public Health. Because of the investor has obligation to abide by the domestic Law of host state relating to public interest.

In reforming International Investment Regime, there are three phases to be done. Phase 1 and 2 has done by 2017. Right to regulate has to be done in Phase 1. Phase2 is to formulate new treaties and to modernize the existing ones. Phase 3 is to ensure coherence with national investment policies and other bodies of international law.

There are new provisions that current BITs and some IIAs apply for the purpose of making responsible investment and ensuring the right to regulate. These include-

1. Provisions include obligation to comply with host state's laws and regulations
2. Provisions which includes investors' obligation to abide by internationally recognized standards CSR and responsible business conducts and international legal instruments
3. Provisions affirming states' right to regulate are another way of reconciling investment objectives with environmental and social principles.

As for Myanmar, regarding the provision of right to regulate, several of Myanmar's investment treaties contain general exceptions. General exceptions clauses are not found in the Myanmar-China, Myanmar-India or Myanmar-Philippines BITs. Nor are they found in the ASEAN – Australia / New Zealand FTA. The ASEAN-China investment Agreement contains three general exceptions clauses.

Two cases related to environmental issues are studied, **Methanex v. United States**, and **Perenco Ecuador Limited v. The Republic of Ecuador**. **The tribunals decided on both case that the state's acting in good faith for protection of public and non-discriminatory was not expropriation and no compensation.**

To conclude, it is time to say that protection of foreign is not an absolute right for investor. It is liable for doing harm to public interest and the state has the right to regulate on this matter without paying compensation.

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Legal Issues on the Investment Relation between the People's Republic of China and the Republic of the Union of Myanmar

Su Yin Htun*

Abstract

Myanmar always looks forward to proceed with prosperous foreign investments according to the prevailing state policies and the laws in force. In line with the formulated needs of national development, the foreign investment law of Myanmar has been revamped three times in 1988, 2012 and in 2016. Pursuant to the Investment Law, Chinese companies have made investments in many sectors of the economy but especially in the natural resources sector such as oil & natural gas, mining and power sectors since 1988. According to the annual report of the Myanmar Investment Commission on effectuated foreign direct investments, for example in year 2017, China was the largest investor in the country. However, the environmental, social and political impacts of some of the major investment projects were not entirely beneficial as they were realized at the price of over-exploitation of natural resources by Chinese enterprises. There are three cases widely known for inappropriate exploitation of natural reserves: the Letpadaungtaung Copper Mine Project by the Wanbao Company, the gas pipeline project by China's National Petroleum Corporation and the Myitsone Dam project by the Chinese Power Investment Company. In these projects, the 'Free, Prior and Informed Consent' method (FPIC method) of public participation was not used. The local people had not been informed about the projects before their commencement. Instead, it was assumed that the project cannot have negative impacts and cannot involve violation of indigenous rights. The effects of this oversight deteriorated the friendly relations of the two countries. Although the copper mine and the gas pipeline projects are now running, the Myitsone dam project was suspended for seven years due to the political situation. As several protests occurred related to the Letpadaungtaung project, the Wanbao Mining Company has signed a new contract that leaves the Chinese company with a significantly reduced portion of the profits. However, it would be mistaken to conclude that the best solution has been found for the Myitsone dam project. In the light of the above, this paper will propose some solutions for these problems whereby the interests of Chinese companies could be reconciled with the sustainable development of Myanmar economy.

Keywords: foreign direct investment, transparency, impacts, sustainable development

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Introduction

With increase of outward foreign direct investment flow from China, Myanmar's economy more and more depends on Chinese investment for economic growth. Myanmar Investment law 2016 allows to invest for both citizens and foreigners in the Enterprises such as real property; shares, stocks, and debentures of a company; intellectual property; claims to money having a financial value; rights under contracts; and assignable rights including the exploration of natural resources in section 40. However, section 41 prohibits investment activities which, among others, can generate hazardous or poisonous wastes; which may negatively affect traditional culture and customs or public health; or which may cause significant damage to the natural environment and ecosystem.

China is clearly the number one foreign investor in Myanmar as per the data for years ranking from 1988 till now. Even though the investments coming from China into Myanmar are in many respects highly beneficial, they are paralleled with major problems as best shown by the series of strikes that broke out related to the next three projects: the Letpadaungtaung copper mine project, the Gas pipeline project and the Myitsone dam project. It is a common denominator of these projects that they had been contracted by the former military government before the 2008 constitution, no impact assessments had been conducted and there was no transparency.

As the political reforms that ensued the passage of the 2008 Constitution have proved to be successful, Myanmar people wish to move forward in building a democratic nation as guaranteed by the Constitution. They hope to take part in the decision-making concerning both business as well as political affairs. Myanmar, as an International Person, respects the ratified International Conventions and carries out their provisions by integrating them into national laws. Likewise, Myanmar Parliament is looking forward to updating the national laws pursuant to international standards on foreign investment, environmental & social impacts, employment, land rights and political reforms.

Aims of the Research

The aims of the research are to explore how to remove the investment barriers in the investment relation between the People's Republic of China and the Republic of the Union of Myanmar; to analyze the foreseeable preconditions as well as needs for better relationship between China and Myanmar; and to improve the sustainability of Myanmar economy.

Research Methodology

The research paper is focused on the legal issues pertaining to the above-formulated research question. It will primarily explore the applicable international and national laws. Additionally, the qualitative method is resorted to in order to organize, structure and analyze meta-legal data. The research includes the analysis of in-the-field interviewing of 30 local people from Letpadaungtaung area, 20 workers of the Wanbao Company and 10 people from Myitkyina. Based on the analysis of the law, scholarship as well as the interviews, the paper provides not only a fair overview of the pointed-at problems and circumstances but hope to come forward also with a number of proposals aimed at solving the emerged dilemmas.

1. Investment Inflows from China to Myanmar

In Myanmar investment history, its government enacted foreign investment law for three times in 1988, 2012 and 2016 as the politics was changed. Only the new law 2016 is merging both foreign investment and citizen investment, i.e, foreign investment law¹ and citizen investment law² were separately enacted before 2016. Through the Investment law, Chinese companies operate the foreign investments in different sectors. FDI inflows between Myanmar and China are apparent in the sectors which they interest since the beginning of foreign investment in 1988. According to the yearly approved amount of foreign investment (by country) as of 31st December 2018, China was the largest investor who brought the total foreign capital of 20,353.528 US\$ Million. In the below figure 1, Singapore's investment is a

¹ The Union of Myanmar Foreign Investment Law was enacted in 1988 and the Republic of the Union of Myanmar Foreign Investment Law was enacted in 2012 and repealed by the Investment Law 2016.

² The Union of Myanmar Citizen Investment Law was enacted in 1993 and the Republic of the Union of Myanmar Citizen Investment Law was enacted in 2013 and repealed by the Investment Law 2016.

bit higher than that of China. That means that the former's investment in monetary terms was higher though the number of Chinese investment projects was bigger.

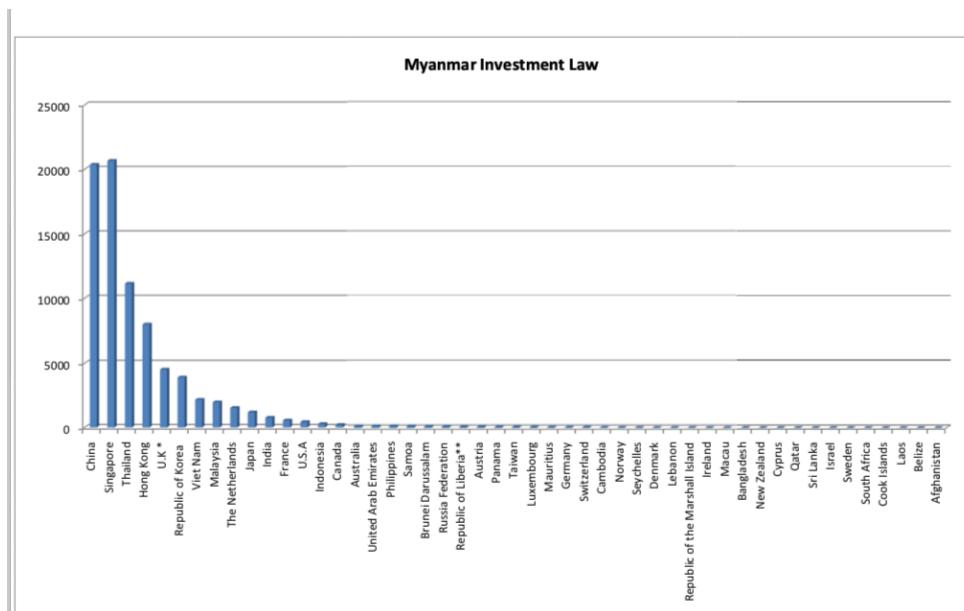


Figure 1. Yearly Approved Amount of Foreign Investment (By Country)

Source: Myanmar Investment Commission

Being abundant with natural resources and cheap labour, Myanmar investment opportunities are able to attract the multinational enterprises. With a wealth of minerals and natural resources, Chinese investment enterprises are keen to invest in Myanmar. It is indicative that until 2016, the natural resources sector was the China most interested to invest in. In 2016, Parliament (Pyidaungsu Hluttaw) enacted the Myanmar Investment Law and repealed the Foreign Investment Law 2012. The new Law introduced the strict provisions for environmental and social protection, new methods of treatment of investors, as well as more stringent rules concerning exemptions and reliefs. As a result, according to data of 2017 and 2018, although Chinese investments on explorations of natural

resources sector have in total decreased significantly but at the same time they have increased in the manufacturing and service sectors.

Although there are a lot of Chinese investments in different sectors, the three largest Chinese investments in Myanmar –the Letpadaung Copper Mine, the Sino-Myanmar oil and gas pipelines and the Myitsone Dam – have sparked local opposition and criticism in Myanmar to varying degrees, creating problems and uncertainties for Chinese investors.

Three Identified Cases

There are three widely well-known cases with involvement of Chinese investment companies in case of which the lack of a properly implemented regulatory framework ensuring sustainability has already had far reaching detrimental consequences. They are known as the Letpadaungtaung Copper Mine Project, the gas pipeline project and the Myitsone Dam project.

Letpadaungtaung Mining Project

Geographically, the Letpadaungtaung Copper Mine Project is situated about 7 miles from the Nyaung-Pin-Gyi Port in Sarlingyi Township of Monywa District in Sagaing Region. On 5th of March 2010, a large-scale production agreement on the mining of copper ore on the Letpadaungtaung site was signed between the Union of Myanmar Economic Holding Ltd (UMEHL) and Myanmar Mining Enterprise 1 (ME) that gave license to undertake mining in the area of 32 sqkm for 28 years period. In April 2010, UMEHL added the Norinco Company, Weapon factory in China, as new partnership for the purpose of copper production with production sharing type by the joint-venture contract and returned back the share ratio of ME 1 from the first deal. On May 2011, the Chinese Embassy in Myanmar confirmed the agreement between Wanbao, subsidiary of Chinese Norinco Company and UMEHL.

Since the project commenced its construction, Wanbao increased the business concerns and acquired much land areas. Then, Wanbao had taken the additional land over 7000 acres which were extended to the adjoining village. Although Wanbao compensated about 530,000 kyats³ per acre to the current land owners of the neighboring villages for three years term period. It is instinctive that the villagers were deprived of the use of the

³ In 2011, 530,000 kyats were equivalent with \$500 by currency exchange rate.

lands for that period. This adversely affected the food crop production for their earnings. Facing this situation, the residents of surrounding areas negatively affected by the copper mine, being dissatisfied with the arrangement and launched protests against the Company. As a reaction, the Company built new villages so that the villagers from Wat-Hmey, Saetai, Zeedaw villages could relocate⁴.

Due to the strikes of the local people in November 2011, the elementary school closed for the safety of children and the teachers left notwithstanding that the final exam was near. The primary students could not attend the school of near villages for they didn't get the required authorization letter from the township office on time. They failed to reach their graduation exams in that Academic year. In December 2011, the denial of compensation was used by Wanbao as a means to threaten the residents into evacuating their homes. After that time, the construction of Wanbao mining went into full operation.

Since that time, there have been many protests and UMEHL signed a lots of agreements with the local people. Nonetheless, the intensity of the villagers' protests has increased and moreover, supporters across the country have joined. On 18th and 19th of October 2012, the villagers created a so-called the meditation event "Contemplating Latpadaungtaung". Unfortunately, a lot of people in that campaign were arrested and detained for the unlawful assembly by the Criminal Law. Few days later, monks and people from the other towns joined with the protestors and then it was bigger and bigger. The incident was spread throughout the country soon. At the early morning of 29 November 2012, the police forces contingency reached at the protest area and used the fire bombs against the violent means to the protestors⁵. The participants of the strike got the injuries of chemical burns by the operation of police forces⁶.

The Government issued a curfew order explaining that the strikes would be perceived dangerous to human life, health or safety, or a disturbance of the public tranquility, or a riot, of an affray from January 1,

⁴ <http://www.myanmarwanbao.com.mm/en/our-latest-news.html>, press statement, 24 August 2016.

⁵ Para 63 of Submission of Evidence to Myanmar Government's Letpadaung Investigation Commission, Lawyers' Network and Justice Trust, 28th January 2013.

⁶ The final report of the Investigation Commission on Letpadaungtaung Copper Mine Project, March 2013, Myanmar Ahlin Newspaper, Volume 52, Number. 163, 12 March, 2013, Presidential [Notification No \(92/2012\)](#).

2013 to February 28, 2013 by Sections 127, 128 and 144 of the Criminal Procedure Code⁷. By the President's Office Notification No. 95/2012 (Notification No (95/2012) issued on 3 December, the National League of Democracy Party (NLD) leader Daw Aung San Suu Kyi (now being State's Counselor) chaired the investigation committee involving 30 members⁸. Three days later, the investigation committee was reinstated with 16 members including the chair person, Daw Aung San Suu Kyi. Thereafter, the Commission submitted the final report to the government and was published in the Myanmar Newspapers and journals on 12 March 2013⁹.

In the years of 2013 and 2014, several consultations were made between the villagers and the Company by forming the teams. After the consultations, the two groups were formed; one of the groups accepted the compensation for their lands as well as relocation to the new villages and the other refused to relocate so. In the meantime, the local people became dissatisfied with the company's efforts aimed at compensating their loss of livelihoods; which turned into a long-term problem. The Company, for example, destroyed the growing crops of extended land areas near the Hsetae village by bulldozers on 22nd December, 2014. Although they made announcement for that action, the widespread strikes erupted again and then, the fencing was suspended. In order to prevent these clashes between the company and local people, the police forces used the firearms and ammunition against the community. Unfortunately, a woman, Daw Khin Win was killed by the police forces and a lot of people suffered injuries¹⁰. But in March 2015, the Committee announced that out of 42 points, 37_ that accounts for 88.10 percent of the report _ had been implemented¹¹. On 11 March 2016, Letpadaungtaung Copper Mine has started to run business.

Although the clashes between local people and Wanbao Company continue, the company managed to finish the site constructions by now and

⁷ The Global New Light of Myanmar, Volume XX, Number 255, December 31, 2012.

⁸ <http://www.president-office.gov.mm/en>, December 2, 2012.

⁹ Myanmar Ahlin Newspaper, Volume LII, Number 163, 12th March, 2013.

¹⁰ Urgent Action, UA: 98/15 Index: ASA 16/1563/2015 Myanmar;
<https://www.amnestyusa.org/>.

¹¹ The final report of the Investigation Commission on Letpadaungtaung Copper Mine Project, March, 2013, Myanmar Ahlin Newspaper, Volume 52, Number. 163, 12 March, 2013, Presidential [Notification No \(92/2012\)](#).

began the copper production under the new contract.¹² Based on this, the No. (1) Mining Enterprise, on behalf of the Myanmar government, received (51%) stakes, the Myanma Economic Holding Co., Ltd 19% and the Myanmar Wanbao Mining Copper Limited 30%¹³. The Letpadaungtaung mining project is foreseen to run until year 2043 starting from the completion of constructions in 2015.

Gas Pipeline Project

The Myanmar-China Gas Pipeline Project involved six parties from four countries: the Chinese National Petroleum Corporation (CNPC), the Daewoo Group of South Korea, the Oil and Natural Gas Corporation Ltd (ONGC) from India, the Myanma Oil and Gas Enterprise (MOGE), the Korea Gas Corporation (KOGAS) and the Gas Authority of India Limited (GAIL). This project is involved two projects such as Shwe Natural Gas production Project and Myanmar-China Oil Transport Project. In December 2005, CNPC signed a deal with Myanmar's Government to purchase natural gas over a 30-year period. The project was approved by China's National Development and Reform Commission in April 2007. In November 2008, China and Myanmar engaged investment agreements to set up an oil pipeline worth US\$1.5 billion and natural gas pipeline worth US\$1.04 billion. In June 2009 an agreement to build a crude oil pipeline was made and did the inauguration ceremony marking the start of construction on 31 October 2009 in Madaya Island of Rakhine State. On 12 June 2013, the construction of the gas pipeline was completed, and the oil pipeline was completed in August 2014¹⁴.

The pipelines make up the multiple separate projects which combine with distinct contracts and ownership structures. The main contractual parts are:

- a. Shwe Natural Gas Field that takes Daewoo International Ltd 51%, ONGC Ltd 17%, MOGE 15%, KOGAS 8% and GAIL 9% stakes;

¹² Myanmar Times Journal, "Wanbao Prepares to restart Letpadaung", Tuesday, 23 February 2016, <http://www.mmtimes.com/index.php/business/19128-wanbao-prepares-to-re-start-letpadaung.html>.

¹³ EITI Report of Myanmar Economic Holding Ltd, 25th June 2018, P-12.

¹⁴ https://en.wikipedia.org/wiki/Sino-Myanmar_pipelines .

- b. Onshore natural gas pipeline which takes the ownerships of CNPC 51%, Daewoo International Ltd 25%, ONGC 8%, MOGE 8%, KOGAS 4% and GAIL 4% stakes; and
- c. Onshore crude oil pipeline which consists of CNPC 51% and with MOGE 49% stakes.

The 2,520 kilometre (km) pipeline starts at Kyaukpyu of Myanmar's western coast, enters China at Ruili in Yunnan province and ends at Guigang in the Guangxi Zhuang autonomous region. The project will produce natural gas in Myanmar and send it to the southwestern provinces of Guangxi, Yunnan and Guizhou in China. Some 793km of the trunk line are in Myanmar and there are four offtake points; Kyaukphyu, Yenangyaung, Taungtha, and Mandalay.

As the pipeline is too long from Rakhine State of Myanmar to China, there occurred widespread abusive land confiscations. On Madaya Island, 56 villagers lost approximately 60 acres of farmland to make way for the natural gas storage facility. Another 20 villagers in Kyaukpyu faced land confiscation because the villages lied in the path of the pipeline route. Villagers in Magway Division also meet land grabbing. Although many local people impacted by pipeline construction have lost land upon which they rely for their livelihood, some of the villagers received compensation payment, while others have received nothing¹⁵.

However, by the villagers' voices and public display protests, CNPC carried out the compensation process according to the old Land Law. The land compensation standards included crop compensation: the crop compensation term for permanent land acquisition is equal with payment of the value of crops for five years, while that for temporary land acquisition is three years. After the new Land Administration Law of Myanmar was promulgated at the end of 2012, the provisions required that for permanent land acquisition, only three years' fee of crop compensation need to be paid. After the new law was promulgated, the company still compensated land owners who had not finished the land acquisition process at that time according to the five-year crop compensation standard for permanent land

¹⁵The Burma-China Pipelines; Human Rights Violations, Applicable Law and Revenue Secrecy, Earthrights International, March 2011, P-9.

acquisition¹⁶. Finally, the gas pipelines and crude oil pipelines were completed in 2014 and the business has run ever since.

Myitsonne Dam Project

The Myitsonne Dam project is situated in the Kachin State which is the northernmost part of Myanmar and it is bordered by China to the north and east, Shan State to the south and Sagaing Division and India to the west. The population of Kachin State is 1,689,441 as of 29th March 2014 by 2014 Census Report. The inhabitants are Kachin (Jingpaw, Rawang, Lisu, Zaiwa, Longwo, Lachit), Shan, Bamar, Chinese and Indian in 4 districts and 29 townships. The Myitsonne is at the top meeting point of the Ayeyarwaddy river that is listed in the United Nations Environment Programme's World Conservation Monitoring Centre as one of the world's top thirty high priority river basins for its support of high biodiversity and high vulnerability to future pressures¹⁷. As the Ayeyarwaddy river is 2,170 kilometers long and its basin is 413,674 square kilometers that flows through the lands for 61% of country's total area¹⁸.

Myitsonne Dam project is a joint venture business of CPI (Yunan International Power Investment Company China) and Myanmar Ministry of Electrical Power in 2006. It is a joint venture between the Ministry of Electric Power (15%), CPI (80%) and the Myanmar Asia World Company (5%). CPI is a wholly owned subsidiary of state-owned China Power Investment Corporation, one of China's five largest power generation groups¹⁹. The Myitsonne Dam is planned to be built at the highest upper stream of Ayeyarwadi River below the junction of two rivers, the May-Kha and Mali-Kha, in the Kachin State. Since the investment contract between the CPU and Ministry of EP was made in 2006 in the period of military government before the operation of 2008 Constitution, the contract was not implemented for over 3 years and the construction started only in 2009. The local people didn't know about the project before its commencement and

¹⁶ Chinese National Petroleum Corporation (CNPC) response to reports on alleged human rights impacts of Shwe gas & Myanmar-China oil transport projects.

¹⁷ Baseline Assessment Report; Fisheries, Aquatic Ecology and River Health, Strategic Environmental Assessment of the Hydropower Sector in Myanmar, International Finance Corporation, 2017, P-5.

¹⁸ Ibid, P-8.

¹⁹ Myanmar Times Journal dated on April 25, 2019,

[HTTPS://WWW.MMTIMES.COM/BUSINESS/14887-CPI-PUSHES-FOR-RESTART-OF-MYITSONNE-DAM.HTML](https://www.mmtimes.com/business/14887-CPI-PUSHES-FOR-RESTART-OF-MYITSONNE-DAM.HTML) .

didn't understand the advantages of this project. The reservoir construction that is very near to the banks of these rivers was started. In that area, there are the world's top biodiversity hotspots and a global conservation priority²⁰.

After construction of dam reservoir, the Dam would affect around 766 square kilometers of forest areas in the Kachin State and cause immense damage to the navigation system on the river, as well as damage to downstream communities which live from the agriculture and livestock. Local communities believe that they would suffer the environmental impacts such as landslide, water flooding, or earthquake by the dam failure due to the extremely high waterfall or installation of hydroelectric power generation. In 2013, twelve expert opinions were invited to seek the EIA which is done by the Chinese Investment company. Experts found significant flaws in the EIS, in the structure of the report, and a superficial analysis of the dams' impacts on freshwater biodiversity and inadequate public participation²¹.

Like the Wanbao Project, the revolt and objections of the indigenous people were driven by concerns over the land relocation, environmental problems and lack of the transparency of the project. Since the early of 2010, local people started the strikes which they demanded to stop the Myitsone dam project²². Then, the Kachin National Organization (KNO) based in UK demonstrated their wishes against the Myitsone dam in front of the Myanmar Embassies in several countries. The armed conflicts between the Kachin Independence Army (KIA) and Myanmar military troops were occurred as well. The result was that a lot of local people who had been involved in the strikes were arrested. This hydropower project was suspended in 2011 because of public oppositions²³. Now, it is the time for Myanmar to do ad-hoc decisions about Myitsone dam projects by taking

²⁰ <http://www.bbc.com/news/world-asia-pacific-15123833>, September 30, 2011.

²¹ <https://www.internationalrivers.org/campaigns/irrawaddy-myitsone-dam>.

²² Joern Kristensen, Frontier Journal, July, 9, 2016, <http://frontiermyanmar.net/en/there-fourth-option-the-myitsone-dam>.

²³ Si Thu Aung Myint, The Myitsone dam: China's three options, Frontier Journal, June 26, 2011, <http://www.bbc.com/news/world-asia-pacific-15123833>, September 30, 2011.

²³ <https://www.internationalrivers.org/campaigns/irrawaddy-myitsone-dam>.

²³ Joern Kristensen, Frontier Journal, July, 9, 2016, <http://frontiermyanmar.net/en/there-fourth-option-the-myitsone-dam>.

²³ Si Th 016.

into account the country's energy needs and the relations with China, while at the same time preserving the precious natural and cultural heritage of its river systems. However, it is certain that Chinese investment inflow can be beneficial for both the host state Myanmar and for China too.

Benefits of Chinese Investment

China's going global policy has emerged in 1999 to take advantage of booming world trade to investment in global markets²⁴. China had played a key role in Myanmar's investment development ever since the period of economic sanctions introduced by western countries in 1988. According to the official statistics of MIC, from 1988 to 2018, China brought foreign capital into Myanmar investment sectors about US\$ 20,353.528 in million. As a result of investment stock, China ranks first in all countries investing in Myanmar as of 31st December 2018²⁵. Chinese investments become economic growth engine for Myanmar and those create the increasement of GDP contribution by job opportunity, tax performance, development of production, export & import, technical knowhow, involvement into global market, and capital inflows. Then, the rent for the use of permitted area was increased from 3000 kyats to three million kyats per 1 sq km for one year²⁶.

For Chinese investors, they are entitled to the exemptions and reliefs²⁷. The tax exemption will be allowed to the investment activities in the Zones which will be notified by the MIC as Zone 1 for least developed region, Zone 2 for lesser developed region and Zone 3 for developed region. The income tax will be exempted up to seven years in Zone 1, up to five years in Zone 2 and up to three years in Zone 3²⁸. Myanmar investment law offers tax exemption, national treatment, most favoured nation treatment and fair and equitable treatments to the foreign investors. China touches the solution for the energy demands of country by doing investment in natural resources sector of Myanmar.

²⁴ www.policycn.com .

²⁵ Yearly approved amount of foreign investment (by country) www.dica.gov.mm.

²⁶ New Light of Myanmar, Volume XX, Number 327, 13 March 2013, P.7.

²⁷ S.27 of the Investment Law, 2012, Pyidaungsu Hluttaw law No. 21/2012, 2nd November 2012.

²⁸ S.75 of the Investment Law, 2016, Pyidaungsu Hluttaw law No. 40/2016, 18th October 2016.

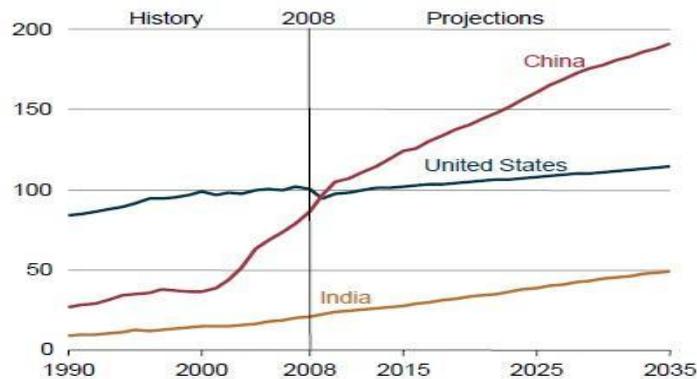


Figure 2. Energy Consumption in the United States, China, and India, 1990 – 2035 (Quadrillion Btu)

Source: U.S. Energy Information Administration | International Energy Outlook 2011

Figure 2 illustrates the rapid rise of energy consumption for three major powers in the world. While the United States' consumption remains relatively flat over the course of the forty-five years, and India's growth steadily yet slowly increases, China's consumption rapidly spikes in the early 2000s and continues to vastly outpace the other two nations. According to the figure, China overtakes the US in terms of consumption shortly after 2008 and continues to rise consistently over the next few decades. While China consumed approximately 30 quadrillion Btu in 1990, that total increases over six-fold by 2035, and the sum total of approximately 190 quadrillion Btu in 2035 equates to almost four times India's total and is a little less than half of the United States' total. Therefore, it experiences a dramatic increase not only in terms of net consumption, but as well as a huge percent increase. In order to satisfy demand, China will have to reevaluate the means by which it secures energy and then modify its approach to find ways of providing for this monumental increase²⁹. The pattern of extracting Myanmar's natural resources can mitigate the pressures of rising demand of energy in China.

In the Chinese investments, both Myanmar and China touch the benefits each other for their states' needs. However, there are problems in

²⁹ Chinese Foreign Direct Investment in Myanmar: Remarkable Trends and Multilayered Motivations, Travis Mitchell, Lund University, 2012, P-42.

exploiting natural resources in host country Myanmar because those business affected for community by means of environmental impact, social impact, political impact and community impact.

Challenging Issues

In studying the problems surfaced related to the Chinese investments, a number of significant risks could be identified related especially to exploitation of natural resources. The local investment areas suffer the impacts: political, social as well as environmental problems exist. Some see the magnitude of foreign investment projects as the source of these problems.

The Letpadaungtaung Mining Project

As though there were many issues in the construction period of Letpadaungtaung mining project, there are still challenging issues that emerged after the beginning of the operation of the project. These current issues are only for local people such as job opportunity, environmental impact, social impact, occupational safety, corporate social responsibility and lack of training programs. Section 51 of the Myanmar Investment Law provides that the investor shall appoint the local citizens who are either non-skilled labors or skilled labors and the foreign workers have to be skilled labors. The investors need to provide for capacity building programs coined specifically to indigenous populations to make the learn the required technical expertise necessary to work with the projects. Then, skilled citizens and foreign workers shall be appointed with the employment contract³⁰.

The large-scale business can create the job opportunities for the host country, Myanmar. According to EITI report by MEHL, there are 23 employees in MEHL, 2969 employees in Wanbao Ltd and 902 foreigner employees. Wanbao company gives the job only for the resident people who have lost their land by project. The resident family who lost up to 10 acres of their land can get 1 job per household; those who lost up to 20 acres of their land for 2 jobs per household; and those who lost over 20 acres of their land for 3 jobs per household³¹. So, if the local residents want the job of Wanbao Company, they can apply by competition with other

³⁰ S.51 of the Myanmar Investment Law 2016, Pyidaungsu Hluttaw law No.40/2016, 18th October 2016.

³¹ <http://www.myanmarwanbao.com.mm>.

citizens around the country. Here, for the local residents are at lower education level and less job experience than other citizens, they meet the challenges to get job. There are so many employment levels in mining project for Grade 1 to Grade 10 in which Grade 10 is the lowest level and salary is \$137. That level doesn't require any skills and it is for cleansing, work in factors restaurants, and managing waste materials. As there are many applicants in job vacancies of Wanbao and much competitions to get, local residents who don't have good education and experiences meet difficulties even for the non-skilled jobs. It can be said Wanbao doesn't favour for local than other citizens³².

Furthermore, the workers don't know how to promote their ranks because there is no transparency in promotion structure. In the worksites, there are engineering jobs, construction jobs, exploration jobs, operation jobs, manufacturing jobs, human resources jobs, and management jobs. There are over 900 foreigner employees, and all are in higher ranks than citizen employees. As the foreigners can appoint only for the skilled jobs, Wanbao appoint the Chinese workers in the higher ranks. However, some don't really have necessary skills and well experience than citizens³³. They have better accommodation and higher salaries. There are much discriminations between Chinese and Myanmar employees in workplaces, relaxation amenities, and change of work such as rock dusting, mine examination and mine ventilation³⁴.

In the Letpadaungtaung mining project, there are 8 subsidiary companies under Wanbao company such as Norenco & Auxin Myanmar Copper Consortium (NAMCC), Auxin & Norenco Myanmar Company, Sinohydro (1) or Power China, Sinohydro (4), Tong Lin You Se, Guan Huan Guo Ji, HYE, MPIG companies³⁵. These subsidiaries are not mentioned in the company structure³⁶. Those companies engage for construction work, pipe fitting, drilling work, metal welding work, roasting, acid smelting, etc. It seems that Wanbao makes contracts with those subsidiaries for separate jobs, thus, Wanbao doesn't need to take responsibilities for any problem faced by those sub-contracts. Hereafter, sub companies call for daily workers by daily wages 6000 MMK which can be

³² Interviewee Number 6 from one of the workers of Wanbao Company on 7th April, 2019.

³³ Interviewee Number 4, Ibid.

³⁴ Interviewee Number 5, Ibid.

³⁵ Interview with focus grouped discussion on 6th April, 2019.

³⁶ <http://www.wbmining.cn/images/content/2013-12/20131225054757722316.png>.

taken by local residents. Some works are really fit for permanent works in which job of cell line acid leaching is involved. This work is dangerous and may result in body injuries and the workers need to have safety equipment like special coat, hat, mask and sunglass etc. One of the interviewees said, “As I am daily worker, I could not have holiday, any leave, social security and health protection. If I am out for one day because of sickness, I could not get wage for that day. I think that kind of job can be permanent work. But, Wanbao doesn’t give us that chance”³⁷.

In focus grouped discussion with employees of Wanbao mining, residents mentioned that the local people suffer environmental impacts such as sedimentation, spreading of sulphuric acid in villagers’ farms, water shortage problems, and climate change. Then, local people don’t trust the leach pads solution that is the giant heaps of ore sit. Large amounts of sulphuric acid (a smelter by-product) are used for this purpose. By its nature, the sulfur in the system is simply recycled as sulfuric acid and returned to the leaching operation. “The disposal waste mixed with sulphuric acid can be spilled into the underground through the leach pad. We want to inspect the waste disposal, leach pad and open pond. The residents of Letpadaungtaung area rely on the fresh water of Yarmar creek and Chindwin river. If the underground water is spread with sulphuric acid, that leads to problems in agriculture, social structure and physical health.”

There is a related court case, Kyi Kyi May vs Lee Ta Chu from 2015, involving events that occurred in the Wanbao mining project. The plaintiff Kyi Kyi May was an employee of Wanbao Company and she was at the logistics department. Her job was to collect the attendance sheets for workers as Grade 10 rank position. She was sexually harassed by Lee Ta Chu who was the head of the logistics department and chief of the factory dining room. The accused denied the charges. Then, Lee Ta Chu punished her to stand at a place for the whole day. She did act accordingly because of fear. When the workers’ union learned about the case, they took action in Salingyi Township Court. In the decisions of the Court, Lee Ta Chu got exile punishment and five hundred thousand kyats fine that is equivalent with US\$ 450. Kyi Kyi May was not awarded damages or other remedy, but she was in the position to keep her job with Wanbao Company. Later, she was transferred to other department for cleansing job and she suffered many

³⁷ Interview of daily girl worker on 6th April, 2019.

discriminations. As she felt that her dignity was violated in workplace, she had dropped out of work from Wanbao³⁸.

To summing up, while there are still social and environmental issues to solve, the projects also mean job opportunities for the residents of mining area. These issues are more practical issues rather than legal issues. So, should and can be solved by the local administrations subject to and monitoring by national level competent governmental agencies.

Gas Pipe Line Project

The gas pipeline project still remains burdened with the land compensation and damaged crop compensation problems, security issues impacting the local community, open questions related to gas trade with China, and job opportunities for villagers who lost their lands. In 2018, there were protests in Rakhine State in which the demonstrators demanded to CNPC and MOGE pay the villagers for land what they had to give up for the pipeline project. In purchasing gas to China, the first pipeline began transporting natural gas to China in July 2013, while the other one for transporting crude oil from the Bay of Bengal to China began operating in May 2017³⁹. While China will reap a plethora of benefits from the pipeline project, Myanmar's government will only in theory profit; the pipelines are expected to generate approximately one billion dollars or more in annual revenue for Myanmar's government over thirty years⁴⁰. Then, there are military troops for security along with the gas pipeline route across the central part of Myanmar. In order to transport the gas to India, a pipeline corridor is already being cleared in the minority states of Rakhine and Chin. Moreover, the area is becoming increasingly militarized and forced labour is occurring in the context of infrastructure development. The residents nearby pipelines feel lack of freedom to work and experience human rights abuses⁴¹.

³⁸ Interviewee 1 from one of the workers/ of Wanbao Company on 7th April, 2019.

³⁹ <https://www.rfa.org/english/news/myanmar/hundreds-in-myanmar-protest-lack-of-payment-for-land-confiscated-for-pipeline-project-03222018133100.html> March 22, 2018.

⁴⁰ Chinese Foreign Direct Investment in Myanmar: Remarkable Trends and Multilayered Motivations, Travis Mitchell, Lund University, 2012, P-42.

⁴¹ Report by Shwe Gas Movement, "Supply and Command", AASYC/SGM, July 2006.

Myitsone Dam Project

The construction of Myitsone Dam has been suspended since September 30, 2011 because of the protests by the people not only from the local but also from the country⁴². The reasons are primarily related to the realization that the project has some negative impacts and is paralleled with violation of indigenous rights. In particular, it impacts fresh water biodiversity, deforestation, water flooding, land confiscation, down stream flow of sedimentation, magnitude of social impacts, reductive impacts on fisheries, navigation system, impact on local people health, local climate change, earthquake, impacts on agriculture, and social & cultural impacts. As I have learned from the interviews conducted by phone with local people, they believe that it would impact five specific concerns over the project: the natural beauty of Myitsone, a landmark of Kachin State and Myanmar; water flooding in villages of residents of the upper reaches of the Ayeyarwady River; private rubber and teak plantations may be spoilt; the potential consequences of flooding or an earthquake in the dam region; and the environmental impact on the Ayeyarwady River⁴³. There are so many public display protests to stop Myitsone Dam project in Kachin State and also Yangon from the year 2010 on. Even in 2019, public display strikes are occurred in Myitkyina, Winemaw and Yangon. There are public campaigns to stop Myitsone dam project and a committee “Anti-Myitsone Dam project” to fight for Myitsone dam project cancellation⁴⁴.

Most of the Myanmar people totally disagree to do business in Myitsone area as well as upstream of the Ayerwaddy river. Although there are so many strikes and events against the Myitsone dam project, the government of Myanmar has so far failed to conduct talks on the suspension or stoppage of the project. Now, it seems that the case is ripe for a new contract to be concluded by the parties like it was so in the Letpadaungtaung copper mine project. With regard to this Myitsone dam project, there are possible solutions; (1) cancellation of the construction of the dam and liability to pay compensation; (2) resuming work on the project and taking revenue and small portion of electric megawatt; (3) doing nothing and pay \$50 million in interest costs for as long as it is suspended

⁴² <https://www.internationalrivers.org/campaigns/irrawaddy-myitsone-dam-0> .

⁴³ Phone interview with Civil Society Organization in Myitkyina, April 22, 2019.

⁴⁴ “Committee formed against Myitson Dam”, Su Myat Mon, Frontier, April 2, 2019, <https://frontiermyanmar.net/en/committee-formed-to-fight-against-myitsone-dam> .

or (4) replace it with other investment opportunities by diplomatic negotiation⁴⁵. The Nature Conservancy, WWF, UKaid and the University of Manchester did survey and published a report: Improving Hydropower Outcomes, Through System-Scale Planning: An Example from Myanmar. According to this report, there is a fourth option that is stoppage of Myit Sone Dam Project and cooperation of two countries to build and operate hydro power projects at other locations in Myanmar⁴⁶. This paper follows the fourth option by adding ideas that are to substitute with other opportunities and to compensate money if the replacement is not enough.

The common in three cases is that during the negotiations and implementation processes, the FPIC method (Free, Prior, Informed Consents) for public participation has not been used. To develop the responsible investment businesses, all of the stakeholders must observe the related laws by the legal and political status as well.

Regulatory Framework for Investments and Related Issues

The Constitution of the Republic of the Union of Myanmar 2008 provides the legal basic for development of national economy by permitting economic activities through such business vehicles as cooperatives, joint-ventures, or sole proprietorships (for businesses conducted by private individuals) and so forth⁴⁷. While Myanmar is implementing its investment policy including the main components such as the adoption of market-oriented system for the allocation of resources; the encouragement of private investment and entrepreneurial activity; and the opening of the economy for foreign trade and investment, its government adopted more law and regulations related to investments. If a foreign investor wants to invest in Myanmar, he must observe the rules contained in section 40 of the Investment Law according to which the investors will have to apply the requirements imposed on the chosen type economic activity. In the case of Chinese investments, the main law is the Investment Law 2016 and the related laws are Myanmar Mines Law 1994, Law Amending Myanmar Mines Law 2015, Myanmar Special Economic Zone Law 2014, Myanmar Companies Law, Tax Laws, Myanmar Land Laws, Myanmar Labour Laws, Environmental Conservation Law and Contract Law.

⁴⁵ Kyemon Newspaper, Fourth Option of Myitsone Dam Project, P-2, July 24, 2016.

⁴⁶ Joern Kristensen, Frontier Journal, July, 9, 2016, <http://frontiermyanmar.net/en/there-fourth-option-the-myitsone-dam>.

⁴⁷ S.36 of the Constitution of the Republic of the Union of Myanmar, 2008.

The responsibilities of the foreign investors are provided in Chapter 16 of the Investment Law 2016. They must obey the regulations, notifications, procedures of the concerned department, orders and directives⁴⁸. Then, they shall follow the procedures and standards for the impacts of environment, social and cultural heritages⁴⁹. They have legal liabilities to pay adequate compensation to the victims when they suffer any loss due to the investment activities⁵⁰. They are responsible for carrying out the necessary environmental protection and conservation measures, to protect in the project and its environment in accordance with the existing laws, managing the system to dispose industrial waste from the factories, contributing the funds for CSR and submitting the reports to the Ministries concerned and MIC.

The identified three cases are all about exploitation of natural resources which are likely to cause the environmental problems. The enterprises need to prepare Initial Environmental Examination (IEE) and Environmental Impact Assessment (EIA) reports, depending on IEE report, before submitting application for MIC Permit to Myanmar Investment Commission (MIC) under Myanmar Citizens Investment Law (MCIL) or Foreign Investment Law (FIL). Investors also need to carry out social impact assessment (SIA), Environmental Impact Assessment (EIA) and Health Impact Assessment (HIA)⁵¹. Manufacturing of minerals is included in the list of economic activities which required the Environmental Impact Assessment⁵².

Investment companies can lease the land or buildings up to initial (50) years of land use and extend that for additional ten plus ten years depending on the amounts invested and on whether the activity will be continued without disruptions after expiration of the initial term⁵³. However, investors shall compensate for any loss caused by the damage of extraction and socio-economic losses to the suffered people⁵⁴. As the State

⁴⁸ S.65 (c) of the Investment Law 2016, Pyidaungsu Hluttaw law No.40/2016, 18th October 2016.

⁴⁹ S.65 (g), Ibid.

⁵⁰ S.65 (o), Ibid.

⁵¹ S.71, Ibid.

⁵² MIC Notification No.50/2014, 14th August 2014.

⁵³ S.50 (b), Ibid.

⁵⁴ S.65 (o) of the Investment Law 2016, Pyidaungsu Hluttaw law No.40/2016, 18th October 2016.

is the original owner of all lands⁵⁵, it is the government that gives the right for farming in conformity with this law and bylaw, rule and regulation of this law in order that agricultural products can develop except the natural resources exploitation such as gems, mines, petroleum, etc⁵⁶. In order to use this right, a person has to apply for getting the Land Use Certificate to the Township Land Records Department Office passing it through the relevant Ward or Village Tract Farmland Management Body⁵⁷. After he has paid the prescribed registration fees and has been registered at the Township Land Records Department's Office, he will get the certificate if it is apparent that he has right for farming⁵⁸. In awarding compensation, the confiscated land owners have to show land certificate and they have the rights to get market value price for their lands⁵⁹.

In addition to the national laws and rules, a number of international frameworks address the adverse impacts of large-scale exploitations and production. All of the stakeholders of Investments shall enforce the International regulations such as Extractive Industries Transparency Initiative (EITI), International Council on Mining and Metals (ICMM), Sustainable Development Framework, Voluntary Principles on Security and Human Rights (VPSHR), China Chamber of Commerce of Metals Minerals & Chemicals Importers and Exporters (CCCMC), Guidelines for Social Responsibility in Outbound Mining Investments, and OECD Due Diligence Guidance for Responsible Supply Chains of Minerals from Conflict-Affected and High-Risk Areas. The Chinese companies have to do the EIA reports that include the necessary information for decision-making on an executive summary; results from EIA studies; information on data gaps and major sources of uncertainties; technical appendices; and visual aids and easy-to-read text. In the Environmental Conservation Rule 2014, foreign investor of large-scale production shall make the EIA report with the environmental management plan⁶⁰ and take the certificate of the performance of the environmental conservation⁶¹. In making the EIA report,

⁵⁵ S.37 of of the Constitution of the Republic of the Union of Myanmar, 2008.

⁵⁶ S.3 of the Myanmar Land Law 2012, Pyidaungsu Hluttaw law No.11/2012, 30th March 2012.

⁵⁷ S.4, Ibid.

⁵⁸ S.6, Ibid.

⁵⁹ S.23 of the Myanmar Land Acquisition Act, 1894

⁶⁰ Rule 2 (p) of the Environmental Conservation Rule, 2014, Notification No.50/2014 by the Ministry of Environmental Conservation and Forestry, 5th June 2014.

⁶¹ Rule 3, Ibid.

they can follow the principles of International Association for Impact Assessment (IAIA). EIA process is based on the screening, scoping, examination, mitigation and impact management and evaluation. After the completion of EIA process, they have to write the environmental impact statement (EIS) which clearly and impartially states the proposed measures for mitigation, satisfactory assessment of the proposal(s), information required for decision making, establishment of the terms and conditions for its implementation. On the other hand, the concerned department needs to follow up this process and to monitor the development and the effectiveness of mitigation measures⁶².

As Myanmar and China are member countries of the World Bank Group and International Finance Corporation (IFC), the investors have to apply the 2007 Environmental, Health and Safety (EHS) Guidelines and the 2012 Performance Standards of IFC. The EHS guidelines are applied by their respective policies and standards on the waste water management, hazardous materials management, control of air emission, land contamination, energy conservation and emergency preparedness and response. The multinational corporations shall create the Environmental Management Policy and Plan by following up the EHS Guidelines. This is because of the nature of exploitation, the enterprises use the hazardous materials, and heavy machinery equipment. In the Performance standard 1 of IFC, "Assessment and Management of Environmental and social Risks and Impacts", establishes the Environmental and Social Assessment and Management System (ESMS) incorporated with the policy; identification of risks and impacts; management programs; organizational capacity and competency; emergency preparedness and response; stakeholder engagement; and monitoring and review⁶³.

The process of identification of risks and impacts will consist of an adequate, accurate, and objective evaluation and presentation, prepared by competent professionals. The ESMS will maintain an emergency preparedness and response system so that the enterprises will prepare to prevent and mitigate any harm to people and/or environment. The clients will establish the procedures to monitor and measure the effectiveness of

⁶² Impact Assessment Inter-organizational Committee on Guidelines and Principles; 1994, Guidelines and Principles for Social Impact Assessment, Environmental Impact Assessment Volume 12, No. 2, p- 107-152.

⁶³ Performance Standard 1, Assessment and Management of Environmental and social Risks and Impacts, International Finance Corporation, 2012.

the management program, as well as compliance with any related legal and/or contractual obligations and regulatory requirements. Moreover, the enterprises will develop and implement a Stakeholder Engagement Plan that is scaled to the project risks and impacts and development stage and be tailored to the characteristics and interests of the Affected Communities⁶⁴.

The enterprises have to perform the regulatory requirements; technical feasibility and cost effectiveness of the available options for prevention, control and release of emission; wastewater management including the industrial wastewater, process wastewater, storm-water and sanitary wastewater; water conservation program, i.e, water monitoring/management techniques, process and cooling/heating water recycling, reuse and other techniques and sanitary water conservation techniques; internationally-accepted hazard assessment such as Hazardous Operations Analysis (HAZOP), Failure Mode and Effects Analysis (FMEA) and Hazard Identification (HAZID); noise monitoring program preferred method for controlling noise from stationary sources; risk management actions involving the risk screening, interim risk management, detailed quantitative risk assessment, and permanent risk reduction measures; and plan for community health and safety which means the projects including the life and fire safety systems, health and education facilities, transport project of hazardous materials, disease prevention and emergency preparedness and response plan⁶⁵.

Conclusion and Recommendations

In respect of foreign direct investment, the provisions relating to entry of investments by foreign investors in a host country are used to provide at the very outset of International Investment Agreements (IIAs) in order to protect the investment. The approach that has been sought to liberalize conditions for their investors is the 'Pre-establishment' or 'Combined National Treatment (NT) and Most-favoured Nation Treatment (MFNT)' model⁶⁶. In the Bilateral Investment Treaties, NT and MFNT must be granted at any time of the investment activities: establishment,

⁶⁴ Performance Standard 1, Assessment and Management of Environmental and social Risks and Impacts, International Finance Corporation, 2012.

⁶⁵ Environmental, Health, and Safety (EHS) Guidelines; General EHS Guidelines, International Finance Corporation, 2007.

⁶⁶ Reinisch August, Standards of Investment Protection, Oxford Press, 2008, P-11.

acquisition and expansion, management, use, conduct, operation, sale, and other disposition of the investment⁶⁷. The host country and foreign investors consider the ‘fair and equitable standard’ and ‘security and protection standard’ for investor’s legitimate expectations. These two standards are put for transparency, stability and legitimacy for any dispute. The standard of full protection and security is less frequently applied than other standards, hence arbitration practice is not common and the legal literature is rather scare⁶⁸. In doing research three identified projects, the political conditions and public demonstrations in Myanmar were integrated as major uncertainties and problems for Chinese investors. These issues must be solved with different methods by considering the sustainable development of environment, human rights, state’s economy, international personality and investment relations by Myanmar governments involving local authorities and Chinese investors.

Letpadaungtaung Mining Project: The project is consistently running in Sagaing region with nearly 3000 workers. This project contributes to Myanmar’s economy not only with revenue and profits sharing but also with job opportunities for Myanmar citizens. However, there is very less favourable job opportunity for local people of letpadaungtaung area than other citizens. Although Wanbao company supports SMEs as CSR, those SMEs are within the campus of company and the same workers of company are doing. If SMEs are in the villages, local people who were farmers before the project could work for wages, experiences and technical knowhow. Then, there are daily workers in dangerous worksites. They are not entitled to the labor rights that are provided by Constitution and Labour Laws. The Investment Monitoring Division should check the employment status on the quarterly report of Company and it should cooperate with Local Government to guarantee the labour rights. The most challengeable issue is that local people suffered environmental impacts and they don’t believe the environmental performance of Wanbao Company. In this case, there is a need for “Trust” between Wanbao company and local people. This paper recommends that the local government should monitor the environmental and social performances of Wanbao company and fulfill the peoples’ needs against adverse impacts.

⁶⁷ Ibid, P-13.

⁶⁸ Ibid, P-131

Gas-Pipeline Project: The issues occurred by the pipeline projects are least severe in the three projects targeted by this paper. The pressure on pipeline project is significantly less than on the projects of Myitsone Dam and the Letpadaung Copper Mine. Controversy, over the pipeline project is focused on its social and environmental impact. The public has been vocal about the “human rights abuses, environmental damage and poor revenue distribution”. associated with the pipeline project. These accusations were echoed by local Rhakhine residents, who have staged multiple protests and demonstrations.

Myitsone Dam Project: The longer the project will be suspended, the more interest the State will have to pay to the affected Chinese companies. As Myanmar’s democracy is moving forward on the right way, Myanmar needs to uplift international image on business agenda. Then, the matter of much publicly displayed strikes will be the barriers for foreign direct investments in the future. In this sense, Myanmar governments should consider to balance the national development and public desire. This paper recommends for Myitsone Dam Project conclusion of a new contract instead of the old to be amicable achieved by diplomatic negotiations. Now, it is time for holding meeting with Ministry of Electricity and Energy as contracting party for this project, other competent administrative bodies, Union parliamentary representatives, the representatives of the judiciary, environmental experts, river associations and academicians. There should be a special Committee to implementing this replacement. The Committee shall initiate the problems for remedy to CPI whether it should be megawatt or money that shall be referred to original contract. If the government could effectively address this replacement, this paper prefers to provide the remedy for megawatt by permitting 3 or more hydropower projects at downstream of Myanmar rivers that are about 70 rivers in Myanmar. Myanmar has a total of 62 operational hydropower plants, including 35 small hydropower projects, which are located mostly in Shan State, Kachin State and Sagaing Region. If the government could solve for Myitsone Dam Project, the Myanmar people’s trust and hope will survive on Chinese investment.

In order to gain sustainable economic growth, both Myanmar government Chinese investors should be willing to consider not only their own interests but also those of the local communities in the impacted area. In particular, as the political economy perspective can contribute to the sustainable development for Myanmar democratic transition, both Myanmar

government and Chinese investors need to use Free, Prior, Informed Consent (FPIC method) in doing business for public purpose. In order to build trusted relations between investment companies and local people, and to mitigate problems of trust and accountability, greater transparency is needed. As the State/Region Government are vested the delegated legislative power by Schedule 2 of Constitution, local government shall legislate on “Energy, Electricity, Mining and Forestry Sector” in concerned region. As a result of this paper, the stakeholders of Chinese investors, local government and Myanmar government shall encourage public participation to solve the challenging issues.

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Legal Framework for the Elephant Management and Conservation in Myanmar

Yin Yin Win *

Abstract

The Asia Elephant (*Elephas maximus*) has been listed in CITES (the Convention on International Trade in Endangered Species of Wild Fauna and Flora) Appendix I since July 1975. Myanmar has been a party to the CITIES since 1997 and Convention of the Biological Diversity (CBD) since 1994. This paper explores the need of national legislations for the effective management and conservation of elephant. The Myanmar Elephant Conservation Action Plan (MECAP) has been launched in February 2018 and the Protection of Biodiversity and Conservation Areas Law was enacted by the Pyidaungsu Hluttaw in May 2018. But Myanmar still needs to provide specific laws for elephant management and conservation in line with the international legal provisions for the safety and sustainability of wild elephants in Myanmar.

Keywords: Endangered, Wild Fauna and Flora, illegal, conservation,

Introduction

The Republic of the Union of Myanmar is the second largest country in Southeast Asia. Myanmar is located between latitudes 09° 32' N and 28° 31' N and longitudes 92° 10' E and 101° 11' E. The country covers an area of 677,000 square kilometres (261,228 square miles) ranging 936 kilometres (581 miles) from east to west and 2,051 kilometres (1,275 miles) from north to south. Myanmar is made up of 135 national races, of which the main national races are Kachin, Kayah, Kayin, Chin, Bamar, Mon, Rakhine and Shan. Population of the country is estimated at 52.4 million (July, 2003) and the population growth rate is 1.84 percent.

It is a land of hills and valleys and is rimmed in the north, east and west by mountain ranges forming a giant horseshoe. Enclosed within the mountain barriers are the flat lands of Ayeyarwaddy, Chindwin and Sittaung River valleys where most of the country's agricultural land and population are concentrated.

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Myanmar is endowed with a rich diversity of habitat types arising largely from its unusual ecological diversity. It is home to nearly 300 known mammal species, 300 reptiles and about 100 birds species, and a haven for about 7,000 species of plant life. Since Myanmar considers such a rich pool of bio diversity as an important national asset, the Government has drawn up strict regulations to protect its biological resources.

The Asia Elephant (*Elephas maximus*) has been listed in CITES (the Convention on International Trade in Endangered Species of Wild Fauna and Flora) Appendix I since July 1975. Listing in Appendix I effectively bans all international commercial trade in a species and its product among parties to the Convention.

Asian elephants are now in Bangladesh, Bhutan, India, Nepal, and Sri Lanka in South Asia and Cambodia, China, Indonesia, the Lao People's Democratic Republic, Malaysia, Myanmar, Thailand, and Vietnam in Southeast Asia. The most recent 'estimate' for the global population size of the Asian Elephant was 41,410 to 52,345 animals (Sukumar 2003). The national population of wild elephants in Myanmar has never formally been estimated. This is because methods for estimating the distribution and abundance of Asian Elephants (Hedges & Lawson 2006; Hedges 2012) have not been utilized, except in one forest area. Only Alaungdaw Kathapa has received a dung DNA Survey, in 2014, with result still pending. By comparison, the number of captive elephants is fairly accurately known from registration of government or private held animals. This number was 5,634 in 2016 (CITES/IUCN 2016) with the total captive population, including unregistered animals held in border areas, estimated at more than 6,000 individuals.

Myanmar has been a party to the CITES since 1997 and Convention of the Biological Diversity (CBD) since 1994. In 2011, the Government of the Republic of Myanmar developed and adopted a National Biodiversity Strategy and Action Plan (NBSAP), as part of its commitment as a signatory to the Convention on Biological Diversity (CBD), and to the future of its people and natural environment. Adopted in 2012, the previous NBSAP served as the national guiding framework for biodiversity conservation, management and utilization in a sustainable manner.

Development of Legal Protection conferred on Wild Elephants in Myanmar

With regard to elephant management in Myanmar, elephants were first legally protected under the Elephant Preservation Act 1879 that regulated hunting and capture.

In the 1902 Forest Act, wild animals and their parts were declared as forest produces. Specific legislation to protect wildlife was enacted in 1912 under “the Wild Birds and Animal Protection Act”. Besides, the regulations of wild animals in reserve and public forest land were formed in 1917. Later, the act to consolidated and amend the law, relating to wildlife was promulgated under the Wildlife Protection of Act of 1936 under which hunting was prohibited except by licence.

However, in 1994 the Protection of Wildlife, Wild Plants and Conservation of Natural Area Law was promulgated and replaced similar one of 1936.

They were then protected by the Burma Wildlife Protection Act, 1936 (revised in 1956). The Protection of Wildlife and Wild Plants and the Conservation of Natural Areas Law was enacted in 1994, elephants were listed as a completely protected species, and their capture was prohibited, except for scientific purposes. But even then one first had to obtain a licence (U Uga, 2000).). The Protection of Biodiversity and Protected Area Law was enacted in 2018 and the Protection of Wildlife, Wild Plants and the Conservation of Natural Areas Law was repealed by this 2018 Law. But the rules, orders and notifications which are not contrary to the 2018 Law will be continued to be practised.

Regarding the current legislation and law enforcement, Penal Code, the Elephant Preservation Act (1879), the Elephant Registration Notification (1951), the Protection of Wildlife and Protected Areas Rule (2002), the Constitution of the Republic of the Union of Myanmar (2008), the Environmental Conservation Law (2012), the Animal Health and Development Law (1993) (Amended 2010), the Forest Law (2018), the Protection of Biodiversity and Protected Area Law (2018) are related national legislations.

With regard to international obligations, Myanmar has been a party to CITES since 1997 and the Convention on Biological Diversity (CBD) since 1994. In addition to law enforcement, and for the more effective

conservation of wildlife species, including elephants, Myint Aung (1994) recommended that a nationwide anti-poaching campaign be carried out in Myanmar (cited in U Uga, 2000).

Under the provision of Section 28 of the Penal Code, the counterfeit was defined as a person is said to “counterfeit” who causes one thing to resemble another thing, intending by means of that resemblance to practice deception or knowing it to be likely that deception will thereby practised.

This section is defined with two explanations as;

- (1) It is not essential to counterfeiting that imitation should be exact.
- (2) When a person causes one thing to resemble another thing, and the resemblance is such that a person might be deceived thereby, it shall be presumed, until the contrary is proved, that the person so causing the one thing to resemble the other thing intended by means of that resemblance to practice deception or knew it to be likely deception would thereby be practised.

This provision in Penal code can be taken action against those who trade counterfeit elephant’ products in domestic market places even though the trading of domesticated animals’ products are legally banned in the particular law.

Elephants were first protected in Myanmar in 1879 under the Elephant Preservation Act which regulated hunting and capture. The Burma Wildlife Protection Act 1936 (revised 1956) completely prohibited hunting except under licence.

Domesticated elephants owned privately or by the state must be registered with the Forest Department under the Essential Supplies and Services Act, the Burma Act XLVII, 1974 and the Elephant Registration Act 1951 (U Tun Aung 2001).

Domesticated elephants (privately owned and state owned) have to be registered at the Forest Department under the Essential Supplies and Services Act, the Burma Act XLVII, 1974, and the Elephant Registration Act, 1951.

MTE elephants are registered at the Forest Department at the age of five years old and above. The renewal of registration is required every three years. If an elephant gives birth, MTE personnel must inform the nearest Forest Department office within three months of the birth.

To register a domesticated elephant with the Forest Department a registration fee and three photographs of the elephant (front, right side and behind) must be submitted with the application. The registration fees scale is as follows. Registration tax fees for the privately owned elephant who were defaulter for registration of their elephants are prescribed upon the high of each elephant from 60000 kyats to 200000 kyats.

- a). MTE elephants- Registration fee - 2500 kyats (for each elephant)
 - Renewal fee - 750 kyats
- b). Privately owned- Registration fee - 10000 kyats (for each elephant)
 - Renewal fee - 3000 kyats

Captive born elephants and captured wild elephants belonging to Myanmar Timber Enterprise (MTE) are also registered at the MTE headquarters from birth to death. A registration number and the name of the elephant are given after training. After receiving the name and registration number of the elephant, MTE personnel use a branding iron to affix the registration number and a star onto both buttocks of the elephants.

Presently there are 2940 elephants in the Myanmar Timber Enterprise (MTE) in Myanmar. All of these elephants are owned by the government and distributed around the country. Some elephants are utilized in logging and for carrying baggage from one camp to another during the rainy season. In addition, some captive elephants in the country are privately owned and used in logging by private timber companies.

According to MTE records, the youngest female to give birth was 8 years old, and the oldest elephant gave birth at 46 years old. Some females have given birth to more than six calves in their lifetime.

In Section 45 of the Constitution of the Republic of the Union of Myanmar 2008, the Union shall protect and conserve natural environment. Also the provision in Section 390 is that every citizen has the duty to assist the Union in carrying out

- (a) preservation and safeguarding of cultural heritage;
- (b) environmental conservation.

There is also legal provision for animals that is Animal Health and Development Law which was enacted in 1993. The 1993 Law was amended in 2010. In this Law, 'Animal' means domestic animal bred by man or captured for a certain purpose. This expression also includes the semen,

ovum or embryo of the animal. Elephants are covered by this definition to get some protections and managements by relevant authority.

According to the provision of Section 22 of Animal Health and Development Law, if a person who sells animal feed commits any of the following acts;

- (a) refusing to submit for inspection by the Department of the animal feed for sale;
- (b) selling animal feed prohibited animal feed commits any of the following acts, he shall on conviction be punishable with fine which may extend to kyats 5,0000 or with imprisonment for a term which may extend to 1 year or with both.

So also Section 23 provided that if a person who commits any of the following acts;

- (a) refusing to submit for inspection by the Department of imported animal, animal product or animal feed;
- (b) transporting into the country, distributing, selling of imported animal, animal product or animal feed without obtaining a recommendation certificate issued by the Department, he shall on conviction be punishable with fine which may extend to kyats 5,0000 or with imprisonment for a term which may extend to 1 year or with both.

Again in Section 24 that if the owner of animals or a person who has an animal in his possession with any of the following acts, in respect of the animal, he shall, on conviction, be punishable with fine which may extend to kyats 50,000 or with imprisonment for a term up to 1 year or with both:- (a) failing to comply with the order or directive issued by the Department regarding control contagious disease; (b) failing to report to the concerned knowingly of the outbreak of contagious disease; (c) failing to report to the concerned knowingly of the contagious disease symptom in the dead animal.

The Specific Law for Environmental Conservation was enacted in Myanmar as the Environmental Conservation Law (ECL) 2012.

The term 'environment' was defined in Section 2 (a) of this Law. Environment means the physical factors in the human environment, including land, water, atmosphere, climate, sound, odour, taste, the

biological factors of various animals and plants and historical, cultural, social and aesthetic factors.

The objectives of the ECL include the systematic integration of environmental conservation in the sustainable development process; a healthy and clean environment and the conservation of natural and cultural heritage for the benefit of present and future generations. It is also intended to provide a legal base for the restoration and protection of specific ecosystems, the sustainable management of natural resources, international cooperation as well as the promotion of public awareness and cooperation in educational programmes for dissemination of environmental perception (Section 3). Most of the law deals with the powers and duties of the National Environmental Conservation Committee (NECC) and the Ministry of Natural Resources and Environmental Conservation (MONREC). They are given the key role in laying down and carrying out national environmental policies, setting environmental standards, carrying out environmental and social impact assessment and environmental permitting, monitoring and enforcing pollution control, facilitating the settling of environmental disputes, implementing international environmental agreements and establishing financial mechanisms for environmental management. The 2012 Law was comprehensive one for the preservation of ecosystems but Myanmar needed a new law for the specific management and protection both for domesticated and wild Asian elephant.

According to section 2(r) of the Forest Law (2018) of Myanmar, domesticated animal means the domestication of animals including elephant by the people.

The forest law threatens violators with up to 15 years in prison in a bid to conserve the country's fast-dwindling forests. The law includes nine objectives to ensure long-lasting forest management and sustainable development. It stipulates that the ministry recognises natural forests and mangrove forests conserved by residents using their own traditional methods with the recommendation of the Nay Pyi Taw Council and the region, state or Myanmar government's approval. The new law replaces the 1992 Forestry Law, which provided a penalty of up to seven years in prison for forestry staff caught possessing or transporting illegally cut logs and other forest products.

The most relevant law for elephant conservation was enacted as the Protection of Biodiversity and Conservation Areas Law by the Pyidaungsu Hluttaw on 21 May 2018.

Biodiversity - or biological diversity - is a term used to describe the variety of life on Earth. It refers to the number, variety and variability of living organisms (animals, plants, fungi, microbes, etc.), the genetic differences among them, and the ecosystems in which they occur.

Biodiversity provides us with many goods and services, such as food, fuel, medication, materials and clean water. It supports both our economy and our lifestyles. Its beauty inspires and enriches our lives, and we have a moral duty to protect it and ensure its survival (and in the long-term our own survival) for future generations.

Biodiversity is being lost throughout the world and this has negative consequences for the delivery of ecosystem services and human wellbeing. The primary threat to most biodiversity is habitat loss, thus the primary response should be to safeguard these habitats.

The creation of protected area networks helps to reduce biodiversity loss and provides significant contributions to global conservation efforts. However, despite the fact that the surface area of designated protected areas has steadily increased since 1970, the rate of biodiversity loss continues to increase. The discrepancy between the trends in increasing protected area coverage but declining biodiversity over the last four decades may relate to two key factors: (1) the degree to which protected areas deliver biodiversity outcomes; and (2) the degree to which significant biodiversity is represented within protected areas.

The Forest Department is given authority for providing notifications relating to the protected biodiversity and protected areas in Section 19 of the Protection of Biodiversity and Conservation Areas Law. Section 20 of the Law provided the authority of Minister for assigning duties to Director General for the management of CITIES Convention. The Minister can assign a suitable person for performing the duties of scientist as prescribed by this Law.

The Director General is the responsible person for the duties prescribed in Sections 22, 23 and 24 of the Law with regard to issue notifications on prescribing group of animals, exporting and hunting of animals prescribed in CITIES Lists, seasonal protected animals and normal

protected animals. The Director General is also responsible for performing duties related to the giving permissions in possession of animals for doing scientific researches.

Among the laws for the conservation and management of elephants, the most serious penalty is provided in Section 41 of the Protection of Biodiversity and Conservation Areas Law that any person who commits any of the provisions under Section 41 shall be, on conviction, be punished from 3 years up to 10 years imprisonment with fine. The provision in Section 41 is concerned with the animal protected in CITIES and totally protected animals in Myanmar by the respective laws.

Myanmar is probably the most important source country for a wide range of smuggled wild animals and species in Southeast Asia. (Vanda Felbab- Brown, 2013)

Myanmar should still need the firm legislation in conservation the wild animals in line with international legislations.

The Myanmar's National Biodiversity Strategy and Action Plan (NBSAP)

The Myanmar's National Biodiversity Strategy and Action Plan (NBSAP) was first drafted in 2011 to provide a national strategy for the conservation and sustainable use of nature. The NBSAP is now being updated with new information and including national counterparts to the global Aichi Biodiversity Targets. These targets designed to mainstream biodiversity and sustainable use across all sectors and to address both the direct and underlying drivers of biodiversity loss and degradation. It includes sustainable forestry, agriculture, and fisheries, industrial development, policy incentives, protected areas and species conservation, incorporation of traditional practices and knowledge in conservation, and maintenance of ecosystem services fundamental for human well-being.

The NBSAP is very important as a major guiding document and for planning biodiversity conservation in Myanmar, as well as providing a strategic planning-policy framework for the effectiveness on conservation and management of biodiversity and natural resources.

As a member of ASEAN, Myanmar has to follow the regional cooperation plan to response to the challenge of biodiversity loss.

Myanmar Elephant Conservation Action Plan (MECAP)

The Ministry of Natural Resources and Environmental Conservation published the Myanmar Elephant Conservation Plan (MECAP). The plan, produced in collaboration with several prominent wildlife groups, aims to guide policies on the survival of elephants in Myanmar for the next 100 years and beyond. The MECAP is a plan that requires action on the part of multiple stakeholders for it to work. MECAP includes a series of 10-year plans as well as an overall strategy for what elephant conservation in Myanmar should look like.

The ASEAN Centre for Biodiversity (ACB)

The ASEAN Centre for Biodiversity (ACB), established in 2005, is ASEAN's response to the challenge of biodiversity loss. It is an intergovernmental organization that facilitates cooperation and coordination among the ten ASEAN Member States (AMS) and with regional and international organizations on the conservation and sustainable use of biological diversity, and the fair and equitable sharing of benefits arising from the use of such natural treasures.

The ASEAN Working Group on Nature Conservation and Biodiversity (AWGNBCB) provides technical guidance to ACB by recommending the key areas of focus for its work. The AWGNBCB Members also act as ACB National Contact Points in their respective countries.

International Legal Responsibility for Conservation and Management of Elephant

The Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES) is an international treaty to prevent species from becoming endangered or extinct because of international trade in 1973. Under this treaty, countries work together to regulate the international trade of animal and plant species and ensure that this trade is not detrimental to the survival of wild populations. Any trade in protected plant and animal species should be sustainable, based on sound biological understanding and principles. Myanmar has been a party to CITES since 1997.

The national legal provisions for the effective management and conservation could not catch on protection and prevention of wild animals by the CITIES.

The Convention on Biological Diversity (CBD) is an international agreement adopted at the Earth Summit, in Rio de Janeiro, in 1992. Its three main objectives are to conserve biological diversity, to use its components in a sustainable way and to share fairly and equitably the benefits arising from the use of genetic resources. As being a member of CBD in 1994, Myanmar enacted relevant legal provisions in line with the CBD.

Conclusion

The major threats to elephants in Myanmar are improper land use, illegal hunting and trade, infrastructure development and climate change. Underlying factors include poverty, economic growth and increasing consumption, increased demand on elephants' products from neighbouring countries, lack of comprehensive land-use policies and planning, undervaluation of ecosystems, ecosystem services and biodiversity and limited grassroots support for conservation. Cooperation among stakeholders in the conservation and sustainable use of Myanmar's natural resources is essential in order to effectively protect the elephants both for domesticated and wild elephants.

The killing and smuggling of animals is undermining economies and ecosystems, fuelling organized crime and feeding corruption and insecurity across the globe. Actions like the Myanmar Elephant Conservation Plan should be implemented well in Myanmar for endangered wild animals. Although MECAP has been launched for the conservation and sustainability of elephants in Myanmar for next 100 years, the international organizations and academes are looking forward to see the active cooperation and collaboration of stakeholders for preventing illegal trading of elephants and threats for their sustainability in Myanmar.

Environmental issues ought to be embedded in our development policies aims to raise public awareness of the need to preserve the environment, to understand environmental issues and challenges and highlight awareness of the illegal wildlife trade. It is also important to make more awareness among the public to combat illicit trading of wildlife and endangered species of plants. Effective enforcement should be made to

establish more wildlife sanctuaries in the country. All the bodies including the governments, non-governmental organizations, the business community and all the citizens are essential to participate in the implementation process to be successful.

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Copyright Protection on Works of Applied Art

Khin Thinn Thinn Oo*

Abstract

Copyright protection covers various kinds of works, including literary works, musical works, artistic works, phonographic works and works of applied art, etc. Applied art refers to the application and resulting product of artistic design to utilitarian objects in everyday use. Works of applied art have both useful functions and artistic features. Therefore, it can be protected by dual nature of intellectual property rights: industrial design rights and copyright. Copyright is an important asset of creators that gives them legal rights and opportunities to generate income. Copyright ability of works of applied art or useful articles is an on-going issue for judges, practitioners and scholars. It is important to develop an appropriate approach to examine copyright protection of works of applied art, taking the balance of interests into consideration. This research paper will discuss the recognition and protection of applied art and emphasis on the copyright protection of applied art and its challenges. The purpose of this protection is to stimulate the creations and to prevent any third party from copying the creative applied art. This research paper will recommend the way forward for the country with respect to this protection under current enacted Copyright Law.

Introduction

The applied arts are the application of design and decoration to everyday objects to make them aesthetically pleasing. The fields of industrial design, graphic design, fashion design, interior design and the decorative arts are considered applied arts. In a creative or intellectual context, the fields of architecture and photography are also considered applied arts. Intellectual property covers objects that range from works of art and other artistic intellectual creations, to technical solutions, to signs and business identifiers used in trade to distinguish persons, goods and services. Copyright is the exclusive right to control reproduction and commercial exploitation of the creative work. Copyright laws grant authors, artists and other creators to protect for their literary and artistic creations, generally referred to as “works”.

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The purpose of legal protection of work of art is that original creative work protection will lead to increased innovation and creativity by providing authors with an economic incentive to develop better products. Copyright is an important asset of creators that gives them legal rights and opportunities to generate income irrespective of the ownership of their physical creation and irrespective even whether that creation still exists. Copyright protection is automatic upon creation of the work. It is a bundle of economic rights which give their owner the exclusive right to do certain things in relation to the object it protects. This research will explore the way of legal protection of applied art under copyright law and clarify the nature and extent of the protection.

Material and Methods

This research will use data analyze method as a comparative study with other developed jurisdictions as well as seek the law of in Myanmar. The materials used for the purpose of the research are books, articles (including articles on the Internet).

Concept of Works of Applied Art

The term “works of applied art” is a concept in the copyright field. As the name implies, works of applied art refer to the works which are having both practical and artistic value. According to Glossary of Terms of the Law of Copyright and Neighboring Rights edited by WIPO, works of applied art refer to the works of art which could be practically used, no matter it is a handwork product or industrial product. From the above definition “works of art” plays an essential role. It can be seen that copyright protection to works of applied art put more emphasis on artistry than practicality.¹

Applied arts is a concentration within the visual arts field that includes such areas as advertising, commercial design, commercial photography, fashion design, graphic design, illustration and drawing, interior decorating and many more. Generally speaking, applied arts can be

¹ Glossary of Terms of the Law of Copyright and Neighboring Rights, WIPO Publishing No.828 (EFP), Geneva, 1983.

described as arts in which objects are designed or created in order to be used rather than simply to be viewed.²

Applied art refers to the application and resulting product of artistic design to utilitarian objects in everyday use. Works of applied art are usually functional objects which have been "prettified" or creatively designed with both aesthetics and function in mind. Applied art embraces a huge range of products and items, from a teapot or chair, to the walls and roof of a railway station or concert hall, a fountain pen or computer mouse.³ The term "works of applied" comes from the Berne Convention for the Protection of Literary and Artistic works and under Article 2(1) of Berne Convention, the protection of work and right includes every production in the literary, scientific and artistic domain, whatever the mode or form of its expression.

Works of Applied Art have both the characteristics of the literary and the industrial design. When the Works of Applied Art is connected with a specific manufacturer and has been used and promoted for a long time, it is more likely to be with the characteristics of identifying the source of goods and services, qualified as the package and decoration of famous commodities or services, which are protected by intellectual property rights.⁴ For example, utilitarian products such as textile goods, paperweights or souvenirs may have as their design a work of art that is printed on the product, or a design that is shaped, moulded or patterned on a work of art. The essence of any industrial design is the embellishment of utilitarian objects and products of industry.

Relevant International Provisions

Industrial design is not specifically regulated in the Berne Convention but might fall under the concept of "applied art". The term "works of applied art" comes from the Berne Convention for the Protection of Literary and Artistic Works 1886. The Berne Convention contains early references to works of applied art since the adoption of its Berlin Act in 1908. For much of the earlier years of the Berne Convention, there was an ongoing debate about whether or not to include applied art (which could

² <https://www.quora.com/What-is-the-difference-between-Fine-art-and-Applied-art>.

³ <https://www.managingip.com/Article/3672314/Protecting-works-of-applied-art-progress-and-uncertainty.html?ArticleId=3672314>

⁴ http://www.mondaq.com/article.asp?article_id=684590&type=mondaqai

include some industrial design) as copyrightable subject matter. The Berne Union countries first agreed to protect applied art as a separate category of work like to copyright at the Brussels Conference to revise the convention in 1948.

Art 2 (1) of the Berne Convention provides a non-exclusive list of works protectable under copyright law. This provision states that “works of applied art” covers illustrations, maps, plans, sketches and three-dimensional works relative to geography, topography, architecture or science”. Moreover, Article 2 (5) of the 1948 revision mentions industrial designs alongside works of applied art, and that they should be protected in accordance with the provisions of national law.

According to Art 2 (7) of the Berne Convention it is in the discretion of the signatory states whether they want to protect industrial design as applied art, and if so, to set the conditions of protection. Interestingly, however, the Berne Convention concludes that industrial design should be protected as artistic work, and therefore under copyright law, in the event that the signatory state’s laws are silent as to the form of protection offered for industrial design. The Berne Union countries first agreed to protect applied art as a separate category of work like to copyright at the Brussels Conference to revise the convention in 1948.

The present text of the Berne Convention, adopted in Stockholm in 1967 and in Paris in 1971, fixes in Article 7(4) the term of copyright protection of works of applied art at a minimum of 25 years computed from the making of the work. However, any longer term provided in national laws will apply. Furthermore, Article 2(1) and (7) maintains the obligation to protect works of applied art and industrial designs under national law. The Convention makes it clear that the obligation to protect works of applied art by copyright is only relevant insofar as such works are regarded as artistic works. However, the determination whether a particular product’s shape or appearance is to be regarded as a “work” for copyright purposes is left to national law and IP courts.

Form of Protection -Relation to Copyright

Copyright protects “subject matters” being films, sound recordings, broadcasts and published editions. It also protects “works” being literary works, dramatic works, musical works and artistic works including works

of artistic craftsmanship. Copyright does not protect information; ideas, concepts, styles and methods. If a creation of the mind does not fall into any category of “works” or “subject matters” other than works, copyright does not apply in order to attract copyright protection, a subject matter must be expressed in a “material form”. It only protects the expression of ideas. As a result, copyright arises when an idea, concept or information is written down, expressed visually, filmed, recorded or stored on the hard disk.

Copyright protection allows a creator to profit economically from his or her investment of time, skill, and energy by giving a limited monopoly in his or her work. Copyright protection extends to "original works of authorship fixed in any tangible medium of expression."⁵

Consequently, because Law of Copyright only extends protection to original works of authorship fixed in a tangible medium and encompasses works of applied art but not works of industrial design, it is crucial to establish: (1) exactly what is an original creation for copyright purposes, and (2) if the work is a useful article, whether it is protectable applied art or unprotectable as an industrial design under copyright law.⁶ In order to get copyright protection, the two requirements must be fulfilled.

Originality: The originality requirement in copyright means that the work must be independently created and the work must not have been copied from another work. The originality requirement does not mandate that the work be unique. A completely non-useful work will be granted a copyright if a minimal amount of originality is demonstrated. If, however, the piece is a derivative work, then a "substantial" amount of originality will be required in order to gain a copyright. A sweater design became the focal point of the originality inquiry in *In Design v. Lynch Knitting Mills, Inc.*⁷ The plaintiff alleged that the defendant infringed its copyright in a sweater design, an argyle pattern connected by smaller black diamonds. The defendant responded that the sweater design was not copyrightable due to its lack of originality. The court began its analysis by stating that the originality test

⁵ Standing Committee on the Law of Trademarks, Industrial Designs and Geographical Indications (SCT), 2002, Industrial Designs and Their Relation with Works of Applied Art and Three-Dimensional Marks, WIPO SCT 9/6.

⁶ Leonard D. DuBoff, What Is Art - Toward a Legal Definition, 12 Hastings Comm. & Ent. L.J. 303 (1990), P 305. <https://repository.uchastings.edu/hastings_comm_ent_law_journal/vol12/iss3/3>

⁷ 689 F. Supp. 176 (S.D.N.Y. 1988).

for copyright purposes has a very low threshold. The court concluded that the defendants had failed to prove a lack of originality on the plaintiff's part.

Separability: The separability requirement becomes important in deciding whether a work is an industrial design or whether it is applied art. In some countries, Copyright Law makes the distinction between works of applied art which are eligible for copyright protection and works of industrial design protection which are not be copyrighted. If the work is a useful article, the court will look at whether or not it is applied art or industrial design.⁸In *National Theme Productions, Inc. v. Jerry B. Beck, Inc.*,⁹ the Ninth Circuit substantially agreed with the analysis set forth in *Brandir*. In *Beck*, the plaintiff attempted to enforce a copyright on masquerade costumes which the defendant alleged were not copyrightable because they were purely utilitarian. The court stated that costumes have an intrinsically utilitarian function and, thus, cannot be copyrighted as costumes. However, the court ruled that the features need only be conceptually separable from the utilitarian function of the garment in order to gain protection under US Copyright Act.

Form of Protection -Relation to Industrial Design

Copyright systems include different types of works under the scope of protection, including works of applied art. While industrial designs are usually embodied in industrial products, they may also be embodied in works of handicraft. Handicrafts and other forms of traditional arts expressed in tangible products are automatically protected by copyright as works of art or applied art, and may also be protected as industrial designs.

An industrial product is possible to be protected in double way through copyright and industrial design. But these two ways are substantially different in obtaining right, protection period, object of protection, elements of infringement, etc. Under the industrial design law, protection is lost unless the industrial design is registered by the applicant before publication or public use anywhere or at least in the country where protection is claimed. Copyright in most countries subsists without

⁸ Leonard D. DuBoff, What Is Art - Toward a Legal Definition, 12 *Hastings Comm. & Ent. L.J.* 303 (1990), p. 305.

<<https://repository.uchastings.edu/hastings_comm_ent_law_journal/vol12/iss3/3>>

⁹ 696 F. Supp. 1348 (S.D. Cal. 1988).

formalities of registration Industrial design protection endures generally for a short period of three, five, ten or fifteen years. Copyright endures in most countries for the life of the author and fifty years after his death or twenty years for applied art.

The right conferred by registration of an industrial design is an absolute right in the sense that there is infringement whether or not there has been deliberate copying. There is infringement even though the infringer acted independently and without knowledge of the registered design. Under copyright law, there is infringement only in the reproduction of the work in which copyright subsists.¹⁰ The dual nature of industrial designs as functional and aesthetic creations allows at least two modes of protection, namely protection by copyright and protection by a special *sui generis* regime. Depending on whether one or both systems of protection are applicable, alternatively or simultaneously, at least three combinations of protection regimes may be conceived, namely, cumulative or dual protection, separation of protection regimes, and partial overlap of protection regimes.

Recognition and Protection of Applied Art in Different Jurisdictions

At the EU level, Article 17 of the Designs Directive 98/71 provided the interaction between copyright and design. "A design protected by a design right registered in or in respect of a Member State in accordance with this Directive shall also be eligible for protection under the law of copyright of that State as from the date on which the design was created or fixed in any form. The extent to which, and the conditions under which, such a protection is conferred, including the level of originality required, shall be determined by each Member State". As a result, the cumulative protection by both copyright and design laws differs greatly among the EU countries according to their standard of originality which is higher than the requirements of "individual character" for design protection.

In Singapore, this dichotomy of protection is not possible as copyright protection is not available to any design that has been industrially applied, with 'industrially applied' being defined as making fifty or more articles based on the design. Under this regime, it is important to file

¹⁰ https://www.wipo.int/edocs/mdocs/sme/en/wipo_wasme_ipr_ge_03/wipo_wasme_ipr_ge_03_3-main1.pdf.

applications for industrial design registration as soon as it is decided that the design will be industrially applied.¹¹ In China, works of applied art can be protected by design patent registration or copyright. However, since registration of design patent must meet the requirement for novelty, it may not be an available mean of protection for all works. As a result, many right holders have attempted to protect their works from being copied by claiming copyright.

The remedies and penalties vary from country to country and could be civil (injunctions to desist from an infringement, payment of damages, etc.), criminal or administrative.

Protection of Applied Art in Myanmar

Myanmar is not currently a signatory of the Berne Convention for the Protection of Literary and Artistic Works. However, in accordance with the provision of Agreement on Trade Related Aspects of Intellectual Property Rights (TRIPs), “Members shall comply with Articles 1 through 21 of the Berne Convention (1971) and the Appendix thereto”¹². So, Myanmar is required to implement and comply with Berne Convention. In 2019, Industrial Designs Law and Copyright Law were promulgated. Before that time, Myanmar has the basic law on copyright in Myanmar is The Copyright Act of 1914¹³. This case is the protection of applied art in Myanmar in 2009. *Daw Wadam Khon Nin Vs. Daw Khann Yin, Daw Nwe Oo, U Min Nyo (alias) U Hthinn Phu*¹⁴.

The plaintiff has obtained registration at the Office of the Registry of Deed and Assurances, Myitkyina, of the new fashion front fringe design of female longyi of Rawan tradition. The new design was approved and recommended by the Rawan Cultural Committee in Myitkyina. While the plaintiff produced and distributed the new design, each of the respondents were separately producing and distributing the same design. The issues being aroused from these appeal cases are whether the newly designed front fringe of Rawan traditional female longyi created and registered by the

¹¹ Guide to Copyright Protection in South-East Asia, South-East Asia IPR SME Helpdesk 2016, p.3.

¹² Article 9 (1) of the Agreement on Trade Related Aspects of Intellectual Property Rights 1994

¹³ Burma Code Volume 10, page 329.

¹⁴ 2009 Civil Special Appeal case no. 37, 38 and 39.

plaintiff is relevant with the existing Myanmar Copyright Act and whether there is entitled of compensation for damage from the imitators.

The most significant changes in Copyright Law 2019 will be fundamental, including an updated definition of terms and expanded coverage of works to be protected. According to Copyright Law “work of applied art means artistic creation work with useful functions or incorporated in any useful article, either made with handicraft or produced by industrial technology”. In Copyright Law, there was included the provisions of “matters related to protected literary and artistic works and unprotected literary and artistic works” including applied art work and textile design. So, Myanmar has the task for implementation of the national legislation. According to the new legislation, the implementation and enforcement of copyright can be expected in future.

Problem Statement

The first problem statement is “Can the applied art be protected copyrightable in every jurisdictions?” The second problem statement is “What is the standard of originality for copyright in works of applied art, and industrial models and designs?”

Findings and Discussion

For first problem statement, there is no clear line between works of applied art which are copyrightable or not, and different jurisdictions use different criteria. In some jurisdictions, a design located on a useful object is considered to be copyrightable only if its design features can be identified separately from, and are capable of existing independently of, the utilitarian aspects of the object. In most jurisdictions, the level of originality required for copyright protection of works of applied art is higher. There is no international standard to solve this problem, so one must use common sense and examine existing case law. For second problem statement, in relation to such subject-matter protection arises any time the work in question is sufficiently original, i.e. it is "its author's own intellectual creation". So, each jurisdiction should set up the criteria and test for copyright protection of applied art.

Conclusion

Copyright gives recognition and legal rights to works produced by artists, designers, authors and more, ensuring they receive full credit and payment for their work. The main goals of copyright protection are to encourage the development of culture, science and innovation, to provide a financial benefit to copyright holders for their works and to facilitate access to knowledge and entertainment for the public. The purpose of copyright law is to protect the creator of a work against infringement, to guarantee commercial exploitation and to stimulate new ideas. Works of applied art are mass-produced for the public's normal use in everyday life. Over-protection of works of applied art that prevents any third party from imitating the functional aspects will impede the development of industrial design and competition. Therefore, it is important to develop an appropriate approach to examine copyright protection of works of applied art, taking the balance of interests into consideration.

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The Basic Concepts and Consequences of *Parahita* (Goodness of Others) in Buddhism

Phyu Phyu Thein*

Abstract

This paper focuses on the study to explore the two causes of genuine *parahita* (doing welfare of others), the cases studies from the Buddhist literature and the positive consequences of *parahita* work. The problem that what is the genuine type of *parahita* work and what can be assumed as noble *parahita* work is tried to explain in this study. Merely doing goodness of others by using own properties or physical strength cannot be assumed as the noble charitable work. Only based on the two causes; compassion and wisdom, truly genuine *parahita* work may be performed. This theme is presented with the descriptive method by many literature sources such as *Pāli* canons, commentaries and other scriptures. The objectives of the study are to explore the causes of genuine *parahita* work from *Pāli* literatures, to explore the attitude and activities of *parahita* doers during the age of Buddha, to promote the practice of *parahita* doers, to appreciate the intention of them and to enforce to emerge many *parahita* doers. The findings of this study will contribute the benefits of inspiring the attitude and activities of *parahita* doers and the help to the students who are learning *Pāli* literature in the academic field.

Keywords: welfare, others, compassion, wisdom

Introduction

Man is a social animal and it is impossible to depart of society. As a social animal, all of human beings engage in different sectors in the society from cradle to the grave. In the life of a human, he needs to live harmoniously with the different contexts and communities by doing to get well-beings of oneself and other people. Two types of responsibility are needed to be served as a member of community. If one fails to accomplish either of these two themes, one may be called as undutiful community member. With the objective of exploring and promoting the practices of helping others from Buddhist perspective, the study is conducted in descriptive manner. In Buddhism, doing the good deeds (*parahita*) is very important and Buddha praised this kind of actions in many ways. Among

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many good deeds, focusing on the welfare of others is in the top priority in the sense of worldly arena although the ultimate goal of Buddhism is to attain *nibbāna*. In doing goodness of others, Buddhism explained and elaborated the basic concepts related to this and also promoted these practices by describing the benefits of this deed. In this study, these basic concepts are explored and analyzed in terms of Buddhist philosophy.

Materials and Methods

In this research paper, all of the data about the basic concepts and consequences of *parahita* (goodness of others) in Buddhism were collected from the libraries together with descriptive method was used. The materials used for the purpose of the research are *Pāḷi*, *Aṭṭhakathā*, *Ṭīkā* and other general texts.

Findings

Definition of *Parahita*

The word “*parahita*” derived from *pāḷi* Language and consists of two parts “*para*” and “*hita*”. The first portion “*para*” means “others”. In the meaning of “others”, those who love or hate, those who admired or not, those who are in same religion, race or not are included. In other words, “others” means all except one-self. The next portion of word “*hita*” means “the goodness or benefits or welfare”. Therefore, the word “*parahita*” stands for benefits or welfare of others. (*Namakkāra*, 1998:124)

Buddha and Welfare of Others

Based on the illimitable compassion and wisdom, Buddha had been doing the ultimate *parahita* of preaching *dhamma*. Only the preaching of *dhamma* that can lead to attain *nibbāna* escaping the round of rebirth (*Samsāra*) is the most genuine form of *parahita*. In *Silakkhandha Vagga*, it is stated that to-be-Buddha had practiced the spirit of *parahita* to do in it’s the most genuine form. In this *pāḷi*, Buddha told that He did the benefits of all beings by considering that in what way he did the goodness of beings today in daily manner. He sacrificed not only His all properties but also His body and life for the sake of the well-being of all beings. (*Sīlakkhan,i*, 1988: 286)

Again, in the life of Sumeda hermit, He abandoned the opportunity of gaining the arahatship. (Buv, 1955: 310) He determined to try that other beings would know the knowledge of paths and attain *nibbāna* like him when he got the knowledge of omniscience. (Dhammapāla, Ashin. CpA, 1960: 274) In the last life of Buddha-to-become, at the time of great renunciation, prince Siddhattha was told by Mara that he would become the universal king with supreme power (*cakkavatti*) in the seventh day.(Buddhaghosa, Mahāthera, BuvA, 2002: 331) But he replied Mara that he did not want to become King Cakkavatti and only wanted to become the great benefactor for all beings to lead them to the *nibbāna*. In this example, it is very clear that Buddha, at the life of Buddha-to-become (*Bodhisattva*), had practiced the attitude of conducting genuine *parahita* by sacrificing the chance of getting kingdom, celestial life and *nibbāna*.

Supporting Factors for Genuine *Parahita*

In doing *parahita* works such as caring orphans need two qualities of attributes and are compassion and wisdom. These two attributes can be assumed as the necessary qualifications of *parahita* men. In concerning with compassion, the consequences qualifications are loving kindness, tolerance, forgiveness and generosity when one was completed with compassion and are the qualities of heart.

On the other hand, wisdom is also the essential quality to accompany with compassion. In the concepts of wisdom, the functional components of this concept are reasoning, critiques, investigation, collection of information, designing, planning, estimating and calculation, construction, running of the functions, evaluation of results, continuation, re planning and reconstruction.

Moreover, to be effective and efficient in *parahita* works, the sufficient amount of man power, financial power and spiritual power are also needed in the theme of wisdom. Therefore, compassion is the quality of heart and wisdom is the quality of mind. For doing *parahita* work, one must have the ability to see the sufferings and need of others and the warm heart to be sympathetic and to ease them and then he can do his work. If one does not have wisdom but have compassion, he will be the good-hearted fool while some wise persons who lack of loving kindness and compassion can be called as hard-hearted wise man. These, therefore, two qualifications are the sources of *parahita* work and one can do genuine *parahita* work only if

he possessed these two attributes. (Source from Leadership Training 7.1.2019-27.2.2019)

Compassion

The object of compassion is the persons who are in sufferings (Saing, Sayar. *TTK*, iii, 1995: 161) and the sympathy and kindness which occurred when one sees those people can be called as compassion. (နေကာဘိဝံသ၊ အရှင်၊ ကိုယ်ကျင့်၊ ၂၀၀၆၊ ၇) In other words, as it can cause the fatigue and trembling of mind and heart of virtuous people; can remove the sufferings of people, it can be called as compassion. (Buddhaghosa, Mahāthera, *Visuddhi A*, i, 1993: 311)

Real and Virtual Compassion

Compassion can induce the strong kindness on seeing the familiar ones who are in trouble and this type of compassion is virtual one. It accompanies with the unpleasant feeling related to grief and sorrow. In real sense of compassion does not include the nature of sorrow and grief. Ordinary human beings with taints are unconcerned with the real compassion and closed to sorrow. (Buddhaghosa, Mahāthera, *DhsA*, 1968: 239) Sorrow and grief, therefore, are the close enemies of compassion and it is very difficult to be in real compassionate sense although there is no difficulty in saying that I am compassionate over them. On the other hand, the anger on the one who tortured over others is also the far enemy of the compassion.

Genuine Compassion

In the sense of genuine compassion, one will want to save those who are in sufferings and to try to ease the trouble of them. In this case, if one cannot afford to help them, his feeling became the virtual kindness and closed to grief and it can be recognized as virtual compassion with unwholesome deed that occurred in the mind of virtuous person based on the kindness. This unwholesome nature does not mean the extreme form of badness and can be assumed as normal process that occurred in the mind of wise persons when he saw those who are in trouble. The major difference between the real and virtual compassion is the link with sorrow and grief or not.

Wisdom

Wisdom can be defined as the knowing with multiple perspectives and it means the thorough knowing over things. (Buddhaghosa, Mahāthera, *DhsA*, 1968: 165) The thorough knowing is very important. In the world, there are many affairs such as economic, social, health and education and in solving the problems related to these affairs, wisdom is essentially needed. (*S, i*, 1957: 33) Therefore, Buddha said that wisdom is the treasure for human beings. (Buddhaghosa, Mahāthera, *DhsA*, 1968: 192) Wisdom can resolve all the problems related different affairs. Likewise, it can support to solve many problems when one does *parahita* work.

The Characteristics of Wisdom

Wisdom has the characteristic of brightening and knowing in natural sense. Knowing in natural sense means lack of knowing in false sense but knowing in the reality. (Buddhaghosa, Mahāthera, *DhsA*, 1968: 166) The function of wisdom is to reveal the object clearly. The ignorance blocked the natural sense and reality in a given time frame and the wisdom can remove the darkness to see the truth clearly.

The far cause of wisdom is the clearly seeing (Buddhaghosa, Mahāthera, *DhsA*, 1968: 166) the object which it touched and overwhelmed whereas the close cause of wisdom is concentration. (Buddhaghosa, Mahāthera, *DhsA*, 1968: 166) Only there is the strong concentration, there will be smart analysis and decision making without the danger of confusion over tasks and things to be done.

Incomplete Deed to the Welfare of Others without Compassion

In the work of *parahita* (helping others), compassion is essential because it can arise the compassionate attitude first in helping and doing the goodness of other people. But in helping like this due to compassionate feeling, wisdom is also essential as it can go into trouble if there is lack of the guidance of wisdom and it can also cause the trouble to himself. This can easily be explained with the example of saving of those who sink in deep water. As they are in badly frightened manner, they may cause trouble to the saver as they hold tightly where they touched when they are in water. In this case, the wisdom is essential for successful mission of saving them. The saver should do the hit on the sinking man in coma or grasping on the hairs or holding on the neck and then swim to the shore carrying the sinker.

In this case, it is very clear that compassion alone without wisdom may cause failure of the doing of goodness of others.

Another well-known example for this situation is the story of young rich man from Bārāṇasī. The family was very rich and the parents did not permit their only son to study as they were worried that their son might suffer hardness from studying. After the death of parents, the rich son poorly earned as a beggar and finally died. (Dhammapāla, Ashin, *JA. vii*, 1959: 251) In this case, the compassionate attitude of parents towards their son did not help him as it lacked farsightedness associated with wisdom. This case also showed that in doing benefits of others, it cannot be successful if there is any lack of compassion or wisdom. Only the dual support by compassion and wisdom will cause success of the *parahita* works.

Benefits of Doing Welfare of Others

All of the *parahita* works are wholesome in nature. Caring the unhealthy people, looking after of orphans, participation in funeral services, counselling in the families, teaching, construction of roads and bridges, digging of wells and lake for the needy people are wholesome deeds. These good deeds are waiting for the time of ripening and give effects when there is a chance. In this section, the cases and examples of good impacts of *parahita* work will be discussed.

Once upon a time, fifty five people grouped voluntarily into an association for funeral services for those whose dead bodies were helplessly thrown away. One day, they found the dead body of pregnant woman and prepared to make funeral services. Among fifty-five men, fifty ones assigned this duty to the remaining five and returned home. The leading man of remaining five led the firing the dead body till to bone by turning to and fro with pointed bamboo. During this task, he practiced the development of foulness concept meditation and urged remaining four friends to practice like him. When they arrived home, they also urged the fifty men to practice like this. At the time of Buddha, the fifty-five men became the rich ones and attained arahatship when he Buddha preached the doctrine of foulness meditation practice to them. The *parahita* work done in the previous life had helped to attain *nibbāna*.

Another case study for the benefits of *parahita* works will be described. In one of the previous lives of Bodhisattva, he was the youth

with the name of Māgha in Masala village of Magadha country. In this life, he got up early and made collection and cleaning of garbage at the place of village meeting. One villager forced him to get that place but he did not annoy and made another place cleaning. The same case was happened again and he remained the same. He thought that people enjoy the clean place depending on his volunteer *parahita* work and he was the initiator of joyfulness of them. Since then, he decided to continue this type of *parahita* work in the village. He got up early and had his breakfast and then made the work of removing the big stones in the roads with numerous tools, making the rough roads into even ones, construction of public rest houses at the crossroads to take rest, digging of well and lakes for water, construction of bridges and returned home at the evening. He had made this work daily and other thirty three men became the partners of his work. They all unanimously did this *parahita* work in their whole life and after death; they all became the celestial beings in the second realm of six celestial planes. Māgha became the king of the plane and others were leading ones in the place. (*J, i, 1962: 205*) This case can clearly show the effect of *parahita* work aiming to the comfortableness of others.

On analysis these cases, the *kamma* and its effects are very complex and strange; and they lie beyond the scope and frame of logical thinking of humans. Buddha also preached that there are four kinds of things that are impossible to make logical thinking. Nature and effects of *kamma* is one of them and if anyone who think this, it will lead to madness. Those who did not know these concepts may criticize the intention and impact of *parahita* work on the theme of danger of running out of own properties or the potential to become lack or unfinished welfare of oneself.

The case of fifty five men and thirty three ones clearly showed that doing *parahita* work (welfare of other people) had helped to attain *nibbāna* in their last life and to be reborn as great celestial beings in the plane of Nat (celestial beings). The real causes of these effects are the intention, attitude and the implementation of *parahita* work by these people. Therefore, it can be concluded that doing *parahita* work brings good benefits not only for those who enjoy these works but also for the doers themselves. On other words, *parahita* works bring about the benefits of the respective stakeholders involved in the themes.

Discussion

Those who are doing the genuine *parahita* works, in other words, those who sacrificed their time, money and human resources over the doing benefits of others with the bodily, verbal and mental actions are the noble ones. But, if one does his own benefit or self-interest by covering with the heading of *parahita*, this type of work is not real *parahita* and can be called as fake one. Lessening the self-interest and setting of the works on promoting benefits of others in top prioritized position can be called as real and noble *parahita* work. The individual *parahita* men and the *parahita* associations are like the flame of a candle. The candle lightening the surrounding destroyed itself for the sake of the giving light to the others. In doing like this, the candle aims to support positively to the community not focus on the depreciation and benefit. It also does not expect the return from the community due to the sacrifice. It only emphasizes on the supporting work to the community with the light of flame.

Therefore, the *parahita* doers see all the beings are prone to be supported with their possible efforts and their properties or experience or knowledge or the insight they have. All of the things they do or think or practice are meant for the supporting, uplifting the living standards and improving the quality of life. There is no discrimination based on the type of person, position, power, properties and not focused on the wording of human or animal or celestial beings or Brahmans. They only emphasize on the doing of welfare of other and purification of mind. Even those who want to kill them are supported with their possible efforts without anger or sorrow. If everyone who is in each and every sectors of country such as politics, economic and social ones has the spirit of *parahita*, all of these sectors will improve and induce the comprehensive development of the country. Therefore, the spirit of *parahita* from every individual or organization or association level to national level is the source of peaceful wholesome deeds.

Conclusion

In this paper, the two genuine supportive causes of *parahita* work and many cases of *parahita* works done by Buddha and other people are described. In doing goodness of others, Buddhism explained and elaborated the basic concepts related to this and also promoted these practices by describing the benefits of this deed. The *parahita* doers satisfied with the

result of benefit of other through their efforts. The unexpected returns or benefits gained from the doing goodness of others are again used in the continuation of *parahita* works. The noble attitude and great work can bring about the peace and tranquility of the world. The impacts of *parahita* spirit and the gratitude of the *parahita* doers are illimitable. This study aimed to know the attitude and the performance of the implementers of genuine *parahita* and to admire and respect them.

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နေကာဘိဝံသ၊ အရှင်၊ ၂၀၀၆။ ကိုယ်ကျင့်အဘိဓမ္မာ၊ အမရပူရမြို့၊ နယူးဘားမားအေ့ဖ်ဆက်
ပိဋကပုံနှိပ်တိုက် (သတ္တရာသမ အကြိမ်)။

Ways for the Admonishing of Mind in the Dhammapada

Annie Lwin*

Abstract

In this paper a study on the nature of mind found in the Dhammapada treatise are studied and discussed. It is difficult to understand and nature the mind of oneself according to the sayings go, "it seems to be near in fact the far is the mountain" "seems to be easy but in fact is difficult" and "seems to be shallow but deep indeed." However, it is said just difficult and not easy. It cannot be said yet impossible to be known nor admonish. The nature of the mind can be known and admonished by studying, asking, and practicing of right ways. This paper is aiming to give admonition to the four clans of present period to be skillful in the ethics of mundane (*lokiya*) and supra mundane (*lokuttara*). Through the right understanding of the nature of mind and rightly admonishing it will support to have the ease in the journey of the whirl pool of birth and death (*samsarā*), to be born in the good destination of divine abodes, and attain Nibbāna.

Keywords: *Dhammapada, Citta, Cittadanata, Cittasukha*, simile.

Introduction

Mind can sense the objects and varies according to the variety of objects. If eyes see an object, eye consciousness arises, ear consciousness on sound, nose consciousness on smell, tongue consciousness on taste of foods and body consciousness on contact to things. There is arise of various types of consciousness if they touch or sense any object of different type tough one of sense organs. Mind consciousness arises when it thinks about many objects through mental processes. In simple words, it can be understood that eyes see objects, ears hear sound, nose smells odors, tongue knows the different tastes, body senses the touches and the mind thinks.

Mind can go away, take the sense of far objects and focus on one object to another. Without the proper control through wisdom, mind runs about from one object to another and people do as mind commands. It minds is out of control, it can cause negative effects rather than positive

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ones and lead to the failures in life and living in social community. Therefore, mind should be controlled with mindfulness and wisdom to become the tamed consciousness in order to have the advantage of positive effects and better living for both one's life and social community.

The *Dhammapada* treatise consists of 26 *vaggas*. The author would extract study and discuss the ways to admonishing the mind from the *Piṭaka* literatures in this paper entitled, "A study on the nature of mind in the *Dhammapada*."

Meaning of the Consciousness (*Citta*)

Citta, consciousness is defined as consciousness of the sense object, awareness of the sense, consciousness has the characteristic of knowing the sense object that has the same nature, there is no consciousness that does not know the sense object, and there is a mental concomitant (*cetasika*) when knowing the sense object (*Patisaṃ*, I, 2007:92).

There is a thing that connecting the former consciousness with later consciousness without any gap between them in the mind.

Consciousness (*citta*) has only one characteristic of knowing the sense object (*āramaṇa*). In brief, there are 89, consciousness as follows,

Akusala cittas, immoral consciousness 12

Kusala cittas, moral consciousness 21

Vipāka cittas, resultant consciousness 36

Kiriya cittas, functional consciousness 20

Of these, in detail supra mundane consciousness (*lokuttara citta*) became 40 in number by multiplying of 8 supra mundane consciousnesses (*lokuttara citta*) with 5 kinds of *jhāna*. Then consciousnesses become 121 in detail (*Vis*, ii, 1958:82-87), (*Sam*, ii, 2000:18).

Nature of consciousness (*citta*)

Mindfulness is a natural tendency to move far away from the senses in the direction distances, not in the direction of movement in that area. On account of this ability to take awareness of object existing afar it is a kind of nature that can travel to the faraway place. Two consciousnesses (*cittas*) never arising together at the same time. After perishing of the first consciousness the second consciousness comes to be. In this way,

consciousness has the nature of arising only one at a time. It has the nature of no form like neither round, flat, angle shape nor color like brown, black, red, nor white.

Rapidity of consciousness

Consciousness (*citta*) arises and perishes rapidly. Although one is living in Mandalay one's mind can travel to other place, such as, Yangon within a second of time. Despite of how many miles far away the consciousness can go and arrive at the place it wishes to within a split of second. It can not only go those places but also come back from those places within a split of second.

There has not yet appeared such thing like consciousness which is rapidly arising and perishing in the world any time. Such kind of rapidity of consciousness occurs neither at present nor in future. There is any simile to compare the rapidity of arising and perishing of consciousness (*An*, i, 1997:145), (*Vis*, ii, 1958:249).

Similes depicting the arising of consciousness (*citta*)

Ancient Masters gave various similes to show how consciousness arising in sentient beings. These are as follows.

1. Simile of spider silk
2. Simile of door keeper
3. Simile of village children
4. Simile of one extracting sugarcane juice
5. Simile of mango
6. Simile of blind and dumb (*Sam*, ii, 2000:249), (*An*, i, 1997:124)

Simile of spider silk

A spider is staying on the way where insects are going. It is waiting at the middle after spreading five strands of its silk. When a small insect, grasshopper, small fly is trapped any of its silk thread the spider get up and goes along its silk thread to the trapped insect and drinks the oil of the insect. Then it goes back to its place, the middle of the spread silk threads

and sleep again. When any of its silk thread is stroked the spider acts the same as usual and sleeps again.

The five kinds of sensitivity (*pasādas*), such as eye sensitivity etc can be reckoned as the five spider silk thread spread to five places. The life continuum (*bhavaṅga citta*) should be reckoned as the spider sleeping at the middle of the five silk threads. The time of touching the sense object (*ārāmaṇa*) with the sensitivity (*pasāda*) should be reckoned as the time of striking of insect with the spider's silk thread. At the arising instance of *bhavaṅga citta* having taken the object touching the sensitivity is just like the sleeping spider starting to move. The spider going along its silk thread is reckoned as the cognitive series of consciousness (*vīthi*). The instance of opening the head of the insect and drinking the oil should be reckoned as the instance of *Javana citta* taking the object. The spider comes back and sleeps again at the middle should be reckoned as the consciousness series sinks into life continuum (*bhavaṅga citta*) (*Ab, i, 1997:317*).

Simile of door keeper

A king is sleeping on the bed. One of king's servants is massaging his feet. The door keeper with difficult in hearing is standing near the door. Three door keepers are standing in line. Then those living the periphery of the city come with gifts and knock the door. The door keeper who is hard of hearing cannot hear the sound of knocking. The servant massaging warns him by showing a sign. The door keeper with difficult hearing sees the one bringing the gift when he opens the door on seeing the sign. The first door keeper gives the gift to the third door keeper. The third door keeper gives it to the king. The king uses the gift.

The using and enjoying gift by the king should be reckoned as *Javana citta*. One massaging the king is similar to the arising of the determining consciousness (*āvajjana citta*). The three door keepers are just like the arising of three consciousnesses in cognitive series of consciousness (*vīthi*). The knocking the door by those bringing the gift is reckoned as the striking of the sense object (*ārāmaṇa*) to the sensitivity (*pasāda*). At the time of opening the door by the door keeper who is hard to hear on seeing of the warning sign showed by one massaging should be reckoned as the time of seeing of the object by eye consciousness (*cakkhuvīñṇāna citta*) (*Ab, i, 1997:318*).

Gain of happiness when mind is cultured

“Mind is difficult to admonish. It is very rapid. It can reach everywhere. Able to admonish the mind to be well-bred is good. Well-bred mind leads to achieve happiness. Happiness can be obtainable.”

Consciousness arises rapidly. It perishes fast. Consciousness that is rapidly arising and perishing is very difficult to suppress. It concentrates on sense objects. It wants to take various kind of sense object without knowing whether it should be taken into account or not, whether proper or improper. It does not see the race, clan, and age group. It is good to admonish the mind having such kind of nature mentioned above. Nurturing the mind to be well-bred by means of calm meditation and insight meditation (*samathavipassanā kammaṭṭhāna*) and four noble paths (*ariyamagga*) is just making the mind to be free from poison of mental defilement (*kilesā*). The mind having made to be well-bred and devoid of mental defilement (*kilesās*) leads to gain happiness. Moreover, it leads to the bliss of path and fruition attainment (*maggaphala*) and bliss of *Nibbāna* which is also the happiness of *santisukha* (*Dh*, i, 1997:187-8).

Mind cannot be well-bred by incorrect way. Mind is very difficult to admonish. Mind becomes wild instead of well-bred unless controlling but keeping it according to it wishes. With the thinking that mind becomes well-bred by keeping it without controlling it becomes worse and wilder instead of well-bred. The wilder the more rebels the mind is. Nurturing the mind by means of keeping it according to its will is a kind of extreme admonishing and it is included in the indulgence in sensual pleasures (*kāmasukhallikanuyoga*).

Another way to well-bred of mind by extremely controlling of it is conducive to fight against the nature of the mind. The mind, indeed, has the power that is too large to know and the nature will fight back if it has been fight according to the law of power.

Controlling just the mind

When the Buddha was residing at the *Jetavana* monastery a rich man's son was entered into the Order. He, after ordination as a monk approached his two monk masters, presiding monk and preceptor master who were well versed in *Abhidhamma* and *Vinaya* respectively , they taught

thus, “this should be done, this should not be done” according to the disciplines with regard to *Abhidhamma* and *Vinaya*.

At that time the rich man's son felt tired and murmuring himself that, “being as a monk is burdensome and there are many duties to be practiced.” Moreover, he thought that, “I ordain as a monk wishing to be free from suffering. In this dispensation, there is no place even to stretch out the hand for me. He soon became thin and emancipated as he felt boring in the dispensation and was thinking of disrobing and leading the household life performing meritorious deeds all the time. When his two master monks knew all about him, they took him to the Buddha. They said all about him to the Buddha.

At that time the Buddha asked him that, "dear son, is it right you want to disrobe as the other companions monks said?" The monk, the former rich man's son replied positive answer. Then the Buddha asked him, "Dear son, can you observe only one thing instead of observing many things?" He said that, "he can observe if only one thing to be observed." The Buddha said the rich man's son of *Sāvatti* that, "the only one thing to be observed is the mind. Controlling of mind thoroughly the suffering of chain of rebirth and death (*samsarā*) can be liberated." By saying so, the Buddha delivered the following *desanā*.

"Mind is difficult to be seen. It takes the object what it likes. The wise man should control his mind. If his mind can be controlled that mind leads to achieve happiness." At the end of this teaching of the Buddha the monk, former the rich man's son became stream-winner (*sotāpanna*) (*Dh*, i, 1997:190-1).

Mind is very difficult to be seen. It is delicate. It enjoys pleasant object (*iṭṭhārāmaṇa*) and unpleasant object (*aniṭṭhārāmaṇa*). Wicked persons could not control their mind to be good. They are suffering and unbeneficial because of following the wish of the mind that enjoying in badness. The wise and virtuous men are able to control the mind well with the insight knowledge. On account of ability to control mind well they enjoy happiness and destined to be born in the good destination (*sugati*).

Admonishing the mind for wanting happiness

Neither parents nor relatives could lead to the three kinds of happiness, namely, happiness of human, divine beings, and bliss of

Nibbāna. They are unable leading one to get these kinds of happiness. These three kinds of happiness much higher and higher would be obtained by the mind that is kept well than the parents and relatives.

Mother and father are unable to make one to be beneficial in one life with loving kindness (*mettā*) and compassion (*karuṇā*) thoroughly. Other relatives and good friends are unable to do so as well. Only the mind keeping thoroughly on the ten courses of wholesome actions is able to do so. The mind keeping well-bred is conducive to get happiness not only in this life but also in the many existences throughout the journey of *samsarā*. Parents can give wealth and happiness only the present life they could not make to get happiness for the future existence. They can only give ways. Only the one's mind is able to get happiness both at present existence and in future existence in *samsarā* very well (*Dh*, i, 1997:210-211). Because of good and noble mind leading to gain happiness one should practice and admonish one's mind not to be impure but to be well.

Success through the controlling the mind

Victory over oneself by defeating one's internal cankers (*kilesā*) is noble. It is not noble by winning over the other in gambling and in the battle. The victory of being whose body, mind, and speech well guarded can be defeated neither by divine being and Brhama nor the evil one (*māra*).

Victory over the one's mind and body which are reckoned as ten kinds of cankers that are oppressing internally is noble. Beside the victory over the internal cankers the other victory, such as wining in gambling, stealing wealth and properties, and win the battle by using strength are not noble. The victory over the pride of mental defilement (*kilesāmāra*), the internal enemy with the practice of controlling one's three faculties; body, speech, and mind is noble as it always wins. It is noble since it is possible to admonish by oneself by repelling the ten kinds of mental defilements (*kilesās*). Such a victory of repelling the ten kinds of mental defilements (*kilesās*) over oneself cannot be defeated by powerful divine beings and Brahma kings. Moreover, the cruel and very wicked evil *Māra* is unable to oppress and win over (*Dh*, I, 1997:419). Therefore, one should grab the success by controlling one's body, speech, and mind having abandoning the impurities of mental defilement latent inside oneself. It should be mindful that the success of both at present and in future existences in long journey

of *samsarā* should be obtained only by admonishing of one's body, speech, and mind.

Conclusion

The paper entitled, "a study on the nature of mind in the *Dhammapada*" have been explored. The nature of mind was studied collectively by taken out from the *Piṭaka* literature. When exploring it cannot be said as complete but we believe that the nature of mind has been understood moderately according to the Buddha. By studying the mind the traditional custom concerning with the mind can be avoided and understand rightly in accordance with the Buddha's perspective as a researcher.

The stories regarding with the admonishing and controlling of mind found in the *Dhammapada* have been explored. Specifically the ways for peacefulness of mind have been mentioned suitably. By studying and practicing this mean the freedom from burning mind can be obtainable. Every problem, indeed, has a solution to solve them. However, ability to search for and practice is just the individual duty. Mind is the chief of the man's life. Everything would be successful by doing with mind. If one is able to control his body, speech, and mind it is not unbeneficial. Actually the more controlling these three the more beneficial will coming back to one. Just like the mud arising out of water can be cleansed only by the water so too the impurity caused by the mind can be pure by the mind.

In order the mind to be calm the mind should be trained by concentration (*samādhi*) and wisdom (*paññā*). Wisdom (*paññā*), in fact, is the *dhamma* that exists only in the Buddha dispensation. Therefore, it supports to practice for achieving the real peace of mind by extracting the essence of the Buddha *dhamma* when meeting with the Buddha dispensation (*sāsanā*) and helping the world by having the peaceful mind for every individual.

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Significant Role of Good Friend in Society

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Abstract

The true friend means dear friend, close friend, the one who is familiar with oneself. As there are various kinds of friend, namely, *sandiṭṭha* friend, *sambhatta* friend and *samasikkhati* friend. These kinds of friend are more familiar with oneself sequentially. Moreover there are two different kinds of friend, namely, good friend (*kalyaṇamitta*) and false friend (*pāpamitta*). True friends give what one rarely gives, what one rarely does, and what one rarely forbears. Moreover the true friends are endowed with abilities to do what one rarely does. To give what one rarely gives and what one rarely forbears. Moreover the true friends are endowed with five duties of friends, namely, giving away in charity, being pleasant and courteous in speech, being helpful, treating friends equally as oneself and being true to his words and promises. By associating with true friends, one will be able to discard craving for the five sensual pleasures (*kāmarāga*), craving for corporeality (*rūparāga*) and craving for mentality (*arūparāga*). In addition one will be able to realize *Nibbāna*. By associating with wicked friends, one will be ruined not only in the present existence but also in the future existence. The characteristics of the true friends and associating with true friends selectively for the good of the present existence but also for the good of *Samāsāra* will be extracted from some *dhammas* preached by the Buddha and presented in this paper.

Keywords: friend, society, association, person

Introduction

Human living in a society cannot live alone in society but living co-existing together in the society. When establishing the society for living the social dealing becomes very important. There are various intentions to associate with one another and both parties will be beneficial only when having good intention. The following are the different kinds of friend found in associating one another, namely: friend who associates for his benefit, friend who associates for the benefit of other, friend who associates for his

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and other's benefit, friend who associates for the present benefit and friend who associates for the future benefit.

Friend denotes dear associate and one who is acquaintance. There are different kinds of people in the world. Likewise, friends are of two kinds; good friend (*kalyāṇamitta*) and bad friend (*pāpamitta*) are found. If one has a chance to associate with good friend the good life will be obtainable but bad life will be achieved through association with bad friend. Just like the leaf of the flame of the forest that wraps the rhododendron flowers becomes sweet fragrance of the rhododendron flowers so too one will become virtuous and wise through association with the virtuous and wise man. In the same way, just like the leaf of the flame of the forest that wraps the putrid fish and meat has the foul smelling of the putrid fish and meat so too one will become foolish by associating with the fool. The Buddha had admonished in this way. (Khp.1952: 216)

The Buddha taught that it is necessary to be associated with good friend when he was giving advice for the welfare of human living in the human society. (A,iii, 1959:107) Similarly the Buddha taught the monks that just like the rising dawn (*aruṇa*) is the forerunner for the arising of the sun (*pubbanimitta*) (S,iii, 1991: 25-8) so too having of good friend by monk is the forerunner of the arising of noble path dhamma (*ariyamagga*) having the eight qualities (*maggāṅga*) for the attainment of path. So too the monk having the good friend achieves the attainment of noble path having eight qualities repeatedly. The Buddha had admonished that to attain good benefits depending on having bad and friend who is difficult to admonish or having good and friend who is easy to admonish. (Dhs, 1991: 178)

Regarding with friend the Buddha taught the characteristics of good friend and characteristics of friend whom should be associated and characteristics of friends whom should not be associated with giving many similes. These teachings of the Buddha have been explored by taking out from those Buddha's teaching (*desanā*) in brief in this paper.

Materials and Method

In this research paper, all of the data about significant role of good friend in society were collected from libraries, together with descriptive method was used. The materials used for the purpose of the research are *Pāli*, *Aṭṭhakathā*, *Ṭīkā* and *Ganthantara* Texts.

The Vocabulary Called Friend (*Mitta*)

The *Pāli* word “ *mitta* ” conveys the meaning of friend (PMD, 1975: 776). The word “friend” is pronounced in Burmese as “*Maid Swe*” and means a person who you know well and who you like a lot, but who is usually not a member of our family. (Oxford Essential Dictionary, 1948: 233). (Moreover, the *Pāli* words, *vayassa*, (Abhidhānappadīpikāsūsi, 1964: 483.) *suhada*, (Abhidhānappadīpikāsūsi, 1964: 582.) *sakhā* and *sahāra* give the meaning of friend in Burmese. Actually the word friend become from because of friendship.

Kinds of Friends

In Mahāvagga saṃyutta *Pāli*, there are three kinds of friend, namely:

- (1) Sandiṭhamitta friend - who is acquainted while going and conducting business,
- (2) Sambhattamitta friend - who is familiar enough to eat food at the same table and
- (3) Samasikkhamitta friend - who has been a school mate or a companion in practicing meditation.

These kinds of friend become sequentially serially familiar. (S,iii, 1991: 38) There are seven characteristics for befriending. They are:-

- (1) Duddadamdadāti - giving property that is difficult to give,
- (2) Dukkarakaroti - for bearance in things that are difficult to perform,
- (3) Dukkhamam khamati - forbearance in things that are difficult to forbear,
- (4) Vuyhassa āvikaroti - talking things that are to be secretive,
- (5) Vuyhassaparivgūhati - keeping secret of things that are to be secretive,
- (6) Āpadāsunajahati - not forsaking when one is in danger and
- (7) Khīnenanātimaññati - not disregarding when one is in a state of ruin. (A, ii, 1991:421)

Good Friend

The Buddha preached on friends that ought to be associated, regarding good friends who ought to be associated and many principles that are to be observed in the discourses. The Buddha preached in those discourses that the true friend is endowed with giving things that are difficult to give, endowed with acting what is difficult to act, and endowed with forbearance what is difficult to forbear. The Buddha preached that such friends should be associated. (A, ii, 1991: 289)

Moreover the Buddha preached on the four kinds of true friend to Siṅgāla young man while the Buddha was residing at *Jetavana* Monastery in Sāvatti city. Each kind of true friend has four qualifications. (D, iii, 1975 :155). They are:-

- (1) Looking after the intoxicated friend, guarding the properties of the intoxicated friend, being a refuge for a timid person, giving property double the said amount when occasion arises are the four qualifications to be endowed. The friend who is good-hearted and replete with the four qualifications is a true friend.
- (2) Speaking about one's own secrets to the good friend, keeping the secrets of one's friend, not forsaking the friend when he is in danger, and risking one's life for the sake of the friend; the friend who is replete with these four qualifications is a true friend through thick and thin.
- (3) Preventing one from misconduct, encouraging to perform works of merit, speaking words of *dhamma* that are unheard of and telling about journey to the celestial abode; the friend who is replete with these four qualifications is a true friend.
- (4) Disliking the ruin of one's friend, liking the friend's progress, objecting the words of ridicule to one's friend, and supporting the praise of one's friend. The friend who is replete with these four qualifications is a true friend.

The Advantages of Associating with a True Friend

Good friend (*Kalyāṇamitta*) is replete with belief in *kamma* and its result (*saddhā*), morality (*sālavanta*), general knowledge (*bahusuta*), giving in charity (*cāgavanta*), wisdom (*paññāvanta*), associating with such persons (*nisevana*), seeking the association with such persons well (*samsevana*),

subsisting on well (*sambhajana*), taking refuge in (*bhatti*), taking refuge well (*sambhatti*) .(A, i, 1959: 289)

In *Mitta Sutta Devatā Vagga, Chakkanipāta, Aṅguttara Nikāya*, the Buddha preached the monks that those who have good friends and who revere the good friends will be able to dispel the *kāmarāga, rūparāga* and *arūparāga* when they are fulfilled with morality which is the property of *Sekkha* persons (Noble Learner) who are acquiring the noble practice. (A.ii, 1993: 368) Moreover the Buddha preached that having a good friend causes the rise of wholesome *dhamma* that has not arisen before and causes the decline of unwholesome *dhamma*. (A.ii, 1993: 12)

False Friend

Just as the Buddha preached not only on the qualifications of good friends who should be associated but also on the qualifications of false friends who should be avoided. In *Āmagandha Sutta* in *Cūla Vagga* of *Sutta Nipāta*, the *bhojañ* called flesh is not raw meat. Just as one eats the meat of other's back, the *attakilamatha* of the person who wrongs the good friend by praising in his presence and by ridiculing him in his absence is the raw meat as *Tissa* hermit's question is answered (Sn, 2001:315) Moreover the Buddha also admonished on the four kinds of false friend who are to be avoided and the four kinds of qualification for the false friends. They are:

- (1) A person who only takes from one (and does not give him in return), a person who only renders lip service by making empty promises, the person who flatters and a person who is an associate in activities that lead to loss of wealth are the false friends.
- (2) A person who only takes from one (and does not give him in return), a person who wants much in return for giving only a little, a person who renders service only when he gets into trouble, and a person who attends on one only for his own advantage are the false friends.
- (3) A person who offers to give help that should have been given in the past, a person who offers to give help, contingent on what is yet to be, a person who offers help purely out of courtesy and a person who does not offer any help on the grounds of something wrong at the moment are false friends.
- (4) A person is a companion when indulging in intoxicants; a person who is a companion when roaming in streets late at night; a person who is a companion when frequenting shows and entertainments;

and a person who is a companion when indulging in gambling which cause negligence. These are the four kinds of false friend who should be avoided in associating.

The Buddha preached in *Hirī Sutta*, *Cūla Vagga* of *Sutta Nipāta* that one should distinguish between a person who does not perform although one could accomplish when the friend said that he is a friend repeatedly and a person who does not perform although he gave promise to his friend pleasantly.

The Disadvantages of Associating with a False Friend

Having a false friend (*Pāpamittatā*) is on account of lack of faith in kamma and its result (*asaddhā*), immorality (*dussīla*), lack of general knowledge (*apassuta*), stinginess (*macchariya*), lack of wisdom (*duppaññā*), associating with such persons (*sevana*), perpetual association (*nisevana*) and associating well (*saṃsevana*), subsisting (*bhajana*), subsisting well (*saṃbhajana*), taking refuge (*bhatti*), taking refuge well (*sambhatti*), and reverence (*saṃpavaṅkatā*). (Dhs,1991: 258)

The Buddha preached to the monks in *Mitta Sutta* in *Devata Vagga*, *Chakka Nipāta* of *Aṅguttara Nikāya* that the monk who always follows the behaviors of the false friend will neither fulfil the noble practice nor will he fulfil the morality that is the property of the *Sekkhā* persons (Noble Learner). Therefore he will not be able to dispel *kāmarāga*, *rūparāga* and *arūparāga*. (A,ii, 1993: 368)

While residing at the *Veluvana* Monastery in Rājagaha to Sīngāla youth, the son of wealthy man the Buddha preached that the person who associates with a person who indulges in gambling and intoxication, one who tricks to cheat, one who tricks with artifice and the one who uses artifice to win is led to dissolution in the present existence and the future existence in *Saṃsāra*. (D,iii, 1975: 151)

In Buddha *Sāsana*, if Ajātasatthu had not killed father Bimbisāra, he could be a Sottāpanna at the place where he heard *Sāmaññaphala Sutta* from the Buddha. But he associated with Devadatta and killed his father Bimbisāra. Although he was to fall into Avīci Hell, he met with the Buddha and became a believer in the Three Jewels and became destined to Lohakumbhī Hell. (r[mAk"0if? twGJ – 4?1978: 620-1)

On account of associating with a wicked friend called Devadatta, Ajātasatthu was born in Lohakumbhī Hell during the life-time of Gotama Buddha despite possession of perfections.

Conclusion

The Buddha preached discourses for 45 monsoon retreats for the welfare of the sentient beings. The Buddha admonishes by giving many examples that the acquiring of well-being for the living beings depends on the association with good friends.

The Buddha preached that if a person walks a length of seven soles together with oneself, he must be considered as a friend. If a person lives with one for 12 days, he must be considered as a friend. If a person lives together with oneself for a month or for one and half of a month, he must be considered as a relative. If a person lives together with oneself for more than one and a half of a month, he must be considered equally.

Among the auspicious discourses preached by the Buddha, the foremost discourses “Asevanāca bālānam, paṇḍitānañca sevanam” are not to associate with a fool and to associate with a virtuous wise man. Venerable Ānanda supplicated to the Buddha that among the acquirements of wisdom, technical knowledge and noble dhamma, the possession of good friends is fifty percent important. In reply to the supplication of Venerable Ānanda, the Buddha said that it was not fifty percent important. One could attain magga, phala and Nibbāna with reference to good friends. Therefore kalyāna-mitta (good friend) is one hundred percent important.

Regarding the selection of friend for association, the Buddha preached that he who has the tendency towards entanglement with good friends or the beloved ones he is the one who causes the decline of welfare. The virtuous persons have to associate with friends who are superior or who are of the same status. The Buddha repeatedly admonished that if such a friend is not available, it is noble to practise alone like a rhinoceros horn.

Just as there are persons who enjoy benefits from the present existence to the time of entering Nibbāna as they happened to associate with good friends, there are persons who were destined to Apāya Hell as they happened to associate with wicked friends. Venerable Sāriputta and Venerable Mahāmoggalā and Devadatta and Ajātasatthu are the model examples. As the two Mahā Theras were good friends since childhood,

when one found real Dhamma, he shared the true Dhamma with his friend. Therefore they became the two chief disciples of the Gotama Buddha and they could realize Nibbāna like apt examples of good friends. King Ajatasatthu who associated with wicked friend Devadatta committed patricide and was destined to hell. Devadatta is an apt example of wicked friends

Therefore the living beings need good friends. Having a few good friends is more beneficial than having many bad friends for having a few good friends is beneficial because they can induce benefits not only in the present existence but also in the future existence in the cycle of repeated births. Therefore as the friends can create the present benefits as well as disadvantages, it is required to choose good friends.

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ဝိစိတ္တသာရာဘိဝံသ၊အရှင်(၁၉၇၈)၊မာဗုဒ္ဓဝင်၊အတွဲ-၄၊ ရန်ကုန်။ မြန်မာနိုင်ငံဗုဒ္ဓသာသနာအဖွဲ့၊
ပုံနှိပ်တိုက်။

ဟုတ်စိန်၊ ဦး၊ ပါဠိ - မြန်မာအဘိဓာန်၊ ရန်ကုန်၊ ဒေးလီဂေဇက်စာပုံနှိပ်တိုက်(ပထမအကြိမ်)၊
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Meditation on *Mettā*

Myint San Kyi*

Abstract

Mettā is rendered as loving-kindness; it is a pure state of love with no any sensual desires. It has the sense of wanting other's benefits in one way or another. So it is a kind of love, a genuine desire for the welfare of all beings. 'It is pure love and pure desire for all beings, including ourselves'. The most noteworthy benefit of *Mettā* is that it helps to weaken and resolve anger. Furthermore, the Buddha has stated that the practitioner of *Mettā* can expect eleven benefits. Buddhist *Mettā* is a very powerful practice that should be developed by those who wish to live a peaceful and harmonious life. In this paper, I have attempted to present meditation of *Mettā*. There are so many ways shown in *Visuddhimagga*, *Paṭisambhidāmagga* and *Metta Sutta*.

Keywords: *Visuddhimagga*, *Paṭisambhidāmagga*, *Mettā*

Introduction

Mettā is The World's supreme need today, greater indeed than ever before. Material gain in itself can never bring lasting peace and happiness. Peace must first be established in man's own heart before he can bring peace to others and to the world at large. *Mettā* should be developed to bring peace and happiness. *Mettā* in Buddhism is the state of wishing to promote the welfare of the lovable being. It never changes into hate whatever the circumstances might be. The cultivation of this state of mind is called *bhāvanā* -normally translated as meditation. Amity, goodwill, friendliness and loving-kindness are some of the words used to describe this mental state. There is no better way to know it than to try to develop it and to study it as it occurs in our own mind. When we cultivate it, it becomes strong, powerful and useful, and brings us a lot of blessings in life. In this paper, I have attempted to present the ways from *Visuddhimagga*, the ways from *Paṭisambhidāmagga* and the ways from *Metta Sutta*.

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Meditation on *Mettā*

The word meditation is a much used word. These days and covers a wide range of practices, concerning Buddhism, meditation is a psychological approach to mental culture, training and purification. One who knows how to practice meditation will be able to control and discipline one's mind when it is mis lead by the senses. The Buddha said, "Monks, there are these two diseases: disease of the body and disease of mind". (*Aḍguttaranikāyapāīi*, I, 460, 1982) The Buddha's teaching, especially his teaching of meditation-*Bhāvanā*, aims at producing a state of perfect mental health, equilibrium and tranquility leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes, the ultimate truth, *Nibbāna*.

There are two kinds of meditation namely tranquility meditation (*Samatha Bhāvanā*) and insight meditation (*Vipassanā Bhāvanā*). The purpose of the former is to accomplish the training of concentration. (Samatha, 61, 1975) The practice of *Mettā* is not *vipassanā* but *Samatha*. It is one of the 40 meditation subjects enumerated in the *Visuddhimagga*. It is one of four guardian meditation subjects (*Caturārakkhakammaṭṭhānas*) (*Asubhakammaṭṭhāna*, *Maraṇānussati*, *Mettābhāvanā*, *Buddhānussati*.) *Mettā* also serve as "*Sabbatthaka Kammaṭṭhānas*" (*Visuddhimagga Pāīi*, I, 94, 1993) (Samatha, 154, 1975), that is, meditation subjects generally desirable in all matters.

The Ways from *Visuddhimagga*

One reason to develop *Mettā* is to gain perfection, i.e *pāramitā*. Another reason is to develop *Mettā* for the attainment of *Jhāna-Samādhi*. *Visuddhimagga* (The Path of Purification, 321, 1975) has analytically and distinguishably commented upon the method of developing *Mettā* for the achievement of *Jhāna-Samādhi*.

To Whom Loving-Kindness should not be Cultivated First

Loving-Kindness should not be developed first towards the following persons. (*Visuddhimagga Pāīi*, I, 287, 1993) (Samatha, 160, 1975)

1. Persons one does not hold dear
2. Very dear friends

3. Neutral persons

4. Enemies

The persons one does not hold dear are those who do not act for one's or one's friend's welfare but act for the welfare of one's enemies. To develop loving-kindness towards such a person means to put an unloved person in the place of a dear one. So this will make one tired. Again, to develop loving-kindness towards a very dear friend is not healthy; should he experience the slightest pain, one feels sorrow and is disposed to weep. So this will also make one tired.

A neutral person is one whom one neither loves nor hates. To develop loving-kindness towards a neutral person means to put him in the place of a respected person as a dear person. So this will also make one tired. When one thinks of one's enemy, anger arises, and so one cannot develop loving-kindness towards him. Thus one should not develop loving-kindness first towards the above four types of persons. Also one should not specifically develop loving-kindness towards persons of the opposite sex, for it one does, lust will arise within him. One should never develop loving-kindness towards dead persons, for if one does so, one reaches neither absorption nor access. (Samatha, 161, 1975)

The Order of Persons to be permeated with Loving-Kindness

One should first develop loving-kindness towards four persons in the order given below:

1. *Atta* - oneself
2. *Piya* - a dear person including a respectable or adorable person,
3. *Majjatta* - a neutral person, whom one neither loves nor hates,
4. *Veri* - enemy (*Visuddhimagga Pāṭi*, I, 287-301, 1993)

The development of loving-kindness towards oneself for a hundred or a thousand years does not lead to absorption. This is to make oneself an example, "Just as I want to be happy and dread pain, as I want to live and not to die, so do other beings too". Then a desire for other beings' welfare and happiness arises in him. In fact, there is no one who does not love himself.

"I visited all quarters with my mind
Nor found I any dearer than myself.

Self is likewise to every other dear,

Who loves himself will never harm another” (Samyuttanikāyapāḷi, I, 74, 1999) (The Path of Purification, 323, 1975)(Udānapāḷi, 47, 1970)

In accordance with, these instructions, in order to make one’s mind tender and malleable, make oneself as example to develop sympathy and consideration for others, one should first pervade oneself with loving-kindness for some time as follows:

1. *Ahaṃ avero homi*, may I be free from enmity.
2. *Avyāpajjho homi*, may I be free from mental suffering.
3. *Anīgho homi*, may I be free from bodily pain.

Sukhi attāna pariharāmi, may I be well and happy.
(Visuddhimagga Pāḷi, I, 288, 1993)

4. After pervading oneself with loving-kindness, in order to proceed easily, one should develop loving-kindness towards one’s teacher or a person like him in the following manner. With such a person, of course, he attains *Jhāna* absorption.

Ayaṃ sappuriso

1. *Avero hotu*, free from enmity.
2. *Avyāpajjho hotu*, free from mental suffering.
3. *Anīgho hotu*, free from bodily pain.
Sukhi attānaṃ pariharatu, (Visuddhimagga Pāḷi, I, 288, 1993)
4. well and happy

The Quick Way to Attain *Mettā Jhāna*

If the meditation has already attained the fourth *jhāna* by his practice of *ānāpānassati*, then he can quickly attain *Mettā-Jhāna*, making this *jhāna* concentration as the foundation of his meditation. This development of loving-kindness will progress smoothly and quickly as it has the powerful support of the fourth *jhāna samādhi* developed by either *ānāpānassati* or white *kaṣiṇa* meditation. That *jhāna* acts as powerful dependent condition. Because of that *jhāna samādhi*;The meditators, mind is calm and concentrated, free from all defilements, tender and malleable and ready to undertake meditation. If the *jhāna* factors *vitakka*, *vicāra*, *pīti*,

sukha, *ekaggatā* appear clearly in his wisdom-eye, then it can be assumed that he has attained the first *jhāna*.

After practising to acquire mastery in five ways with respect to the first *jhāna*, he eliminates *vitakka* and *vicāra* to attain the second *jhāna*, and then he climates *pīti* to attain the third *jhāna*. He cannot go higher to the fourth *jhāna*, because loving-kindness cannot associate together with equanimity *upekkhā* in the mind.

Then he should develop loving-kindness in the same way towards very dear person including parents, brothers and sisters, relatives and friends, one after another. The person should be of the same sex as the *yogī*, and the *jhāna* should be attained in each of the four ways of developing loving-kindness.

Then the *yogī* should develop loving-kindness in the same way towards at least ten neutral persons of the same sex one after another. He should visualize each one clearly in his brilliant meditation light, and develop loving-kindness in four ways towards the person. He should reach the third *jhāna* in each way and acquire mastery in five ways with respect to all *jhāna*.

Then he should develop loving-kindness in the same way to his enemies or people he hates. The entire person towards whom loving-kindness is being radiated must be of the same sex as one and must be living (not dead). If one does not have any enemy, then one does not develop loving-kindness towards enemies.

Before one develops *Mettā* towards an enemy, one should develop it first for respectable and adorable persons, then towards dear person, neutral persons until one attains the third *jhāna* in each case. When the mind is tender, malleable, and well-developed, and the meditation light is very intense and bright, then one visualizes the enemy in the meditation light and develops loving-kindness in four ways towards him. (*Dīghanikāya pāthikavagga aṭṭhakathā*, 167-8, 1957)

If one cannot still make one's anger subside, one should reflect *Anamatagga Saṃyutta* (*Saṃyuttanikāyapāṭi*, I, 387) in which the Buddha described that in the long chain of one's uncountable existences, in the round of rebirths, there is no being who has not been related to one as father, mother, daughter, brother or sister, etc.

If one's anger does not subside yet, than one should develop compassion towards him by reflecting that all worldlings are subjected to old age, sickness, death and woeful suffering or he may reflect on the great benefits of developing loving-kindness. When one's anger towards the enemy has subsided one can develop loving-kindness towards that person up to the third *jhāna*. One should cultivate loving-kindness in this way towards all one's enemies one after another. One should also practise to acquire mastery in five ways with respect to all these *jhāna*.

Breaking down the Barriers between Persons (*Sīmāsambheda*)

Sīmāsambheda is accomplishing mental impartially towards four types of persons: *Atta*, *Piya*, *Majjhatta*, *Veri*, by practicing loving-kindness over and over again. (The Path of Purification, 322, 1975) When a person has broken down the barriers between the four types of persons, he can fill the whole world of men and deities with equal love which no boundaries.

According to the method of quickly developing loving-kindness, one should first develop the fourth *jhāna* with *ānāpānassati*. Then emerging from this fourth *jhāna*, one should first develop loving-kindness towards oneself. Then visualize a dear person and develop loving-kindness in the way described above to attain the third *jhāna*. Next, one visualizes an enemy to appear in the meditation light and develops loving-kindness to the third *jhāna* again. (*Samatha*, 161, 1975)

Then one cultivates loving-kindness towards oneself for a few minutes, and then the another dear person, another neutral person, and another enemy, one after another up till the third *jhāna*. He repeats this procedure again and again changing the dear person, the neutral person and the enemy each time. He practices to maintain loving-kindness equally towards the four types of person, always going to the third *jhāna* in developing loving-kindness towards the dear person, the neutral person and the enemy in each of the four ways.

When he, in developing loving-kindness, sees no difference between himself and the other three types of persons, then he has broken the barriers between persons and attained *sīmāsambheda*.

The Ways from *Paṭisambhidāmagga*

There are three kinds of *Mettā-Cetovimutti* (*Paṭisambhidāmagga pāḷi*, 315-317, 1957) -the mind deliverance of loving-kindness. They are:

1. The mind deliverance of loving-kindness practiced with unspecified pervasion in five ways,
2. The mind deliverance of loving-kindness practiced with specified pervasion in seven ways and
3. The mind deliverance of loving kindness practiced with directional pervasion in ten ways.

Anodhiso Pharaṇa Mettā Cetovimutti (Unspecified Extension)

The mind deliverance of loving-kindness is practiced with unspecified pervasion in five ways: *Sabbe sattā*, all living beings; *Sabbe pāḍā* all, breathing beings; *Sabbe bhūtā*, all creatures with distinct bodies; *Sabbe puggalā*, all persons; *Sabbe attabhāva pariyāpannā*, all beings who have a personality.

These five kinds of unspecified beings are pervaded with loving-kindness in four ways: *Sabbe sattā*, *averā hontu*, *avyāpajjā hontu*, *anīghā hontu*, *sukhi attānaṃ pariharantu*. In the similar manner towards *Sabbe pāṇā*, *Sabbe bhūtā*, *Sabbe puggalā*, *Sabbe attabhāva pariyāpannā* may all beings who have a personality.

Total modes of *Mettā* : 5 types of person × 4 ways
: 20 modes of *Mettā*

Odhiso Pharaḍa Mettā Cetovimutti (Specified Extension)

The mind deliverance of loving-kindness is practiced with specified pervasion in seven ways: *Sabbā itthiyo*, all female beings; *Sabbe purisā*, all male beings; *Sabbe ariyā*, all noble persons; *Sabbe anariyā*, all not noble persons or worldings; *Sabbe devā*, all deities or gods; *Sabbe manussā*, all human beings; *Sabbe vinipātikā*, all woeful beings in four lower abodes. These seven kinds of specified beings are pervaded with loving-kindness in four ways each as mentioned above:

Total modes of *Mettā* : 7 types of person × 4 ways = 28 modes of *Mettā*

Disāpharaṇa Mettā Cetovimutti (Directional Extension)

The mind deliverance of loving-kindness is practiced with directional pervasion in ten ways in the way described above: *Puratthimāya*

disāya, The eastern direction; *Pacchimāya disāya*, the western direction; *Uttarāya disāya*, the northern direction; *DakkhiŌāya disāya*, the southern direction; *Puratthimāya anudisāya*, the south-east direction; *Pacchimāya anudisāya*, the north-west direction; *Uttarāya anudisāya*, the north-east direction; *Dakkhiṇāya anudisāya*, the south west direction, *Hetthimāya disāya* in the downward direction, *Uparimāya disāya*, in the upward direction.

There are twelve kinds of persons according to *Anodhisapharaṇa Mettā Cetovimutti* and *Odhisapharaṇa Mettā Cetovimutti*. There can be twelve kinds of person in the eastern direction and four ways of cultivating *mettā*. So, total modes of *mettā* are 48 (12 kinds of beings × 4 ways=48). There are also 48 ways in western direction, and so are there in the other directions.

Total modes of *mettā* for 10 directions $48 \times 10 = 480$

Anodhisapharaṇa mettā without direction = 20

Odhisapharaṇa mettā without direction = 28

So altogether there are 528 modes of *mettā* absorptions.

The ways from *Metta Sutta*

Mettā-bhāvanā is the most universally beneficial form of discursive meditation, and can be practiced in any condition. The classic formulation of *mettā* as an attitude of mind to be developed by meditation is found in the *Metta Sutta*. In the first part of the *Metta Sutta*, (*Khuddakapāṭha pāṭi*, 10, 2000)(*Suttanipāta pāṭi*, 300, 1954) we come across the 15 qualities a meditator should possess.

1. He should be competent and energetic. He should have the ability to practice *Sīla*, *Samādhi*, *Paññā* without any regard for his own self or the material body to the extent of sacrificing his own life.
2. He should be frank. He should be straightforward in behavior and speech. It is a sign of sincerity. One has to be true to oneself as well as to others.
3. One should extremely honest. He should be very honest and sincere.

4. One should be meek. He should be amenable to admonitions by wise persons. He should be one who is obedient, and not stubborn.
5. He should be gentle in physical and verbal expression.
6. He should not be proud. He should be humble and free from vanity. He should not be conceited and arrogant.
7. He should be easily contented with whatever is available or suitable.
8. He should be easy to be supported.
9. He should have few duties and concerns.
10. He should be frugal and light in their living.
11. The faculties i.e. eye, ear, nose, tongue, body and mind should be serene and not fidgety. He should practice restraint as to the senses.
12. He should be prudent. He should be skilled and wise.
13. He should be free from rudeness. He should not be rude and coarse in behavior.
14. He should not be favoring in families. He should be unattached to lay devotees.
15. He should not do even the slightest things which other wise men might deplore. One should not commit any transgression which will receive the censure of wise men.

How to develop *mettā* as taught in the *Metta Sutta* should be briefly noted as follows:

(The Great Chronicles of the Buddha, V- I, I, 332, 1991)

- a. *Sabbasaṅgāhika mettā*, 'Metta developed in an all-inclusive manner covering all beings,'
- b. *Dukabhāvanā mettā*, 'Metta developed by dividing beings into two groups, and
- c. *Tikabhāvanā mettā* 'Metta developed by dividing beings into three groups.

Sabbasaõgāhika mettā

All beings:

“*Sukhinova Khemino hontu.*

Sabbasattā bhavantu sukhittā” (*Khuddakapāṭha pāṭi*, 10, 2000)

“May all beings be endowed with physical security and well-being”
(The Safeguard of the Discourses on Loving-Kindness, 125, 1995)

Dukabhāvanā Mettā

Tasā vā Thāvarāva Duka Mettā (The Safeguard of the Discourses on Loving-Kindness, 127, 1995)

“*Ye keci pā-abhūtatthi, tasā vā thāvarāva navasesā*”

“Whatever worldly being there be, *sotapāṀṀa* and *sakadāgāmi*, not free of desire, may all living beings be endowed with physical and mental well-being.”

“Diṭṭhā vā yeva aditṭhā, yeva dūre vasanti aviūre”

“Whatever beings there may be, seen or unseen, those dwelling far or near be endowed with physical well-being and happiness.”

“Būṭāva sambhavesīva, sabbasattā bhavantu sukhittā”

“Whatever beings there be those who have been born into the present and beings who are still in conception be endowed with physical well-being and happiness.”

Tikabhāvanā Mettā

“*Dīghā vā yeva mahantā, majjhimā rassakā anukathūlā*”

“Whatsoever living beings there are, feeble or strong, long or big or medium or short, small or fat?”

Above these three ways of development of *mettā* are thoughts of loving-kindness, developed with the desire to see others attain prosperity and happiness, they are called *Hitasukhāgamapathanā Mettā*. (The Great Chronicles of the Buddha, V- I, I, 332, 1991)

Three Ways of *Ahitadukkhānāgamapathānā Mettā*

In the *Metta Sutta*, another kind of developed of *Mettā* is also described. This kind of *Mettā* is called *Ahitadukkhānāgamapathānā Mettā*,

(The Great Chronicles of the Buddha, V- I, I, 332, 1991) as it is thought of loving-kindness developed with the desire to see others free from misfortune and not suffering. *Mettā* may be developed as follows:

1. “*Na paro paraṃ nikubbetha*”
May not one being deceive another.
2. “*Nātimaññetha katthaci na kiñci*”
May not one despise another.
3. “*Vyārosanā paṭighasaññā naññamaññassa dukkhamiccheya*”
May they not wish to cause suffering to one another by offending and hurting physically, verbally and mentally.

Maternal Kind of Love

“*Mātā yathā niyaṃ putta, māyusā ekaputta Manurakkhe,
Evampi sabbabhūtesu, mānasam bhāvaye aparimānaṃ.*”

“Just as a mother would protect her only child at the risk of her own life, ever so let him cultivate a boundless heart towards all beings.” (The Safeguard of the Discourses on Loving-Kindness, 145, 1995)

Loving - Kindness Not Restricted to One Location

“*Mettaṅca sabbalokasamiṃ, mānasam bhāvaye aparimānaṃ.
Uddhaṃ adho ca tiriyaṅca, asambādhaṃ avera’masapattaṃ.*”

“A person should ceaselessly develop a loving mind without location restriction, enmity or malice to all beings in the formless sphere above, the sensual sphere below and the corporeal Brahma sphere in the middle.” (The Safeguard of the Discourses on Loving-Kindness, 149, 1995)

Adapting Any Posture

“*Tiṭṭhaṃ caraṃ nisinna va sayāno yāvatassa vitamiddho,
Etaṃ’ satim adhiṭṭheyya, Brahmametaṃ vihāra midha māhu.*”

Dwelling in loving-kindness is noble. It is a pure abiding, as stated by Buddha and all virtuous persons. Therefore it is said:

Radiate loving-kindness when standing.
Radiate loving-kindness when going.

Radiate loving-kindness when sitting.

Radiate loving-kindness when lying.

So long should a person be awake, so long should that person diffuse loving-kindness. (The Safeguard of the Discourses on Loving-Kindness, 153, 1995)

From *Mettā* to *Vipassanā*

“*Diṭṭhiñca anupagamasīlavā dassanena sampanno*”

Kāmesu vinaya gedham Na hi jātuggabbhaseyya punareti”

When the meditator does not enter upon wrong view of *atta* or individuality, one becomes pure with supramundane morality and soon is replete with knowledge of the way. The meditator on loving-kindness who transits to *vipassanā* should practice mindfulness of *anatta* (non-soul) so as not to enter upon false view with respect to soul or individual being. (The Safeguard of the Discourses on Loving-Kindness, 157, 1995)S

When the meditator continues to practice and his faculties mature, the day comes when knowledge of the path will be attained. Crude attachment to desire for sensuality will be eliminated by the way of the *Sakadāgāmi* (One who will not be reborn on earth more than once). Again, the meditator will attain knowledge of the way of the *Anāgāmi* (One who does not return.) Subtle sensual lust will now be eradicated.

An *Anāgāmi* will never enter the womb of a mother in this sensual sphere. He will be born in the five realms of pure Abode and from thence will be freed through attainment of the way of the Arahāt. (Final and absolute emancipation.)

Conclusion

When you are capable of developing *mettā* to all people, firstly you will feel peaceful in your heart by yourself, secondly you will become more and more tolerant than before and finally you will become a good natured person. The people you associate with also become tolerant and polite. Therefore, we should have the mind of *mettā* basically to every being all the time, that is to say, we should create a lovely, warmly and peaceful society based on *mettā*, without quarreling or fighting each other in order to make peace to the hostile the world. *Mettā* is a single powerful weapon to make peace because even the ordinary *mettā* can change people to become a good

natured person, from enemy to friend. Again, The Buddha said that get the great fruits by cultivation of *mettā* as follows:

“*Bhikkhus*, if someone were to give away a hundred posts of foods as charity in the morning, a hundred post of food as charity at noon, and a hundred posts of food as charity in the evening, and if someone else were to develop a mind of loving-kindness even for the time it takes to pull a cow’s udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.” (*Samyuttanikāya pāḷi*, I, 101, 1999)

We need to know that the practice of *mettā* alone is not the only or single ways that leads to the peace of *Nibbāna*.

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General Character of Karen Alphabet and pāli Alphabet

Win Win Khaing¹ & Aye Myat Thu²

Abstract

In this world, there are various race and they don't have the same things such as religion, literature, culture and living style (or) standard of living. In this paper, we have found that people who have same race but different tribe have different languages and literature. In this research, we emphasis studied the beginning of Karen people's literature and this alphabet writing style in difference to know they are in difference. And then, we continue forward Pāli and Karen alphabet are the same.

Keywords; Karen, alphabets, Pāli, races

Introduction

Human Race

Every human race is passing their history from generations to generations. Therefore, history is not the thing that should not be forgotten. There are many races and languages in the world. Myanmar encyclopedia mentions that there are more than 6000 languages in the world. Hence it can be estimated that there are more than 6000 races of human. Though there are many human races there are only five races of humanity according to the skin color. These are as follows.

1. White race (European Caucasoid race)
2. Black race (African Ethiopian race)
3. Yellow race (Asian Mongoloid race)
4. Red race (American Armenian race)
5. Brown race (Malay Polynesian race)

Historians said that various human societies were divided from these five races of human. According to Karen's history human beings were descendants from one race at the beginning of the world. This only

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one great race humans divided into three races. These three races are as follows.

1. Caucasoid race or white race
2. Mongoloid race or yellow race
3. Negroid race or black race, black skin race

In this way humanity were different in skin color, language, culture, and tradition in line with their habitat, climate, food and living status and consequently new human races were developed.

How Karen Race Starting to Arrive

Each and every race in the world moved to the greener pastures. The historical researcher Dr. Poter Smith said that Karen race were descended from the Mongo plateau southward and settled in the place known as Sichuan and Kwei Chau in China.

Moreover, Karen people were divided into three ethnic groups with the three routes. The first group descended along the Mekong River and arrived at Tonkin (Indonesia), Thailand, Cambodia, Laos, and Vietnam.

The second group departed from Yunnan province and descended along the Shweli River in Myanmar and they settled along the bank of the Ayeyarwady River.

The third group followed the River Thanlwin and went across the Shan plateau. These two groups were separated into Bwae Karen or Red Karen (Karenni) settled in the Kayah State and Pwo Karen and S'ghaw Karen arrived at lower part of the Thanlwin River, Hpa-an, Mawlamyine, Dawei, and Myeik.

Since there are many different Karen races it is found that their style of speaking and alphabets are not the same. The author has tried to compile comparatively these with and the arrangement of Pāli alphabets and grammatical arrangement and their Myanmar meanings.

Karen Literature

When studying the history of Karen people they had to pass down for many centuries with mere language with no development of literature. Karen people could not record their culture for many centuries ago despite

the fact that they cherish their traditional songs, poems and verses. However, their traditional poems and verses are still flourishing instead of disappearing as Karen people had cherished these traditional poems and songs in their hearts. (BH,1997: 169)

History of Karen Literature

History of Karen literature would be explored according to three periods. The first period is recognized the period starting from the time immemorial to AD 1837. During this period Karen language and literature were written with verse. Therefore, this period can be called as the Period of Verse.

The second period was from AD 1837 to AD 1964. During this period the style of prose writing was overwhelming and dismissing of composing verses. Because of this the second period can be called the period of prose.

The third period was recognized since 1964. During this period the effort for development of only one Karen literature and a kind of literature movement with using the power of literature aiming for social and economic development can be found. Therefore, some called the third period early period of Socialist literature.

It is said that the writing system of S'ghaw Karen having the name of "Khalibho" and "Lakesanvhe" of Pwo Karen existed in the first period. However, the early part of the first period of the history of Karen literature, Karen language could not be found in written form whereas many poems of epic proportion, poem, verse, and songs called "Htarkhuu" in Pow Karen language and "Htar" in S'ghwa Karen language that were composed in line with grammatical rules and rules of prosody are found much. When composing poems mostly their composed with one paragraph consisting of seven words. (TR,1997:357-360)

Before the end of 18th Century, Jine Sayadaw Phutarmate, member of Eastern Karen Buddhist invented a system of writing based on the Mon alphabets in order to be able to write Pow Karen Buddhist literatures. These alphabets can be seen up till now at the Buddhist monasteries in Kosulay state in the form of palm-leaves manuscript. Dr. Jonathan Weight invented the writing system of S'ghaw Karen using the Myanmar alphabets in order to translate Christian treatises into S'ghaw Karen in 1832 near the end of

the first period of the history of Karen literature. After that within a few years, this person invented again the writing system of Pow Karen. In 1835 Christianity could be taught in Karen language headed by Mr. Ventin. (TR,1997:371-72) Different kinds of alphabets and different kinds of literature were appeared in the second period. There were many associations writing religious literatures and treatises were arising competitively. Among these the Pow Karen Buddhist Monks and the American Baptist Missionary associations deserved to be respected for their skills in literatures and they were endowed with the following attributes such as, having strong followers, arising of classical literatures and compilers. (TR,1997:373-74)

Literatures became different in the field of Karen literature in the second period because various kinds of literature were written based on their belief with regard to the place, ethnic group, and religious views in the field of the second period of Karen literature. It is the result of main purpose of those who invented the system of writing.

Literatures of Buddhist Pow Karen were written in Eastern Pow Karen language on palm leaves and it was not popular as having less readers because it was not aiming to publish for the mass audience but meant only for the monastery surrounding. It was not easy to distribute many people. Moreover, it emphasized on supra-mundane (lokuttarā), it was written with the traditional grammatical system, traditional method of prosody and composing of poems. Owing to these facts it was not used in ever developing social, economical, and educational events except in religious ceremonies and it had lost touch with the reads day after day.

American Baptist missionaries, however, could write their literatures with the S'ghaw and Pow Karen languages and print with the press and publish as much as they wanted. Therefore, their literatures were easily kept up by every Christian. Moreover, they used the prose form in order for easy writing. The vocabularies that they used were in line with the ever changing social style and words. The style of writing was more developed and wider than the traditional system of composing. This second period can be called as the period of prose. (TR,1997:384-85)

In 1964 people of Karen Culture was able to organize and establish "Committee to bring out Karen literature". Having established thus, doing research to reveal ancient literature and culture and building school collaborating with government in villages had been able to perform. The

literature movements arising during the third period were; revealing of traditional culture again with true and full nationalism, supporting the social and economic development by the power of literature and establishing the unity of literature' (TR,1997:306-7)

Although it cannot be said how soon Karen had achieved the technique of writing with strong evidence it can be noted firmly that in 1832 the method of writing Karen literature invented by Dr. Jonathan Weight. It base on Myanmar alphabet.

It is said that in ancient time, there were S'ghaw Karen writing system, Khalibho writing system and Pow Karen writing system Lakesanvhe (Kyaetyei sar). However, researchers cannot find till today. (TR,1997:390)

Today Buddhist Pow Karen have a kind of writing system called palm leaves manuscript. There is a saying that, such a kind of writing system was invented by the minister called Mondin, member of Pow Karen race who was servicing the King Manuha of Thathon. Nowadays, Karen people in Kyauk khaung have many palm leaves manuscripts. Scholars of both monks and laity alike remark that palm – leaves manuscripts found today in the monasteries of Pha-an, Kokareit, Hlaingbwa, and Kyondoe are identical with the palm-leaves manuscripts existing in Kyauk khaung.

The palm-leaves manuscript, AD 1926 written by Pha-an Myoet, Kyartawya Sayadaw Neidiava also called U Parama entitled, "Salarpothustalaungkar" (Thupattutha Lankarkyan) stated that Phutarmate residing at Jaine village near Kyondoe had invented a kind of writing system of Pow Karen based on the Mon alphabets and invented new consonants and vowels in 1111 ME, 1750 AD. Moreover, it stated that "Bindhukaung" treatise and "Mu. Larmu. Li" treatises were written with this alphabet system. This manuscript still existed with no damage if it was kept under close attention as it was written only for more than two hundred years ago. (TR,1997:391-4)

Difference statements, Marshal, Samitan, Makkamahon stated that there was no writing system of Karen people before the invention of S'ghaw Karen alphabets by Dr. Jonathan Weight in 1832 in the books entitled "Karen of Myanmar", "Faithful Karen in Myanmar", and "Karen of golden peninsular" respectively.

The statement that saying of Karen people had not learnt the writing system before the time of 1832 said by westerners can be considered as a kind of rashly stating with the geographical condition of Myanmar, places of spreading and residing of Karen people, history of arriving of human race, history of literature, history of arrival of Buddhism, cultural and legends of Mon and Karen people. Karen had a kind of writing system already before 1832. (TR,1997:392-3)

Mon people had entered into the Myanmar. And they settled in the lower part of Myanmar, gulf of Motetama about two hundred BC. Mon had obtained the writing system since 6th century. Karen had entered into Myanmar from eastern part of Taungoo in 7th and 8th century AD. From the Taungoo-Shwekyin route they arrived at Ayarwaday delta region and by the Pharpon- Thanlwin route they arrived at Tanitharyi division and near the gulf of Motetama, the place of Mon and both resided in co-existence.

Since that time Karen was sure to have a chance starting to associate with Mon having flourishing of Buddhism, literatures and writing system. Karen people got Buddhism and were able to enter the dispensation of the Buddha as novice and monks. It is usual writing of alphabets, literature, and cultures follow the religion. It is found that the song sung in the victory ceremony called “Htarkhuphardoe” (Htarkhautphartaut) and the classical song known as Masamate (Marsaar), song of Jātaka stories, songs, poems, and verses concerning with history of today Buddhist eastern Karen the insertion of Buddhist faith and ancient Mon vocabularies. With reference to these facts it is not wrong to say that eastern Karen had achieved Buddhism and literature writing before the 19th century. (TC,1998:396-8)

It can be said that today Karen people have more than nine writing systems. Of these five systems that were invented based on the Mon and Myanmar alphabets, a system invented based on roman alphabets, and four writing systems including a system based on numerical of Doo are mentioned as follows:

1. Buddhist Pow Karen literature based on Mon alphabet
2. Christian Pow Karen literature based on Myanmar alphabet
3. Christian S’ghaw Karen literature based on Myanmar alphabet
4. Buddhist Pow Karen literature composed by U Nandamarlar (Kaukareit)

5. Buddhist S'ghaw Karen literature composed by Myinetharyar Sayadaw
6. Roman Catholic northern Thantaung S'ghaw Karen literature
7. Roman Catholic Pharpon S'ghaw Karen literature
8. S'ghaw Karen literature composed by U Ba Tun Tin
9. Laekae fait Lakesanwhae literature written with Doo numerical

The three kinds of literature using at present time among these above mentioned nine kinds of literature are as follows.

1. Buddhist Pow Karen literature based on Mon alphabet
2. Christian S'ghaw Karen literature based on Myanmar alphabet
3. Christian Pow Karen literature based on Myanmar alphabet.(TP,97:34-6,TC,1998:414-15)

Primer of Karen Race

(1) Buddhist Pow Karen Palm-leaf Manuscript Alphabet Primer (36) Consonants

k	kh	g	gh	ñ
c	ch	j	jh	ññ
ṭ	ṭh	ḍ	ḍh	ṇ
t	th	d	dh	n
p	ph	b	bh	m
y	r	l	v	s
h	ḷ	a	᠘	hh
ghh				

(14) Vowels

a	ā	i	ī	u	ū	e	
è	o	ṁ	o	uṁ	aṁ	-	(TC,1998:398-400, PLH, :257)

Baptist Pow Karen Alphabet Primer Invented by Dr. Jonathan Weight
(26) Consonants

-	kh	g	ḡh	ṅ
c	-	j	jh	ñ
d	dh	n	p	ph
bh	m	ph	r	l
v	s	q	d	-

(10) Vowels

- - - - - j - - - -
 (TC,1998:403-31)

Baptist Pow Karen Alphabet Primer Invented by Dr. Braton

(26) Consonants

k	kh	g	ḡh	ṅ
c	ch	j	rh	t
th	d	n	p	ph
bh	m	y	r	l
v	-	h	a	e
ph				

(10) Vowels

· - - - - - - - - -
 (TC,1998:404-5) (PLH, 1997:261)

Baptist S'ghaw Karen Alphabet Primer Invented by Dr. Jonathan Weight

(25) Consonants

k	kh	g	gh	ṅ
c	ch	rh	ññ	t
th	d	n	p	ph
bh	m	y	r	l
v	s	h	a	e

(9) Vowels

- - - - -
 (TC,1998:400-429, PLH, 1997:259)

S'ghaw Karen Roman Alphabet Primer Written by Saw Ba Tun Tin

(26) Consonants

K	Kk	G	X	Ng
S	Ss	Sh	Ny	T
Tt	D	N	P	Pp
B	M	Y	R	L
W	Th	H	A	V
Z				

(9) Vowels

a i er u uu e ei o
 ou(TC,1997:401-431)

Buddhist Pow Karen Alphabet Primer Written by U Nandamarlar (Kaukareit)

(33) Consonants

k	kh	g	gh	ñ
c	ch	j	jh	ññ
ṭ	ṭh	ḍ	ḍh	ṇ
t	th	d	dh	n
p	ph	b	bh	m
y	r	l	v	s
h	ḷ	a	᠘	v
hh	g	gh		

(14) Vowels

- ^ - - - -
 I b - - - - (TC,1998:407-434)

Lakesanvhe Primer of Laekea

(25) Consonants

>	/	-	-	7
-	-	-	-	-
>	//	-	-	77
-	-	-	-	R
.	-	x	Θ	o

(12) Vowels

l	--	:-	-	-	-
-	-	'-	:-	-	-(TC,1998:409-436)

1.3.8 S'ghaw Karen Roman Alphabet Primer Invented by Roman Catholic Missionaries of Pharpon

(20) Consonants

b	c	d	f	g
h	R	I	m	n
p	q	r	s	t
V	W	X	Y	Z

(9) Vowels

A	e	i	o	u	ai	au	ei	Oo
---	---	---	---	---	----	----	----	----

Buddhist S'ghaw Karen Primer

Prescribed texts book for school children from first standard to sixth standard and Karen primer written by Myinetharyar Sayadaw are compiled and taught up till now in Buddhist Karen villages on the Kautlon island of Shwegunn, Hpa-an and in Myinegalay, the Takaungbo district, west of the Thanlwin River. (TC,1997:413-37)

Whatever is saying differently, it is believed that Karen nationality has their literature for many years ago. Some Karen alphabet take into consideration that these above mentioned ancient literatures were fading out and disappeared because of various reasons. (LC,1997:167)

In summary, among nine kinds of Karen literature system of today the followings is the practically using distinctly.

1. Buddhist Pow Karen literature based on Mon alphabet
2. Christian S'ghaw Karen literature based on Myanmar alphabet
3. Christian Pow Karen literature based on Myanmar alphabet

The rest six kinds of Karen literature are still using according to their respective place. These, however, are not so much popular.

Pali Alphabet

There are (41) Letters in Pali alphabet. It contains eight vowels, thirty two consonant, and a nasal sound. They can be combined with vowels consonant, vowels and consonant, vowels, consonants and niggahita.

Pali Alphabets and Myanmar Scripts

Vowel	:	အ	အာ	ဣ	ဤ	ဥ	ဦဇဩ
		a	ā	i	ī	u	u e o
Consonant :		ကံ	ခံ	ဂံ	ဃံ	ငံ	
(or)		k	kh	g	gh	ñ	
Class Consonant		စံ	ဆံ	ဇံ	ဈံ	ညံ	
		c	ch	j	jh	ñ	
		ဣ	ဥ	ဣ	ဥ	ဣ	ဣ
		t	ṭh	d	ḍh	ṇ	
			တံ	ထံ	ဒံ	ဓံ	နံ
			T	th	d	dh	n
			ဝံ	ဖံ	ဗံ	ဘံ	မံ
			p	ph	b	bh	m
Non-class Consonant			ယံ	ရံ	လံ	ဝံ	သံ
(or)			y	r	l	v	s
Semi vowel			ဟံ	ဣ	အံ	(-)	
			h	l	ṃ		

West Pow and East Pow are Speech of Word and Voice

Myanmar	West Pow	East Pow
နင်	န	ဏို
ငါ	ယ	ယို
ငါတို့	ပ	ပို့
နင့်နာမည်ဘယ်လိုခေါ်လဲ	နမိန်းပသလိုင်	ဏိုမိဝေသ့လဲ
ငါ့နာမည်	ယမိန်းနော်	ယိုမိင်
နင်ဘယ်ကလာတာလဲ	နကလေးဟယ်ခလိုင်	ဏိုအံ့ခင့်ဟယ့်တိုင်လဲ
နင်ဘယ်မှာလဲ	နအော်ခလိုင်	ဏိုအံ့ခင့်လဲ
နင်ဘယ်သွားမလို့လဲ	နကလေးခလိုင်	ဏိုမိုလောင်ခင့်လဲ
စား	အန်	အင်း
ထမင်း	မင်း	မင်
ကောင်း	အို	အုံး
အင်း	သောင်	သိုင့်
နင်ထမင်းစားပြီးပြီလား	နအန်မင်ဖောင်းယုတ်ဂါ	ဏိုအင်းမင်ဟင်ယုဂ်
ငါထမင်းမစားရသေးဘူး	ယအန်မင်းဖောင်းဒိတ်အေ	ယိုအင်းဝမင်ညှ်အေး
နင်နေကောင်းလား	နဘောင်မုတ်ဂါ	ဏိုအံ့ဆင်းအံ့ခွါင့်ဟူး
ငါနေကောင်းတယ်	ယအောင်မုတ်	ပညံ့အံ့ဆင်းအံ့ခွါင့်လင့်
သွားတယ်	လေး	လောင်
ပြန်တယ်	ထိုင်း	ထာင်
လာ	ရိုင်	ယုယ့်
လုပ်	မာ	မာ
မြန်မြန်လုပ်	မာဖလိုင်လိုင်	မာတာတာ
ဖြည်းဖြည်းသွား	လေးရှော်ရှေ့	လောင်အံ့အံ့
ကောင်းသောညလေးပါ	နာမုတ်မုတ်	

ကျေးဇူးတင်ပါသည်	စခုတ်စတား	ဆိုဂုဏ်ဆိုတာလင့်
အတူအတူ	မောင်ဟောင်	မင့်ဂုံ
ထမင်းအတူတူစားမယ်	ပကအန်မင်းမောင်သောင်	မိုအင်းယိုင်မေင်
ယောက်ျားကလေး	အိုင်ခွါ	အိုခွါ
မိန်းကလေး	အိုင်မူ	အိုမူး
အပျို	မူနန်	မူဏင်
အပျိုကြီး	မူနန်ရှု	မူးဏင်ယှာ
လူပျိုကြီး		
ကျမ်းမာချမ်းသာပါစေ	အောင်စိုင် အောင်ခလိုင်	ယုူးမုက်ငှယင့်

Conclusion

Karen people can't record this culture and literature as speech today. They divided this literature into three eras. The jine Sayadaw built and Dr. Jonathan Weight, invented the alphabet writing style g Myanmar. Pow Karen Moreover Dr. Jonatthan word invented the writing style g Pow, S'ghaw Karen by have found that this writing is based on the ways g poetry, using Myanmar. Besides Karen people have more than nine ways of writing style. But today, they use three writing nine. We then find these a little different in vowels and consonants from that alphabet in this paper. We have found that this writing style use different this ways to similar.

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Analysis of Some *Maṅgala* Concern with *Lokī*

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Abstract

The word “Blessing” is one of the most frequently used among human beings but they do not truly understand its precise meaning and essence. Even in the time of Buddha, there were various ideologies, beliefs and definitions about “Blessing” and them, so many debates and arguments were emerged among humans. For this reason, Lord Buddha expounded the *Maṅgala-Sutta*, which is about the true meaning of “Blessing”. From that time, people truly understand the meaning of “Blessing” and its benefits of being practiced. In this paper, it presents the analysis about the meaning of “Blessing”, the reason why Buddha expounded the *Maṅgala-Sutta*, the “Mundane Benefits” and the daily life benefits for being practiced which is explained in “*Khuddaka Nikāya*” and *Piṭaka* texts.

Keywords: *Maṅgalā, Lokī, Khuddaka Nikāya*

Introduction

The Blessing, *Maṅgala* means the right path towards prosperity and development of mind which in turn can be defined as doing good and delightful things. The title of “Analysis of some *Maṅgala* concerned with *Lokī*” explained details about the benefits or good outcomes due to the practice of the discourses of *Maṅgala*. In this analysis, the meaning of “Blessing”, the history of Blessing and the thirty-eight Blessing expounded by Lord Buddha when are included in the “Mundane of Blessing” are presented in this paper, it is said that human beings in this “Mundane World” would surely get more benefits in many spheres of life such as communication, economic, social and moral or ethics, if they are actually practiced according to Blessing.

Therefore, this paper is presented to know and practice about the *Maṅgala-Sutta* for the people who should obey and practice these teachings to get lots of benefits.

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Materials and Methods

In this research paper, all of the data were collected from *Pāli* Texts, *Aṭṭhakathā*, *Ṭīkā* and other Texts. The materials used in the research are from some articles of other Texts.

Findings

Definition of *Maṅgala*

Maṅgalā means _

- (1) Proliferate matter or merit matter. (SN,1999,318)
- (2) Seeing the sense of good, which is recognized by the era, is *diṭṭhamāṅgalā*, hearing the sense of being good is *sutamāṅgalā* and feeling the good sense of smell, taste and texture is also *mutamāṅgalā*. (AN,ii,1993:II,181, DN,A,I,1993:210)
- (3) Wellness, increasing, good deeds which should be praised and the cause of benefits to the principle of auspicious ones. (Hote Sein,1954:776)

However, this paper presents proliferate matter, merit matter and the cause of benefits of auspicious ones.

Background history of *Maṅgala*

The essence of *maṅgalā* has been thought in various ideas and definitions since the time of Buddha. But no one knows exactly. The fact is the cause of recognizing the term “*Maṅgalā*”.

In the First Buddhist Council, the Venerable *Ānandā* answered the questions of the Venerable *Mahākassapa*, the chairperson of *Samgha* in the following.

‘The Venerable *Mahākassapa*, me, the Venerable *Ānandā* recognized the doctrine of *Maṅgala sutta* in this way’.

Once upon a time, Buddha was dwelling in *Jetavana* monastery near *Sāvatti* donated by *Anādhapiṇḍika*. Meanwhile, in the midnight certain goodness arrived at the Buddha and paid respect and asked a question. Respectful Buddha, most of the Beings want prosperity and they also imagine prosperity in many different ways. Though they imagine for

twelve years, they didn't know what the real *Maṅgalā* is. That's why please teach proliferate and merit matter. (Khp,2000:iii,4)

This is the cause of preaching the *Maṅgalā* by the Buddha.

Maṅgalā* concerning with the *Lokī

Buddha's teachings are the proliferate and successful ways for those who practice them. The thirty eight blessings taught by Buddha can be divided into two sections. The first part is for those who live in the world and the second one is for those who are seeking to find the way *Nibbāna*.

In the world, Buddha taught avoiding and practicing points concerning with relationship, social, economic, education and moral are directed perfectly.

Blessing concerning with relationship

Relationship is very important for those who want to be wealthy. They should practice them. They are

- Not associating with the fool
- Associating with the wise
- Honoring those worthy of honor

Not associating with the fools

The very first blessing concerning with relationship not associating with fools and associating with the wise. Not associating with the fool is the most important one Buddha taught first. Because the fool do not have the ability to analyze good and evil, cause and effect and right and wrong. Moreover, he cannot perform good things for himself or for others and can perform everything in vain. If you associate with the fool, you will lose. If you avoid the fool, you will be flourishing. So the one who wants to be flourishing should avoid the fool.

The *Jātaka* of king *Ajātasatthu* is very prominent who focuses and honors the fool. He killed his father and had suffered from *Pitughātaka Niraya*. Although he could attain the right way, he not only got this chance but suffered in hell. (DN,A,i,1999:123) This is due to associating with the fool, focus and honor the fool and be in trouble in present life and circle of rebirths.

Associating with the wise

In the world, who wants proliferate must not only avoid the fool but also associate the wise. The result is to escape from present trouble, life circle and attain *Nibbāna*. During Buddha era, Aṅgulimāla who killed and bullied thousands of people met Buddha and honored. So, he escaped from being punished and attained *Arahatship*. (MN,ii,1991:301.MN,A,ii, 1957: 233)

Moreover, the fact that if you associate with the fool, you will be a fool and if you associate with the wise, you will be wise is proved by the two parrots story (Kyaē Nyi Naung). The one who arrived at the fool copied the nature of fool and it became a fool parrot and the one who arrived to the wise imitated the good manner and became a clever parrot. (AN,i,1982:99. AN,A,ii,1970:65)

Therefore, all the beings that live in the world not only need to avoid the fool and also need to associate with the wise and there are so many evidences for this. In associating with the wise, the Venerable *Ānandā* told to Buddha “Good friends can half finish the benefits”. Buddha replied that “no, *Ānandā*, wise friend can finish the entire benefit”.(SN,i,1999:88) For this reason, associating with the wise can happen the entire benefit and those who want this should chose and associate with the wise.

Honoring those who are worthy of honor

Those who want to be successful in life must honour these worthy of honor. Buddha,*Dhamma*, *Saṃgha*, parents and teachers are worthy of honour. Because they have the responsibilities of guiding for the sake of their children they should be honored with *Dhamma* and things. Besides, in the family, elder’s brother, sister, uncle, aunty are also worthy of honor and should be honored with things, behavior, manner and services.

Similarly, the younger person in the family should be praised by praising, giving the things they want. There are duties for the elders to praise the younger and in return, there are also the duties for the younger to honor the elders for special performance, and special precepts. Therefore a novice can be honored and donated by the elders. So, those who are worthy of honor for their good precepts, outstanding education, and martyrs would be honoured whether they are young or old.

This mutual honour is practicing the auspiciousness of honoring those who are worthy of honour. There are some examples for honoring. Long long ago, during the *Sikhī* Buddha time, one donor paid respects to the Buddha who was going around accepting offerings of food and paid homage by folding his hands. Because of these good deeds, he became the son of a wealthy saint in *Ukkatṭha* city. During *Gotama* Buddha, *Aṅganika* named and when he saw the Buddha, he praised and listened to *Dhamma*. after listening to *Dhamma*, he became a monk and took meditation and attained Arahship. Just folding hands and honoring can even attain Arahship. (Thag,A,i,1960:434) Next, during the *Gotama* Buddha, Buddha's disciple the Venerable *Sāriputarā* attained *Ariya* at the first stage because he listened to the teaching of Buddha from the Venerable *Assaji* by paying homage and by respecting wherever he is.

Those monks who did not know the actual event imagined that the Venerable *Sāriputarā* was respecting the place and believed the wrong views and they reported to Buddha. Buddha asked the Venerable *Sāriputarā* and he replied that he was doing so because he paid respect to his first teacher, the Venerable *Assaji*. (Dhp,A,ii,1992:401) The person who won the noble education, the Venerable *Sāriputarā* even paid respect to his teacher who taught him only one verse means honoring those worthy of honor.

Besides parents, uncle, etc. who require benefits of you are the honorable persons, those who honor the honorable persons must get good benefits and become wealthy.

The mentioned three blessings are important blessings for those who dwell in the world. So, the one who wants to be successful in social relationship should avoid the fool and associate with the wise and honor the honorable person dealing with the principle of auspiciousness.

Blessing concerning education

There are also blessing concerning with education. Those who want to be successful in life must practice the following blessings.

- Living in a suitable place
- Formerly having done good deeds
- Having great knowledge

Living in a suitable place

Living in a suitable place is an essential blessing for educational development. The one who wants to do good deeds should stay near the monks who can teach good deeds. It is living in a suitable place. One who wants prosperity should stay at the place where can get prosperity is staying at a suitable place. The person who wants education should stay near educated person or teacher and schools. It is also staying at a suitable place. If they stay at the place which is far away from school, they may face many difficulties. For instance ,there may be differences between the one who lives near school and the one who lives away from schools. It is easy for daily communication for the one who lives near school and he will not be tired and pleased and can study well. The one who lives far away from the school has to pay much time for transport and will be tired and unhappy and cannot study well. So, staying near school is staying at the suitable place for students.

If people live in a suitable place, they may become wealthy. This example can be studied in *Sakuṇagghi* story of five hundred and fifty *Jātaka*. (J,A,ii,1959:53)

The *Jātaka* expressed about facing with problems as it did not stay at a suitable place. and staying at the right place can even conquer the enemy. Therefore, to get merit, education and prosperity, people must settle at the right place.

Former good deeds

Former good deeds is also the necessary blessing for education. Those who observed formerly have suitable basic for studying in this life *Pubbhe*- previous, *nā* - doing, *puñña* - good deeds those who have previous life's good deeds are called possessing suitable basic need said by the Venerable Dr. *Dhammasāmi* from Oxford in analyzing *Maṅgala Sutta*, chapter ten.

Previous life *kamma* cannot only be counted for “doing good deeds in previous life”. Preparing obligated good deeds for present life is also *Pubbecakatapuññatā* Blessing. Those who has done the obligated monk, has already studied of obligation lesson since they were young are those who possess suitable basic needs or those who have *Pubbecakatapuññatā*. Now a days, there are many differences between those who are well-

trained and have good foundation and those who are not. For example, if a student study his lesson previously, he may do well in his exam. If not, he may not do well in the exam. Moreover, if a teacher prepares the lesson well, students may understand easily and if not, students may not understand easily.

Especially, *Pubbecakatapuññatā* Blessing is to prioritize the inducting for the students. They may be successful in their pure business because of industry.

If students study their lesson with industrious effort, they will get the education what they want. That is why, having done previous good deeds is the improvement in education blessing.

Having great learning

Having great learning is necessary blessing for improvement in education. It is important to have great learning concerning mundane and Supra-mundane. To have vast knowledge, it is necessary to listen to the speech of educated ones and reading and studying various books. Teachers from schools, colleges and universities must have on the requirement for having vast knowledge. Students should study the books, newspaper, journal and from library and should go to conferences.

In this way, people should, study for fifteen or twenty years to be smart. There are also various kinds of knowledge such as ethic Buddha *Abhidhammā*, policies concerning with *Sāsanā* and modern knowledge etc.

No one can study till the end of much knowledge. But he should study the knowledge that is useful for his life based on the other knowledge.

Knowledgeable one can get the benefit of knowledge at once and everyone will approach him. So, the one who has *Bāhusacca* blessing with never be fade in anywhere and he will be praised. That is why having vast knowledge is improving blessing for your students.

Blessing concerning economic

The blessings that taught by the Buddha are also concerned with economic. In the world, those who wants to flourish should practice the blessing for flourishing. They are

- Telling right and beneficial speech sweetly
- Having done good deeds

Telling right and beneficial speech sweetly

Telling right and beneficial speech sweetly is a blessing and it should also practice to develop a person's life Buddha taught in *Sagāthā Vagga Sīmyutta Subhāsitasutta Sūbhāsītavāsā*, good speech means and speech which bear benefit for sides, *Dhamma* speech, lovely speech and right speech. (SN,i,1999:190-191) Moreover, in *Aṅguttara Pāli, Pañcakanipāta, Vācā Sutta*, Buddha taught as the speech tells in suitable time, right speech, soft speech, beneficial speech and affectionate speech are *Subhāsītavācā*. (AN,i,1982:267)

In other words, *Subhāsītavācā* is the speech, which is free from *Musāvāda, Pisūnavācā, Parusavācā* and *Samphappalāpavācā*. (J, A, i, 2001: 207)

Concerning *Sūbhāsītavāsā* Blessing, in Nandivīsāla *Jātaka*.The master gambles again and this time the master said softly 'My dearest son, do it, you can do it'. At that time the bull carries the string of one hundred cart at once and the master wins two thousands. This is the good example of *Subhāsītavācā*. The Like this, the person who does business should speak softly and sweet speech and he will be successful in his work. Therefore, telling right and blessing for beneficial speech is the cause of improvement.

Having done good deeds

Having done good deeds is also the blessing for social improvement. Doing pure work means the work that does not have disturbances and complicated ones. Disturb less work means it can be finished properly. To do so, people need to work at suitable time, unsuitable time, and suitable place, unsuitable place, person who should deal on should not deal and think carefully and put effort without laziness.

Sūlasēthi Jātaka (J,A,i,2001:130) is an example for the above blessing. This story showed that the poor young man does flawless work and he became rich at last.

These above blessings are for the person who wants to improve in business and they must practice these blessings. The person who wants to be wealthy should settle down at suitable place. From there, he can study knowledge. Having knowledge, he can speak right and beneficial speech. Dealing with other people in surrounding, he can not only speak right and beneficial speech but also do flawless work. If a person wants to improve

business he must practice the above blessing to get successful and wealthy life.

Blessing to practise in social Affairs

Those who want to be successful in social Affairs must practice the following blessings.

- Attendance on one's parents
- Looking often one's wife and children
- Giving by *Dāna*

Attendance on one's parents

Attendance on one's parents is the blessing for development because parents are the most grateful person for their children. Parents have been looking after and guiding their children in education, health, business and many matters for their sake. Parents are the ones who want their children to be successful, (It,1997:622) parents are the only persons who are delighted for them. Buddha guided that grateful parents are saintly persons, (AN,i,1982:1) they need to be looked after and the ones who look after parents will be rich not only in present life but also in future live.

The ones who look after their parents can perform not only for themselves but also for the other. This point can be studied in *Mātuposaka, Pituposaka*. In this *Jātaka*,(SN,1999:183) the young man looked after his parents properly. He went to *Ceylon* Island for his parents to live well, at that time in *Ceylon*, the weather was bad, rained heavily and the farms were destroyed by the bad weather and the farmers were in trouble. The King also discussed with the skilled practitioners to escape from the crisis. The soiled practitioners suggested that if the person who looked after his parents and recognized as lord pledged, the problem would be solved easily. When they looked for such kind of person, the young man knew and said that he is that kind of man. They requested the young man to pledge. The young man went to the front of the ship and said 'I have been looking after my parents well with respect since I know the right and the wrong. If the speech is the right one, the sandy rain must stop at once and the citizen will escape from the trouble.' Because of the young man's vow, the sandy rain stopped at once and all the people were happy.

The king and the people give the young man much property. The young man loaded these properties on five ships and went back to his

native and gave these properties to his parents. According to this *jātaka*, looking after parents can perform not only for oneself but also for the other. Therefore, attendance on one's parents is also a blessing for development.

Looking after one's wife and children

Looking after one's wife and children is a blessing for development.

Looking after one's wife and children is one of the duties of a good husband; A good husband must support his family with property, and urge them to try to get knowledge for the sake of them. The wealthy persons named *Anāthapiṇḍika* and *Visākha* are the idols who support the family. Though *Anāthapiṇḍika* respect the three Gems of veneration, his son *kāḷa* never respects the three gems of veneration his father speech. The rich man persuaded his son that if he went to monastery and kept *Uposatha* he would give him one hundred. The son wanted the money and accepted the idea. But he went to monastery and slept there and went back home. Although the rich man knew the truth, he did not give up. He sent his son to the monastery again and asked him to memorize a *dhamma* from Buddha and give him one thousand. The son wanted money and went back to monastery and listened to *dhamma* from Buddha and tried to memorize. During listening to *dhamma*, he believed in *dhamma* and got the way to heaven. This is the blessing of the rich man to his son. (Dhp,A,1986:123)

The other rich person like *Anāthapiṇḍika* is *Visākha*. In *Rājagaha*, *Visākha* went to *Veḷuvan* monastery together with King *Bimbisāra* and listened to *dhamma* from Buddha and got the way to heaven. As the rich man knew the right way to *Nibbāna* he did like sensuality. His wife knew the situation at the rich man and happily allowed to be nun *Dhammadindā* also tried hard and practiced and she got from *Anāgāmi* till Arahship. This Arahship got *Dhammakathika* title from Buddha. In this case the rich man's supporting for his wife is the noble support. (DN,A,ii,1993:255) Therefore, who support the family should support not only material but also education. A good husband should imitate *anāthapaṇḍika* and *Visākha* and give noble support for keeping morality or precept and doing good deeds.

Giving by *Dāna*

The blessing of giving is an important blessing for the ones who want to be rich and successful. Finishing the work of present life can get by

giving and which is also required for circle of rebirth. Giving is support for life circle and also the matter for escaping from circle of rebirth. This can be studied in *Anuruddha Thera* novel prominently. (AN,A,i, 1968:284 – 285)

This is because of giving and for that merit future the venerable *Anuruddhā* become rich in *Gotama* Buddha time. He didn't even know the word "no" and is very rich and perfect. Giving has good effort not only for present life but also for future. The one who wants to live wealthy he should do giving good deed.

Auspicious Good Morality

Auspicious doctrines preached by the Blessed One contain not only association, social, economic, education but also contain about the auspicious concern with good morality. In the world, it is important to have a good morality. So, for the good morality preached by the Buddha these following principles are needed to be adhered and observed. There are:

- To act blamelessly
- Heedfulness in the *Dhamma*

To act blamelessly

Acting blamelessly is the principle of making auspicious deeds. In the world, it exists the blamed works and blameless work. According to *Abhidhamma*, this is the good conduct and misconduct.

Misconduct is the bad deeds and people dislike and the ruler pay the punishment. These works are killing, stealing, cuckolding, lying, and using the drugs. So the one who works these deeds can get the punishment.

Good conducts are keeping precept, doing philanthropy works, helping hand, giving medical treatment, fire detection, repairing roads, and bridges, excavation the wells, donation of water, building rest house, planting trees to get shadow and fruits are good deeds which make people faultless works. Over two thousand and three hundred years, it is obvious that the *Siri Dhamma Asoka* King is the famous King in doing merit such *Anavijja Kamma Miṅgalas*. (DN, A, i,1999:207)

In addition, in the ancient time, *Māga*, the villager of *Macala* in *Māgada* Division helped people in this village for the Affairs together with his thirty coterie friends. When they die, *Māga* reached to the *Tāvātimsā* as a *Sakka* and his 30 coterie friends also there as a sovereign deity'

consequences of doing merits and good deeds, it is written in *Dhammapada*. (Dhp,A,i, 1986:167)

By seeing those examples, the faultless works make not only people blissful but also the merits doers' benefit. Therefore, for those who want to do beneficial works for self and others they should try such faultless blissful works.

Heedfulness in the *Dhamma*

Heedfulness in the *Dhamma* is the principle way to make a moral conduct. Vigilance (*Appamāda*) is the basic of good actions. Vigilance (*Appamāda*) is the meaning of mindfulness.

(*Pamādo*) negligence is cause of dead (*maccunopadam*) or the chance of Death personification of death. Careless and negligent is the less and bereft of mindfulness. (AN, i,1982: 64. AN, A,i,1968: 65)

In the *Jātaka* stories, the king of peafowl (*Bodhisatta*) forgets to recite the verse “*udetayam, apetayam*” (J,A,ii,1959:230) and get caught in the snare of hunter because of Vigilance and also, the young man named *Suvannasham* forgot the nurture the benevolent and he got hit by the poison arrow. (J, ii,1999:174)

These are the witness of negligence in bad results. If the one who hold the vigilance (*Appamāda*) not only can win the works of the world but also free from the circle of rebirths (*Samsarā*).

And also for the one who don't forget to do-good deeds and also the moral values will increase too. So for the sake of moral values everyone should hold the doctrine of vigilance (*Appamāda*).

Conclusion

This paper is expressed about the way to develop either Social, Relationship, Education, Economic, Moral, merit and etc. for human being's life in mundane world which is conclusion to this paper.

The people want to get the benefit in the mundane world, which stay in the suitable place can be easy to get the benefit. So, we presented about the Blessings is to be obeyed and practiced .The two advantages of them are as follow;

1. *Sabbatthamaparājītā* = in everywhere there is no defeat and only victory
2. *Sabbatthasotthiṃgacchanti* = in everywhere can get the happiness

This Blessing one of the moral conducts, must be practiced by any religion, nationalities, countries, and places.

Not associate with the fool and associate with the wise man, to find the true knowledge to speak with pleasantly, and abstaining from the taking any intoxicant or drug which can cause of forgetfulness; these are to be practiced for every religious without deny because this is the right way of happiness for every religions, nationalities, countries, and places.

The person who are to practise, can get benefits in three periods.

These Blessings are practiced by the person who is no loss for any conduction. It is only can get the benefits. Therefore, the Buddha give the guaranty for two advantages will get the people who practiced this. These discourses must be practice that is our duty.

This paper practically the people who practice the Blessings, would attempts to present about become the wise men and get the power and property.

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An Analysis on the Greatest Attribute of Venerable Ānandā

Mu Mu Myint¹ & Thi Thi San²

Abstract

In the whole of the Buddha's religious period, there was no one but Ānandā who won the five titles of *etadagga*. But, he could not yet complete the task of monkhood. Although he tried to practice *kasina* meditation, worry about the Buddha crept into his mind before it could be concentrated on an object of *kasina*. He was worried about the failure to perform the needs of the Buddha. Being so he left his place of meditation to look after the Buddha. Therefore he could not attain the arahatship. But, it can be seen that Venerable Ānandā finally attained the Nibbāna due to his effort and intelligence. The phrase "*Evam me sutam*" which consisted at the start of Buddha's teachings reminds his attribute to the Buddhists. It can be suggested that he shared the people the teachings listened directly from the Buddha. This paper presents the significance of Ven. Ānandā and his performance. The aim of this research is to reveal that since the monks handed down the Buddha's teachings, the Buddhists can receive the welfare for mundane and super-mundane.

Keywords: Attribute, Etadagga, Effort, Buddha

Introduction

It can be seen that when the Buddha preached the Dhammacakkapavattana Sutta, the five Pañcavaggīs ordained and entered into the *sāsanā*. Then, the order gradually developed. According to Pāli text, at that time there were *arahantas* who possessed extraordinary powers and knowledge. *Arahantas* are the monks who are possesses the three kinds of wisdom and miraculous power, proficient in reading the thoughts of others, and who have extinguished all evil desires. Moreover, during the Buddha lifetime, there were circumstances for bestowing "*etadagga*" title to the disciples by the Buddha. They were based on remarkable events in the past existence, special practices and extraordinary qualifications. *Etadagga* title might be given for one of the circumstances or more than one circumstance. For example, Ven. Sāriputta had been bestowed *etadagga* title for the incomparable wisdom. Similarly, Ven. Mahākassapa got a given *etadagga* title for practice of the thirteen kinds of austerity and who urged

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others to practice the same and to extinguish the defilements. In fact, some disciples of the right-hand side and left hand side of the Buddha had gotten *etadagga* title. The number of disciple who sat on the right flank of the Buddha was in total (40) beginning with Aggasāvaka Ven. Sāriputta, Mahāsāvaka Ven. Koṭṭhāliya, Ven. Rāhula, Ven. Ānandā, etc. The attribute of Ven. Ānandā among them is very interesting and wonderful. So, this research paper will present his significances and precious events.

Materials and Methods

The study is based on the Pāli literature. The data have been collected from published sources such as Pāli texts, commentaries. The data were analyzed by using descriptive method and comparative method.

Findings

Venerable Ānandā was the twenty-third *thera* of the forty disciples sitting on the right-hand side of the Buddha. (AI, 1996:24) The name "Ānandā" was "delight, joy". (Dh I, 1960: 3)

There was found persons bearing the same name as Ānandā in the Tipitaka. They were Paccekabuddha called Ānandā, (ApI, 1960 :256).

Ānandā *Thera* (DhA, II,1962:) (original writer of Abhidhammatthāṭīkā), King Ānandā,(Bv,1985: 345).Ānandā Prince, Ānandā (son of Tissa Buddha), (Bv,1985: 360) Ānandā Bridegroom, (J A. II, 1997: 356).wealthy man Ānandā, Ānandā Ogre,(AAII, 1957:356)King of Vulture – Ānandā,(J Av, 2000: 454) and King of Fish- Ānandā. (Dh AII,1962: 77).

Past Existence

During the life time of Padumutara Buddha, the future *thera* was son of King Ānandā ruling the kingdom of Hamsāvati. His name was Sumana, half-brother of Padumuttara Buddha. Sumana Prince found a *thera* bearing the same name as his at the monastery of the Buddha. The *thera* was the Buddha's close disciple who performed the sundry tasks. He saw the *thera* going into the Gaṇḍhakuṭī, the private chamber of the Buddha and coming out of it through the earth with power of *jhāna*. Sumana Prince, on seeing the phenomenon, was greatly impressed by the *jhāna* power of the *thera*. Accordingly, the prince stayed near the Buddha and the *Samgha* attending

to them, offering robes, building and offering monastic buildings. He prayed for serving one of the future Buddha like Sumana. *Thera* was one of the future existences.

During the lifetime of Kassapa Buddha, the future *thera* became a noble man of a good family. One day he saw a monk painfully carrying a hot alms-bowl. The young man took of his upper garment and offered to the monk to relieve of the heat of the alms-bowl. The future *thera* became a king of Bārānaśī City when the *sāsana* of Kassapa was existent. The king offered eight emerald alms-bowls to the eight Paccekabuddhas traveling from the Mt. Gandhamādana. In the previous existence to the last, the future *thera* was a Deva in Tusitadeva abode at the same time as the future Gotama Buddha. When the future Buddha Santussita deva descended to the human abode, the future *thera* deva also followed suit. (AAI, 1957: 224-227)

Present Existence

When the future Buddha became Prince Siddhattha, son of King Suddhodana and Queen Māyādevī, the future *thera* became the son of Amitodana Prince, one of the younger brothers of Suddhodana Mahārāja. His name was Ānandā. The name of his mother was unknown. Mahānāma and Anuruddha were his elder brother. When Prince Siddhattha was renounced the world at the age of twenty-nine to lead a life of an ascetic, Prince Ānandā was then residing in Kapilavatthu City. After attaining Buddhahood, the Buddha visited Kapilavatthu City. When the Buddha returned to the Anupiya mango grove, Prince Ānandā and other Cakka brothers came along to be ordained into the Order. The preceptor of the Venerable Ānandā was Venerable Belatthasi. Being the son of Mantānī Brāhmin woman, Venerable Ānandā soon attained the *sotāpattiphala*. After attaining *sotāpattiphala*, other monks continued to practice for the three phases of *magga*. But Venerable Ānandā preferred to attend to the tasks of the Buddha rather than to seek further spiritual attainment. He gave priority to attend the needs of the Buddha. The Venerable Ānandā, staying close to the Buddha, sometimes asked the Buddha to deliver doctrines again (A AI,1957: 229). Moreover, he approached learned *mahātheras* such as Venerable Sariputta to hear the discourses of the Buddha from these *mahātheras* (ViII, 1960: 182, ThgA, 68; also DA II, 1956:41)Therefore other fellow *saógha* called the Venerable Ānandā as the Custodian of the

dhamma. The Venerable Ānandā preserved for the emergence of *bikkhūnī sāsanā*. During the first twenty years of Buddhahood, there was not anyone specially assigned to look after the needs of the Buddha Ānandā usually accompanied the Buddha on his journeys.

Sometimes the task of close attendance was undertaken by Venerable Nāgita, Venerable Upāvana, Venerable Sunakkhatta, Venerable Cunda, Venerable Sāgata and Venerable Meghiya. There was no problem as to the close attendance on the Buddha in the earlier years. The task was performed by any opportune *thera*. But when twenty years Buddhahood approached, the Buddha instructed to choose on *thera* to look after him. Then, the eminent *Mahātheras* such as Sāriputtara supplicated for the task to look after the Buddha. The Buddha rejected their supplications. It went on rejecting one supplication after another. Finally, the Buddha permitted Venerable Ānandā to look after his needs. But Venerable Ānandā asked the Buddha not to bestow on him (1) the robes donated to the Buddha, (2) the food donated to the Buddha, (3) the right to sleep in the *gandhakuūi* and (4) the right to accompany the Buddha when he was invited. When these conditions were satisfied, he would look after the Buddha. The rejection of these boons was to avoid the malicious talk of ignorant persons such as "With these boons no one will be able to resist serving the Buddha" (Vi AI, 1956:7-10.; AA. I,1957: 229; DhII,1962: 15; Dh AI,1962: 410).

Moreover, Ānandā asked the Buddha to bestow four boons on him. They were (1) to accept by the Buddha of the invitation to offering of food accepted by Ānandā, (2) to admit the travelers who were far away from their places as the audiences, (3) to get the right to approach the Buddha whenever he was in doubt, and (4) to get the right to hear the discourses of the Buddha delivered in his absence. These boons were asked to escape the malicious criticism of other from saying that although he attended on the Buddha, he was not given any boon for he was unworthy.

After the boons had been asked from the Buddha, he closely attended to the needs of the Buddha day and night. Every need of the Buddha was looked after. While waiting upon the Buddha, he listened, heard and memorized the discourses of the Buddha. He also listened to the discourses of the eminent *mahātheras* and kept them in his phenomenal memory. But, he had not realized yet the Nibbāna. When the Buddha relinquished the power to control the sum of life, Ānandā wept

inconsolably. The Buddha entered the Nibbāna before the dawn of that night.

Two months after the demise of the Buddha, the First Buddhist Council (Pathama Saṅgāyana) was planned to be convened under the leadership of Venerable Mahākassapa. The Saṅghanāyaka Venerable Mahākassapa assigned 500 saṅghās to recite the Buddhist Scriptures. The Saṅghās elected 499 theras who were arahantas from the Order. The remaining theras were to be Venerable Ānandā. As Ānandā was only a sekkha person, he was not fit for selection. But as he was a custodian of Buddhist Scripture who could recite all the discourses of the Buddha, it was impossible to convene the saṅgāyana without Venerable Ānandā. Therefore, Mahākassapa presented the situation to the saṅghas and all the saṅghas unanimously elected Ānandā. However, as Ānandā was not yet free from defilements, he was subject to insinuation of other saṅghas (AAI, 1957: 229).

Thus, it came to a day which was one day before the commencement of the First Buddhist Synod Venerable Ānandā was determined to attend the synod as an arahanta who was free from defilements. Therefore, he practiced kasina meditation the whole night while walking. He meditated with special diligence. The concentration of mind could not be achieved with over diligence and so was unable to attain the upper magga. After releasing the tense special diligence, Ānandā was on the point of resting on the couch, he felt himself lifted on his feet before his body touched the couch. At that instant he could not discern himself whether he was moving, standing, sitting and lying. This was the very instant when Venerable Ānandā attained the arahantship being free of all defilements. Accordingly, Venerable Ānandā could gloriously attend the Buddhist Synod to be convened the following day. First, the saṅghās convened the Vinaya Pitaka Rules of conduct cited in the Vinaya Pitaka were questioned one by one by Venerable Mahākassapa and Vinayadhara Venerable Upali explicitly explained in reply. When it came to Suttanta Piṭaka and Abhidhamma Pitaka, the questions were answered and explained by Venerable Ānandā as he had learnt from the Buddha. After convening the Dīghanikāya, the Venerable Ānandā was entrusted with the teaching of Dīghanikāya to his disciplines (ViAI, 1956: 10-1, DhAI, 1962:145).

Significance of Ven. Ānandā

The Venerable Ānandā was learned in the discourses of the Buddha befitting to the title of *Dhammabhaṇḍārika*, the Custodian of *Dhamma*. Accordingly the Buddha bestowed the *etadagga* titles on Ānandā saying in praise of Ānandā as follows:

"Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ bahusutānaṃ.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ satimantānaṃ.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ gatimantānaṃ.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ dhitimantānaṃ.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ upaṭṭhākānaṃ.

"Among the disciples who have clairvoyance, Ānandā is the Superlative in clairvoyance."

"Among the disciples who are mindful, Ānandā is the Superlative in mindfulness."

"Among the disciples who are knowledge, Ānandā is the Superlative in learning." (ThgAII, 1960:134).

"Among the disciples who are industrious, Ānandā is the Superlative in diligence."

"Among the disciples who attend to me, Ānandā is the Superlative in attendance."

After the conclusion of the Buddhist Synod, the Venerable Ānandā did not spend his *vassa* in grand and busy cities. He spent his *vassa* even at a small village on the bank of Rohini River. During his residence he preached his disciple laymen and laywomen the following sermon:

"Paṇṇavāsativassāni, sekhabhūtassa me sato;

Na kāmasaññā uppajji, passa dhammasudhammataṃ.

Paṇṇavāsativassāni, sekhabhūtassa me sato;

Na dosasaññā uppajji, passa dhammasudhammataṃ.

Paṇṇavāsativassāni, bhagavantam upaṭṭhahim;

Mettena kāyakammena, chāyāva anapāyinī.

Paṇṇavāsativassāni, bhagavantam upaṭṭhahim;

*Mettena vacīkammena, chāyāva anapāyinī.
Paṇṇavīsativassāni, bhagavantam upaṭṭhahim;
Mettena manokammena, chāyāva anapāyinī."*

"During the course of 25 years, there is not any treatment with anger to me, a mere *sekkha*.

Look at the excellence of the *dhamma*.
Like a shadow that goes with the goer,
I follow the Supreme One for 25 years
To attend to his needs with loving-kindness in deed.
Like a shadow that goes with the goer,
I follow the Supreme One for 25 years
To attend to his needs with loving-kindness in speech
Like a shadow that goes with the goer,
I follow the Supreme One for 25 years
To attend to his needs with loving-kindness in mind.'"

(KhP II, 1962:150).

Discussion

The Venerable Ānandā lived a long life of one hundred and twenty years. He passed away to enter Nibbāna and his corpse was incinerated at about the height of seven lengths of a palm tree above the middle of Rohinī river. The remains of the corpse fell on both sides of the river as it had been received. The people on both sides of the river could pay homage to the remains of the saint (Dh, AI,1962: 342-3).

It can be found that there are numerous discourses in the Buddhist scriptures delivered by Ven. Ānandā. His admonitions were much respected by other monks. As the great thera outstandingly propagation of the *sāsanā* leading the follower monks, he was aptly called the right- hand of the Buddha. He getting the five *etadagga* was elected to serve on the First Council.

Conclusion

In the Buddha's *sāsanā*, according to the kinds of Buddhist monks, the ways to be monks are also distinguished. There are the forty right-hand side disciples and twenty-two right-hand side disciples getting *etadagga* by the Buddha himself among them. At that time, the process of Ven. Ānandā is strangely found. And, as the properties of the three jewels, he got the welfare in the past, present and future. According to that event, this great monk can be known as the distinguished person of great virtue. Because of either the emulation of the good deeds and his consequences of other person in the past or this monk's own great faith, he did only good deeds. Totally, he is the one who has no cycle of rebirth as he is a patient as the earth; one who is firm in moral behavior as a firm door-post; one who is unperturbed by vicissitudes of life; one who is mentally as clear as a pond devoid of mud.

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A Study on Speaking Methodology in the Dialogue of Solving Problems between the King Milinda and Ven. Nāgasena

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Abstract

This paper “Speaking Methodology in the dialogue of solving problems between the King Milinda and Ven. Nāgasena” refers to some questions and answers as examples. Ten kinds of speaking methods and ten factors of speaking are also included. Concerning the Buddhist philosophy, the Ven. Nāgasena gives answers on the questions of King Milinda very completely. There the methods of the Ven. Nāgasena can be assessed. Mostly the questions of the King are doubtful, which cannot be answered by the ordinary Person. The style of speaking and the given similes of the Ven. Nāgasena are coincided.

Keywords: *Ven. Nāgasena, Milinda.*

Introduction

The King Milinda was a Greek King who rules in Bactria, the dominion founded by Alexander the Great. He probably reigned from about 150 to 110 B.C, not much more than 400 years after the *Parinibbāna* of the Buddha. His name was Menander, occupied Mathura on the Jamna. He was interested in Buddhism. His aim is to clarify Buddhist doctrines and to refute the wrong views promulgated by various opponents of Buddhism. Sāgala, the city mentioned in the *Milindapañha* as the place where the dialogues took place, was the city of the Madras. The King Milinda came to the region about the 6th century B.C. It is now Sialkot, between the Chenah and Ravi rivers, near the border of Kashmir. The king supplicated well-versed monk in Buddhism Ven. Nāgasena the questions on the Philosophy, Psychology and Ethics of Buddhism. The Ven. Nāgasena had answered them to be satisfied by the King. Their questions and answered became a famous book ‘*Milindapañha*’. The Ven. Donimahāthera in Sri Lanka recorded it in Pāli. During the time of King Shinphyushin, the Dant-tai Sayadaw, Ashin Guṇālānkārathera translated it into Myanmar. The style of speaking in their debate is very interesting.

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Aims and Objectives

The Ven. Nāgasena who is well-versed in the Buddhist philosophy and methodology of speaking so that he could answer the King Milinda's questions on the Buddhist philosophy thoroughly. They are very sophisticated that those who take interest in the Buddhist philosophy could understand and practice them by themselves. They contain in the book by The name of "Milindapañha", questions of the King Milinda, KhuddakaNikāya are included in this paper. The method on the Buddhist Philosophy and Ethics are very modernized. They are explained by the art of speaking (methods) to be emulated.

The Ten Kinds of Speaking

In Myanmar, the ten kinds of speaking are very popular. They are:

- (1) Method of swimming from upriver to the opposite place to reach the goal (*Re-ku-ñā-tin*);
- (2) Method of reaping the paddy (*Kauk-pin-rit-hli*);
- (3) Method of warping a raft against the current (*Re-si-hpaun-san*);
- (4) Method of the rice and pot in the appropriate way (*Ou-tan-san-khat*);
- (5) Method of sesame seed are ground repeatedly in an oil-press (*Si-put-kyipwei*);
- (6) Method of avoiding the elephant's attack (*Hsin-hwe-ran-shaun*);
- (7) Method of the cultivator's clearing the bush (*Taun-thu-yar-khout*);
- (8) Method of the cock's fight (*Kyet-hsou-khu-pyit*);
- (9) Method of the vessel, water filter (*Re-sit-kara*);
- (10) Method of the rice pounder (*Khat-tin-maun-nin*) (Thayukpya, 1999: 208-9).

Ten Factors in Speaking

There are also ten kinds of factors in speaking. They are:

- | | |
|-----------------------|---------------------|
| (1) <i>Kālavādī</i> | - timely speaking |
| (2) <i>Bhūtavādī</i> | - truthful speaking |
| (3) <i>Dhammavādī</i> | - lawful speaking |

- (4) *Atthavādī* - good speaking
 (5) *Piyavādī* - pleasant speaking
 (6) *Mihitabhānī* - smile speaking
 (7) *Mitabhānī* - speaking moderately
 (8) *Aturitabhānī* - swift speaking
 (9) *Porī* - polite speaking
 (10) *Visadavādī* -clear speaking (Thayukpya, 1999: 209).

There are the six kinds of speech among people, of these six, four should be rejected, only two should be adopted.

- (1) The speech which is true, beneficial and liked by the other;
 (2) The speech which is true, beneficial and not liked by the other;
 (3) The speech which is true, not beneficial and not liked by the other;
 (4) The speech which is not true, beneficial and liked by the other;
 (5) The speech which is not true, not beneficial and liked by the other;
 (6) The speech which is not true, not beneficial and not liked by the other. (Vi.A. I, 1958: 89).

The Book, Milindapañha

During the time of Buddha, Kassapa, the monks lived in a monastery near the Ganges River. On the early morning, the monks swept the compound. A monk made a novice throw away the rubbish swept. That novice pretended not to hear it. So he was bitten with the broom. Being cry, while he was throwing the rubbish, he aspired that he would be a powerful one in every existence before *Nibbāna*. When he went to the Ganges River to take a bath, seeing the heavy pair of wave, he aspired that he would be the wise one endowed with vast knowledge like this motion of wave in every existence before *Nibbāna*. In this way, he had aspired twice. While the monk who beat the novice went to the Ganges River's harbor, having heard the aspiration of the novice, he aspired that he owned be the one endowed with abundant knowledge fast like the Ganges wave and he would answer all the questions whatever in the world of *Deva* and human beings. During the time of Gotama Buddha, they would erotize the Pīṭakas with similes in the questions and answers. Thus the Kassapa Buddha had

prophesied. According to the prophecy, the novice became the king Milinda in Sāgala city. He had learnt mundane and Piṭaka knowledge. The king wanted to discuss the wise one who could dispel his doubt concerned with the *Dhamma*. He called his ministers and asked them about the wise men. They supplicated him about the size heretical teaches. Purānakassapa and Makkhaligosāla could not answer the king's questions. From that time onwards, the monks went to the Himalaya forest where they had stayed. The future Nāgasena, the god Mahāsena took his conception at the house of the Brahmin Soṇuttara in the Village, Gajaṅgala near the Himalayan range to suppress the king Milinda's view at the request of the Ven. Assagutta *Arahat*. At the age of seven, he had completed the arts easily which were to be learnt by a Brahmin. Then he met with the Ven. Rohana and became a monk and he got the permission to observe the rains-retreat under the Ven. Assaguttathera sent by the Ven. Rohita. The Ven. Assagutta sent him to the Ven. Dhammarakkhita of Asokārāma monastery in Piṭaliputta to learn the three Piṭakas. He learnt the three Piṭakas by the way of enumeration in *Pāli* for three monks. He had considered them by the way of commentary for three months. One day his teacher the Ven. Dhammarakkhita told him that he had not taste the Piṭaka though he hold the Piṭakas like the country had not enjoyed the milk through he guarded the cow. He justly understood it and tried hard. At that day, he became an *Arahat* with the four analytical knowledge. Then he went to Sāgala to suppress the king Milinda, asked for permission to meet with the Ven. Nāgasena supplicated by the minister, Devamantiya. According to the permission, he went to the *Asaṅkheyya* compound surrounded by the five hundred ministers. On seeing the Ven. Nāgasena so unsoundly the eight thousand monks, he was trembled severely like an elephant surrounded by the rhinoceros, the dragon surrounded by the Galuras, the frog fallowed by the snake, the deer fallowed by the leopard, the rat coming towards the cat, the snake got into the hale of the frog, the fish in the net and the ogre insulated the king of gods, Vessavaṇṇa, etc. On seeing the Ven. Nāgasena who was younger than the forty thousand monks, elder than the forty thousand monks, sitting among the monks audience bravely, the king was frightened having goose-flesh. Having approached, the king addressed the Ven. Nāgasena heartily and asked the difficult problem. (Dant Taing, 1996: 1-41. Myint Swe, 1978: 56-70.) It is said that the Milindapañha text contains the questions 262 (in the conclusion of the versions of and Chaṭṭha) plus the rest 42 and totally 304; 345 in the version of Ashin Ādicca; 238 in the version of Dant-taing Sayadaw; 237 in the Chaṭṭha version, and in the version of U Myint Swe

(MA. London) the questions are 251. The Buddhists philosophical answers are explained with simple similes. As the Ven. Nāgasena had questioned based on the three *Piṭakas*, it is included in the list of Myanmar Piṭaka as reversed the Piṭaka. (Myint Swe, 1978: 40-3.)

***Nāmapaññattipaṇha* (The question on the name)**

The king asked the Ven. Nāgasena, 'what is your name?'. The Venerable one replied, ' I am known as Nāgasena '. 'My compassions call me, Nāgasena '. My parents call me 'Sūrasena', 'Vīrasana' and 'Sīhasena'. In fact ' Nāgasena ' is only concept, no permanent individual can be found. The king said, " if the individual cannot be found, who gives the alms-food, robe, shelter, medicine and requisites and who uses offerings?" who observes the morality?, who take the meditation?, who realized the *Nibbāna*?, who does good and five evil deeds?, and who does the heinous deeds? Who the king asked, is hair Nāgasena? The Ven. Nāgasena replied that they were not. The king said that the Ven. Nāgasena was lying. The Ven. Nāgasena asked the king "how did you come there on foot or in a chariot?" He replied that he came there in a chariot. Then the Ven. Nāgasena asked him what was the chariot, wheel or chassis, reins or yoke. The king replied that they were not chariot, then the Ven. Nāgasena told him that the king was lying. The king replied that he did not tell lie, but nails, teeth, skin or other parts, the five aggregates. As an ultimate truth, it cannot be found, the individual cannot be obtained. Concerning this, the Buddha told the sister Vajīrā that big and small parts of the aggregates became term 'chariot', so also when the five aggregates came obvious, it was called being. (Mil.,1957: 24-6. Dant Taing, 1996: 42-7. Myint Swe, 1978: 72-4. Nandar, 2011: 77-83).The Ven. Nāgasena used the method of reaping the paddy and beneficial words associated with the *Dhamma* (*atthavādī*).

The question on the year (rains)(*Vassagaṇanapaṇha*)

The king asked the Ven. Nāgasena "How many years do you have?" The Ven. One replied that he had seven years (rains). The king asked him whether he was seven or the number was seven. The Ven. Nāgasena replied the king that the shadow of the king on the earth and in the cup of water was not the king. So also the seven was the number and he was not the

seven. The number seven became on account of him. In this way the debate was held between them with examples. When the king told the Ven. Nāgasena that he wished to discuss the *Dhamma* with the Ven. One, he replied that he would discuss if the king discussed like the wise one or he would not discuss with him like the king. The method of the wise discussion means indirect discussion, direct discussion, humble discussion, honorable discussion. They discuss the righteous words according to the subject matter distinguished or not. Therefore the reason of the wise discussion method is to develop the knowledge and to have straight view. It does not matter whether one is a teacher or pupil, defeat and conquer, but to have the discussion of non-anger and loving-kindness.

The method of the king discussion means to have the same agreement with the king. Right is not the reason. Then the king used the method of the wise discussion. (Mil., 1957: 27. Dant Taing, 1996: 47-8. Myint Swe, 1978: 75-6. Nandar, 2011: 87-9). The Ven. Nāgasena used the method of speaking the proper words at the proper time (*kālavādī*) according to his virtue (the rice and the pot method).

Development of Demerits than Merit (*Pāpapuññā naṃappānu-ppa bhāva*)

When asked which one is developed demerit and merit, it is to answer that merit is developed. The demerit gets suffering after it has done. Therefore the sorrow is to be forgot. Then the demerit cannot be developed. The merit gets pleasure before it has done. It gets more pleasure after it has done. It gets happiness repeatedly whenever remembered. The body of the One who gets joy becomes stable. He can know the right. For instance, a disabled person was free from the woeful states for ninety words. Therefore merit is developed, demerit is decreased. (Mil., 1957: 90. Dant Taing, 1996: 151. Myint Swe, 1978: 255-6. Nandar, 2011: 236-7). The Ven. Nāgasena is the one who can speak accurately and he speaks the small matter first and the important matter afterwards. So also he speaks it being passed the first one. That is the method of the cultivator clearing the bush.

The Benefit of doing Merit done by the Known and Unknown (*jānantajānantānaṃ Pāpa karaṇaṃpañhā*)

When asked whose offence is weighty for those done knowing and unknowing. The Ven. Nāgasena replied that the offence of the one who does not know the demerit is heavy. The king said that he had gone more punishment to the one who committed the offence when he judged in the ears of royal princes and son of the ministers. That is secular matter. According to the law of nature, the punishment is more-grave for the one who commits the offence being known. Among the two persons, the one who holds the heated iron rod without knowing and the one who holds the heated rod by knowing, the first person will feel more because he will hold it tightly. In this way, the person who does not know the offence has no fright and he will have more punishment as he does the evil deeds with might and main. The one who is mindful does not commit the evil action with might and main so that there will not commit heavy sin. (Mil., 1957: 90. Dant Taing, 1996: 151-2. Myint Swe, 1978: 256-7. Nandar, 2011: 238-9). The Ven. Nāgasena spoke the beneficial and accurate speech (*visadavādī*) and used the method of the raft against the current.

Is there Benefit in Honoring the Buddha or not (*Parinibbūta buddhassa vañjhāvañjha- pañhā*)

The heretics said that has many benefits to honor the Buddha who had not entered the *Parinibbāna* if he enjoyed the offering. If he had entered the *Parinibbāna*, there was not benefit because he could not enjoy them. The Buddha did not enjoy the offering. He had abandoned the pleasure and the states associated with lust. The Ven. Sāriputta preached that the Buddhas did not enjoy the offering that was the nature. Those who reflect on the relics of the Buddha, the jewel of wisdom, associate with the good practice, they obtain the three kinds of happiness of human beings, *Devas* and *Nibbāna*.

(1) Simile One

The great fire does not take pleasure on the fuel such as grass, wood etc. having burnt. The fire does not cease till there is no flame. Those who want to use it do whatever they want. In this way there is benefit in giving alms depended on the Buddha.

(2) Simile Two

After the heavy wind, it becomes calm. It does not take pleasure again. People use the fans to cease the heat when it ill-treats them. So also one honors the Buddha, it is not mute, but it is beneficial.

(3) Simile Three

A person beats the drum. It does not make a sweet sound again. The drum is the cause of the sound. He can make a sound by effort being beaten. In this way there is benefit in offering depended on the reflection of the Buddha.

(4) Simile Four

Seeds grow on the earth that takes no pleasure on them. Depending on the earth seeds grow flowers and fruits. Offering to the relics and wisdom of Buddha who takes no pleasure on the four requisites is not mute but it is beneficial.

(5) Simile Five

There are worms in the wombs of animals and human beings. They become developed without pleasure. In this way, offering the Buddha and the merits are beneficial because of the relics and jewel of wisdom.

(6) Simile Six

People do not take pleasure because of the ninety eight diseases in their body. Diseases appear in the body on account of former demerits. In this way, honoring the Buddha who had entered the *Parinibbāna* is not mute but it is beneficial.

(7) Simile Seven

In this world, the ogre Nandaka who insulted the Ven. Sāriputta, the youth Nanda who insulted the Buddha, king Suppabuddha and Devadatta were swallowed by the earth. The Buddha and the Chief Disciple did not enjoy when they were swallow. They were swallowed by their strong evil deeds. In this way honoring to the Buddha is not mute but beneficial. (Mil., 1957: 176-86. Dant Taing, 1996: 176-86. Myint Swe, 1978: 178-83. Nandar, 2011: 269-78). The Ven. Nāgasena is the one who speaks right and beneficial (*visadavādī*) and he is the one who speaks meaningful words (*atthavādī*).

Show the Psychic Power (*Iddhibaladassanapañha*)

The Buddha told the Ven. Ānanda, "I have developed the four psychic power. I have developed them very well. I have made them as sustenance. If I wish, I can live for the whole world or over one world. In addition, after passing three months from the Tapotwe, I will enter the *Parinibbāna*. "So the king asked the Ven. Nāgasena the two apposite statements. Being wished to tell the strength of the four psychic powers, the Buddha had told the four psychic powers developed. If wished, he could stay for the whole world or more than one world. However he did not display the strength of the psychic power among the audiences. For instance, a king who has a good breed house which is very swift like the motion of the air would say that his house could pass the earth divided by the ocean swiftly and return to that place if wished. But the ability of the house is not displayed in the audience but it reveals the truth by words. Saying that interning the *Parinibbāna* is the Buddha can stay in the world whatever he likes, means He does not attach the existence. For instance, the one who does not attach to the clothes and ornaments would not collect them having much wealth. (Mil., 1957: 142-4. Dant Taing, 1996: 258-62. Myint Swe, 1978: 214-6. Nandar, 2011: 353-7). The Ven. Nāgasena could talk the speech by using the similes advanced (*re-ku-ñātin*) and beneficial speech (*visadavādī*).

The snare of death and *Paritta* (*Maccupāsāmutti*)

The Buddha preached that there was no place free from the snare of death staying in the air, in the middle of the ocean and in the cause. To recite the *Paritta: Ratana, Metta, Khandha, Mora, Dhajagga, Āṭānāṭiya and Aṅgulimāla Suttas* is to get fore from the danger of life. The king asked on the two speeches which were extreme. The Ven. Nāgasena replied that those two speeches were sight what the Buddha taught. The protective charm is beneficial for the one endowed with non- transgression of offence, life-span and age. There is no power of *Parittas* for the one of life-span exhausted to have continuation of life. For instance, the death tree cannot be alive again although poured it with a hundred water pots, so also there is no benefit for the one who has exhausted life-span with the treatment and recitation of *Parittas*. By causing, the disease becomes decreased and the *Parittas* protect the one who has left life-span. The Buddha instructed to

recite the *Parittas* for the one who had the left *Kamma* and non-prohibited *Kamma*. For instance, the rains support the crops to be developed when the crop is young, but the former prohibits the irrigation when the crops have ripen. In this way, the *Parittas* are prohibited for the one who has last the life-span. The Buddha directed the *Parittas* for the one who had left *Kamma* and non-prohibited *Kamma*. The recital of the *Parittas* need is not wrong. Those bitten by the snake are caused to decrease the snake poison, diarrhea, vomit. In this way, by means of the *Parittas*, the snake is afraid of biting the one and the one who wants to beat is changed from the enemy to the friend. He is free from the snare and bond. The future Buddha, king peacock recited the *Mora Sutta* daily and he had freed from the danger of the hunter. In the day without recited of the *Parittas*, he was enough in the snare because of the young female peacock. The *Parittas* do not protect the three persons: one who commits the five heinous offences, constant wrong view (*Niyatamicchādiṭṭhi*), and one who does not believe the power of the *Parittas*. They are prohibited from their evil deeds, the *Parittas* have no power. For example, the mother cannot save her son who commits the king's punishment. (Mil., 1957: 152-5. Dant Taing, 1996: 278-81. Myint Swe, 1978: 226-9. Nandar, 2011: 371-5). In this way the Ven. Nāgasena used the advanced speech (*re-ku-ñā-tin*), beneficial speech (*visadavādī*) and accurate speech (*Atthavādī*).

Great Benefit of Two Kinds of Alms-Offering (*dvinnam piṇḍapātānam mahapphala bhāva pañha*)

The Buddha had suffered severely from the cholera having enjoyed the pork curry offered by the gold-smith, Cunda. The Buddha said that He attained the Omniscience having enjoyed such alms-food and He entered the *Parinibbāna* having enjoyed such alms-food. They have the same benefit. The king asked the two extreme questions to give explanation.

In fact the alms-food donated by Cunda is very beneficial. The gods put the celestial taste in it as a last food. That food was well cooked and caused to develop the womb-heat. No disease which had not come yet arose. When He set the normal exhortation of life, the arising disease in his weak body became developed. For instance the fire normally burning became very bright while the fuel put in it. The current normally flowing became the severe flood because of heavy rains. In this way, the bowel normally destroyed became more destroyed became more destroyed when enjoyed

other food. So the body normally weak became severely wrecked when set free the exhaustive life, the disease became developed. There was no sin in the food. The two kinds of alms-food have the same benefit and they have more benefits other than. Buddha enjoyed alms-food milk-food (Ghaṇā milk-food) donated by Sujātā, the daughter of the rich man could abandon the defilements having entered the nine *jhāna* attainments accordingly (*Anuloma and Paṭiloma*). Now He had enjoyed the pork-curry-food donated by the gold-smith Cunda, He became strong and He could enter the *Parinibbāna* having reached nine *jhāna* attainments easily accordingly (*Anuloma and Paṭiloma*). He could abandon the burden of the body easily. So these two kinds of food were more Nobler than others. The Ven. Nāgasena was very skillful in speaking with good methods. (Mil., 1957: 165. Dant Taing, 1996: 323-7. Myint Swe, 1978: 251-3).

Conclusion

In solving the problems, the speaking methods are the most important. The one should be endowed with well-versed in the subject matter and ways of thinking that might be critical, analytical and creative. In this paper, the ways of thinking and the skill of the subject matter used by the Ven. Nāgasena can be seen. The king Milinda and the Ven. Nāgasena are skillful in debating. The questions and answers are very profound. The subject matters are based on the Buddhist philosophy. Therefore the debates between the king Milinda and the Ven. Nāgasena are the good examples for the methodology of speaking in solving the problems.

Acknowledgements

I wish to express my sincere gratitude to Daw Ohn Myint (Retired), Professor & Head, Department of Oriental Studies, University of Distance Education, U Nayzaw Tun (CEO), Myanmar Business Academy and I would also like to express my sincere gratitude to for their encouragement and advice.

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The study of the Architectural Features of the Pagodas in Order of Seniority in Sagaing

Thida Than*

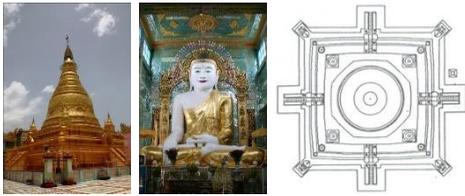
Abstract

Anurada Township in Ceylon-Island (Now Sri Lanka) is very famous in Sāsana history for flourishing Buddhism and staying a lot of Saṃghas and resisting two paths of Dura in it. Sagaing is also a religious place in which a lot of religious missionaries, monk and nuns like Anurada Township. The most exalted or auspicious places for Buddha Sāsana in Myanmar have been and still are those of Kyaikhtyoe, Mansettaw, Powun Hill, Sagaing Hill and Mandalay Hill, ect. Unlike Kyaikhtyoe and Mansettaw, the Sagaing Religious area is a crowded place not only in the festival time, but also all the year round. During the Lent, the town is crowded with the people who go to the religious ceremonies in the Sabbath day. In the time of the Taungbyon (March) Spirit Festival which is held in Wagyauung (August) the Pagodas in the Sagaing Mountain Range are full of pilgrims from Lower Myanmar. Tawthalin (September) is a very crowded month in Sagaing because, the festival of famous Padamyazeti and rice-donation ceremony are held in that month. Tazaungmon (November) is the month not only for pilgrims of Sagaing but also for Buddhists of Mandalay and Amarapura who come to Sagaing to held robe-offering ceremonies.

Introduction

The famous Pagodas in Sagaing are known as order of seniority Pagodas because their celebrations are weekly held from the full-moon day of Waso to the full moon day of Thadingyut, the period of the Buddhist lent. These Buddhist ceremonies are counted with Myanmar verse such as "Pon-Taung-Zay-Chan-U-Nun-Nan-Lay-Pa-Htu-Shin-Nga-Aung-Kaung". Besides, there are another famous wall-painting. Inner wall of the Temples such as Tilokaguru and Mipaukkyi, it can be seen that a lot of Jatakas are illustrated with paintings and making the sculpture. By doing so, various kinds of Buddhist arts and architecture are increased and all of the populates can do various kinds of Meritarious actions. So, the Sasana Region-Sagaing is very famous.

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Soonoponnyashin Pagoda/Image /Ground-Plan

Soonoponnyashin Pagoda

Form of Pagoda and Images

The Pagoda is styled after Shwezigone Pagoda at Nyaungoo; it was built during the Pinya dynasty.¹ The Buddha images inside the cave at the eastern front hall dates from the Yadanbon Era.

Architecture and Plan

The Pagoda is built on a square terraced foundation, on which rise three paccayas (terraced levels). At each corner of the base stands a double-buttocked lion. Kalasaohs (satellite Pagodas) are built at the four corners of the terraces. Except on the east, the other three sides have nathlayka (deity's stairways) leading up to the three terraced levels, and they each have entry gates. Above the three terraced levels rises an octagonal terrace, and above that comes the bell shape, relic chamber, pahungyit (embossed circular rings), and above the phaungyit is installed the Kyarhmauk Kyarhlan (lotus inverted and lotus upturned), superimposed by chayarthee (portion saped like the Indian medlar fruit). The Pagoda follows the style of the Shwezigon. One can find in this Pagoda the architecture of late Bagan Pinya eras.²

¹. ESM,2-5. Interview with U Aye Myint(Myanmar Yoeyar Design)&Win Maung (Tampawadi).

². BBL,99,LA,27.



Taungphilar Pagoda / Image Ground-Plan

Taungphilar Pagoda (Lekyung Sime Zedi)

Form of Pagoda and Image

It is a Pagoda with arched interior cave on one side. Its style is Konbaung period which is based on the original Inwa style.¹ The Buddha Image on either side belongs to Indian Gupta period and Amarapura style.²

Architecture and plan

The Pagoda has a square plinth with four figures of lion at the four corners of the plinth. It is a masonry work with bricks and mortar. The eastern side contains Dhammasâla, devotional hall in which the Buddha Images are housed in a row. The upper part of the Pagoda is gilded. It is a proportionate and graceful Pagoda with receding terraces, kalasa pots, spindle-shape and umbrella.³



Zetawun Pagoda / Image Ground-Plan

Zetawun Pagoda

¹ . BBL,24.

² . KASS,11-8.

³ . ESM, 8, Interview with U Aye Myint(Myanmar Yoeyar Design)&Win Maung (Tampawadi).

Form of Pagoda Form of Pagoda and Image

The Zetawun Pagoda is the 'Hollow Type, resting on Kalakyaung' of the Bagan era style.¹ The image inside has features of Yadanabon era.²

Architecture and Plan

The Pagoda is built above a square-shaped kalakyaung, (cave Pagoda) Gandhakuti (Hall of Fragrance). It consists of three paccayaṃ (terraces), with alternating kalasaḥ (flower pot) and square satellite Pagodas on each. Above that come the phaungyit (rings of embossed circles), kyahmauk kyahlan (lotus inverted and lots upturned), and chayathee (fruit of the Indian medlar tree), in finely balanced proportion. On the four faces of the Pagoda stand four Dhamma Halls, or Gandhakuṣi. On the east, there is an entrance leading into the cave.³



Chanthagyi-Chanthaya Pagoda / Image Ground Plan

Chanthagyi-Chanthaya Pagoda

Form of Pagoda and Image

The two Pagodas Chanthagyi-Chanthaya are of the Bagan era Temple type.⁴ The Buddha images inside Chanthagyi Pagoda belong to the Amarapura and late-Konbaung styles.

¹ .ESM,5,BBL,70.

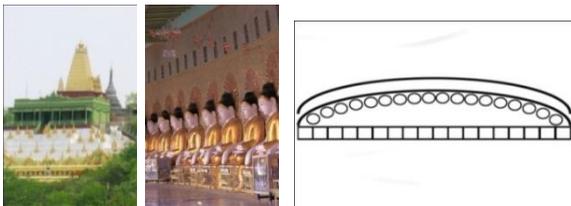
² .KASS,3, Interview with U Aye Myint (Myanmar Yoeyar Design) & Win Maung(Tampawadi)

³ .ESM,5,BKBA,26-8.

⁴ .BKBA,68, BBL,10-12.

Architecture and Plan

They are built as square brick structure, also known as ‘kala-kyaung khan mok Pagoda’, with the circular Pagoda built on top. Chanthagyi Pagoda has only one entrance; Chanthaya Pagoda has four gateways into the vestibule. Although Chanthagyi has only one gateway, there are window like backdrop structures, resembling an entrance on the remaining three faces. Above the cave structure of that Pagodas are three terraces (paccaya) and bell structure and phaungyit. The Pagoda above is proportionately sized in relation to the square cave that supports it.. The two Pagodas which are decorated from bottom to top look similar, with slight differences.¹



Uminthonesel Pagoda

Uminthonesel Image

Ground-Plan

Uminthonesel Pagoda

Form of Pagoda and Image

Included in the cave temple type of Bagan.² The long cave like structure at the base of the Mahabodhi stupa contains 45 Buddha images on thrones.

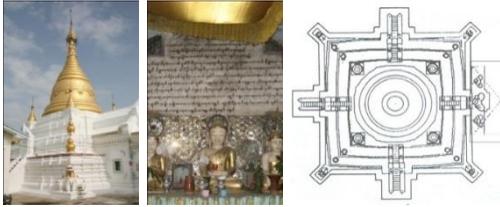
Architecture and plan

There are three types of cave temples in Bagan. Uminthonesel belongs to the third type which is built by cutting the cliff into caves. The caves contain Buddha images. The cave is a long cave with 3 entrances. Architecturally it seems to have used repetition in representing the Buddha images in a uniform array. Buddha images, forty-five in number, in memory of Buddha's 45 years of his teachings, are arranged in crescent-shaped colonnade. The cave is 190 feet long and 12 feet five inches wide. Above the cave like structure a stupa in the form of Mahabodhi rises from the side

¹. Interview with U Aye Myint(Myanmar Yoeyar Design) & Win Maung (Tampawadi),ESM,2-5.

². BBL,26, BTL 50, ESM,4.

of the hill. It is quite a contrast from the long cave like structure with 30 caves in memory of Buddha's thirty moral perfections.¹



Shinpinnanoo Pagoda / Image Ground-Plan

Shinpinnanoo Pagoda

Form of Pagoda

It is a Pagoda of late Konbaung design based on Bagan type.²

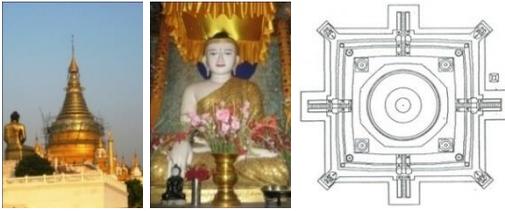
Architecture and Plan

Shinpinnanoo Pagoda is built on a high base platform, comprising three paccayas (terraces), above which goes up the bell-shape portion. The brick walled base layer is shaped into an array of kalasaohs (flower pot); at each corner of the base sits one lion with twin-buttock. The paccayas are not straight; on each side it consists of three folds. Above the first paccaya there is an entry gate there is a mokeoo (entry gate). Also there are kalasaohs (flower) at the corners of the first and second paccayas. On the third paccaya stand satellite Pagodas. On three sides of the paccayar the structure is octagonal, and decorated with round lotuses. Above the paccayas rise the bell-shape structure, and above it the thabeikhmauk (inverted food bowl structure.) .Above them go up kyarhmauk kyarhlan (lotus inverted, and lotus upturned), ywe (ring of spherical bosses) and chayarthee (portion saped like the Indian medlar fruit) forming the top, the components proportionately sized.³

¹ BKBA,105,OBEP,200.

² . ESM,2-5,

³ . BKBA,25-50.



Shinpinnankaing Pagoda / Imge Ground-Plan

Shinpinnankaing Pagoda

Form of Pagoda and Image

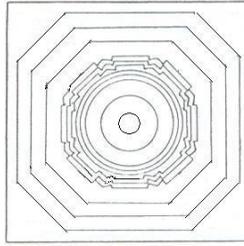
Shinpinnankaing is a Pagoda of pure Myanmar design, similar to Shwezigon at Bagan.¹ The Buddha image follows the ancient Bagan style.

Architecture and Plan

The Pagoda is built on a square foundation, or the base level, also known as pantinkhon (The brick platform at the base of the Pagoda, for use as place for flowers), the flower shelf; at the corners of this level are two satellite Pagodas each together with a platform on which stands a lion. Two square levels partially overlap to form an octagonal shape. Above those come three square paccaya (terraces) and above that rises one octagonal terrace. On top of that raises the bell-shape, and tiers of phaungyit, and the top of the Pagoda. The bell shape portion is decorated with panswebilu (floral arabesques with ogre heads), comprising nine ogres. Except on the east side, on three sides, there is a stairway, known as Natlan (deity's path), for climbing up to the three paccayas (terraces). The stairway passes through an entrance, with small bilus (ogres) on either side, with hands raised in greeting posture. An outstanding item is the macro idol at the bottom terrace. This is a Pagoda built according to Myanmar architecture, following ancient Bagan Pagodas.²

¹. ESM,5, Interview with U Aye Myint(Myanmar Yoeyar Design)&Win Maung (Tampawadi).

². BBL,99.



Lekyunmanaung Pagoda Lekyunmanaung Image Ground-Plan

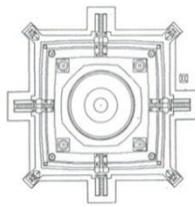
Lekyunmanaung Pagoda

Form of Pagoda and Image

The Pagoda is a type of Nyaungyan cave temple. ¹ The Buddha Image is Amarapura period in workmanship. ³

Architecture and plan

The Pagoda is a super structure in the shape of bell. It has four archways. It contains a shrine room without a central pillar-support. At the centre of the shrine room is the Marble Buddha Image surrounded by figures of ogres, 99 in number, in niches on the inner walls of the shrine room. It is a graceful cave temple with gateway arches with tiered roofs in the enclosure wall. ²



Padamyazedi Pagoda / Image Ground-Plan

Padamya Zedi Pagoda

¹ BBL,24;TBP,20.

³ BKBA,17-18.

² ESM,20;C1,61; Interview with U Aye Myint (MyanmarYoeyar Design)&Win Maung(Tampawadi).

Form of Pagoda and Image

It is a building from the Konbaung era based on the style of Bagan.¹ The image which sits in the cave accessed from the eastern entry hall is a 'Crowned Buddha' from the Inwa era.

Architecture and Plan

The Pagoda's base consists of central pantinkhon (floral stage) on each side of the brick base. On either side of it, the base consists of folds-and-corners stretching to the corner. Above this rise the three paccayam (terraces), which are adorned with kalasaohs (flower pot) and satellite Pagodas. Beyond that raise an octagonal terrace and a circular terrace. Above that is the edge-marked khaunglaungpon (bell-shape portion), thabeikhmauk (inverted monk's alms-bowl), phaungyit (rings of embossed circles), kyarhmauk kyarhlan (lotus inverted and lotus upturned), ywe (ring of spherical bosses), chayarthee (fruit of the Indian medlar tree), and the pinnacle. Although basically the Pagoda follows the Bagan architecture, the phaungyit (rings of embossed circles) is seen to be handiwork from early Konbaung era.²



Htupayon Pagoda Htupayon Image Ground-Plan

Htupayon Pagoda

Form of Pagoda and Image

The form of the Pagoda was taken from the Sinhalese form of stūpa which is Inwa style. As it has been repaired, it is architecturally mixed with late Konbaung style.³ The Buddha images in the eastern devotional hall are found to be Yadanabon style.

¹. ESM,5-10, BKBA, 90.

². BKBA,5-10.

³. ESM,10, BBL,69.

Architecture and plan

The stupa is constructed on a square brick platform. The Pagoda has a circular plan with three concentric storeys, each encircled with arched niches. There are eight niches with Buddha images on the plinth of the Pagoda. It is an eight-faced Pagoda. There are a total of 163 Buddha images in niches all around the first, the second and the third terraces. The images are in stucco sculpture. Above the three terraces, the lotus throne is placed. The inverted bowl which is the womb of the stupa contains Jaw gyi figures. The bell-shaped dome contains figures of ogres in stucco clutching garlands in both hands. Although the model was originally taken from Sinhalese Pagoda form, the ancient Pagoda form is combined with Myanmar style.



Shinphyu-Shinhla Pagoda Shinphyu-Shinhla Image

Ground-Plan

Shinphyu-Shinhla Pagoda

Form of Pagoda and Image

The Pagoda is built on a circular foundation; it is assumed to belong to Inwa Era architecture.¹ The Buddha images inside Shinphyu-Shinhla Pagoda belong to the ancient Bagan design.²

Architecture and plan

The Pagoda is circular at the base; it comprises the brick Gandakuti (Hall of Fragrance), with arlein ngasint (five tiered terraces) rise above. The structure that rises further is decorated with Kwantaung Pankanok (art style depicting convoluted lotus stems, buds, blossoms etc.) The higher terrace is octagonal shaped, and three tiered, with kalasaohs (satellite Pagodas); and still higher up there is one more terrace which is circular.

¹.ESM 2-4, Interview with U Aye Myint (Myanmar Yoeyar Design)&Win Maung (Tampawadi).

² KASS 7-9.

Above the terraces is built the bell-shaped portion, phaungyit (embossed circular rings), and finally the top marked by the pinnacle. This Pagoda is unlike others and unique because it embodies Myanmar architecture based on ancient Pagoda design, but built upon a Gandhakuti (Hall of Fragrance).¹



Ngadatkyi Pagoda / Image Ground-Plan

Ngadatkyee Pagoda (We¹uwun Pagoda)

Architecture and plan

Ngadatkyee is five-storeyed structure. It is gracefully constructed with brass ring, deva-worship, Rama's fingers and fine decoration of arches. The inner Gandhakuṣi or shrine room contains a very large seated Buddha Image, about 28 cubits in height. The Buddha Image can be worshipped from the flight of steps.²

Form of Buddha Images

The Buddha image is decorated with royal crown, decorative frontlet and sash in Konbaung style. It is built of masonry. There is built of masonry. It is a seated Buddha Image with Bhumiphasa mudra which is proportionately constructed in accord with iconographic measurements.³

¹ BBL,1-8.

² BKBA,11, MP,24-5,

³ KASS,10; Interview with U Aye Myint(Myanmar Yeoyar Design)& Win Maung (Tampawadi).



Aungmyeloka Pagoda / Image Ground-Plan

Aungmyeloka Pagoda

Form of Pagoda and Image

Aungmyeloka Pagoda is constructed on the model of Shwezigon Pagoda in Bagan. It is entirely built of sandstone.¹ The Buddha image in the south-east is an image in Bhumiphasa mudra and belongs to Konbaung period.³

Architecture and plan

Aungmyeloka or Eindawya Pagoda was construction in the ratio of one length of plinth of spindle-shape piece. The Pagoda is within three enclosure walls. All around the platform, the Pagoda is enclosed with 234 marble pillars and broken pillars. There are eight satellite stūpas including the corner stupas. Each terrace contains satellite stūpas and kalasa pots. There are four medial stairs given access to the three terraces. The entrances are double arched. There is a figure of lion at that foot of the stairs in Makara (sea-monster, one half fish and one half mammal) form. There are also figures of guardian ogres on either side of the arches. The Pagoda is gilded from the umbrella to the rim of the bell. The characteristic feature of the Pagoda is the original work as only the cracks were repaired. In the front of the Pagoda, the pillars for the bell and the Kyauksataik (inscription stone building) are original works.²

¹ MHH,86, ESM,10, TBZ,126.

³ BKBA,17-8, Interview with U Aye Myint(Myanmar Yoeyar Design)&Win Maung (Tampawadi).

² BBL,99,LA,27.



Yazamanisular Pagoda / Image Ground-Plan

Yazamanisular Kaunghmudaw

Form of Pagoda and Image

The hemispherical dome was copied from the shape of dagabas (Pagoda) in Sri Kshetra.¹ There are three Buddha Images with Bhḥmiphassa mudra in the southern Gandhakuúí. They belong to Yatanabon and Konbaung periods in style.

Architecture and Plan

The whole structure rises from a square brick plinth, a foot in height. The three circular terraces rise from the square plinth. From the three circular terraces a huge hemispherical dome rises. The relic chamber is within the hemispherical form. Architecturally it is based on Sinhalese form but it is not free from the influence of ancient Indian architecture. It is a stupa which has a round summit like Phayama, which was the work of merit of the Pyus in Sri Kshetra which has been modified in Myanmar style.²

Conclusion

As teaching Buddhist literature is very essential for Buddha Sāsana to be spread out to all nations, worshipping Buddhist temples and Pagodas are also important. Because, Buddhist temples and Pagodas are historical religious monuments. Depending on these Pagodas and temples, in the surroundings of these religious places monasteries were also built for the bhikkhus who do the propagation of religion such as the preaching the law of Buddha, Dhama and teaching Buddhist Scriptures, etc. In all the Buddhist-flourishing nations, the Kings and the wealthy person who believed in Buddhism built the temples together with Buddha images as much as they could. It is believed that Buddhism flourished in Sagaing even in the Bagan Period prior to the Colonial Period. This assumption was based

¹. ESM,2.

². ESM,2-5; BBL,69;BKBA,40-50.

on the existence of religious buildings in Sagaing which were meritorious deeds of the Bagan Kings. In this dissertation, Buddha images, Pagodas and other art and architecture figures through ages are described. Therefore, considering or various shapes of Pagodas, architectural handiworks, and types of robes, facial expression and bodily parts of images and figures, periods through ages should approximately be estimated. They are indicating the patriotic spirit of culture and heritage on Myanmar. In any case, the handiworks in every Pagoda on Sagaing Hills are proudly standing for the skills and beauty through ages concerned.

Acknowledgement

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A Study of Wall Paintings from Ancient Temples in Pakkhangyi

Tin Lin Phyo*

Abstract

The study focuses on the wall paintings found in the ancient temples of Pakkhangyi region. This paper studies about the wall paintings, most belong to Ava-era painting style, found in the inner walls of cave temples near Pakkhangyi area, Yesagyo Township, Magway region. The paintings about the footprints of Buddha, the depiction of realm of hell and the foreign soldiers are studied and discussed in the paper. It is true to view that these ancient wall paintings are treasure chest to have a glimpse of history, ancient cultures and traditions of the respective periods. Wall Painting which can be found at the pagodas and the temples of Pakkhangyi area are mostly from the Bagan period (11th centuries A.D) to early Konboun period (18 centuries A.D). By studying these wall paintings from ancient periods, some historical and cultural facts, costuming, painting styles, the possible cause of drawing the hell realm, the background history of drawing of the foreign soldiers, the depiction of Buddha's footprints and most accepted views about Buddhism of that particular time, can be seen through the evidences from wall paintings. The paper discusses about these cultural and historical facts based on the wall paintings and recommendations are also made in the conclusion of this research.

Keywords : wall paintings, foot print, Niraya, foreign soldiers

Introduction

In this study, the main emphasis is placed upon the ancient wall paintings discovered in the temples of Pakkhangyi region. The old wall paintings, most of them are from Ava era to Nyaungyan and Kongbaung periods can be beheld as the great national heritages and treasures to study the history and cultures of ancient periods. The pictures of foreign soldiers with guns which are quite rare to see in most of the wall paintings of ancient temples are found in one temple near Pakkhangyi. It is valuable to learn about the drawing of these foreign militias as it can be viewed as evidence with huge historical value. There are also some depictions about hell realm

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in the inner walls of the temple of Pakkhangyi which are of infrequent to see in most of the ancient wall paintings in Myanmar. Thus the possible cause and intention about drawing these hell-wall-paintings are discussed in the paper. The wall paintings concerning with the footprints of Buddha are also conversed in the research by taking reference from Buddhist scriptures. The paintings styles and the different costuming of ancient times as to the wall paintings are studied. Paintings in the Ava period were not found in as many places in Bagan. Most of the paintings are found in Pakkhangyi, Yesagyo Township. (Ancient Myanmar Design, 2011:51) In the first part of the paper, the geography of Pakkhangyi and ancient monuments of the region are briefly stated. Then the possible cause of the drawing of hell realm as wall painting is discussed with reference to Pāli scriptures. After that, the background histories of foreign soldiers in the wall paintings are documented and the evidences that suggest the wall paintings are from Ava era are detailed. The costuming and the footprints of Buddha are also discussed in the paper. Further recommendations about the preservation of ancient wall paintings are also made in the conclusion of the paper.

Ancient monuments of Pakkhangyi

Pakkhangyi had incessantly existed as a major city in subsequent historical periods, from Bagan to Konbaung-Yadanabon era. Although it was not a capital of the kings, it had been as the city of royal blood. There are archaeologically recorded 333 numbers of ancient monuments in vicinity of Pakkhangyi area. It can be classified as the followings; Stupa, Temple, *Umin* (Cave), Monastery, Ordination hall, Library, Lake, Pond and Brick mound.

There are 38 Cave temples which have wall paintings in Pakkhangyi, and these wall paintings are believed to have been drawn during the long span of years: late 11th century to late 19th century. Temples which have wall paintings are in the two mile vicinity around the old city of Pakkhangyi, but the majority of temples with wall paintings have no dates recorded. (Tint Lwin, Dr,vii,2016: 37.)

The possible cause of drawing wall paintings about *Niraya* (Hell)

On each walls of two of the vestibule from the No-227 and 139 temples, many wall paintings about *Niraya* are depicted. It is rare to see a temple with wall paintings about hell and that temple is the one and only temple near Pakkangyi region with *Niraya* wall paintings. Upon considering

the historical background to detect the main drive of painting murals about hell, it can be assumed that *Thohanbwa* took the throne of Ava and reigned from 1527 to 1542. During his period, *Thohanbwa* is infamous for killing many ministers and officials of Ava court, even the Buddhist monks. He is termed as “a full blooded savage” for indiscriminate killing, raiding and looting many civilians and monks. As unstable situations of Ava worsen, the religion is in the state of ruin and the country is chaotic. At that particular moment, Ashin *Aggasamādhi* wrote his famous poem known as *Ngayekhan Pyo* or poem on *Narak* based on the *Nimi Jātaka* (No.514) (*Ja,vi*, 1907: 53) in which king *Nimi* saw very unpleasant sufferings in Hell on his visit to *Tāvatiṃsa*. It can be presumed that Ashin *Aggasamadhi* foresaw the consequences of evil deeds and actions ample in that period, and felt it was necessary to do so when the occasion called for. (Pyo Anyun, 2015:107). As *Thohanbwa* disapproved Buddhism, looted the pagodas and destroyed the sacred *Pāli* scriptures, the longstanding Buddhist tradition and religion was gradually weaken. In order to strengthen Buddhism and religion again, to inspire the benevolent deed and to scare the evil-doers, the wall paintings about *Niraya* are painted on the walls of the temple.



Figure 1. The wall paintings about *Niraya* at Stupa no 139.



Figure 2. The wall paintings about *Niraya* at Stupa no.227, Pakkhangyi.



Figure 3. The wall paintings about *Niraya* at Stupa no.227, Pakkhangyi.

The ink scripts used as the captions under the wall paintings about Hell will be discussed here. The ink scripts mentioned that sinners who had committed adultery suffering great pain on *Gijjhakuṭṭa* Mountain as they climbed the thorny trees and the big birds preyed on them, sinners consuming the excrement, slaughter who had killed pigs suffering torture, *Ashin Moggalāna* and *Ashin Lakkhana* returning to the human realm after seeing the sinners tormented in hell, those who had killed cows, buffalos, goats, and chickens being punished in hell, those who had killed human becoming ghosts of *Petaloka* to suffer torture, and the hunters being thrown into the bubbling iron pot and vultures victimized them to cause incredible suffering. (Vi, vi, 1954 :345). The main reason of drawing the picture of Ven. *Moggalāna* visiting to realms of *Niraya* is to highpoint the incredible sufferings of the victims in Hell and the drive of visiting to the neither world for Ven. *Moggalāna* is to urge the victims to recount the terrible experience of hell where they could return to the world. The famous one-liner about Myanmar literature left till today to endure the test of time is that “the poem about hell is too petrifying while the poem about celestial abode is too euphoric”.

Those who are cruel to and have no justice for the people will have epididymitis or testicular torsion. Those men who commit adultery will be drown in pit latrine. Those women who engage in adultery will be in hungry-ghost realm or in hell with embers. As captions of the wall paintings of hell realm are referred to *Pārājika Pāli*, it can be said that the wall paintings of *Niraya* are based on the *Vinaya Piṭaka*. (Vi, A ,i,1983: 236). Thus, the wall paintings drawn in No-227 temple of *Pakkhangyi* region can be assumed as the artwork or painting style of the late Ava and the early *Nyaungyan* period anticipating correcting or repairing the morality of the public of that time.



Figure 4. Wall paintings about *Niraya* at temple no.227

The background history of the wall paintings with foreign soldiers

On the inner walls of temple, No-51(*Phayani*) temple of Phakangyi region, many militias of foreign bloodline are drawn. In order to state the historical context, *Anaukbaklun Min* whose title is *Mahadhammayarza* ascended the royal throne and invaded and defeated *Thanlyin* (its ancient name *Tanyin*) on 18 March of 1613. The kings executed Natshin Naung and Ngazinkar and then collects the census or make the lists of the populations in his kingdom, especially Mon, Burmese, Shan and Indian people. The followers of *Ngazinkar*, most of them are Farangi of about 400 peoples, are sent to the upper Burma regions, separating them in the northern parts of the country. It can be supposed that they would be granted places to live and farm lands for making a living. During the time of *Thalun Min* (1633-1648), the young prince called *Shin Thitsar* was appointed as the Myaor and the king gave such people as Indian, Taninsari, Burmese, Mon, Yodaya, Rakhine, and Shan as followers to *Shin Thitsar* and there were about fifteen troops of heroes for that prince.(Royal Order of Burma, i ,1983: 287). Indian prisoners of war can be Portugals and *Yun* can be *Zinmal* and *Yodaya*. They are given lands to live and farms to grow crops in the places of *Kalay*, *Sagaing*, *Pakhukku*, *Minbu*, *Monya*, *Shwebo* and *Thayat*. (Than Tun, Dr, 2007: 119). Therefore, the pictures of mercenaries found on the walls of *Phayani* temple can be Portugal. They are included in the wall paintings of *Mahājanaka Jātaka* (No. 539) (Ja, vi, 1954: 19) in order to get full understanding as they came by waterway. It can be tentatively concluded that the pictures of Portugal mercenaries with striped trousers appeared in the wall paintings of *Phayani* temple no. 51 can be the foreign soldiers hired by *Anaukpaklun Min* (1606-1628).



Figure 5. & 6. Wall paintings with foreign soldiers in Pakkhangyi temple no. 51.

Like the great influence of *Tipitaka* and *Jātaka* in Myanmar culture can be seen, *Jātaka* tales have played a great important role to promote the quality and standard of Myanmar paintings. The painters of that day had the

opportunity to practice for their painting with the tales of *Jātaka* and the common people were acquainted with *Jātaka* stories through the wall paintings of the temple. The illiterate who could not read the *Pāli* literature can be familiar with *Jātaka* tales through the wall paintings. (Myo Nyunt, U, 2011:74.)



Figure 7. Wall paintings with foreign Artists in Pakkhangyi temple no. 227.

The evidences which prove that the wall paintings are from Ava period

The costumes of Ava era differ considerably from those of Bagan period in that they are more Chinese than India. People wear garments with long sleeves worn loosely round the body and parted in front. Men wear headdresses while women wear tall topknots. (Ancient Myanmar Design, 2011: 268.)

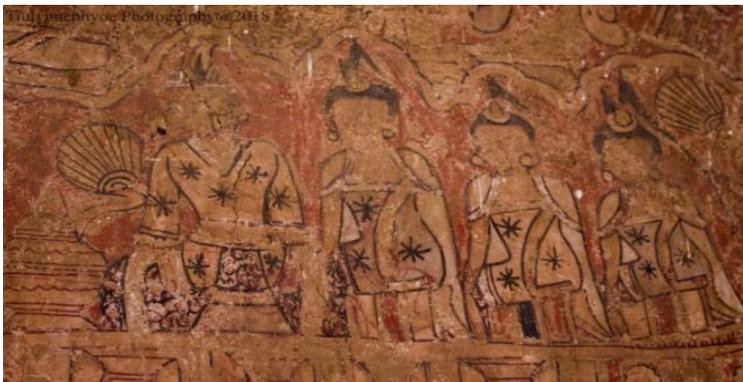


Figure 8. Dressing style at Pakkhangyi Stupa no. 227

In drawing the pictures of man and woman, the eye and the eyebrow are drawn with black ink, the eyelid; nose and mouth are painted with red color ink. In dressing, the man wore short-sleeved green upper garment which is about knee-length and patterned *Paso* or nether garment with a

protruding flap formed in tying *Paso* or sarong. The royal princes, court ministers and other officials had the appropriate turbans in accordance with their ranks and titles. The dress of the woman may be worn by putting on from the head and it is long enough to cover just above of the breast to lower part of the knee. It is also found that the white shawl is sometimes put on just one shoulder and their nether garment either striped or patterned is dressed till it reaches the above of the ankle. Their hairdo is upright and at the top of the hair bun there are flower-like golden ornaments. The woman usually wore large earrings. In the wall paintings, the places and the buildings with tiered roof can be seen which helps to glimpse back the old glory of the Ava period.



Figure 9. & 10. Dressing style of Ava at Pakkhangyi Stupa no. 45

Buddha footprint painting in Pakkhangyi

The many Buddha footprints can be classified into at least three different forms which are an image of the soles of the Buddha's feet, an isolated object for worship, and as painted on the ceiling of the religious temples. In Pakkhangyi area a pair of Buddha footprints in mural form is found on the ceiling of the temples no. 219 and *Phayar net* (stupa no. 48). According to Strong this shows the impure part of a person (probably the feet) placed above the purest part of other's (probably the head), describing the absolute superiority and complete purity of the venerated one. (Relics of the Buddha, 2004:85). According to this logic, the footprint of the Buddha has to be placed on the ceiling at entrances to religious temples. This tradition has been originally started in the Bagan period and it became the most significant type of Buddha footprint in Bagan metropolis. Although the tradition of painted footprint on the ceiling became extremely popular in Pakkhangyi area, it does not exist elsewhere in Southeast Asian art. (Bagan Metropolis)



Figure 11. & 12. Buddha footprints mural painting on the ceiling of temple no.219 and temple no. 48.

The painted footprint stands for not only interior decoration but also for the amulet object to protect evils for the person who passed under it. An assertion echoed by U Aung Kyine (Min Bu), who refers to the ceiling footprint as a “symbol for prevent and protect to danger or harm”. (Aung Kyine, Min Bu,1992: 6). By placing the footprint on the ceiling, the lay devotee was already humble by themselves under the Buddha’s feet. Pilchard also states that “the footprints decorating side by side the center of the ceiling within a quadrangular or circular motif that may appear in the form of petals”. (Buddhapadas, 1998: 196). Therefore, the painted footprint can be seen at least a pair on the main hall’s ceiling or four pairs on the ceiling of each vestibule to the main hall. The artist used to draw the footprint, amulet symbol, in the center of the arch with the twenty eight forms of Buddha, a series of circular pattern, and floral design etc. This type is generally without auspicious symbols on the soles because it was probably used as protective emblem rather than veneration object. The toes are turned to the main Buddha image in the central shrine, which means the footprint is symbolic bearing on the main image. (See Photo temple no.48.)

The footprint, moreover, tells the story of the Buddha’s exceptional character such as *Buddhapādamāṅgala*, which represented the cosmologic themes. The entire world system is contained in the 108 auspicious symbols of the Buddha footprint such as the Mount *Meru*, the four oceans, the sun and moon, the Himālaya, and the universe itself. (Relics of the Buddha, 2004: 94-97). According to this record, the artists used to draw the painted footprints with beautiful design pattern, color arrangement, and detailed decoration. Moreover, it gives much knowledge about the tradition of cult Buddha footprint in early period.

The dressing customs revealed in the wall paintings

Myanmar dressing styles have undergone tremendous changes through the ages. To learn how we clothed ourselves hundreds of years ago we have to turn to mural paintings. (Than Tun, Dr. and Aye Myint, U, 2011: 267). The dress style of the mural paintings of Bagan era resembles those of India. The hairdos, however, of both men and women have strands curling up, making them look more like the dancers of Bali. (Than Tun, Dr. and Aye Myint, U, 2011: 267). All wore large earring or amulets. They were arm bands, close-fitting garments with short sleeves, waistbands and girdles. This dressing style can be found at the temple no. 78.



Figure 13. Bagan Period wall painting, Stupa no. 78, Pakkhangyi, near Thetywa village.

The wall paintings found near Pakkhangyi are mostly of the Nyaungyan period and the early Kongbaung period. The commoners from all walks of life of these days seemed to wear quite similar patterned upper and nether garment and shawl, however vast difference is the costumes and adornments of those associated with the royal palace. There are four dissimilar types of costuming concerning with official ranks of the palace. As king is the head of the nation, the costumes of a king will of course be different from the rest of the populace. Kings in general wear headdresses or royal crowns. The Pāli word *Makuta* used here for the coronet of a king is to describe a high and pointed head ornament or crested headdress with attached ornamental ear-flaps. Royal crowns are also crown with pointed pinnacle- likead ornament



Figure 14, 15. & 16. Ava dressing style in Stupa No. 202 and 46.



Figure 17. & 18. Dressing style of Nyaungyan in Stupa No. 300 and 51

The earrings are decorated with valuable gemstones. The short-sleeved upper attire is long enough to cover knee and nether garment or sarong is usually worn with protruding flap. The short-sleeved dress is large or it can also be ceremonial robe of the palace. The lavish fabrics like satin, velvet, silk, fine calico and other textiles are embroidered with golden and silver threads. The most popular color of the day may be red, green, blue, white and light yellowish. The adornments mostly worn are bracelets, necklets, waistbands, and anklets. The staff, sword, and golden fans are also used. The officials are supposedly not allowed to wear crested crowns, headdresses, and necklets and other ornaments. They are permitted to wear turbans and appropriate headwear depending on the ranks. Among the lower officials, the artisan and craftsman can wear white turban. The higher and senior administrators and royal families can use footwear. The royal family members mostly travels with the use of palanquin, carriage, horse and elephant.



Figure 19. & 20. Nyaungyan period style, stupa no. 304 and stupa no. 51.

Military officers and generals carry long swords or daggers. The soldiers wear sarong by girding at loins and the long upper attires reach up to thighs. The soldiers also wear helmets and long-spiked helmets with ear-flaps.



Figure 21. & 22. Dressng style of Nyaungyan period, stupa no. 51.

In Naungyan period, Brahmins are regarded as the appointed officers or consultants of the royal palace. They wear woolen like fabric used headdress and knee-length white ceremonial robe. They also wear shawls wrapping the upper part of their body. It is also noted that the costuming of noble and rich men is identical to those of royal administrators. The reign of Nyaungyan dynasty is critical as it can be viewed as one of the major turning points of Myanmar culture. As the costuming, style of dressing and ornaments, and taste of color patterns are greatly sifted from the former periods.

Conclusion

It is also noted that while Ava-styled wall paintings are widely found near the Pakkhangyi region and Bagan areas, it is sparse to see wall paintings of Ava period in Ava. The varied styles of wall paintings ranging from Ava and Nyaungyan to Kongbaung periods discovered in the ancient temples of Pakkhangyi region shows the flourishing of Buddhism and it can be beheld that the leader or king and citizens of respective ancient times

devoted to and supported Buddhism for the flourishing of Buddhism. Moreover, the emergence of the erudite monks who took an important role to translate Pāli literature and scriptures in Myanmar language and the widespread of the Jataka-translations assisted in somehow for the drawing of *Jātaka*-tales-inspired wall paintings. Through the study of these wall paintings, the costuming, the background history of the foreign soldiers and the assumed intention about the portrayal of hell realm of the ancient wall paintings are discussed with references, mostly from historical research and books and scriptures of Buddhism. In this paper, the possible cause of these wall paintings once aided to spread and communicate the moral and ethical lessons from Buddha's life stories to the commoners are now to be viewed as the national heritage of the country as the wall paintings of the ancient temples can be defined as the treasure chest to explore the culture, traditions, and customs of ancient Myanmar. However, most of the wall paintings of Pakkhangyi region are now in a state of ruin as a result of the ignorance to the invaluable ancient wall paintings which are of national heritage and the lack of systematic preservation both from the locale and national officials of the concerning bodies. The regional and national level authorities should take urgent measurements for the conservation of lesser-known ancient wall paintings and temples of Pakkhangyi. The present study strongly recommends that the ancient temples and wall paintings of Pakkhangyi areas should be conserved for the sustainability of the nation's finest artworks and heritage as well.

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Relation of Pāli Language and Russian Language and Grammatical View

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Abstract

This paper presents to enable the Myanmar students who are studying foreign languages to study a foreign language analytically and to enable to bring out the background of lineages based on the characteristics of a language. The Pāli language which is closely associated with Myanmar race and Myanmar literature is of the same lineage with Russian language which belongs to the Indo-European family of languages. The relation of Russian and Pāli languages is brought out and compared based on evidences of the language lineage and grammatical characteristics of these languages. In compilation as the language background and grammatical characteristics of the two languages are too wide, some effective facts will be described.

Keyword: language lineage, grammatical characteristics, effective facts

Introduction

If the languages are studied not only as a media between man and human society but also as a subject, it should be systematically studied according to the limited field of study. If study is based on a systematic method, one will be able to draw out significances from each general characteristics of each language and also understand the similarities and differences between the two languages.

Thus while studying a language, studying the nature of the words that are related to that language with sharp vision, it amounts to solving the barriers between the two languages in some other way.

The relation between the two languages can be easily discerned without the basis of linguistics. It means to say that the relation between the two languages can be discerned by comparing the principal vocabularies. If there is moderate similarity between moderate relative words, water, land,

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forest, mountains, natural trees and flowers, man's articles of use, numbers, quantities and names of animals, the two languages can be considered to be related. It will be accurate only when one studies the relation of the principal basic vocabularies. It should not be definitely considered to be of the same lineage based on similarity of the vocabularies because there are borrowed vocabularies and adopted vocabularies.

This is testified by the predominance of Pāli words in Myanmar language and Myanmar literature. Thus not only the words of the same lineage but also of the borrowed words and adopted foreign words are found to be used for various reasons although they do not belong to the same lineage. If this fact is not noticed, the similarity to a small extent may lead to the conclusion that the two languages belong to the same family of languages. Therefore the philologists studied the nature of each language based on the practical philological system.

The Study of Language and Systematization

In studying the world's languages, two methods are found to be used to discern the relation of the two languages. They are as follows:

- (1) Genealogical method and
- (2) Morphological method. (ပိဋကတ္တဝါဒါနိဒါနိ၊ (၁၉၇၂)၊ ၁။)

The genealogical method is the analysis according to the social status. Morphological method is the analysis according to grammatical construction and word construction.

But the relation of Pāli language and Russian language will be excerpted and presented according to the genealogical analysis and grammatical relation.

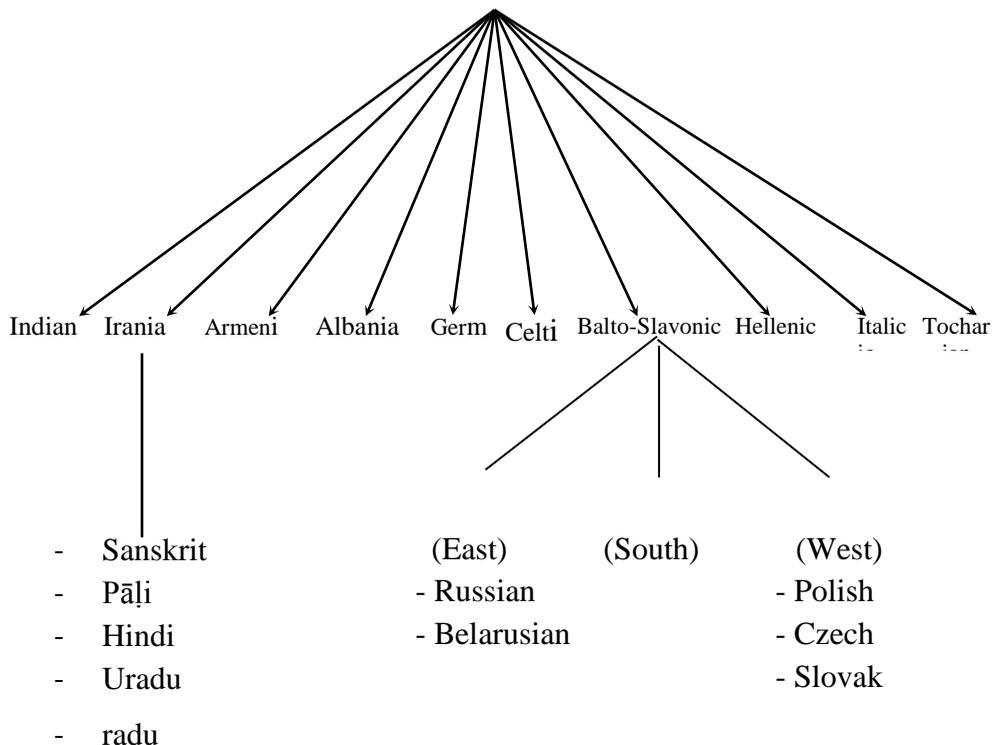
The study of relation of Pāli and Russian languages enables to discern that Pāli language is totally different from Myanmar language by genealogy and language characteristics. In reality Pāli was the language that was used in recording Theravāda Tipiṭaka and Buddhist literature texts. The name of Pāli language was the name that appeared very late in the late age. That designation was the invention of European scholars who were well versed in oriental languages. (ပိဋကတ္တဝါဒါနိဒါနိ၊ (၁၉၇၂)၊ ၃။) Pāli is a dead language that has sound only but that does not have its own scripts. Myanmar use Myanmar scripts, the English use Roman scripts and India used Devanāgarī scripts in recording.

Therefore Pāli language is written in Myanmar scripts and Mon scripts. In countries such as Sri Lanka, Thailand, Cambodia, Laos, etc. Pāli is written in local scripts. In European countries, Pāli is written in Roman scripts. In brief Pāli can be written in any script that can completely expressed all the sounds contained in the Pāli language. (ပါဠိဘာသာနိဒါန်း၊ (၁၉၇၂)၊ ၅၆။) On studying the statements of the scholars pertaining to the language characteristics of Indo-European language family, “Proto-Indo European language family which is considered as the forefather language of languages includes Indo-European languages (for example English, French, German, Celtic, Slavic languages). Sanskrit, Pāli and Hindī which are considered to be ancient Indian languages which include languages such as Urdu, Bengālī, Sinhalese, Parsee, etc. (*Longman Dictionary of Applied Linguistics*, 1981:138.) Then there are ten principal Indo-European languages. They are Āryān (Indo-Aryan and Indo-Iranian), Baltic-Slavic (Baltic-Slavic), Armenian, Albanian, Greek, Latin, Celtic, Tunic, Tocharian, Hittite, etc. (သမိုင်းအမြင်ပါဠိဘာသာဗေဒ၊ (၁၉၉၉)၊ ၄၄။) According to the above statement, Pāli language belongs to Indo-Aryan Family and Indo-Iranian Family and Russian language belongs to Baltic-Slavic Family. Similarly in describing Indo-European languages, Russian language is included in the East Slavic Branch out of the two East and West Slavic Branches. Moreover It is included in the Indo-Aryan and Indo-Iranian branches. It is also described that Pāli language that is esteemed by the Buddhists is also included. (*Handbook of Linguistics*, (2001): 21.)

Moreover, ten kinds of language lineages are distinguished in Proto-Indo-European language Family. They are: Indian, Iranian, Armenian, Albanian, German, Celtic, Baltic-Slavic, Hellenic, Italic, and Tocharian. (*Handbook of Linguistics*, (2001): 22.)

Regarding Slavic Branch, the two groups, Baltic and Slavic are distinguished in the world of languages. Baltic Group includes Lettic, Lithuanian, and ancient Paratian (obscured). Russia, Little Russia, Great Russia (Literary Russian language) are distinguished in East Slavic. Although literary writing was distinguished in the eleven century, it came up to standard in the eighteenth century. In Western Russia, it is divided into local groups of White Russia. (ဘာသာဗေဒကကျမ်း၊ (၁၉၅၈)၊ ၁၀။)

PROTO INDO-EUROPEAN



As described above, the world language separated into ten small language groups from Indo-European Family of languages. When syntax is analysed, the small groups became sixteen out of which ten groups are distinguished. Based on this fact, ten small language groups are distinguished. They are:

- (1) German (English, Dutch, Swedish),
- (2) Celtic (Brittany, Irish, Welsh),
- (3) Romania (French, Spanish, Romanian, Portuguese),
- (4) Slavic (Russian, Polish, Czechoslovakian, Bulgarian)
- (5) Baltic (Lithuanian, Latvian),
- (6) Iranian (Persian, Kurd, Afghanistan),
- (7) Indian (Sanskrit, Pāli, Hindi, Punjabhi, Sinhalese)
- (8) Armenian (Armenian),
- (9) Greek (Modern Greek), and

(10) Tocharian. (ဘာသာစကားအမျိုးအနွယ်မြန်မာစကားနှင့်စာပေ, (၂၀၀၁)၊ ၁၉၂)

As Pāli language and Russian language are of the members of Indo-European Family of languages, the following legend illustrates the languages of the same native place.

Grammatical Point of View of the Two Languages -Pāli and Russian Languages

As described above, the two languages are genealogically the same, it can be clearly seen that they belong to Indo-European Family of the languages. It is found that they are also related from the grammatical point of view. As the two languages are languages of the same lineage, they must be inflectional languages. This fact can be known by analytical comparison with characteristic of changes in appearance due to inflection. Therefore the natures of inflection and changes in form must be studied first of all.

The characteristics of the languages which change in form due to inflection should be analyzed by establishing a norm. Regarding the classification of languages, the statements of scholars should be paid attention.

“If the words of a language are attempted to classify and sub-classify, it is impossible not to rely on norms.”

(ဘာသာစကားကိုချဉ်းကပ်လေ့လာနည်း။ တက္ကသိုလ် ပညာပဒေသာ စာစောင်အတွဲ(၁၀) အပိုင်း ၂၊ (၁၉၇၉)၊ ၁၀၄။)

Being so, the grammatical relation of the two languages will be analyzed by keeping the inflectional changes of form as a norm.

In Pāli language, if words are formed by adding noun affixes to nouns, the original words changes in form. The change in the form of the original noun word by combining with an affix is due to grammatical differentiation of gender. According to Pāli language grammar, there are three genders, namely, masculine, feminine and neuter. Genders are distinguished by depending on the ending with vowel or consonant. Study will be made on the changes in the form of the noun words due to inflection of noun words.

“Inflection of a noun is combination of noun affix to a stem. Affixes vary according to the gender of the

As described above, just as Pāli in language, in Russian language the masculine genders generally end with consonants, neuter genders generally end with vowels “o, e” and feminine genders usually end with vowels “a, ā”. Noun words are also differentiated into animate and inanimate things. Mostly inanimate nouns have no changes in word form.

Declension of Neuter Noun in Russian Language

слово = word

Case	Singular	Plural	Singular	Plural
Nom	Stem	<i>и , ы , а</i>	<i>слово</i>	<i>слова</i>
P.P	<i>е , и</i>	<i>ах , ях</i>	<i>словае</i>	<i>словах</i>
Acc	Stem	<i>ов, ев, ей, ок (animate)</i> <i>ы, и , а (inanimate)</i>	<i>слово</i>	<i>слова</i>
Dat	<i>у , ю</i>	<i>ам , ям</i>	<i>слову</i>	<i>словам</i>
Gen	<i>а , я</i>	\emptyset	<i>слова</i>	<i>слов</i>
Ins	<i>ом , ем</i>	<i>ами , ями</i>	<i>словом</i>	<i>словами</i>

Declension of Neuter Noun in Pāli Language

Citta = mind

Case	Singular	Plural	singular	plural
Nom	<i>ṇ</i>	<i>ā, āni</i>	<i>cittaṇ</i>	<i>cittā, cittāni</i>
Acc	<i>ṇ</i>	<i>e, āni</i>	<i>cittaṇ</i>	<i>citte, cittāni</i>
Instr	<i>ena</i>	<i>ehi, ebhi</i>	<i>cittena</i>	<i>cittehi, cittebhi</i>
Abl	<i>ā, smā, mhā</i>	<i>ehi, ebhi</i>	<i>cittā, cittasmā, cittamhā</i>	<i>cittehi, cittebhi</i>
Dat	<i>ssa</i>	<i>ānaṇ</i>	<i>cittassa</i>	<i>cittānaṇ</i>
Loc	<i>e, smaiṇ, mhi</i>	<i>esu</i>	<i>citte, cittasamiṇ, cittaṇhi</i>	<i>cittesu</i>

Mostly neuter genders are present in inanimate things and animate things are not found.

Declension of Feminine Noun in Russian Language

студентка = student

Case	Singular	Plural	Singular	Plural
Nom	Stem	<i>и , ы</i>	<i>студентка</i>	<i>студентки</i>
P.P	<i>е , и</i>	<i>ах , ях</i>	<i>студентке</i>	<i>студентках</i>
Acc	<i>у , ю</i>	<i>ов, ев, ей, ок</i>	<i>студентку</i>	<i>студенток</i>
Dat	<i>е , и</i>	<i>ам , ям</i>	<i>студентке</i>	<i>студенткам</i>
Gen	<i>ы, и</i>	<i>ов, ев, ей, ок</i>	<i>студентки</i>	<i>студенток</i>
Ins	<i>ой , ей</i>	<i>ами , ями</i>	<i>студенткой</i>	<i>студентками</i>

Declension of Feminine Noun in Pāli Language

Dārikā = girl

Case	Singular	Plural	singular	plural
Nom	<i>ā</i>	<i>ā, āyo</i>	<i>dārikā</i>	<i>dārikā, dārikāyo</i>
Acc	<i>ā</i>	<i>ā, āyo</i>	<i>dārikā</i>	<i>dārikā, dārikāyo</i>
Instr	<i>ya</i>	<i>hi, bhi</i>	<i>dārikāya</i>	<i>dārikāhi, dārikābhi</i>
Abl	<i>ya</i>	<i>hi, bhi</i>	<i>dārikā</i>	<i>dārikāhi, dārikābhi</i>
Dat	<i>ya</i>	<i>naṃ</i>	<i>dārikāya</i>	<i>dārikānaṃ</i>
Loc	<i>ya, yaṃ</i>	<i>su</i>	<i>dārikāya, dārikāyaṃ</i>	<i>dārikāsu</i>

Just as described above, when sentences are constructed, the specifications of genders of noun words are found to be important in both languages to be in accord grammatically. Thus in addition to the characteristics of rules of specification of genders in sentence construction, to be in accord with cases can be said to be a characteristic of the inflectional words. To be in accord with cases the correct grammatical construction of the words in a sentence has to be in accord with gender, number, tense, pronoun, etc.

When the specification of cases in both Pāli and Russian languages is studied, it is found to be basically the same. In general eight kinds of cases are distinguished in Pāli language. They are kattākāraka (nominative case), sāmīkāraka (possessive case), kammakāraka (objective case), karaṇakāraka (instrumentive case), sampadānakāraka (dative case), apādānakāraka (ablative case), okāsakāraka (positional case), and ālapanakāraka (vocative case). As sāmīkāraka and ālapanakāraka have no relation with verbs they are called akaraka. Therefore there are only six kinds of kāraka.

Although the kārakas in the Russian language are the same in six kārakas as in Pāli language, okāsakāraka (positional case) is described in name only. Apādānakāraka (ablative case) and ālapanakāraka (vocative case) are not described. Sāmīkāraka (genitive case) is described. Although there are six kārakas in agreement, there are also differences.

Discussion

The primary cause of the appearance of the paper entitled “Relation of Pāli Language and Russian Language and Grammatical View” is to widen and deepen the language outlook of today’s students.

Those who study language as a major subject should be different from those who make effort to learn language customarily. Rather than to learn a language by rote, one who observe the natures of languages based on a system will be the one who learns in the correct way. Therefore for those who absolutely do not know Pāli as a language and those who ordinarily accept as a language one should approach to learn a language based on a system according to lineage and language characteristic.

Conclusion

The affinity between Russian language and Pāli language has been revealed by the scholars’ genealogical analysis. Based on this analysis, these two languages evidently belong to the Indo-European Family of languages. When general characteristics of the two languages are analysed, it is irrefutable with the inflectional characteristic. Therefore the members of the Indo-European family of languages are not the same in having inflectional characteristic. As to kārakas (cases) Pāli, Sanskrit, and Polish have eight kinds of case, Czech language has seven kinds of cases, Russian

language six kinds, Greek language five kinds, Dutch and German four kinds of cases, etc. But although the nature of languages which changes in form whenever there is inflection is not identical in specification, the basic characteristic, the equality of the basic characteristic is attested by the nature of kāraka of Pāli and Russian languages.

Although the basic nature of the two languages is related, as the circumstances under which Pāli and Russian languages are learned and the attitudes towards the languages are different, the stances of the two languages are different in the human society.

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ခင်ဝင်းကြည်၊ ဒေါ်။ (၁၉၇၂) *ပါဠိဘာသာနိဒါန်း*။ ရန်ကုန်။ တက္ကသိုလ်များပုံနှိပ်တိုက်။

ခင်သိန်း၊ ဒေါ်။ နှင့် ဦးကျော်ရှိန်။ (၁၉၇၀) *အခြေခံပါဠိသဒ္ဒါ*။ ရန်ကုန်။ တက္ကသိုလ်များပုံနှိပ်တိုက်။

တင်ထွန်းဦး။(၁၉၇၉)။*ဘာသာစကားကိုချဉ်းကပ်လေ့လာနည်း*။တက္ကသိုလ်ပညာပဒေသာစာစောင်အတွဲ(၁၀)အပိုင်း၂။ရန်ကုန်။တက္ကသိုလ်များစာအုပ်ထုတ်ဝေရေး ကော်မတီ။

တင်လွင်ဦး။(၁၉၉၉)။*သမိုင်းအမြင်နှင့်ပါဠိဘာသာဗေဒ*။ ရန်ကုန်။ သာသနာရေးဦးစီးဌာန ပုံနှိပ်တိုက်။

ဖေမောင်တင်၊ ဦး။ (၁၉၅၈) *ဘာသာလောကကျမ်း*။ ရန်ကုန်။ စာပေဗိမာန်ပုံနှိပ်တိုက်။

သာနိုး၊ မောင်။ (၂၀၀၁) *ဘာသာစကားအမျိုးအနွယ်မြန်မာစကားနှင့်စာပေ*။ ရန်ကုန်။ ဖိုးဝအေဂျင်စီ။

King Ānandacandra in Ānandacandra Marble Inscription

Htay Htay Thein *

Abstract

Ānandacandra Marble Inscription is a pride in the culture of Rakhine. It provides a lot of information about the successive kings of Rakhine, so it is useful for historians. It is also useful for linguists who study ancient languages since it is written in Sanskrit. The record of the donation given by King Ānandacandra indirectly provides the religious endeavour of the king. This paper does not place its focus on historical and linguistic information, but only focuses on the perfection of donation fulfilled by King Ānandacandra.

Keywords; Inscription, Ānandacandra, Rakhine, kings

Introduction

Ancient Rakhine culture developed in Myauk-Oo in the period between 4th A.D. to 8th A.D. Shitthaung Pagoda in Old Myauk-Oo was built by King Min Pa of Rakhine, and it has a square stone pillar known as Ānandacandra Marble Inscription. This is a marble inscription that records the information of successive Rakhine kings, and it is historically priceless. Among the four inscriptions on the faces of the pillars, the one in the west was dedicated to King Ānandacandra.

Materials and Method

In this paper, all of the data were collected from Ānandacandra Marble Inscription and *Ganthantara* Texts. And then this paper describes the research applied in the present study, the research design, data collection and data analysis. The design of this research is the qualitative research method because the findings were discussed qualitatively.

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Findings

The language used in the marble inscription

Ānandacandra marble inscription was inscribed in Sanskrit language. The letter used was Devanāgarī that was used during the reign of Gupta Empire. E.H. Johnston, a oriental scholar, made a study on comparison between the letters used in some marble inscriptions in Rakhine and those found in India, and had a conclusion, "The letters used in the Rakhine marble inscriptions derived from the letters used in north-east Indian, especially in east Bengal". (SIA,1994:357-85) There are four kinds of prosody in this inscription. They are (a)Stanza 32,42, 44, and 62 were the variety of *vasantatika gāthā*. The total words contain 28 words; (b)Stanza 40, 61, 63, 64 and 65 were the variety of *upajāti gāthā* and contained 22 words; (c) Stanza 52 and 59 were the mix of *indravaṃsa* and *vaṃśastha gāthās* and contain 24 words and (d)The rest were the variety of *anuṣṭubh śloka gāthā* and contained 16 words. (SIA,1994:357-85)

The year of inscribing

The form of the letters appeared in Ānandacandra Marble Inscription was studied by Johnston in comparison with King Yaśovarman of India, and he said, "According to Indian history, there is no doubt that the marble inscription of King Yaśovarman (Yaśovarmadeva) of Nālanda in India belonged to the first half of 8th century A.D. (SIA,1994:357-85) The letter and writing style of that inscription is almost identical with those of Ānandacandra marble inscription. Therefore, it can be said that Ānandacandra marble inscription belonged to the first half of 8th century A.D, too. But according to a scholar named Sakar, the date was 729 A.D. Stanza number 61 in the marble inscription records that King Ānandacandra sent a donation of a Dhamma throne, a female elephant and silk robes to the monks who was dwelling in the country of King Śīlāmegha. The name, Śīlāmegha is seen in Sri Lankan history, and there is no doubt that he ruled during the period between A.D. 727 and 726. (ICA,1959:103-9) He was contemporary to King Ānandacandra. If this is true, the date of Ānandacandra could not be earlier than 727th A.D. This argument supports the validity of scholar D.C. Sakar's opinion, i.e. the date of the inscription belonged to 729 A.D. This opinion is also supported by Dr. Than Tun, a historian, and U Myint Swe, a Sanskrit scholar. (IA,1969:1-24) But the

estimation of Johnstan was stated that the date of the Ānandacandra Marble Inscription was 7th century AD .(IA,1969:1-24)

The lineage of King Ānandacandra

King Ānandacandra belonged to the lineage that started from God Śiva. Ānandacandra's great grandfather, King Vijraśakti belonged to the lineage of God or a royal family. His father, King Dharmacandra, belonged to the lineage of God Śiva. Stanza numbers 32, 37, 42, 62, 63 in the marble inscription mentions that King Ānandacandra belonged to the lineage of God and royal family. (AMH,1969:65-90) Therefore, the lineage of King Ānandacandra was the royal family that worshiped God Śiva or a noble royal family (dharmarāja), and this lineage was the same as the lineage of Candra .(AMH,1969:65-90)

King Ānandacandra's donations

The stanzas up to number 43 record the names of the successive kings of Rakhine. From stanza number 44 to stanza number 65, twenty-two stanzas and one sentence in prose, describe King Ānandacandra. King Ānandacandra was the son of King Dharmacandra. He was so powerful and respected by other kings (stanza number 44). He gave a lot of donations and he was like King Karaṇa. He was also always truthful like Yudhiṣṭhira. His appearance was like Pradyūmna (God Kāma). He was so powerful and influential like the Sun God (stanza number 45). These stanzas were followed by the stanzas that described the donations which were given by King Ānandacandra during the period of nine years started from his ascending the throne. The intention of this inscription about the donations was that when people know about those donations, they will be free from delusion and encouraged to do wholesome deeds. The list of the donations appears in 16 stanzas, from stanza number 46 to 61.

Here, the list of those donations is presented in order to admire the wholesome deeds done by the king.

Stanza – 46: Ānandodaya Monastery was built with many monastic buildings where many male slaves, female slaves, farms, cows and buffalos were also donated. (AIS,1976:50-82)

Stanza – 47: The statues of the Buddha, the Buddha-to-be, and the statues of Arahants such as Cundathera that were all made of gold

and silver, and the relics of the Buddha were enshrined in the stupas and temples donated. (AIS,1976:70)

- Stanza – 48: The statues of the Buddha were cast with brass, bronze and copper with the (correct) weight, number and size. (AIS,1976:65).
- Stanza – 49: Lots of beautiful Buddha statues were made with wood, clay (cement) and stone and well painted .(AIS,1976:67)
- Stanza – 50: Lots of baked clay Buddha statues were made. Lots of stupas and temples were built. And lots of Dhamma texts were also copied .(AIS,1976:68).
- Stanza – 51: In order to keep the glorious relics of the Buddha, the king donated golden caskets and silver caskets that were decorated with precious jewels. (AIS,1976:69)
- Stanza – 52: Out of his appreciation to the Dhamma, the king, in order to appreciate the Noble Dhamma, generously donated lands every day. His donations were admired by everyone. (AIS,1976:66)
- Stanza – 53: Out of respect he had towards the monks who come from all directions, the king donated bronze bowls and silk robes. (AIS,1976:71)
- Stanza – 54: "May my fulfillment of the perfection of donations be beneficial for all beings." Therefore, although he is a Buddhist layman who has good wishes for all beings, (AIS,1976:72)
- Stanza – 55: the king had four temples built along with some lands, slaves, musical instruments, and musicians in order for fifty Brahmins to live. (AIS,1976:73)
- Stanza – 56: Ānandamādhava Temple was built at a place called Somatīrtha where Brahmins live, and Āramdeśvara Temple was built at a place called Nawlakka. (AIS,1976:50-82)
- Stanza – 57: Many monasteries, bridges and roads were built at a place called Pīlakkavadaku that also had a name, "Domagha", previously. (AIS,1976:74)
- Stanza – 58: Meetings were held in the meeting hall every day. Out of compassion, the king always let the criminals free although they deserved to have death-sentence .(AIS,1976:76)

Stanza – 59: The king had the lakes dug at places called ḍakṃgamargṃgaḍuvāra and Bhūrokanaulakka vāra, and gave them the names Paṇḍiṅga and Somāsmṃgha. (AIS,1976:77)

Stanza – 60: That wise king renovated the deity shrines and religious buildings that had been built by ancient kings. (AIS,1976:78)

Stanza – 61: He sent the donations of a Dhamma throne, a fine female elephant, and silk robes to the Noble monks who dwelled in the country ruled by King Śilāmegha. (AIS,1976:79)

Stanza number 62 to 65 record that King Manodhira of Tāmrapattanā, which was also known as Pattana, who came from the lineage of Śaivāndra, who admired King Ānandacandra's personalities, who respected the orders of the king, and who was also a good friend of the king gave his daughter named Dhendā to to King Ānandacandra.

King Ānandacandra's religious devotion

The records in the inscription show that King Ānandacandra was a pious king. According to Sayagyi Dr. Than Tun, King Ānandacandra was a Mahāyāna Buddhist, and so generous in giving donations. He dug the lakes, built the monasteries, constructed roads, made the Buddha statues with wood, bronze, and stones, made hundreds of thousands of stupas of soil, donated many monasteries with the name "Ānandadaya", donated many slaves, both male and female, cows, buffalos and lands, made statues of the Buddha as well as those of Arahant disciples, built monasteries decorated with precious gems to enshrine the Buddha relics, made many copies of Piṭaka, and donated silk robes and bronze bowls to the monks who came from different places.

His donations did not only confine in Buddhism, but he also gave occasional donations to Brahmins. He built four temples for Brahmin teachers and also gave them slaves, lands and many other things. He renovated the monasteries that were donated by ancient kings. He always fed the beggars. He listened to the law cases every day, but he usually gave the criminals moral lessons rather than punished them. He usually excused them from their crimes and let them be free. Therefore, the king was very compassionate and forgiving. He built up good relation with other countries through religion. He sent the donations to the Saṃgha conference held in

Śīlamegha country. Thus the king's devotion to religion and his generous attitude can be seen.

Discussions

Problem (1)

Here, it is one problem or a question that is "Was King Ānandacandra a Mahāyāna Buddhist or Theravāda Buddhist?" Most scholars agreed that the lineage of Candra kings in Myauk-Oo of Rakhine were Mahāyāna Buddhists. According to Dr. Than Tun, Rakhine had already had the practice of reading and writing even before 6th century A.D., and the people were civilized Mahāyāna Buddhists. (AMH,1969:65-90) U Myint Swe said that Gupta culture quite developed in Rakhine. The religion of Gupta kings was Brahmanism that worshipped Siva and Vishnu.(IA,1969:1-24) Sivism obviously flourished in Rakhine like in eastern Bangladesh since it is said, "Candra kings of Rakhine belonged to the lineage of God Siva". In stanza number 55, it is said that the king built four temples for Brahmins, and this shows the fact that Brahmanism had some place in the region. However, it can be said that Mahāyāna Buddhism was more popular in Rakhine than Brahmanism. It was due to the influence of Bengal region, especially of Nālanda University. The records of King Vajrasakti who fulfilled the perfection of dāna and sīla, etc., and King Dharmavijaya who was reborn in Tuṣitā celestial realm suggest that those kings were Mahāyāna Buddhists. Again, the list of donations included: "Making the statues of the Buddha, the Buddha-to-be, and Cundathera, and fulfilling the perfection of dāna without discriminating religions and people.", and this shows that Ānandacandra was a Mahāyānist king. Stanza number 50 mentioned that copies of the Dhamma texts were made, and it was probable that the original texts were from Nālanda University. This Nālanda University that was considered to be the centre of Mahāyāna School of Buddhism in Bengal was a place where Buddhists from neighbouring countries visit and get copies of Dhamma texts. For this, Nālanda University was famous.

Among the different schools of Mahāyāna Buddhism, it can be assumed that Vijñāna School was more popular in Rakhine since the inscription mention Tuṣitā celestial realm where the Maitreya the Buddha-to-be have been dwelling and Sarvāsti School was also popular there since Cundathera, a great disciple of the Buddha, was mention in the inscription. Therefore, U Myint Swe believed that Brahmanism and Mahāyāna

Buddhism was developing in Rakhine at that time, but Theravāda Buddhism had not arrived there yet.(IA,1969:1-24)

Problem(2)

However, stanza number 61 mentions that the king sent donations of a Dhamma throne, a fine elephant and silk robes to the noble monks in Śīlāmegha country. This Śīlāmegha country is presently known as Sri Lanka. Sri Lanka is a centre of Theravāda Buddhism. Nothing about whether previous Rakhine kings had had relation with Sri Lanka or not is known, but it is obvious that Rakhine had relation with Sri Lanka during the reign of King Ānandacandra. Therefore, there is something to be considering if King Ānandacandra was a Theravāda Buddhist although his ancestors were Mahāyāna Buddhists.

The one who sent Theravāda Buddhism to Sri Lanka was Emperor Asoka, who was also known as Sīridhammāsoka and who was the patron of the Third Buddhist Council. Emperor Asoka donated 84000 wells, and 84000 lakes. The pillars and stones of inscriptions of him mention that the emperor granted many animals' life free, and built many stupas and temples. It is possible that King Ānandacandra donated wells and lakes and also made the records of his donations inscribed since he admired Emperor Asoka and wanted to follow the example of the latter. The shape of the Ānandacandra Marble Inscription is long and is quite similar to Asoka pillar of inscription. The lower end of the plate has an image of a conch shell with a lotus flower coming out of it. The top part of the flower touches the *Dhammacakka* wheel. According to Dr. Forchammer, a former minister of inscription, this image of the conch shell represents Brahmanism while the image of the lotus flower represents Buddhism. So, he said that Buddhism comes out of Brahmanism and the *Dhammacakkapavattana* was born. It could be the enlightenment of the Buddha and the teaching of the *Dhammacakkapavattana Sutta* that are the ideal belief of Theravāda Buddhists. Therefore, King Ānandacandra was probably a Theravāda Buddhist who did not disrespect Mahāyāna Buddhism that was the belief of his ancestors.

Conclusion

In conclusion, it can be said that there were Buddhist and Brahmin scholars in the civilization of Rakhine since early Christian era till 8th century A.D. It can also be said that there were Theravāda Buddhists and Mahāyāna Buddhists lived together. Therefore, Ānandacandra Marble Inscription was historically of much value. King Ānandacandra was a noble king who supported the dispensation of the Buddha. And then, the Ānandacandra Inscription unlocked many doors and opened up many avenues in historical and linguistic studies.

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The Review Accounts Include in the Stone Inscription of Kaunghmudaw Pagoda

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Abstract

Rājamañicūlā stone inscription is one that is written by Taungphilar Sayadaw and inscribed by Venerable Mahāindagutta describing the merits of good deeds from the time of King Nyaungyan (AD 1600-1606) to King Mīnyenandameik (AD 1648-1661) in the period of Nyaungyan dynasty. The aim of this paper is the record of meritorious deeds of three kings but also the structures, styles and measurements of stupas are accurately written in this stone inscription. This paper argues that the stone inscription can shed light on the conditions of Sagaing region in the era of three Nyaungyan Kings.

Introduction

This paper is the study of the review accounts include in the stone inscription of Rājamañicūlā (Kaunghmudaw) Pagoda inscription. The Rājamañicūlā (Kaunghmudaw) Pagoda is large on the northwestern outskirts of Sagaing in central Myanmar (Burma). Nyaungyan PeriodKaunghmudaw Pagoda was built by King Thalun (996 ME) and the umbrella was hoisted on to the pagoda by King Mīnyenandameik (1011 ME). Moreover King Devānampīyatissa built the pagoda by taking the model of Htupayon Pagoda in which the collar bone obtained from the Sakka was enshrined with the help of Venerable Mahinda.(ကောဠိဒေဝ သမိုင်း၊ ၄၉။)

- “Rājamañicūlā” = *rāja* + *mañi* + *cūlā*
= *Rāja* = king, (တိပိဓာန် ၁၇၊ ၁၀၁၁။)
= *mañi* = gem, ruby, emerald, (တိပိဓာန် ၁၆၊ ၉၅၁။)
= *cūlā* = crown, crest, summit, (တိပိဓာန် ၇၊ ၅၁၂။)
= the pagoda that is like the summit of royal crown.

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As ‘Rājamaṇicūḷā’ is the repository of the gems such as eye-tooth, hair, alms-bowl, etc., it is the pagoda that is venerated with the crown of the noble king. (ကောင်းမှု သမိုင်း၊ ၉။)



Figure 1. Rājamaṇicūḷā (Kaunghmudaw) Pagoda

The three kinds of engraving: the engraving of the title of stone inscription, engraving on Sycamore planks and ancient engraving on stone slabs as records of Kaunghmudaw Pagoda.

The title of stone inscription is located close to the pagoda in the north-east of the Kaunghmudaw Pagoda. The record of the title is engraved with Nyaungyan Period scripts on a true stone slab. As the title of Kaunghmudaw Pagoda was the name given by the Sakka, it is the title that was accepted by the King and a host of monarchs. The meaning of the title of “Rājamaṇicūḷā” is the repository of the sacred treasures such as eyetooth, the hair, the alms-bowl, etc. It means that “the Buddha that is to be worshipped by placing it on the head of the noble king”. The present stone inscriptions of the title of the pagoda were still standing as it was engraved in the early Nyaungyan Period 383 years ago.

The beginning, the middle and the end of Kaunghmudaw Pagoda are engraved on the Sycamore planks. The engraving is found to be completed on Friday, the second waxing day of Tabaung in 1007 ME. On studying the Sycamore inscriptions, King Thalun received consecration by pouring lustrate waters on the inscription planks of Sycamore. It is noted that the scripts were engraved on the planks of Sycamore. Although the planks of Sycamore had disappeared, the texts were copied in the palmleaf manuscripts. The accounts on the planks of Sycamore are known from

palmleaf inscriptions. Sycamore inscriptions contain the list of articles enshrined in Kaunghmudaw Pagoda.



Figure 2. Stone Inscriptions



Figure 3. Face of Stone Inscriptions Figure 4. Back of Stone Inscription

The last to be engraved are the stone inscriptions that were engraved on the big stone slab during the reign of King Minyenandameik, the son of King Thalun. Therefore the stone inscription intended to last for 5000 religious years is situated in the Sunday corner called “*Jathan*” within the enclosure wall. It is eight feet and seven inches in height, five feet and nine inches in upper breadth, and five feet and eight inches in lower breadth.

(ကောင်းမှု သမိုင်း၊ ၁၃။) The stone inscription of KaunghmudawPagoda was the biggest stone slab in Nyaungyan Period. According to the supplication of Minyenandameik, this stone inscription was composed by Taunghphilar Sayadaw and it was the ancient stone slab that was engraved under the supervision of Venerable Indagutta. The engraving of the stone inscription of Kaunghmudaw Pagoda was plainly recorded to be completed on Thursday, the fifth waxing day of the Second Waso in ME 1012 ME (23.5.1650 AD).(ရာဇ က၊ ၉၀။)

The review account include in the stone inscription of Kaunghmudaw Pagoda

In the early Bagan Period Kaunghmudaw Pagoda stone inscription, the introduction begins with the prayer that conveys the meaning “Be endowed with glory and auspiciousness.” Likewise, the Nyaungyan Period Kaunghmudaw Pagoda stone inscription introduction begins with prayer beginning with “*jayatu*” conveying the meaning.

အောင်သူတကာတို့ထက် အောင်သော သူတော်ကောင်းတို့အား
 အောင်မြင်ခြင်းကိုပေးတတ်သော မင်းမြတ်သည် အဆုံးအပိုင်း
 အခြားမရှိသော ဥာဏ်ရှိတော်မူသောအောင်တော်မူသော ဗုဒ္ဓ
 မြတ်စွာဘုရားရှင်၏ သာသနာတော်ကို ကြာမြင့်စွာစောင့်ရှောက်
 နိုင်ပါစေသတည်း (ရာဇ မ၊၁။)

The Chief of all conquering kings, may you be able to look after the Sāsana of the Buddha who is endowed with infinite wisdom. It is found to pray for success by using the word “success” repeatedly.

ပန်းတို့တွင် အမြတ်ဆုံးပန်းအဆင်တန်ဆာဖြစ်သော အဘယ်
 ကြောင်းကျိုး မှန်သရွေ့ပေးတတ်သော မြင့်မိုရ်တောင် သဖွယ်
 ဖြစ်သော ဦးထိပ်မှာ ကျောက်ထီးရွက်သဖွယ်ဖြစ်သော
 ကျောက်ထီးတန္တု အလေးပြုလျက် ဘုရားရှင်ဟူသော ရေမှာ
 ပေါက်ဖွားဖြစ်ပေါ်တတ်သော) (ရာဇ မ၊၁။)

Then the Sayadaw begins the introduction with the two stanzas of wish in his own composition style as: “May the King who gives victory guard the Buddha’s *Sāsana*! That King wearing the flower of the Crown

that arises on account of the Buddha's metta who conquered the five Maras engrave the stone inscription.

Lists of Donation and Donation Ceremony

On studying the records of donation, just as there are descriptions of donation, there are also detailed descriptions of donation. Donation is found to be described in great detail in the stone inscriptions of Kaunghmudaw Pagoda.

There are four kinds of pagoda for the Buddhists to revere on behalf of the Buddha. They are *Dhātu Cetiya*s, *Dhamma Cetiya*s, *Uddissa Cetiya*s, and *Paribhoga Cetiya*s. The *cetiya* that enshrines the Buddha's relics such as eyetooth, the hair, etc. The numerous discourses preached by the Buddha for 45 years are *Dhamma Cetīs*. Worshipping the utensils used by the Buddha are *Paribhoga Cetiya*s. Worshipping Buddha images and statues is *Uddissa Cetiya*s. These four kinds of *cetiya* are worshipped intending for the Buddha. The people of the Nyaungyan Period are found to worship the four kinds of *ceti* by observing the stone inscription of Kaunghmudaw Pagoda.

It is found in the stone inscription that after enshrining the Buddha's left lower eyetooth, hair and relics, *Ratanā Cetiya* and Ratana Statues the venerables, princes, royal relatives, feudal lords, king and counselors paid obeisance to the pagoda as *Dhātu Cetiya* in the pavilion in December, 1636 ME.

ဌာပနာအံ့သောငှါ၊ အမြဲကိုးကွယ်တော်မူအပ်သော၊ စွယ်တော်-
ဆံတော်တို့ကို အစ၍။ အပြည်ပြည်တောင်မှ၊ ချီပင့်အပ်သော၊
မရေမတွက်နိုင်သော ဓါတ်တော် မွေတော်။ ဆံတော်၊ ရတနာ
စေတီ။ ရတနာဆင်းတုတော်တို့ကို။ ရတနာတို့ဖြင့် ပြီးသော
မဏ္ဍပ်၌ ကျင်းပ၍ (ရာဇ မ၊ ၃၅။)

The numerous discourses preached by the Buddha for 45 years such as *Tipiṭaka*, the Five *Nikāyas*, eighty thousand *Dhammakkhandhās* are *Dhamma Cetiya*s. Worshipping these dhammas mean building *Dhamma Cetiya*s.

The worshipping of *Dhamma Cetiya*s by the people of Nyaungyan Period is recorded on stone inscription.

ပိဋကတ်တော်ကို အထပ်တရာတိုင်အောင် တည်ပြုဋ္ဌးသကဲ့သို့
ကျမ်းဂန်သိမြင်သော ဆရာတော်မြတ်တို့ကို မှန်ကန်လှအောင်
ပြင်ဆင်မစေ)(ရာဇ မ၊ ၃၅။)

*Uddissa Cetiya*s are worshipped with the intention in mind. The worshipping of Buddha images and statues is building of *Uddissa Cetiya*s. By worshipping those images and statues, merits will be multiplied if the intention reaches the Buddha.

Many kinds of images, statues and sculptures made of priceless gold, silver, precious stones and rubies were paid homage intending for the Buddha in worshipping the Kaunghmudaw Pagoda.

ဘုရား၏ရုပ်ထုတို့ကို နန်းတော်တက်သောနှစ်၌ပင် သွန်းလုပ်စေ၍
စေတီ တည်အံ့သော် (ရာဇ မ၊ ၂၆။)

In the very year King Thalun ascended the throne, he drew out many cores of gold and silver to make many statues of the Buddha.

The Buddha statues which are to be called *Uddissa Cetiya*s are not living Buddhas. They are not “*Sajīva*” (living) Buddha. The Buddha preached that if the Buddha Statues are venerated as a true living Buddha, one can be beneficial as one venerates a true living Buddha.

Worshipping of utensils of the Buddha means building of *Paribhoga Ccetiya*s. King Thalun venerated *Paribogha Cetiya*s by enshrining an emerald alms-bowl which was used by the Buddha in the reliquary of Kaunghmudaw Pagoda.

သိဗိုဋ်ပြု၍မှသပိတ်တော် စွယ်တော်တို့သည် ဟံသာဝတီသို့
ရောက်ဟန် (ရာဇ မ၊ ၄၅-၄၆။)

The arrival of alms-bowl and the eyetooth relic from Sri Lanka to Hanthawady and from Hanthawady to Ketumati (Tounggoo) and from Toungoo to Inwa are recorded on stone inscription within the enclosure wall in Myanmar, Mon and Yon languages.

The Kaunghmudaw Pagoda can be said to be replete with the four kinds of cetī. The brightness of Buddha’s glory and the strong faith in the Buddha in Nyaungyan Period can be known by reading the stone inscription of Kaungmhudaw Pagoda.

The donation of religious building is found to be numerous in Nyaungyan Period. The kinds of buildings that are donated are pagodas, *cetiyas*, monasteries, rest-houses, covered staircases, wells, tanks, etc.

There are four kinds of requisite donated to the Buddha and the *Samgha*. They are alms-food, robes, monasteries and medicines. Donation of alms-food is the donation of energy. The donation of robe is donation of equable temperature and feeling of security and safety. The donation of medicine is the donation of life. The donation of monastery is the donation of the above three kinds of requisite. As Buddhism thrived in the Nyaungyan Period, the Buddhists who know the benefits heartily donated monasteries.

မှန်ကင်းအထွဋ်ရှိသော ရွှေကျောင်းကြီးလေးကျောင်း ကျောင်းရုံ
လေးဆယ် လောဟပါသာဒ ပြာသာဒ်ကျောင်းကြီးနှင့်တူသော
များစွာတိုက်ရှိသော သဗ္ဗိကရွှေကျောင်း (ရာဇ မ၊ ၄၂-၄၃။)

King Thalun donated four big monasteries with tiered pinnacles together with forty satellite monasteries in the environs of the Kaunghmudaw Pagoda.

King Thalun also constructed four four-cornered edifices with graduated roof for the assembly of people.

The King also donated four big bells which were to be tolled so that the sharing of merit could be heard from the highest heaven and the lowest hell.

ကြီးစွာသော ခေါင်းလောင်းလေးလုံး စည်ကြီးလေးလုံးတို့ကို
ရွှေတန်ဆောင် လေးဆောင်တို့၌ ထားတော်မူလေ၏ (ရာဇ မ၊
၄၇။)

Two tanzaungs were built in each of the four cardinal directions outside the enclosure wall. The wives of ministers had to grind the sandal wood with water on the big stone slabs and then fragrant essence was collected in big stone pots. Those who came to the pagoda for worshipping were caused to beautify themselves by smearing their faces with fragrant essence.

People in Nyaungyan Period are found to be able to perform meritorious deeds without indolence. According to the saying “pagoda, monastery and tanks”, where there are places of monastery and pagoda,

there ought to have wells and ponds. Wells and ponds give clear and clean water to the people. They can also convey peace and coolness. As King Thalun was aware of this fact, he managed to be complete in performing meritorious deeds. It is recorded in the stone inscription that the king caused to dig wells and ponds in conjunction with building of pagoda and monastery.

ရေတွင်းရေကန် ဥယျာဉ်တို့ကိုလည်း စီရင်တော်မူ၏ (ရာဇမ၊ ၄၃။)

In Nyaungyan Period, in performing donation of buildings, pagoda, temple monastery, *sīma*, rest-house, tanzaung, well, pond and garden were all included. In continuation, lists of donated land, slaves and paddy land given in field to the pagoda slaves and land donated to the Saṃgha are described together with the boundary demarcations.

In Nyaungyan Period, after building of pagodas and monasteries, the servitors who would serve as attendants were donated. Those persons were called slaves. In Nyaungyan Period, there were numerous acts of religious charity. The constructions and donations of religious buildings abounded in that age. Donation of slaves was also performed. Many donations of slaves are found to be recorded in stone inscriptions. The slaves are found to be called “*kyunthitaw*”. In Nyaungyan Period, the word “slave” is wide in meaning. In speaking of slaves, the slaves in that age cannot be considered as a low social class because the kings spoke of ministers, counselees, superintendents, *Sawbwas*, town and village governors, all those persons in royal service and the country people as his slaves. The expression “all the slaves” means all the persons in the royal service regardless of rank. Regarding religion, the whole populace including king and queen accepted that they were the slaves of the *Sāsanas* or the slave of lust.

King Thalun donated paddy lands to the pagoda and also slaves were donated to attend to the cultivated lands.

စာရင်းကိုင်ကား ငစန္ဒ၊ ငသာရနှစ်ယောက်တည်း၊ မယား-သား-
မြေး-မြစ် ဆွေမျိုးတို့နှင့် တကွအပေါင်း ခြောက်ယောက်တည်း
(ရာဇက၊ ၆၅။)

King Thalun also donated persons to cook alms food and to offer alms food to the pagoda.

သင်ပုတ်တော်ကပ်အကြီးအကဲလျှင် ကျိပုဖါ၊ ငဇေယျနှင့်တကွ
ဦးရေပေါင်း တရုငါးယောက်တည်း၊ သင်ပုတ်တော်ချက်ကား
အကြီးငကျော်၊ ငတော်နှင့်တကွ ဦးရေအပေါင်း နှစ်ကျိပ်
ခုနှစ်ယောက်တည်း (ရာဇ က၊ ၆၇။)

Musicians were also donated musicians to play musical instruments in paying homage to the pagoda. The name of the chief of drums was Nalin and drummers *Ai That* and *Ai Maw*.

ပဉ္စင်တူရိယာငါးပါးတို့ကို အမြဲတီးမှုတ်စိမ့်သောငှါ လှူတော်
မူသော စည်မှူးကားသည်နားလင်၊ အစန်၊ အဲသုတ်၊ အဲမော်၊
စည်တီး၊ ကိုးကျိတ် တယောက်တည်း အမှူးသည် နားလင်
နှင့်တကွ ချင်းတို့မယားသားမြေးမြစ် ဆွေမျိုးဦးရေ ပေါင်းကား
နှစ်ရာတကျိတ် (ရာဇ က၊ ၆၈-၆၉။)

The drummers were Shans. The Shan musical instruments were assumed to be played by Shans.

After the completion of Kaunghmudaw Pagoda, masons and blacksmiths were donated to the pagoda to carry out maintenance works of the pagoda. They were intended for carrying out maintenance work to make the pagoda look anew, firm and worthy of devotion.

စေတီတော်၌ဟတ္ထကမ္မအကျိုးငှါ လှူတော်မူသောပညာသည်ကား
ပုရံ ငါးယောက်၊ တမော့ (ကျောက်ဆစ်ပညာသည် (မြန်ခါန်၊
၁၄၈။)) ငါးယောက်၊ ပန်းဘဲငါးယောက်မျက်ပါးသမား (ရွှေကို
ပါးလွှာအောင် ထုခတ်သောပညာသည် (မြန်ခါန်၊၂၂၂။))
ရှစ်ယောက် သစ်စေးသမား (သစ်စေးသုတ် ပညာသည်
(သုခါန်၊၅၅၆။)) ငါးယောက် ဤပညာသည် သုံးကျိပ်
တစ်ယောက် (ရာဇ က၊ ၆၅။)

For carrying out maintenance work five masons, five stone sculptors, five blacksmiths, eight beaters of gold foil and five black varnish workers were donated to the pagoda.

Although these persons are donated to the pagoda, they are not degraded. They are described as “*artisans*” in stone inscription. *Artisans* are found to be offered esteemed places. The artisans who are skilled in their field of study are respected and esteemed.

Slaves were donated not only for looking after the pagoda but also for cleaning the pagoda. Those persons are more than 360 in number. The man power donated to the pagoda is quite large.

စေတီတော်၌အမြဲစောင့်ရှောက် သုတ်သင်စီမံသောငှါ လှူတော်
မူသော အရံစောင့် ကျွန်သည်တော်ကား အမှူးခေ၊ တောင်သွေ
ခေါင်ရှစ်ယောက်၊ အငယ် သားကိုးကျိတ်၊ ချင်းတို့မယား သား-
မြေး-မြစ် ဆွေမျိုးတို့နှင့် တကွအပေါင်း ကားသုံးရာခြောက်ကျိတ်
နှစ်ယောက်တည်း (ရာဇ က၊ ၇၀-၇၁။)

On studying the kinds of slaves who were donated are found to be varied according to the nature of work. Persons donated to the pagoda comprise offers of alms food, the cookers of alms food, drummers, masons, and stone sculptors, and black varnish workers, beaters of gold foils, blacksmiths and attendants looking after the pagoda.

သင်ပုတ်တော်ကပ်၊ သင်ပုတ်တော်ချက်၊ စည်တီး၊ ပုရန်၊ တမော့၊
သစ်စေး သမား၊ မျက်ပါးသမား၊ ပန်းဘဲ၊ အရံတော်စောင့် (ရာဇ
က၊ ၇၁။)

King Thalun not only built and worshipped the four kinds of *cetī* but also the *Tipitaka* which is *Dhamma Cetī*. The appointment of custodians of *Tipitaka* is inscribed in the stone inscription.

ဓမ္မစေတီဖြစ်သော ပိဋကတ်တော်ကို အမြဲစောင့်ရှောက်စီမံသောငှါ
ခန့်တော် မူသောလူကား အကြီးငဖွအောင်၊ ငမြစ်
နှစ်ယောက်တည်း (ရာဇ က၊ ၇၆။)

The names and ages of the slaves were kept separately. It is obvious that to look after the Three Jewels, the Buddha, the *Dhamma* and the *Samgha* were much encouraged. As Myanmar names are found together with the Shan and Mon names in the list of slaves, Shan and Mon races were included in the slave list. Although the slaves are described to be donated by King Minyenandameik, King Thalun had already allotted the slaves to be donated to the pagoda.

When King Thalun passed away after performing numerous meritorious deeds for the development of *Sāsana*, King Minyenandameik (1648 ME), the son of King Thalun ascended the throne. Like previous kings, King Minyenandameik was a king who was replete with seven

features such as paying homage to the deities, looking after monks who are endowed with morality and honour, etc. After ascension of throne, King Minyenandameik recorded in stone inscription in detail the celebrated departure for hoisting umbrella on top of Kaunghmudaw Pagoda which was built and venerated by his father.

King Minyenandameik managed to plan the hoisting of the umbrella for nine months starting from the time of consecration. In Nyaungyan Period, the donors were unusual. The umbrella was hoisted on the top of the pagoda on Sunday, the eighth waxing day of Kason, 1011 BE (8.4.1649 ME).

In Nyaungyan Period, the donors were unusual. The offertories were peculiar and varied. The donors were keen in goodwill. One can appreciate the varied and peculiar offertories of Nyaungyan Period. According to the stone inscription, the donors made offering of religious lands and attendants with keen goodwill and generosity. Nyaungyan Period Buddhists made their numerous offerings out of deep devotion to the Buddha, the Dhamma and the *Samgha*. The existence of the tradition of pouring libation water is firmly testified by the stone inscription of Kaunghmudaw Pagoda.

Pouring Libation Water

When Buddhists express their wish to share the merit they gain equally with others by pouring libation water after performing a meritorious deed. After performing an act of merit a Buddhist not only enjoys the merit he gains but he also shares the merit he gains equally with others. This is called sharing one's merit. When one appreciates the merit sharing by saying "*Sādhu*" three times, he also gains merit. Sharing merit and saying "*Sādhu*" is an act that is beneficial to both parties. The existence of the tradition of pouring libation water is firmly testified by the stone inscription of Kaunghmudaw Pagoda.

Prayers

Just as in the Bagan Period stone inscriptions, Nyaungyan Period stone inscriptions also contain prayers. The stone inscriptions of Kaunghmudaw Pagoda that were inscribed in Nyaungyan Period are found to contain prayers. Prayers are found to be included in line 1 of the stone

inscription. The prayers are for attaining *Nibbāna*, realization of the Four Noble Truths and perpetuation of *Sāsana*.

အောင်သူတကာတို့ထက်အောင်သော သူတော်ကောင်းတို့အား
အောင်မြင်ခြင်းကိုပေးတတ်သော မင်းမြတ်သည် အဆုံးအပိုင်း
အခြား မရှိသော ဉာဏ်ရှိတော်မူသော အောင်တော်မူသော ဗုဒ္ဓ
မြတ်စွာဘုရားရှင်၏ သာသနာတော်ကို ကြာမြင့်စွာစောင့်ရှောက်
နိုင်ပါစေသတည်း (ရာဇမ ၁။ ၁။)

The king among kings prayed repeatedly to be a king who is able to look after the Buddha’s *Sāsana* is blessed with infinite wisdom.

ပန်းတို့တွင် အမြတ်ဆုံးပန်း အဆင်တန်ဆာဖြစ်သော
အဘယ်ကြောင်းကျိုး မှန်သရွေ့ပေးတတ်သော မြင့်မိုရ်တောင်
သဖွယ်ဖြစ်သော ဦးထိပ်မှာ ကျောက်ထီးရွက်သဖွယ်ဖြစ်သော
ကျောက်ထီးတူနွဲ့ အလေးပြုလျက် ဘုရားရှင်ဟူသော ရေမှာ
ပေါက်ဖွားဖြစ်ပေါ်တတ်သော) (ရာဇမ-မ ၁။ ၁။)

Again the king prayed for being a king who is able to look after not only the *Sāsana* but also the Dhamma that the Buddha preached for 45 years. This prayer seems to be the popular prayer of Nyaungyan Period. This prayer is found to be profound in meaning and full of essence.

The Curses

These curses are not included in the Rājamaṇicūlā (Kaunghmudaw) Pagodastone inscriptions.

Conclusion

King Nyaungyan (1600-1606AD) found the Nyaungyan Dynasty and the period of time ruled by the descendants of King Nyaungyan is called Nyaungyan Period. Although the Nyaungyan Period is short, a distinctive cultural system developed. Owing to the benevolence of Nyaungyan kings the country there were developments in politics, economy and social relation, culture and literature as the county was prosperous and peaceful. Nyaungyan kings and the people were keen to carry out in unison for the propagation of Buddha *Sāsana* to last for more than 5000 years.

They carried out meritorious deeds such as the building of monasteries, pagodas and temples, copying the *Piṭakas*, repairing and modifications.

Reference

စောမြင့်၊ ဦး ကောင်းမှုတော်မဟာစေတီတော်ကြီးသမိုင်း၊ သုခဝတီပိဋကတ် စာပုံနှိပ်တိုက်၊ မန္တလေးမြို့၊ တတိယအကြိမ်၊ (၁၉၉၀)။

တိပိဋက ပါဠိ မြန်မာအဘိဓာန် အတွဲ ၇ ဗုဒ္ဓသာသနာအဖွဲ့ပုံနှိပ်တိုက် ရန်ကုန်၊ (၁၉၇၀)။

တိပိဋက ပါဠိ မြန်မာအဘိဓာန် အတွဲ ၁၆ ဗုဒ္ဓသာသနာအဖွဲ့ပုံနှိပ်တိုက် ရန်ကုန်မြို့၊ (၁၉၇၀)။

တိပိဋက ပါဠိ မြန်မာအဘိဓာန် အတွဲ ၁၇ ဗုဒ္ဓသာသနာအဖွဲ့ပုံနှိပ်တိုက် ရန်ကုန်၊ (၁၉၇၀)။

ငြိမ်းမောင်၊ ဦး ရှေးဟောင်းမြန်မာကျောက်စာများ(ပဉ္စမ)၊ ယဉ်ကျေးမှုဝန်ကြီးဌာန၊ ရှေးဟောင်းသုတေသနဦးစီးဌာန၊ရန်ကုန်မြို့၊ (၁၉၇၂)။

ဟုတ်စိန်၊ ဦး မြန်မာအင်္ဂလိပ်ပါဠိအဘိဓာန်၊ ဒေးလီဂေးဇက်စာပုံနှိပ်တိုက်၊ ရန်ကုန်၊ (၁၉၇၅)။

ဩဘာသဘိဝံသ၊ အသျှင် သုတေသနသရုပ်ပြအဘိဓာန်၊ ပညာနန္ဒပုံနှိပ်တိုက်၊ ရန်ကုန်၊ (၁၉၅၅)။

Aim and Objectives

According to Kaunghmudaw stone inscription, Buddhism held much influence on the people of Sagaing area in Nyaungyan Period (1600-1752 AD). Moreover as the history of Buddhism, the cultural standard based on Buddhism and the high standard of Buddhism of the Sagaing area are known by studying Kaunghmudaw stone inscription, Kaunghmudaw stone inscription is found to be an inscription that can record the Nyaungyan Period culture.

Materials and Methods

This data used in this research were collected from the various references books: A history of Kaunghmudaw Pagoda, Hman Nan Rajawindawgyi. Inscription of Kahunghmudaw, Tipiṭaka Pāli Myanmar Dictionary.

A Comparative Study of the Criteria of the Buddha and Brahmins to Access the Qualities of *Brāhmaṇa* based on their Questions and Answers

Moh Moh Thein*

Abstract

This paper presents the Comparison of Questions and Answers on their Criteria that a *Brāhmaṇa* has by Buddha and Brahmins. The questions raised by Brahmins concerning with criteria and qualities that a person, called a *brāhmaṇa* should have to the Buddha and the Buddha's answers to those would be discussed in this paper. The research problem is based on the explanation of the Brahmins in defining their five kinds of criteria. In this paper, comparative method was used to identify their different criteria between Buddha and Brahmins. Their criteria are almost different nearly. The purpose of this study to prove that according to Buddha's teaching, it is beneficial if a correct belief is applied in a real life for living beings. The data were collected from *Dīgha Nikāya*, *Majjhima Nikāya*, *Samyutta Nikāya*, *Anguttara Nikāya* and *Khuddaka Nikāya*. Only five *suttas* out of fifteen concerning with the *brāhmaṇa* in *Pāli* literature are studied in this paper.

Keywords: *Brāhmaṇa*, criteria of the Buddha, criteria of the Brahmins

Introduction

The research is a comparative study of definitions on *Brāhmaṇa* from the point of view of Buddha and that of Brahmins. Both the Buddhism and Brahmanism were founded in India. Therefore, in this introduction the history of establishment of Buddhism and the Brahmanism and other contemporary religions will be presented in the nature of tracking. The sixth century BC, the period when the Buddha appeared, was the age of religion. In other words, it was the age when there was rivalry among religions. The historians called it the age of intellectual. The age before the sixth century BC was the age of awakened intellectual. However, it does not mean that

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the services of *brāhmaṇas*, who has specialized in that lore. The *Brāhmaṇa* therefore came to hold a unique position in the social structure of the *Indo-Aryan*.*

In the eighth century, the *Brāhmaṇas*, *Aranya* and *Upaniṣads* which are the supplementary texts of *Veda* texts appeared. The *Brāhmaṇas* are said to be created for the rights of *Brāhmaṇas* by making use of religion as a stepping-stone. Racial discrimination began by stating that the noble persons who are of the noble race are able to carry out the religious works such as making obeisance and propitiation to *Devas*. As a result of this, four social classes appeared, they discriminate of it. They are:

- (1) *Khattiya* (Skt. *Kṣatriya*) – ruling royal class (high-ranking officials), a member of one of the clans or tribes recognized as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in Dialogues and it is there shown that whenever they are referred to in lists the *Kṣatriyas* always come first.¹
- (2) *Brāhmaṇa*- priestly class (who carry out religious affairs such as sacrificial offerings), a member of the *Brahmaṇa* caste; a *Brahmaṇa* teacher. In the Buddhist terminology also used for a man leading a pure, sinless and ascetic life, often even synonym with *arahant*.²
- (3) *Vassa* – merchant class (wealthy class), a member of the third social grade, a man of the people.³
- (4) *Suddha* – clean, pure, purified, pure of heart, simple, mere, unmixed, nothing,⁴ poor indigent class.

Concerning about criteria and qualities that a person, called a *brāhmaṇa* by Brahmins to the Buddha and the Buddha's answers to those would be discussed in this paper.

* It is certain that they slowly worked their way across the *Panjāg* and down the course of the Indus and Ganges. Probably they advanced as far as *Panjāg* (*Allahabad*) at a tolerably early date, but *Bihār* and Bengal long continued to be reckoned as non-Aryan Countries. H.I.L 8.

¹ P.E.D 232.

² P.E.D 494.

³ P.E.D 651.

⁴ P.E.D 718.

Aim and Objective

To investigate the different criteria of the Buddha and Brahmins to access the qualities of *brāhmaṇa* based on their questions and answers. To prove that correct beliefs, which is included in Buddha's teaching, can be applied for the benefits of living beings.

Research Questions

How difference of similar are the criteria of the Buddha and Brahmins to access the qualities of *brāhmaṇa*?

Materials and Method

The data were collected from *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṃyutta Nikāya*, *Aṅguttara Nikāya* and *Khuddaka Nikāya*. Only fifteen *suttas* out of five *suttas* in *Pāḷi* literature are studied in this paper. In this paper, comparative method was used, to identify their criteria differ between Buddha and Brahmins.

Findings and Discussion

According to the conceptions of Brahmins as presented in the paper, a Brahmins is necessary to have the five qualities to be a *brāhmaṇa*. These five qualities are as follows:

1. One who was well born on both sides of mother and father, pure in line of ancestry going back to seven generations.
2. One who is expert in *vedas* text.
3. One who has a *Brahmā* complexion and gracefulness, imposing in stature.
4. One who endowed with virtues and good conduct.
5. One who endowed with wisdom and skill in the sacrificial knowledge.

Therefore, the Brahmins asked questions to the Buddha, related to the five kinds of their criteria to be a *brāhmaṇa*. The Buddha expounded answers based on their questions. So, the questions and answers based on the above five facts and worked out from five *suttas* will be studied.

1. The Questions and Answers of the Lineage

Concerning about the qualities that *brāhmaṇa* must have, the questions and answers of the one who was well born on both sides of mother and father, pure in line of ancestry going back to seven generations by the Buddha and Brahmins were extracted from one *suttas*.

Vāseṭṭha Sutta

In *Vāseṭṭha Sutta* from *Mahā Vagga, Suttanipāta, Khuddaka Nikāya* described about the Buddha and Brahmin Vāseṭṭha, Brahmin Bhāradvāja question and answer. On one occasion the Buddha was staying in the forest of Isshanaṅgala near the market town of Isshanaṅgala.

It was then that two young Brahmins named Vāseṭṭha and Bhāradvāja, while taking a stroll, picked up the topic of “Who, right and proper, is a *brāhmaṇa*?”

Bhāradvāja said, “One comes from parents, of pure caste. The mother’s chasing is never in doubt. The ancestors, back to the seventh generation, have all been unblemished, with no rejection or disgrace on account of caste. Friend Vāseṭṭha, that sort of person is a *brāhmaṇa*, right and proper.¹”

But Vāseṭṭha had a different opinion, he said thus: ‘he is virtuous and of good conduct, these questions alone make a *brāhmaṇa*, right and proper.²’

Questions: After that they asked to the Buddha. Kindly enlighten us on what a *brāhmaṇa* actually means.³

Answers: With man, whoever makes a living as a ‘*purohita*’ priest, is called a sacrificial priest, not a *brāhmaṇa*. Thus should you note.⁴

With man, whoever exacts taxes from villages or provinces is called ‘*Raja*’, not a *brāhmaṇa*. Thus should you note.

Vāseṭṭha, one who was born of a Brahmin mother, I do not called a *brāhmaṇa*, if he has any cares or passion; he is a mere Brahmin (*Bhovādi*).^{*} He who has no cares or attachment, I call a *brāhmaṇa*.

¹ Khu I 373.

² *Ibid.*

³ Khu I 373.

⁴ Khu I 376.

2. The Questions and Answers on the *Vedas* text

Concerning about the qualities that *brāhmaṇa* must have, the questions and answers of the one who is expert in the *Vedas* text by the Buddha and Brahmins were extracted from one *suttas*.

Saṅgārava Sutta

Although the *vedas* are learnt for a long time by recitation, they fail to come to one's mind of course much less. The Brahmin Saṅgārava asked the Buddha, in *Saṅgārava Sutta* from *Sākacca Vagga, Bojjhaṅga Saṃyutta, Mahāvagga Saṃyutta, Saṃyutta Nikāya*, the person for that.

Questions: Once upon a time, the Brahmin Saṅgārava approached the Buddha, and asked the question, "sometimes, even if the *vedas* are learnt for a long time by recitation, they fail to come to one's mind of course much less. The Buddha was staying at Sāvatti, if they were not learnt by recitations. What is the cause, what is the ground for this?"¹

Answers: The Buddha answered giving an example. The Buddha answered briefly. Though you recite the *vedas* day and night, when one dwells with the mind pervaded by sensual craving or overcome by sensual craving, one does not know truly the way of escape from the sensual craving which has arisen in him.

3. The Questions and Answers of Complexion

Concerning about the qualities that *brāhmaṇa* must have, the questions and answers of the one who has a *Brahmā* complexion and gracefulness, imposing in stature by the Buddha and Brahmins were extracted from one *suttas*.

Madhura Sutta

Related to these facts, in *Madhura Sutta* from *Madhura Sutta, Majjhimaṇṇāsa*, the Brahmin Madhura asked the Buddha.

Questions: Only the Brahmin class is noble; other classes are not. Only the Brahmin is fair, other classes are dark. Only the Brahmins are pure, non-Brahmins are not, only the Brahmins are offspring of *Brahmā* who are

* A *brāhmaṇa*, one who says *bho*, a Brahmin. PED 509.

¹ S III 106.

natured in his breast, are born from his breast, are born from his mouth, descended from *Brahmā*, created by him, and are heirs to *Brahmā*.¹

Answers: The Buddha answered that a person cannot be a *Brahmā* although he has good complexion and is good-looking. One who has good morality can be happily reborn in the *Brahmā* world; in this way a Brahmin can become a *Brahmā*.²

4. The Questions and Answers of virtues

Concerning about the qualities that *brāhmaṇa* must have, the questions and answers of the one who endowed with virtues and good conduct by the Buddha and Brahmins were extracted from one *suttas*.

Soṇadaṇḍa Sutta

Related to these facts, in *Soṇadaṇḍa Sutta* from *Sīlakkhandha Vagga, Dīgha Nikāya*, praise of the Brahmin Soṇadaṇḍa asked to the Buddha.

Questions: They defined that ‘they have virtue, great morality, perfect the great morality’³ only about he know. what kind of quality need for a *Brāhmaṇa*, endowed with virtues and good conduct?

Answers: The Buddha answered that one is practice the *cūlasīla*, *majjhimasīla* and *mahāsīla*; he attained to the *magga*, he learn by himself and he taught to the others persons; call a real *brāhmaṇa*.

5. The Questions and Answers of wisdom

Concerning about the qualities that *brāhmaṇa* must have, the questions and answers of one who endowed with wisdom and skill in the sacrificial knowledge by the Buddha and Brahmins were extracted from one *suttas*.

Kūṭadanta Sutta

Related to these facts, in *Kūṭadanta Sutta* from *Sīlakkhandha Vagga, Dīgha Nikāya*, the Brahmin Kūṭadanta arranging to sacrificial offerings with seven hundred elephants, seven hundred horses.

¹ M II 270.

² A II 198.

³ D I 114.

Questions: The Brahmin would be perfect their sacrificial offerings (*Yāja*), they only know their traditional sacrificial offerings, so that, he asked the Buddha, explained me about the three mental attitudes toward sacrifice together with their sixteen supporting factors.¹

Answers: The Buddha answered *Yāja* means (1) charity (*dāna*), (2) perpetual charity (*niccadāna*), (3) take refuge in three *Ratanas*, (4) regarding the five precepts, (5) who with perfect of the four *Jhāna*, (6) Analytical Insight of the *Vipassanā*, (7) realization of the fruit of *Sottāpatti magga*, which is free from impurities and defilements, attainment of *Āsavakkhayañāna*. The Buddha said that to the Brahmin, “there is no other perfection in sacrifice which far excels or is more eminent than this perfection in sacrifice leading to the attainment of *Āsavakkhayañāna*.”²

In this paper, concerning about the qualities that *brāhmaṇa* must have, the questions and answers by the Buddha and Brahmins were extracted from five *suttas* relating to the Brahmins quality. By exploring their questions and answers, it is found that there are many differences between the accepted criteria by Buddha and Brahmins. These differences are as follows:

The Brahmin defined a *brāhmaṇa*, one who is born on both sides of mother and father, pure in line of ancestry going back to seven generations, however, the Buddha defined that one born a Brahmin mother (Brahmin lineage); do not call a *brāhmaṇa*, one who is done good deeds or bad deeds (*kamma*); call a *brāhmaṇa*.

This paper would discussed about that: the Brahmin defined a *brāhmaṇa*, one who is expertly in the three *vedas* said is certainly without substance, however, the Buddha defined that one who is abstain from the five sensual craving (*nīvaraṇa*) and cultivated and practiced the seven enlightenment factors (*bojjhaṅga*) many times; call a *brāhmaṇa*.

The Brahmin defined a *Brāhmaṇa*, one who is good complexion and perfect of external body (*bahidda*), however, the Buddha defined that, one who practice the *Brāhmacariya* gone to the *Brahmā* world is call a *brāhmaṇa*.

¹ D I 127.

² D I 140.

The Brahmin defined a *Brāhmaṇa*, one who is a practice of Brahmanism sacrificial offerings; he endowed with virtues and good conduct, however, the Buddha defined that one is practice the *cūlasīla*, *majjhimasīla* and *mahāsīla*; he attained to the *magga*, he learn by himself and he taught to the others persons; call a *brāhmaṇa*.

The Brahmin defined a *brāhmaṇa*, one who is expertly in the three *vedas* and practice of Brahmanism sacrificial offerings; he endowed with wisdom and skill in the sacrificial knowledge, however, the Buddha defined that a wisdom means *Pubbeni- vāsa nussatiñāṇa*, *Dibbacakkhuñāṇa* and *Āsavakkhayañāṇa* attainment of the insight which uproots the *āsavas*, he attained to *Arahatta Magga*. This kind of person is called threefold wisdom person (*brāhmaṇa*).

Conclusion

In this paper, concerning about the qualities that *brāhmaṇa* must have, the questions and answers by the Buddha and Brahmins were extracted from fifteen *suttas* relating to the Brahmins quality. By exploring their questions and answers, it is found that there are many differences between the accepted criteria by Buddha and Brahmins. Therefore, in this paper described only five *suttas* out of fifteen concerning with the *brāhmaṇa* in *Pāli* literature are studied. Further ten *suttas* will be made on study research areas.

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Abbreviation

A.II	Aṅguttara Pāli (Dutiyobhāgo)
D.I	Sīlakkhandhavagga Pāli
M.II	Majjhimapaṇṇāsa Pāli
S.III	Mahāvaggasamṃyutta Pāli
Khp.I	Khuddaka Pāli (Paṭhamobhāgo)
DhpA.II	hammapada Aṭṭhakathā (Dutiyobhāgo)

H.I.L	History of Indian Literature
2500 Years	2500 Years of Buddhism
P.E.D	Pāli-English Dictionary
ဘာသာ	ဘာသာကြီးလေးခုအနှစ်သာရများ

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ညိုသောင်း၊ ဘာသာကြီးလေးခုအနှစ်သာရများ၊ ဒွါဒသမအကြိမ်၊ (၂၀၀၆)၊ ရန်ကုန်မြို့၊
 ခိုင်ရည်မွန်ပုံနှိပ်တိုက်။

A Brief Study of the Benefits of Performing Charity as Included in the *Pāli* Literature

Shoon Le' Phyu*

Abstract

Almost all Myanmar people are familiar with *dāna*, a *Pāli* word which is directly used as a loan word in Myanmar Language. It is said that charity begins at home. People also accept that doing charity is giving things to people with a grand ceremony or doing good deeds which cost a lot. However, *dāna* by the Buddha is a kind of virtue that depends on only situation, time and circumstance as well as desire or mind *cetanā* of both doer and taker in the act of doing charity. The purpose of this study is to discover and presents the benefits of performing charity according to *Pāli* Literature. The method used in this paper is archival method and descriptive method. Findings from this study prove that by means of *dāna*, success can be achieved in present life and in *Nibbāna*, in one's future life. Therefore, *dāna* by the Buddha is the basic and important need to get peace of mind and success for everyone.

Keywords: *Dāna, Cetanā, Sīla, Bhāvanā*

Introduction

For Buddhists, an act of charity can be regarded as one of three basic practices. Out of the three basic practices, namely, *dāna* (charity), *sīla* (morality) and *bhāvanā* (meditation), *dāna* (charity) is included as the foremost practice in the three practices. Moreover, *dānā* is included foremost in the ten *pāramis* that the *Bodhisattas* have to fulfil for four asaṅkhyeyas and a hundred thousand world cycles to become an Enlightened *Buddha*. Out of the three basic practices, the reason why *dāna* is placed in the foremost position can be regarded as it is the easiest to perform charity. Relying on the capability of the donor sharing one's property with others is charity. As one causes others to make use of the one's own property at the cost of oneself or one's own property, it is adoining of welfare for others. In performing charity at one's cost or without one's cost, it is the easiest work. As charity can be performed regardless of race, religion place, social class or anybody, there are no limits for the donors and donees, it is a welfare work that can be performed by anyone. Regarding

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dāna, the subject matter concerning with the *Pāli* literature will be collectively presented.

Aim

The aim of this paper is to find out how charity works contribute to human society.

Research Questions

1. How important is doing charity in Buddhist Society?

Materials and Methods

This research paper uses the Descriptive method and Archival method. This study is a religious study. Facts used in this paper were quoted from the Pāli literature, commentaries (*Aṭṭhakathā*), sub-commentaries (*Ṭīkā*), and other miscellaneous religious literature.

Related Researches

Dāna (charity) is one of the ten principal virtues that would-be-the Buddha had to strive to attain in order to achieve the Buddhahood. These ten principal virtues are (1) *Dāna Pāramī*, (2) *Sīla Pāramī*, (3) *Nekkhamma Pāramī*, (4) *Paññā Pāramī*, (5) *Vīriya Pāramī*, (6) *Khantī Pāramī*, (7) *Saccā Pāramī*, (8) *Adhiṭṭhāna Pāramī*, (9) *Mettā Pāramī*, and (10) *Upekkhā Pāramī*. The Buddha, in his life as king Vessantarā, mainly practiced *Dāna Pāramī* (The principal virtue of charity). In Buddhist literature, many scholars have written books and literary works of classical standard on ‘*Dāna*’. In ‘*KoKyint Abhidhammā*’ (Applied Buddha’s Doctrine) (2006) written by Ashin Janakābhivamsa, ‘*Myat Dāna* (virtuous generosity) (2006) written by Dr. Min Tin Mon and *Advanced Buddha Preaching* (2006) published by the Department of Religious Affairs, types of *Dāna* and stories that illustrates the benefits of *Dāna* are described. In addition, complete description of *Dāna Pāramī* is mentioned in ‘*Mahā Buddha Win*’ (The Great Chronicle of the Buddha), volume one (2013) written by Ashin U Vicittasārābhivamsaṃ.

Theoretical Background

(1) Meaning of *Dāna*¹

Meaning of *Dāna* are (i) giving away in charity, (ii) cleaning, (iii) protection, (iv) decision, (v) reaping, (vi) proffering respectfully for having faith in *kamma* and its results, (vii) volition and objects of offering are causes of giving, (viii) giving away by the noble persons, (ix) one who is decisive, (x) harvesting, (xi) display, (xii) cleansing, (xiii) guarding from dangers, (xiv) the occasion for offering, (xv) must, (xvi) washing, (xvii) depletion, ruin.

(2) Three Features of *Dāna*

Dāna is inclusive in the following fundamental Buddha doctrines. It is required to understand the three volitions of *dāna* in performing charity. In performing charity there are three levels of volition. The three volitions that must be borne in mind are (1) *pubbacetanā*, (2) *muñcacetanā* and (3) *aparacetanā*. The feeling delightful at the time giving the objects of charity into the hands of the donees is the *muñcacetanā*. The feeling delightful after the performance of charity is the *aparacetanā*. Only when the charity is performed with volitions at three stages, the charity will be achieved.

(3) The Nature of *Dāna*

The symptom of *dāna* is the mark of giving offertory. The function of *dāna* is to destroy the craving for the offertory. The nature of *dāna* is the absence of attachment to the requisites. Non-attachment is the apparent state of affairs outward circumference. The proximate cause is abandonment of offertory.²

Proffering requisite to the donee is an important basis. Avoiding killing, looting and avoiding destroying living beings, properties and dwellings and guarding against the various dangers are also inclusive in the charity.

(4) Some Prominent Examples to *Dāna*

In performing charity, depending on the intention of the doer, two different types of benefits can be achieved: benefit for small donation and

¹. *Tipiṭaka Pāḷi-Myanmar Abhidhan*, Vol-10.280.

². Cp A I. 273.

benefit for great donation. There are some evidence to prove that much benefit can be achieved for small donation in *Pāli* Literature.

In the story of a husband and a wife who had gods only one upper garment fighting against the *macchera* enemy till midnight and only in the dawn could succeed in donating it to the Vipassasī Buddha and was honoured with 32 sets of garments by the king Bandhu in the present life. In this story, only a piece of upper garment was donated and achieved 32 sets of garments in return. This is an evidence of getting much benefit from small donation.

Similar in the story of *Khuddanikāya, Dhammapada Aṭṭhakathā*, it was proved that much benefit can be achieved by a small donation. In this story, the Brahmin of Cūlaekasāṭaka was honored with 32 sets of garment for donation of a piece of garment to the Buddha.

According to *Aṅguttara Aṭṭhakathā, Dutiyapaṇṇāsaka*, in the story of king Nanda, as the benefit of offering rope to Ashin Paccekabuddhā, he became a celestial being in the abode of celestial beings when he passed away and possessed 32 tress of plenty.

In Petavattu, the novice Tissa received one thousand alm-bowls and one thousand woolen rugs within two days by offering an ordinary longyi and milk porridge.

According to the story of Sumana in *Khuddanikāya, Dhammapada Aṭṭhakathā*, the flower sellers Sumana offered eight hanfuls of flowers and awarded eight elephants and eight horses in the present life.

(5) The benefits of *Dāna* (Charity)

Offering elephants, horses, carriages, sandals, staffs, couches, low wooden bedsteads, stair cases, bridges and boats and clearing of the ways amount to donation of vehicles.

Donation of clothes can benefit and having beauty. If women donate robes to the monks, they can acquire Mahalata garland which one decorated with seven kinds of jewells. If men donate robes to the monks, they can acquire alms-bowls and robes furnished with supernatural power. The famous donars who got benefits from donation in Buddha literature were the monastery-patron Visākhā, Jīvaka, Ashin Ānandā, Mahāpajāpatigotamī, King of Khema, King Suddassa, King Pabbaha.

Offering alms-food is like offering bodily strength. The notable donors of alms-food were patrons of monastery Visākhā,¹ Prince Bodhi,² *Anāthapiṇḍika* wealthy man,³ King *Bimbisāra*,⁴ female slave *Mei Punṇa* Princess *Samghadāsī*,⁵ cow-herd Maung Nanda, etc.

Offering oil lights is like offering eyes. Venerable *Anuruddha* made offering of numerous thousands of oil-lights to the Golden *Stupa*, seven *yojanas* in extent, where *Padumuttara* Buddha's relics were enshrined. As a consequence of offering oil-lights, Venerable *Anuruddha Mahāthera* attained *Dibacakkhu-abhiññāna* (Divine Eye)⁶

According to the Law of Kamma by Buddha, good deeds can cause good consequences and bad deeds can cause bad consequences. Therefore, according to Buddhism, *Dāna* is doing good deeds and can cause good benefits.

Out of note-worthy *dānas* included in the *Piṭaka*, some *dānās* will be quoted. Indeed, apart from the Buddha, no one can know the benefit of *dāna* completely. A small account of *dāna* included in the *Pāḷi* Canon is described to be noted and observed.

Findings and Discussion

Pāḷi literature is such a kind of literature that can give human right guidelines not only for religion but also for human societies in order to develop and to get peace of mind. According to the *Pāḷi* Literature, if a person do good deeds, he can enjoy or achieve success in his life. Moreover, *Pāḷi* is such a guiding literature that a Buddhist can make an attempt to achieve *Nibbāna*, the highest destination in Buddhism, by means of practicing principles in *Pāḷi*. These various kinds of *Dāna* were instructed by the Buddha and they are essential for the welfare of the world to be practiced practically. When these ethics are followed and practiced, one can achieve success in the field of social interaction. In performing charity, there are two kinds of benefit depending on the mind the benefit of

¹.V III.406-408.

².V IV.266-267.

³.A A I.296.

⁴.Khu I.8,9.

⁵.Dh A.I.250.

⁶.S I.29.

small donation and the benefit of by donation. There are evidences regarding to acquirement of much benefit in *Pāli* literature although the donation is small. In the *Ekasā ṭaka Brahmin Vatthu*,¹ both husband and wife had only a piece of upper garment. The Brahmin tried to repel the *macchhariya* enemy to donate upper garment to *Vipassi* Buddha for two phases of the night, the early and the middle phases. As he could successfully repel the *macchhariya* enemy only in the late phase of the night, he was honoured with 32 sets of garments by King *Bandhu*. Only a piece of garment was donated by the Brahmin in this story, the Brahmin acquired 32 sets of garment. Therefore the Brahmin's donation was an example of acquirement of many benefits although he made a small donation.² Similarly *Cūlaekasāṭka* Brahmin was honoured with 32 sets of garment for donation of a piece of garment to the *Gotama Buddha*. This was also an example of acquiring many benefits although the donation was small.

There are also instances where a donor enjoys small benefit although he makes a great donation. According to *Aṅkuradeva Vatthu*, although he had donated offerings bountifully for many years his physical radiance was not as bright as that of *Indakadeva* who had offered a meal to a monk. He was also inferior to *Indakadeva* in life, prosperity, retinue, etc. Everybody should take notice of the fact that one does enjoy much benefit although one gives many offerings in charity.

Offering to the monk by casting lot, offering Waso robes to the monks, donation of ponds and offering monasteries amount to performing meritorious deeds everlastingly.³ Their destinations are said to be fixed. Moreover those who aspire for five *dhammas* such as *saddha* (confidence), *sīla* (morality), *suta* (general knowledge), *cāga* (generosity), and *pan* (wisdom) are said to be fixed in good destination. Therefore when a meritorious deed is performed, one ought to have a wish for a good destination.⁴ Donation of a monastery amounts to offering of body, vigour, beauty, prosperity and eyes.⁵ The well-known sponsors of rest-houses, Tazauzgs and monasteries were *Anāthapiṇḍika* wealthy man,⁶ *Sotāpanna*

¹. A A. I. 130-131.

². Dh A. II, 2.

³. A A. 265.

⁴. Dh A. IV. 104.

⁵. S I. 29.

⁶. Vi IV.14.

woman *Visākhā*,¹ *Ghosīta* wealthy man,² *Iṭṭa* wealthy man,³ Physician *Jīvaka*,⁴ King *Pasenadī Kosala*,⁵ *Sumaṅgala* wealthy man, *Meṇḍaka* wealthy man,⁶ King *Bimbisāra*, etc. Those who donate elephants, horses, carriages, umbrellas, sandals, staffs, couches, low wooden bedsteads, stair cases, bridges and boats and clearing of the journeys, amount to donation of *vehcles*. But as the monks are improper to ride on elephants, horses, carriages, apart from such carriages must be donated. As the vehicles can convey physical and mental comfort they are like donation of comfort.⁷

Donation of clothes is like donation of beauty.⁸ If women donate monk's robes, they can acquire *Mahālatā* gowns which are decorated with seven kinds of jewels. If the men donate the monk's robes, they can acquire alms-bowls and robes finished with supramundane power.⁹ The famous donors of robes and clothes were monastery-patron *Visākhā*,¹⁰ Physician *Jīvaka*,¹¹ Venerable *Ānanda*,¹² *Mahā Pajāpajāpatigotami*.¹³ Future *Visākhā*, King *Khema*,¹⁴ King *Sudassana*,¹⁵ *Bodhisatta* King *Pabbaha*.¹⁶

Conclusion

Dāna is not only important to the holders of Buddha's doctrine. It is found to be a welfare work for others that every human being should carry out. It is not only beneficial to one's environment so as to reach to an equal social status.

¹.Dh A II.70-71,196-197.

².Dh A.II.287-288.

³.Dh AII.292.

⁴.Dh A III.32.

⁵.Dh A II.232-233.

⁶.Buv A. 5.

⁷.S I. 29.

⁸.S I.29.

⁹.Dh I. 249.

¹⁰.V III.436,410.

¹¹.V III. 393.

¹².D II. 111.

¹³.Dh III. 296.

¹⁴.A A I.70.

¹⁵.*Ibid.*

¹⁶.*Ibid.*

Among the meritorious works, the easiest meritorious work to perform is concerned with *dāna*. A great deal of the subject matter concerned with *dāna* is found in *Pāli* literature. The Buddha's fulfillments of *dāna pārami* in numerous previous lives and also, the individual person's performance *dāna* and the consequences of these *dānas* can be found in numerous places in the *Piṭakas*. Particularly the accounts of *dāna* can be found in the commentary texts in detail such as *Dhammapada Aṭṭhakathā*, *Jātaka Aṭṭhakathas*, etc. The subject matter concerning with *dāna* can be found in abundance in *Pāli* Scriptures such as *Vimāna Vatthu*, *Peta Vatthu*, *Theragāthā*, *Therīgāthā* and *Apadāna* texts. Giving away in charity or causing to make use of one's own animate or inanimate property at one's cost or without one's cost and rejoicing on seeing the donee's enjoyment with the objects of *dāna* are the essences of *dāna*. The charitable persons who made not only offering of one's own animate or inanimate properties but also make donation one's organs at the risk of one's life. The heroic persons who give away their organs in charity are found to be devoted and never ceases to excite wonder. Nevertheless sharing one's property with others, causing the other to make use of one's own property and giving one's own property in charity are irrefutable works of welfare for others. This paper is presented to inspire to embellish one's environment by carrying out welfare work for others regardless of race, religion, place and time.

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ဇနကဘိဝံသ၊ အရှင်၊ ကိုယ်ကျင့်အဘိဓမ္မာ၊ သတ္တရသအကြိမ်၊ ၂၀၀၆ခုနှစ်၊ နယူးဘားမား
အော့ဖ်ဆက်ပဋကပုံနှိပ်တိုက်၊ မဟာဂန္ဓာရုံ၊ ဧရပ်ဝန်း၊ အမရပူရမြို့။

ဗုဒ္ဓဘာသာတရားတော်၊ အထက်တန်းအဆင့်၊ ၂၀၀၂ခုနှစ်၊ သာသနာရေးဝန်ကြီးဌာန၊
ကမ္ဘာအေး၊ ရန်ကုန်မြို့။

မင်းတင်မွန်၊ ဒေါက်တာ၊ မြတ်အိန္ဒြ၊ ၂၀၀၀ခုနှစ်၊ ဇန်နဝါရီလ၊ ဒုတိယအကြိမ်၊ မြမွန်ရတနာ
စာပေ၊ ရန်ကုန်မြို့။

ဝိစိတ္တသာရာဘိဝံသ၊ တိပိဋကဓရ၊ ဆရာတော်၊ နိုင်ငံတော်ဗုဒ္ဓဝင်၊ ပဌမတွဲ၊ ပဌမပိုင်း၊ ၂၀၁၃၊
သာသနာရေးဝန်ကြီးဌာန၊ ကမ္ဘာအေး၊ ရန်ကုန်မြို့။

Micchājīva and Its Effects

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Abstract

People in this world have to work in order to earn their own living for food, clothing and shelter or to establish to gain wealth and possession. All of these jobs or works or professions for earning living are called in Pāli as “*Ājīva*” (livelihood). In this earning one’s living, making money in improper way or in the wrong way is called *Micchājīva* (Wrong Livelihood) and making money in proper way or in the right way is called *Sammājīva* (Right Livelihood). Nowadays, most of the Buddhists commit the wrong livelihood because they don’t know the definite meaning of *Micchājīva*. So, they received the result of wrong livelihood. In this paper the advantages of the *Micchājīva* are explained with the examples exactly documents. Thus, the world will become peaceful by abstain from *Micchājīva* and restrain ourselves from doing *Sammājīva*.

Keywords: *Ājīva, Micchājīva, Sammājīva, Sammājīva.*

Introduction

People in this world have to work this or that job in order to earn their own living for food, clothing and shelter or to establish business to gain wealth and possession. All of these jobs or works or professions for earning living are called in Pāli as “*Ājīva*” (Livelihood) (*Tipi dhan, xvi, 1971 :642*). In this making one’s living, earning money in improper way or falsely is called *Micchājīva* (Wrong livelihood) (*Tipi dhan, xvi, 1971 :642*); and earning money in proper way or rightly is called *Sammājīva* (Right livelihood). (*Tipi dhan iii 1971 :739*) Wrong livelihood includes earning money by means of three kinds of evil bodily actions, four kinds of evil speech (M, ii, 1956 : 218)., and five kinds of trading which should not be done. (A ii, 1957: 183).

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Findings

Making living through three kinds of evil bodily actions

1. Making living by means of killing other (e.g. hunter, fisher-man etc.)
2. Making living by means of taking what is not given (e.g. thief, one who misuse public property, one who defrauds with short-weight etc.) and
3. Making living by means of indulging sexual misconduct (M,i, 1956: 355). (e.g. one who commits prostitution etc.)

Making living through four kinds of evil speech

1. Making living by means of speaking what is not true (e.g. unjust lawyer, unjust witness, one who sells spurious articles, one who sells the goods telling lies, one who is working something connected with ruler's job etc.)
2. Making living by means of speaking slanderous speech (e.g. one who persuades other's customer, by slandering, to become one's own customer in order to sell one's goods etc.)
3. Making living by means of harsh speech (e.g. one who tries to trade through speaking harsh speech or abusing others etc.)
4. Making living by means of frivolous speech. (M,i, 1956: 355; Vin, v, 1954: 277). (e.g. comedian who speaks frivolously to take attention of mean audience etc.)

Five kinds of trade that should not be done

1. *Sattavāñijjā* = Trade in human beings (e.g. procurer, slave-seller, human trafficker, one who sells living beings etc.)
2. *Mamsavāñijjā* = trade in meat and fish (e.g. one who breeds animals and sells them to butcher)
3. *Satthavāñijjā* = trade in weaponry (e.g. arms-trader, one who sells fish-hook, net, trap etc.)

4. *Majjavāṇijjā* = trade in intoxicants such as drugs, liquor, opium, heroin etc. (e.g. one who sells such intoxicants)
5. *Visa vāṇijjā* = trade in poison (e.g. one who sells insecticide) (A, ii, 1957:183)

Five kinds of wrong livelihood should be abstained from by the Buddhist. And gambling on a card game, horse racing, ox racing, cock fighting etc. are also wrong livelihood. Even though one does not gamble, if one agrees and is glad at the gambling of one's siblings of the same business, it also are a kind of wrong livelihood.

In this paper, disadvantages of those who make living by means of wrong livelihood are studied and presented from the point of view of Buddhist Pāli literature.

Disadvantages of *Micchājīva*

Men prefer making easy living to making difficult living in search of wealth and possession. As wrong livelihood is easier than right livelihood many people are apt to make living by means of wrong livelihood. Disadvantages of making ones' living by means of *Micchājīva* are found in the Buddha's Teachings as follows.

1. Disadvantages of taking other's life

All living being except oneself are others. So the word others, herein, includes not only human beings but also all living beings including animals such as cattle up to insects like mosquito and louse. In taking other's life, five factors are necessary to complete killing of living beings; they are: (1) The one to be killed is a living being, (2) One knows that it is a living being, (3) One has the intention to kill, (4) One makes the effort to kill and (5) It dies due to that action and effort. (Khp, A, 1958: 21). If one who is trying to kill other is endowed with these five factors, one will arise in hell. Even if he or she becomes a human being, after having liberated from hell, he or she will have to suffer the following disadvantages

1. One has got deformed face or ear or nose or limbs.
2. One has got faded appearance.
3. One is weak.
4. One is inactive.

5. One is coward in any crisis.
6. One is killed by other or by oneself through poisoning or hanging.
7. One loses reputation.
8. One is unhealthy.
9. One enjoys short life-span. (Khp, A, 1958: 23)

The offence of taking other's life may be great or small depending on different situation. According to the size and moral practice of the victim, the offence may be great or small.

With regard to animals, if the size of the victim is small the offence is small; if the size of the victim is large the offence is great. It is because of the amount of effort; for example, if someone kills an elephant, the effort is great; if someone kills a bug, the effort is small; so there is difference between the offences as greatness or smallness.

With regard to human beings, if the victim is of low morality, concentration and wisdom, the offence is small; if the victim is of high morality, high concentration and great wisdom, the offence is great. For example, if someone kills an ordinary man, his offence is not as great as that of killing an *Arahat*; if someone kills an *Arahat* endowed with highest morality, highest concentration and greatest wisdom, his offence is the greatest; it is one of '*Pañcānantriyakamma (Buddhism Handbook, (ဗုဒ္ဓဘာသာ လက်စွဲကျမ်း) ,i, 1993: 385) (five heinous actions with immediate destination).*

Where the victims are of equal size and equal morality the offence is small. If the killer's motive and effort (*Payoga*) are weak, and the offence is great if the killer's motive and effort are strong. Herein, there are six kinds of motive and effort. (Khp, A, 1958: 19; Vin, A, ii, 1956: 39).

Story of the disadvantage of taking other's life Cunda

At the time of Gotama Buddha, a pork butcher named Cunda had the habit that he bound a pig firmly and beat it with a club till it became swollen. Then he poured boiling water into its mouth having blocked it with a tick; he did it repeatedly till the water that came out from its body became clean. And then he poured the boiling water onto its body till its black skin came out from its body and its body became white. He put it on fire to burn its hairs. Then only he killed the pig by cutting its neck. While he was

cutting its neck, the blood came out from it; he received those bloods with a cup and he cooked and ate the pork along with those bloods. After eating he sold the remained pork. For forty-five years he plied his trade, thus killing pigs; at the age of fifty-five years, when death approached, he saw before him the fires of hell and roared with pain. For seven days he grunted like a pig, crawling on all fours. Then only he died and reached *Avīci* i.e. one of the most frightful hells. (Dhp,A, i, 1992:80-81).

2. Disadvantages of taking what is not given

In the phrase “taking what is not given”, ‘what is not given’ implies other’s property that is not given; and herein ‘other’ is all living beings but oneself. Taking what is not given willingly by bodily action or by words or by writing, by means of stealing, robbing, cheating, using trick, and taking other’s property by trading with false weight, false measuring basket, false scales, short-changing, adulteration are *AdinnādānaKamma*. (Ratanagunye (ရတနာ့ဂုဏ်ရည်), 2005: 214)

There are five factors to complete ‘taking what is not given; they are : (1) The thing stolen is possessed by other(s), (2) One knows that it is other’s property, (3) One has the intention to steal it, (4) One makes bodily or verbal action and efforts to steal it and (5) One really steals it. (D,A, i, 1992:170). Any action accompanied by these five factors is called *AdinnādānaKamma*. One who commits stealing will be reborn in hell when he dies. If it is not so, or if he has liberated from hell having suffered pain and danger, he will suffer, as long as the power of his stealing exists. (Khp, A, 1958: 24)

The offence of theft may be great or small depending on the morality and virtue of the owner and the value of the stolen property. Stealing things from one who is endowed with morality and virtue is a great offence whereas stealing things from one who lacks morality and virtue is a small offence. For example, stealing something from a monastery-donor is a great offence; stealing something from another thief is a small offence. And then, if the thief’s motive and effort are strong the offence is great. Stealing a valuable thing is a great offence; stealing a valueless or thing of a little value is a small offence. The value of the thing may be according to time or period (*Kālaṃ*), to locality (*Desaṃ*), to utility (*Dhanaṃ*). So there is an old saying, “*Kālaṃ, Desaṃ, Agghaṃ, Dhanaṃ.*” *Adinnādāna* is enumerated as

25 in the *VinayaPāli* and its Commentary depending on time, locality, situation and manner.(Vin, A, i, 1957: 264)

Story of the disadvantages of stealing Khallāṭiyapetavatthu

At the time of Kassapa Buddha, there was, in Benares, a woman named *Khallāṭiya* who was liked and loved by many men as she was beautiful and had beautiful hair. Owing to the machinations of a rival, she lost her hair; so she wrapped her head with cloths and stayed outside the city for a couple days; then she entered the city and made her living by selling cooking oil and alcoholic drinks. She stole clothes from drunkards. One day she saw an Arahāt coming his alms-round, and gave alms-food and sesame oil-cake to him. As a consequence of that donation, she was later reborn in an ocean golden mansion, but as a naked '*peta*' (departed spirit)with lovely hair as she had stolen the drunkards' clothes and she had to live lonely.(Vin,v, 1954:133; Vin, A, v, 1957: 43)

3. Disadvantages of Sexual Misconduct

Associating, happily and pleasingly, of two opposite sex of human is called '*Kāmaguṇa*'.(M,A,ii, 1956:360); Ratanagunye (ရတနာဂုဏ်ရည်), 2005: 214) Sexual misconduct means having sex with any woman, except one's own wife, who is under the guardianship of someone, whether she is agreed or not. There are twenty types of women who are under the guardianship of someone.(Vin, A, ii, 1956: 142)

There are four factors to complete sexual misconduct; they are:(1) The woman belongs to one of twenty types of women whom one should not have sexual relationship, (2) One desires to have sex, (3) One makes the effort to have sex and (4) One takes pleasure in having sex.(D,A, iii, 1992: 231.) If these four factors are involved in committing adultery, one is said to have committed sexual misconduct. If one commits adultery with a person who has no morality, the offence is small; if one commits adultery with a person of high morality, the offence is great.

One who has committed sexual misconduct will be reborn in hell; otherwise, he or she will suffer, as long as his or her unwholesome deeds have the power or its consequences. (Khp,A, 1958: 24).

Story of the disadvantages of sexual misconduct *Isidāsitherī*

At the time of Gotama Buddha, there was a daughter of a good and wealthy merchant of *Ujjenī*; her name was *Isidāsī*. Becoming an adult, she was married to the son of a merchant in *Sāketa*. She lived with her husband for a month; then she turned out of the house. She was married again with the same result. She was married to a third time to a friar. He dwelt with her only for a fortnight. Then she joined the Order and became an *Arahat*. All this happened to her due to her past sexual misconduct; at a time, she was a worker in gold in *Erakaccha* and had committed adultery in that life. As a result she was reborn in hell for a long time. Then she was reborn as a monkey and was castrated. Then she was reborn as a goat in *Sindhava*, its mother was blind as well as bandy-legged; having come of age, it was castrated. In the next existence, she was reborn as an ox, and it was again castrated. And then, she became in a female slave's womb in *Sandhipāra* and was born as a sexual pervert. Again in the next existence, he became a daughter of a carter who was deeply in debts. Having come of age, she became a lesser wife (paramour) of a merchant's son, *Giridāsa*; she had slandered her husband's first wife. As consequences of those unwholesome deeds, she suffered the disadvantages in subsequent births. (Thig,A, 1959:267-277)

4. Disadvantages of telling what is not true

Musāvāda means lying to others by word or by letter or by gesture. Lying done by word of mouth is called verbal evil conduct. (Vin,i, 1956: 336;S,A ,ii, 1956:135). Telling what is not true (lies) with malicious intent can lead one to hell. If the amount of harm done is small the offence is small; if that is large the offence is great. There are four factors of *Musāvāda*; they are: (1) the statement is not true, (2) there is an intention to lie, (3)it is actually spoken, and (4) others understand what has been spoken. These are four factors to complete telling lies (*Musāvāda*). (Khp, A, 1958: 21).

If one commits telling lies with malicious intent, he will be reborn in hell. Although he, having suffered in hell, has liberated from hell he will suffer the following disadvantages in whatever existence he is, before the power of his offence exhausts.(Khp,A, 1958: 207).

Story of the disadvantages of telling lies *Ciñcamāṇavikā*

Once the Buddha was preaching to a vast congregation at the Jetavana monastery near Sāvatti; then, *Ciñcamāṇavikā*, having simulated pregnancy by tying a disc of wood round her body and appearing thus before the Buddha, charged Him with irresponsibility and callousness in that He made no provision for her confinement. The Buddha remained silent. A divine being in disguise of a mouse severed the cords of the wooden disc, which fell to the ground. Her upper garment was blown away by the wind. Then her wicked lying was uncovered and she was chased out of the monastery. As she stopped outside the gate, the fires of *Avīci* hell swallowed her up to the lowest hell. (Dhp, A ,ii, 1992:119)

5. Disadvantages of speaking slanderous speech

Pisuṇavācā means talking ill of one person to another person with the intention of causing a chasm between the two persons who are on friendly terms at the moment.(Sarattha, Ṭ,i, 1960: 345) There are five factors to complete slanderous speech; they are; (1) There are two persons who are on friendly terms, (2) One has the intention of causing chasm between them and winning their love, (3)One makes the effort to cause a chasm, (4)The two persons understand what has been spoken and (5)The two persons part from each other terminating their friendship.

If one speaks slandering through these five factors, he commits the offence of *Pisuṇavācā*. Then he will be reborn in hell after his death. Having liberated from the hell, even when he regains a human being he will suffer the evil consequences.

6. Disadvantages of harsh speech

Abusive language, vulgarity, coarse language, harsh speech are called *Pharusavācā*. Bad intention in speaking harsh words is called *Pharusavācā*.(S, A, ii, 1956: 136) There are three factors to constitute *Pharusavācā*; they are (1)Someone is abused by harsh speech, (2) The speaker is angry, and (3) The speaker uses harsh speech.(D,A, I, 1992: 74)

If one speaks through these factors, he commits the offence of *Pharusavācā*. One who speaks harsh speech will be reborn in hell after his death and will have to suffer miserably for a long time. Even when he is reborn in the human abode, he will suffer the evil consequences.

7. Disadvantages of frivolous speech

Samphappalāpa is the evil volition to talk meaningless and frivolous words. Vain talk is not beneficial to oneself as well as to others. There are three factors to complete frivolous speech; they are: (1) One has the intention to speak vain talk, (2) One speaks vain talk and (3) The others believe what has been spoken.

If one speaks vain talk through these factors he commits the offence; he will be reborn in the four hells after his death, to suffer very miserably for a long time. Even when he is liberated from hell and regains the human existence, he will suffer the evil consequences.

Conclusion

Most of the Buddhists commit the wrong livelihood. They don't know the definite meaning of *Micchājīva*. They received the result of wrong livelihood. In this paper the disadvantages of the *Micchājīva* are explained with the examples exactly documents. The Buddha had taught earning money by means of three kinds of evil bodily actions and four kinds of evil speech beside not to make trading in prostitute, slave as this trading may make human beings to be slave of others. The Buddha had prohibited from breeding beasts, cattle and fowl and from selling them to kill as this trading is a kind of killing living beings. The Buddha had prohibited from making and trading weapons like sword, spear, bow, arrow etc. and making others to do so as these weapons may be used to kill living beings. The Buddha had prohibited from trading in poisons, at least medicine for abortion, as they are the causes of killing living beings. By abstain from *Micchājīva* and restrain ourselves from doing *Sammājīva*, the world will become peaceful.

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တိပိဋကပါဠိမြန်မာအဘိဓာန်၊ အတွဲ ၃၊ အတွဲ ၁၆ (၁၉၇၁)၊ ရန်ကုန်၊ မြန်မာနိုင်ငံဗုဒ္ဓသာသနာ့အဖွဲ့ ပုံနှိပ်တိုက်။

ဗုဒ္ဓဘာသာလက်စွဲကျမ်း၊ ပထမတွဲ၊ (၁၉၉၃)၊ ရန်ကုန်၊ သာသနာရေးဦးစီးဌာနပုံနှိပ်တိုက်။

ဇနကာဘိဝံသ၊ အရှင်၊ ရတနာဂုဏ်ရည်၊ (၂၀၀၅)၊ အမပူရမြို့၊ နယူဘားမားပုံနှိပ်တိုက်။

Democratic Ideas in the Vinaya Piṭaka

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Kay Thwe Myint⁴ & Wai Wai Nwe⁵

Abstract

This paper examines the nature of democracy in the Disciplines (Vinaya) of Buddhism. About 2600 years ago, in India the Buddha had laid down the Vinaya disciplines through great compassion for the monks and all mankind. These Vinaya disciplines are generally of the same type as the principle put forward in democratic system. The Vinayas are consistent with the principle of democracy. The Buddhist ideas in the Vinaya Piṭaka are very useful not only for monks but also human beings in the daily life. Moreover, the Vinayas definitely encourage democratic ideas and institutions. The purpose of this paper is to explore how the disciplines (Vinayas) of Buddhism are included in the principle of democracy and how the Vinayas impact on the principle of democracy.

Keywords: Vinaya, democracy, disciplines

Introduction

The Vinaya, disciplines of Buddhism were developed 2600 years ago, yet it is still useful and valid. During the first twenty years of His missionary life, the Buddha had made Dhamma known to the monks twice a month; then He had laid down the Vinaya rules and allowed the monks to recite course of training twice a month, on the day of full moon and of no moon. Vinaya discipline is the Buddha's Law that tames bodily as well as verbal deeds and prevents the sins that may arise at the lips and body-parts. These disciplines were instructed to the monks; but some (many) may be observed by the laity for their benefits. Every organization usually has its own rules (laws). But laying down rules for human society is different from

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laying down rules for in the Buddhist Order. In human society the rules (laws) are usually laid down and the people are expected to respect the rules and regulations, carry out the duties as set out in the rules and those who commit offences are punished. Then only are rules amended or added additions added if it is necessary. But in the Buddhist Order there were no exactly prescribed rules up to 20th year of the Buddha-hood. Early Buddhist monks lived morally and calmly according to their own attitude. Later, some monks who behaved in ways that were not always moral; so the Buddha laid down proper rule or rules in accordance with the condition or event arisen. (BS, 2016:7) The Buddha has never laid down any rule or discipline before a problematic event happened. When it was suitable to lay down a rule the Buddha usually held the assembly of the Order. Then He inquired into the matter. If someone had committed a fault, He reproached him for what was done and admonished him. He laid down the Vinaya (rules) concerning benefit. In social dealing, every individual must control oneself to not seduce one's own organization through one's bodily action, verbal deeds or emotion. The Vinaya is discipline; the discipline is value of man. And the Vinaya is extraordinary discipline laid down by the Enlightened One Himself. It is incomparable to the disciplines made by the common person(s), in meticulousness and validity. (BL, 1996:g)

The disciplines of democracy

The scholar Alexis de Tocqueville (1956) and U Nu, President identified freedom, equality, and the importance of the individual and the organization of the whole community around these as main principles of democracy. (WMDDM, 1959:23-24) Other principles that derive from these are the need for free and fair election, rule of law, human right.(DMA, 1856:19) Tha Khin Ba Thaung also see the belief in reason and progress as a major component of democracy. (BT, 1954:10)

Equality

Equality is the most important rights and democracy alone recognizes and protects this rights enabling the people to live up to their full dignity as human being. (BT 1954:10) Equality of citizenship entails that all persons are protected against discrimination on any ground such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other state.(DMA, 1959:190)

Human rights

The inter Parliamentary Union states that human rights and fundamental freedoms are the birth right of all human beings, are inalienable and are guaranteed by law. The scholar Beetham says that it is also commonly argued that democracy requires human rights in order to succeed. Without democracy, human rights are at the discretion of the sovereign, and thus not rights at all. With democracy, the sovereign must serve the rights of the people. (HMQ, 2013: 990-1019)

Freedom

All human beings are born free in dignity and rights.(BT, 1954:18) In democracy, the freedom of man is his most important rights, and it is democracy alone that recognizes and protects this rights and enables man to live up to his full dignity as a human being. National freedom is just as vital and important as individual freedom, for no individual can be free or can live up to his full dignity as man if his country and people are the slaves of another country. The freedom of individual is both guaranteed and respected in practice. (WMDDM, 1956:19)

Free and fair elections

Democratic government is based on the will of the people, expressed regularly through free and fair elections. Human beings are born with inalienable rights. Democracy is a system of government in which a country's political leaders are chosen by the people in regular, free and fair elections. The democracy requires that every citizen must be able to participate in the local and national government. Free and fair elections also increase the likelihood of a peaceful transfer of power. (DMA, 1959: V)

Rule of law

Democracy is a system of rule by laws, not individuals. In a democracy, the rule of law protects the rights of citizens, maintains order, and limits the power of government. All citizens are equal under the law. Democratic society is always based on the rule of law and not on any individual whims and caprices. (BT, 1954:9-18)

The purpose of this paper is to explain how the disciplines (Vinaya) of Buddhism are included in the principles of democracy.

Material and Methods

The study is based on the primary Buddhist sources. The data have been collected from published sources such as Pāli texts.

Findings

The democratic ideas in Vinaya Piṭaka

The Vinaya disciplines describe meticulously and in detail how to carry out the basic actions such as eating, clothing, walking, living decently. It also says that one should use the things of both oneself and others with discipline, not beg for anything repeatedly, not bully others, control one's own verbal deeds, not be disobedient, apologize for a fault committed it, live in unity etc. There are a lot of democratic ideas in Vinayas. Most of the ideas in the Vinayas may be said to be democratic. Example of democratic principles that are also present in the Disciplines (Vinaya) of Buddhism are having respect, having the right of equality, making decisions based on a majority's agreement, having the ability to take criticism, having no bias, ect. The following democratic ideas can be found in Buddha's teachings:

(1) Respect

The Buddha, when He was lying on the couch at the last hour of His life, had instructed the monks to have mutual respect for each other, addressing the venerable *Ānanda*, "*Ānanda*, when I have passed away, monks should not address one another as they do at present by the term '*āvuso*' (friend) (irrespective of seniority). The senior monk should address the junior monk by name, or by family name, or by the term of '*āvuso*'. And the junior monk should address the senior monk by the term '*bhante*' (Reverend Sir), or '*āyasmā*' (*Venerable Sir*)." This instruction is for the junior one to have respect for the senior one. (*D*, ii , 1997:126-127)

(2) Equality

The Buddha had laid down various kinds of discipline: the *Vinaya* rules (training course) for the monks, *Sekhiya* rules (connected with training) for the novices and *Gihivinaya* (social duties) for the laity. The Buddha Himself practiced the *Vinaya* disciplines. So He was one of '*Yathāvādī, tathākārī*' (One who acts as he speaks). The Buddha had allowed all people from all walks of life to be ordained. Women too could

be ordained as Buddhist monks; He said that women might attain *Arahatship* just as men did. This shows that in the Buddha's dispensation there is no discrimination between the people on the ground of race or caste or sex. Buddha's dispensation also included all kinds of people from various castes, social strata and from all walks of life such as kings, princes, ministers, mayors, Brahmins, merchants, bankers, farmers, laborers, beggars, heretics, ascetics, naked ascetics, wandering ascetics. (*Sam,i*, 1957:137)

At that time women were always suppressed under the strict caste system. They had no human rights. When Buddhism arose, they were given the opportunity to gain human status; they could be ordained in the Buddhist Order. Because of *Gotamī*, His aunt and adopted mother, the Buddha had allowed women to be ordained. In Buddhism there was no discrimination among human beings on the ground of sex; either man or woman might enjoy the benefit of whatever he or she did. The Buddha's dispensation has two categories of Order: the *Bhikkhus* (monks) and of the *Bhikkhunīs* (female monks). Both attain Nibbāna (Final Liberation) when they practice what the Buddha taught exactly and completely. Either *Bhikkhu* or *Bhikkhunī* might strive to attain Nirvana, the highest bliss of Buddhism. Thus there arose, in the world history, the first and foremost women association organized with systematic rules and regulations. The Buddha conferred the title of *Etadagga* (The Foremost) on the women as well as on the men. Thus He had conferred the Title of *Etadagga* on the *Bhikkhunī Gotamī* saying, "Amongst my *Bhikkhunī* disciples of *Rataññū* (long standing) there is such a person as *Mahāpajāpati Gotamī*; that *Mahāpajāpati Gotamī* is the foremost amongst them." This shows that the women of that time received the same right as the men.

Moreover, due to *Gotamī's* effort the women of that time had attained not only liberation from worldly sufferings but also emancipation from the circle of birth and death; in other words, they had attained the worldly happiness as well as the transcendental highest bliss. (*Khu ix*, 1997: 101-116)

In the Buddha's life time, there were many genius *Bhikkhunīs*. The most known *Bhikkhunīs* as *Mahāpajāpati Gotamī*, *Rūpanandā*, *Bhaddācaccānā*, *Uppalavṇṇā Paṭācārī*, *Siṅgalakamātā*, *Baddākuṇṭhalakesā*, *Dhammadinnā*, *Kisāgotamī*. Hundred thousands of ordinary *Bhikkhunī* disciples were also high standard. Furthermore, in the *Tipiṭaka* there are

numerous evidences that show the women's highest intelligence and ability. Here is an example. At one time a *Bhikkhunī* named *Somā* was sitting down under a certain tree in the Andhavana (the Dark Wood) for afternoon-rest, having returned from her alms-round, after her meal. At that time, *Māra*, the evil one, desirous of making her desist from concentrated thought, approached her and said, "The *Arahatship* that may be attained by the *Ariyas* is too hard to win for a woman with her two-finger swift. That no woman may ever hope to achieve." Then *Somā* said, "When consciousness is tense and firmly set, when knowledge rolls ever on, when she comprehends the *Dhamma* rightly by Insight, what should the woman's nature dignity? And to one for whom the question does arise, 'Am I a woman, or am I a man, or what not am I then?' to such a person only is *Māra* fit to talk." This passage implies that man and woman will achieve equal advantage if he or she tries the best through great effort. In brief, during the Buddha's life time either man or woman received equal right to be ordained and to attain the highest bliss by means of practicing *Dhamma* rightly and fully. They equally conferred the Titles of *Etadagga* (the Foremost) in Supernormal Powers or in Wisdom.

(3) Consensus

In the Buddha's dispensation, whenever the Order has to decide something they never do so by following an individual's decision, but they decided by majority's agreement. The Buddha had allowed the monks to ordain one by means of the fourth announcement. And to ordain one, the whole Order or the whole group of monks must decide at the ceremony whether that one should be allowed to become a monk or not. Again, the Buddha had laid down that while the Order is trying to decide something, no one of that Order or group is allowed to depart from the meeting, no one who has given his consent should not reprove what the Order has decided. This shows the Buddha had laid down that to decide something through majority's agreement was required and what the majority has decided needed to be followed.

Furthermore, the Buddha laid down the rules and regulations for the sake of the Order's welfare. For example, the Buddha had not laid down the rule to use a rains-residence for the monks; so the monks of *Rājagaha* walked on tour even during the rains. Then people looked down upon the monks, spread criticism, saying, "How can these monks, sons of the *Sakyans*, walk on tour during even the rains, trampling down the crops and

the grasses, injuring life and bringing many small animals to destruction?" On this occasion, in this connection, the Buddha had allowed the monks to enter during the rains. The Buddha's promulgation aimed to protect the monks from the people's dispraising. The purpose of it was two-fold: not to make others suffer and for monks be pleased the people. Detailed regulations concerning rains-residence were laid down by the Buddha. (Vi, iii, 1997 :192)

(4) Patience on criticism

At one time the Buddha was staying at *Sāvatti* in the Jata Grove in *Anāthapiṇḍka's* monastery. At that time several monks, friends and associates, entered during the rains in a certain residence in the *Kosala* country. They thought that they, all together, might spend a comfortable rainy season on friendly terms by means of neither addressing nor conversing one another. They did so. At the end of three months these monks went to the Buddha. The Buddha asked them whether they were well. They replied that they were well and told Him their story. On this occasion, the Buddha allowed the monks to invite each other in regard to three matters: what has been seen or heard or suspected; what would be suitable for the monks in regard to one another e.g. a removal of offences, an aiming at grasping the discipline.

And the Buddha instructed how to make the invitation in detail. In the invitation assembly, when one invites the others to point out their offence(s) if any were committed. If one committed any offence, it will be amended accordingly. By making an invitation, a monk submitted himself to the Order or to the group of monks for criticism for the sake of the unity of the Order without any suspicion of one another. The monk who had committed any offence was thus given the opportunity to amend it and observe himself with clear consciousness and strive his best for the welfare of the religion. (Vi, iii, 1997:220-228)

(5) Lack of bias

At one time the Princes of *Licchavī* invited the Buddha for the next day's meal, but the Buddha refused their offer saying, " I have already accepted the offer of *Ambapālī*, the prostitute for tomorrow's meal." This is an obvious account that describes the Buddha's indiscrimination amongst the people on ground of caste or job or any other. (DA. ii., 1956: 545)

Moreover, the Buddha had accepted all the people from all walks of life as His disciples, the members of the Order. This also shows the Buddha's not having any bias against caste or women. (*Khu* vii, 1997: 75)

Discussion

There are some similarities between the principles of democracy and the *Vinaya* rules of Buddha as described in *Pāli* literature. In democracy, the equality is the most important rights. Democracy recognizes and protects this rights which enable the people to live up to their full dignity as human being. During the Buddha's life time either man or woman had equal right to be ordained and to attain the highest bliss (*Nirvana*). Law is the blood-life of human society. The *Vinaya* of the dispensation is similar to the law in the human society. The *Vinaya* is the blood life or vitality of the dispensations. The *Vinaya* of dispensation is similar to the law in the human society. The *Vinaya* of ensure discipline in the Order and welfare to the mankind: similarly the law ensure discipline and welfare to the human society. Freedom and equality that are part of Democracy should be considered as a part of non - biased justice in the Law. In the democratic system and administration, the control of Law control is vital. The essence or main point of the *Vinaya* is to ensure harmony and unity in the Order "The advent of the Buddha is the cause of happiness; the teaching of the Noble Doctrine is the cause of happiness; the unity of the Order is the cause of happiness; and the moral practice of the united Order is the cause of happiness.

Conclusion

The disciplines of *Vinaya* which were preached by the Buddha and described in *Pāli* scriptures are also found in democracy. These *Vinaya* disciplines which had been laid down by the Buddha with great compassion and care are in line with the democratic system of these days. If an individual observes them, he or she has completed keeping moral precepts. For the monks, who had well observed them, the *Vinaya* disciplines are *Adhisīlasikkhās* (Training in higher Morality) could enable *Arahatship* keeping firm from moral shame and fear in their mind, being endowed with higher morality. The *Vinaya* benefits the Order as well as the laity in two ways: it protects them from these worldly punishments and saves them from

other worldly sufferings. They are the most important factors in this dispensation.

The disciplines in both Buddhism and democracy are reflected in each other. In the Buddhist dispensation, the *Vinaya* disciplines are necessary; due to the effort of the monks who practice the *Vinaya* disciplines the dispensation is in existence. Similarly, in the human society the principles of democracy are necessary for the people to live peacefully and calmly. If all the citizens will be able to fully adhere to both (*Vinayas*) disciplines of Buddha's teachings and discipline of democracy, there are be a better and more peaceful life.

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Practice of ‘Proper Consideration’ (Yonisomanasikāra) in Daily Life

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Abstract

This research paper aspect with, Buddha’s doctrine related to ‘Proper consideration (Yonisomanasikāra) in the analytic doctrine of the Buddhist canon. The living with ‘Yonisomanasikāra’ is to know the doctrine of Buddha and to practice for daily life. The person who is living with proper consideration which develops the right thinking which lead to the complete abolition of attachment, to the complete abolition of bewilderment attachment, to be complete abolition of living with proper consideration is the essence of Buddha’s teaching as well as the heart and core of Buddhism.

Keyword: Kamma, Yonisomanasikāra, Hetu, Kusala, Akusala

Introduction

There is one factor which is helpful to the arising of the Ariya Path of Eight constituents. It is the most important that is to keep in proper consideration, (in Pāli, Yonisomanasikāra) to purify our mind. One need to response with mindfulness get good result at the present and future unless get bad. We are the results of our good and bad of ourselves actions.

Ever awaken happily who day and night constantly practice the right attitude of mind. When one sees with insight that all states are devoid of self, then one find no relish in that which is empty. This is the way to purity.

The life for one day of one who pays proper consideration and see the cause and effect is better than to live a hundred years without pays and see to that. Hence the practice of ethic and positive behavior prevents us from creating negative action (kamma).

In the Dhammapada, the Buddha said the “Sabbe Dhammā Anatta” (which means that all phenomena are without ‘Atta’ or Soul. Anatta, from moment to moment of all phenomena of existence one cannot attain Magga insight and for that reason. It follows that one will not be liberated from the round of rebirths. To be reborn again and again is Dukkha (Suffering). Buddha said that how for failing to attain ‘Bodhiñāna’ which would enable him to find the house builder (craving which is responsible for new births).

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What is the kamma?

A Buddhist should kamma which means action. According to the Buddha, all actions are not kamma. Buddha says; “Cetanāham kammam Bhikkhave Vadāmi”(A,I, 1995:363.). Thus, motivator (in Pāli, cetanā) is kamma. So, there are these types of kamma. Namely Bodily action (Kāya Kamma), Verbal action (Vacī Kamma), Mental action (Mano Kamma) (M II, 1956: 36. AI, 1955: 102. AII, 1959: 28.). And also there are three types of Cetanās: Volition before the act of charity (Pubba cetanā), Volition during the act of Charity (Muñca cetanā), Volition after the act of Charity (Apara Cetanā) (AII, 1959:269. Peta, 1960:159.). Both kamma and cetanā determine existence. The Pāli words ‘kusala kamma’ and ‘Akusala kamma’ (Paṭisam, 1959: 266. Vi-AI, 1958: 172.) means wholesome and unwholesome. We should always understand these are quite, opposite. There are ten kinds of ‘Kusala Kamma’ (J, AVI, 1959: 231. Dhamma A II, 1958: 223.) and ‘Akusala Kamma. Ten base for development should be leaned and practice in accord with the Buddha’s teaching. The person who endowed with ‘Kusala Kamma’ is arising kammic energy automatically. Then, the Buddha expounded that these should be avoided Akusala of ignorance (Avijjā)¹ and craving (Tanhā) of greed (Lobha), hatred (dosa) and delusion (Moha). We must try to know the times which are couple with Kusala or Akusala. Moreover, we should know the causes that are Stimulated Kusala and Akusala.

Cause of Kamma

In the book of conditional Relations, the Buddha painted out “Hetu” that came from “Hetu Paccayo”. It is Pāli word, two parts, Hetu means “root” and “Paccayo” means cause. There are six kinds of Hetus. They are Lobha (Greed), Dosa (hatred”, Moha (Ignorance) and alobha (Generosity), Adosa (Forgiveness), Amoha (Wisdom) (Abhi. A, 1955: 94-101.).

Alobha Hetu deletes greed and without any craving. That leads to merits like generosity. By the time the person who is offering food drinking water, oil, place and suitable preferable things to Buddha, monks and donating others, is being possessed of Alobha.

“Adosa Hetu” rejects hatred and anger. In place of anger expelled loving-kindness (Mettā) must be established. Hence, Adosa is not always Mettā. Mettā can pray for the well-beings of others but Adosa cannot. If

one, with pacified mind, speaks or acts, an account of the Adosa follow one as the shadow that does not depart.

“Amoha” is ever wakeful and realizing the truth and forbids wrong thought. That also prevents ignorance. The person who well restrained mental misconduct and practiced good conduct in thoughts that wise man is called tamed. Another persons who much ate and slept as pig that fools shall take birth again and again.

“Lobha” is the roof of evil that attachment rises from good contact, good feeling and good conception. In abhidhamma, there are eight kinds of Lobha. Unless controlling desires to each of six sense objects, Lobha is multiplied.

“Dosa” means destroying is mental condition of happiness and peace. “Dosa” will arise whenever we feel angry or displeased. “Dosa” could lead to murder of one’s parents or to suicide. According to Abhidhamma, there are two types of dosa, unprompted and prompted. Hatred is accompanied by ill will and painful feelings. “Moha” means delusion or ignorance. That fallacy arises when we feel indifferent and distracted in our mind. A person is having doubt about kamma and its effect and another does not understand everything. Both have Moha citta (consciousness) but not the same types. There is no stream like craving and there is no net like “Moha” by the doctrine of Buddha, prevents fallacy by right effort. We are Buddhists. Our goal is to realize Nibbāna. The aim of all Buddhism is leading to Nibbāna is the teaching of Buddha. Before reaching Nibbāna, all living being must travel thirty-one realms cause of meritorious “Hetu” and evil “Hetu” are called cycle of rebirths (Samsarā).

The four divine states of mind

Loving-kindness (Mettā) (AI,1959:102.), compassion (Karuṇā), Sympathetic joy (Muditā) and equanimity (Upekkhā) are collectively called the four divine states of mind. (In Pāli, Brahmavihāras: Brahma=divine and Vihāra= Living) when it is meant to help wishing others welfare, peace and progress is known as Mettā. There is also a form of Mettā which exists among relatives, lovers, husbands and wives. They are said to be “in love” with one another. They also use the word “Mettā” for this type of attachment. But it is actually lust or attachment under “lobha”.

“Karuṇā”(Abhi VI,1955:284.) means great pity for the less fortunate beings. “Karuṇā” incites the will to save unfortunate beings and to alleviate the sufferings of others. When one sees a person in misery there arises the wish to help him. If he cannot do so, he will be concerned. This is not true “Karuṇā”. Real “Karuṇā” gives rise to pity and compassion that is the profound wish for others to be free from suffering and come to happiness. The feeling of sympathetic joy at the success, welfare and prosperity of others is called Muditā (Abhi. VI, 1955:286.). False Muditā means excessive joy and gladness at the well-being of one’s own relatives and friends which is associated with craving and greed. But all must not be taken as false because there can be genuine Muditā too. To send Muditā, one should recite wittingly “Yathāladha sampattito Māvigaṇchantu”, which means “May they not lose the success or happiness, they have achieved”.

“Upekkhā”(Abhi. VI, 1955: 287.) is equanimity or calmness on all beings. It dwells on the fact that Kamma brings about good or bad consequences accordingly. The theme of upekkhā is one’s own Kamma is one’s own property. It is free from extremes of love and hate. To send upekkhā is to neglect whatever good or bad that happens to them is due to their Kamma. When Mettā flourishes in your mind, you feel compassion for helpless and poor beings. Consequently you emanate compassionate thoughts to destitute. And then, you develop a strong urge to alleviate the sufferings of the poor and miserable. Containing in your heart beings to feel genuine altruistic joy for them. This cultivation of mind can be developed by everyone with a virtuous mind even in everyday life. We must also strive strenuously to develop the supermundane path consciousness which has never arisen in our mind in the long saṃsāra (round of rebirths).

Assent of right attitude in Daily life

Teachings of our lord Buddha are very beneficial to the human beings. He preached the doctrines which can apply at any situation. Having discussed the application of Abhidhamma in our daily life, it will approach to the keeping of proper consideration. When we look at an object if we keep our mind and proper consideration, it may occur moral otherwise keeping improper consideration, it will occur immoral. Other objects can make us as the same. To cultivate the purified mind one must undertake Vipassanā Meditation. After culturing the mind to be free of violent defilements, one can undertake meditation. We would like to describe the examples the effect of proper and improper consideration.

Nandamātā Sutta (Abhi VI, 1955: 288.)

Once the venerable sārīputta and the venerable maggallāna together with many bhikkhus were journeying around the Dakkhināgiri countryside. At that time the female devotee Nandamātā of Velukaṇḍakī town as reciting audibly the Pārāyana sutta in the early morning after arising from bed at dawn. Just then the deva king Vessavaṇa hearing the female devotee Nādamātā reciting audibly the Pārāyana sutta, the deva king vessavana listening till the end of the recitation. After having recited the sutta aubibly, the female Nandamātā was silent. Knowing the female Nandamātā had ended recitation of the discourses the deva king Vessavaṇa express the joy and appreciation “well done, well done sister”.

Then, who may the Revered one who has that express his joy in appreciation. He told her that he is the deva king Vessavaṇa. “well done” may the discourse recited by me, by me gift for you.

Tomorrow, before their morning alms-meal, bhikkhus headed by the venerable sārīputta and Moggalāna will come to Velukaṇḍakī town. Offering and alms-meal to these bhikkhus in share your marit with me. Then, when the night had passed, Nandamātā had prepared at her house excellent hard and soft food. The bhikkhus headed by the Venerable Sārīputta and Moggallāma then arrived at Veḷukaṇḍakī town before they had had their morning alms-meal. Nandamātā called a male attendant and sent him saying “go to the monastery and to the bhikkhus for alms-meal.” The bhikkhus then, headed by the venerable Sārīputta and Moggallāna, approached the Nandamātā’s house for alms-meal. After having alms-meal venerable Sārīputta asked her “Nandamātā”, who has told you of the coming of the bhikkhus?” Nandamātā replied that the deva king Vessavaṇa said her about that.

Nandamātā “how wonderful and marvelous it is”, as an ordinary person like you has had a personal conversation with a powerful deva king Vessavaṇa.

Venerable Sārīputta not the only marvelous and extraordinary things, something that has not happened before. I had another experience that is marvelous and extraordinary things. Venerable Sārīputta, I had an only son dearly beloved one named Nanda. That son was seized by the ruler’s men for some season. But I was not aware of any derangement of my mind.

I had another reason that marvelous extraordinary experience, my husband died in reborn as a earth-spirit. He manifested himself to me in his former human form, but I was not aware of any derangement of my mind. Venerable Sāriputta I was taken as a wife to my husband who himself was young. When I was a young madam. I was not aware of infidelity. I have not being aware of any intentional transgression of any precept.

I could attain to and abide in the first jhāna, free from sensual pleasures and accompanied by joy and happiness. I attained to and abided in the fourth jhāna accompanied by pure-mindfulness arising from equanimity. Venerable sir, of the five lower fetters, did not see any fetter that I have not given up. The above story is based on the right attitude in daily life. Unless Nandamālā has proper attitude.

Daw Aung San Suu Kyi

Daw Aung San Suu Kyi was born in June 19, 1945, Yangon, Myanmar Political Affiliation National League for Democracy awards and Honors Noble Prize. Politician and opposition leader of Myanmar, daughter of Aung San (a martyred national hero of independent Burma) and Khin Kyi (a prominent Burmese diplomat), and winner of the Noble Prize for Peace in 1991. She held multiple governmental posts since 2016, including that of state counselor, which essentially made her the Defacto Leader of the country. She was two years old when her father, then the de facto prime minister of what would shortly become independent Burma, was assassinated. She attended schools in Burma until 1960, when her mother was appointed ambassador to India. After further study in India, she attended the university of Oxford, where she met her future husband, the British scholar Michael Aris. She and Aris had two children and lived a rather quiet life until 1988. When she returned to Burma to nurse her dying mother, leaving her husband and sons behind. There the mass slaughter of protesters against the brutal and unresponsive rule of military strong man U Ne Win led her to speak out against him and to begin a nonviolent struggle for democracy and human rights in that country.

In July 1989, the military government of the newly named Union of Myanmar (Since 2011, Republic of the Union of Myanmar) placed Suu Kyi under house arrest in Yangon and held her incommunicado. The military offered to free her if she agreed to leave Myanmar but she refused to do so until the country was returned to civilian government and political prisoners

were freed. The National League for Democracy (NLD), which Suu Kyi had cofounded in 1988, won more than 80 percent of the parliamentary seats that were contested in 1990, but the results of that election were ignored by the military government (in 2010 the military government formally annulled the results of the 1990 election). The News that Suu Kyi was being given the Noble Prize set off intense vilification of her by the government and since she was still being detained her son, Alexander Aris, accepted the award in her place. She was freed from house arrest in July 1995, although restrictions were placed on her ability to travel outside Yangon. The following year, she attended the NLD Party congress, but the military government continued to harass both her and her party. In 1998, she announced the formation of a representative committee that she declared was the country's legitimate ruling parliament. Michael Aris died in London in early 1999. Prior to his death, the military junta denied him a visa to visit Suu Kyi in Myanmar and Suu Kyi anticipating that she would not be allowed to reenter the country if she left, remained in Myanmar.

The Junta once again placed Suu Kyi under house arrest from September 2000 to May 2002, ostensibly for having violated restrictions by attempting to travel outside Yangon. Following clashes between the NLD and pro-government demonstrators in 2003, the government returned her to house arrest. Calls for her release continued throughout the international community in the face of her sentence's annual renewal and in 2009 a United Nations body declared her detention illegal under Myanmar's own law. In 2008, the conditions of her house arrest were somewhat loosened, allowing her to receive some magazines as well as letters from her children, who were both living abroad. In May 2009, shortly before her most recent sentence was to be completed, Suu Kyi was arrested and charged with having breached the terms of her house arrest after an intruder (a U.S. citizen) entered her house compound and spent two nights there.

In August she was convicted and sentenced to three years in prison, through the sentence immediately was reduced to 18 months, and she was allowed to serve it while remaining under house arrest. At the time of her conviction, the belief was widespread both within and outside Myanmar that this latest ruling was designed to prevent her.

Description Aung San Suu Kyi is a Burmese politician, diplomat, author, and Nobel Peace Prize laureate. She is the leader of the National League for Democracy and the first and incumbent stated counsellor, a

position a Kin to a prime minister.

In that case Aung San Suu Kyi applied proper consideration to be able to get to the final goal of the public.

O'smabinladen

O'smabinladen is a notorious man who makes people trouble all over the world. The well-known happen is the destruction of the Twin Tower of World Trade Center and thousands of people were killed in the United States of America in September 11, 2001. Recently, he was killed in Pakistan. Finally, he was ended terribly due to unwholesomeness. This is the example of the effect of wrong attitude.

Suggestion

Some people who have proper consideration are always peaceful and satisfied in their daily lives. But some who haven't proper consideration are always sorrow and lamentation in their daily lives when they encountered any difficulties. So, we always keep proper consideration whenever and whatever we encountered any problems. It is signified to keep Yonisomanasikāra (Proper Consideration) by our mindfulness and right attitudes everywhere.

Conclusion

According to the Buddhism, our lack of self-control is the very thing that leads to our problems. The Main practice in Buddhism revolves around transformation of one's own mind. The main means to accomplish this is by means of meditation as one needs to know the enemy inside before one can efficiently subdue it. However without the causes for positive results in terms of Kamma, spiritual progress is impossible. Hence the practice of ethics and positive behavior prevents us from creating negative Kamma and will enable our spiritual progress. We should face eight vicissitudes constituents with proper attitude to survive peaceful in this way life.

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Differences between the *Sabbaññuta Buddha* and the *Pacceka Buddha* 2

Marlar Oo*

Abstract

Though both of them are self-enlightened ones with a full realization of the Four Noble Truths, the *Pacceka Buddha* does not know how to make his realization understood to others. In this regard, the *Pacceka Buddhas* are inferior in wisdom to the *Sabbaññuta Buddhas* and are therefore known as ‘Inferior Buddhas’ or ‘Minor Buddhas’. The time one takes to become a *Pacceka Buddha* is half the time one takes to become a *Sabbaññuta Buddha*, and the attributes the two attain are remarkably different – more than twice. In this paper, the author has studied the differences of the two kinds of *Buddha* in eight sections: the requirements, the durations of training, the powers of determination, the ascetic practices, the times of appearance, the quantities of deliverance of discourses, the places of alms-collection habits, the stages of enlightenment and the demises.

Keywords: requirements, training, determination, discourses.

Introduction

The term ‘*Buddha*’ is a generic term to refer to any enlightened individual. Since there are three kinds of enlightenment, the *Buddha* can also be of three kinds – *Sammāsambuddha*, *Pacceka Buddha* and *Sāvakabuddha*. The unrivalled one in the three worlds who is self-enlightened (*sammāsambodhi*) is called the *Sammāsambuddha*. The *Pacceka Buddha* (Silent *Buddha*) attains the *paccekabodhi* (approximate wisdom) and the *Sāvaka Buddha* (Disciple), the *Sāvakabodhi* (the worthy knowledge for a disciple). Though the generic term ‘*Buddha*’ can signify any of the three *Buddhas*, without an epithet it usually means the *Sammāsambuddha*.

Another classification can be made of the *Buddhas*: *Sabbaññuta Buddha*, *Pacceka Buddha*, *Catusacca Buddha* and *Suta Buddha*. The *Sabbaññuta Buddha* attains his self-enlightened Buddhahood crowned with omniscient knowledge of the four noble truths after fulfilling the perfections of charity, morality and so on for at least 4 *asaṅkhyeyya* and a hundred

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thousand *kappas*. The *Pacceka Buddha* attains his self-enlightened Buddhahood with knowledge of the four noble truths after fulfilling the perfections for at least 2 *asaṅkhyeyya* and a hundred thousand *kappas*. The *Catusacca Buddha* attains the enlightenment with knowledge of the four noble truths after learning from the *Sabbaññuta Buddha*. The *Suta Buddha* is a person who has a general knowledge and practice of the Buddhist teaching.

It is true that all the above-described individuals deserve the title of the Buddha; for the sake of respect, however, the title normally goes to the self-enlightened omniscient *Sabbaññuta Buddha*. In the following chapters, the differences in the ways of the *Sabbaññuta Buddha* and the *Pacceka Buddha* have been studied by drawing upon the Buddhist scriptures.

Differences between the *Sabbaññuta Buddha* and the *Pacceka Buddha*

Any aspirant to become a self-enlightened one has accumulated meritorious deeds in the presence of numerous Buddhas long before he makes an oral avowal and receives the confirmed prophecy from a *Buddha*. At the time of receiving the prophecy, he must have eight prerequisites. And with the prophecy, he starts the journey of fulfilling the perfections (Donation, Morality, Renunciation, Wisdom, Diligence, Tolerance, Truthfulness, Determination, Loving-kindness and Equanimity, Bv, 306.) – for 4 *asaṅkhyeyya* (Incalculable, Irreckonable.) and a hundred thousand *kappas* (The World.) to be a *paññādhika* (wisdom-oriented) *Buddha*, or for 8 *asaṅkhyeyya* and a hundred thousand *kappas* to be a *saddhādhika* (faith-oriented) *Buddha*, or for 16 *asaṅkhyeyya* and a hundred thousand *kappas* to be a *vīriyādhika* (diligence-oriented) *Buddha*. Added to the perfections are five acts (Acts of giving away possessions, children, marriage partner, body organs and life. DA.ii,20.) of giving away and other moral practices (Moral practices for the benefits of other sentient beings, of relatives and of personal development. D.A.ii,20. Cp.A,321.) in terms of four kinds of steadfast training (Cp.A,19, Th.A.i,18-14, Mbv.i,5-10.) – comprehensive training, continuous training, long-term training and respectful training.

Any aspirant to become a *Pacceka Buddha* (Silent *Buddha*) makes an oral avowal to do so and receives the confirmed prophecy from a *Buddha* or a *Pacceka Buddha*. At the time of receiving the prophecy, he must have five prerequisites. And with the prophecy, he starts the journey of fulfilling the perfections – for 2 *asaṅkhyeyya* and a hundred thousand *kappas* to be a

paññādhika (wisdom-oriented) Silent *Buddha*, or for more than 2 *asaṅkhyeyya* and a hundred thousand *kappas* to be a *saddhādhika* (faith-oriented) *Buddha* and a *vīriyādhika* (diligence-oriented) *Buddha*.

1. Differences in the Qualifications at the time of Oral Avowal

Unlike those aspirants to become *Pacceka Buddhas*, who need only five qualifications, an individual aspiring to become a *Sabbāññuta Buddha* needs to have all the following eight qualifications at the time he vows in the presence of a *Buddha*:

- (1) being a human being,
- (2) being a male individual,
- (3) having possessed all the requirements of perfection to become an *Arahant* if he is intent upon doing so,
- (4) having a chance to see one living *Buddha*,
- (5) believing in the cosmic laws of *kamma*
- (6) being an ascetic with supernatural powers
- (7) being bold enough to risk life in struggles for enlightenment, and
- (8) having a strong will and determination to become a *Buddha*.

In a life endowed with these eight qualities, the *Bodhisatta* can make an avowal for Buddhahood in the presence of a living *Buddha*, and receive the latter's prophecy that his avowal will be answered in such and such time.

However, an aspirant who makes an avowal to become a *Pacceka Buddha* needs to have only five requisites:

- (1) being born in human life,
- (2) being a male individual,
- (3) having a chance to see the *Buddha*, or a *Pacceka Buddha*, or one of the *Buddha*'s three kinds of disciples (namely, the foremost chief disciples, the major disciples and the minor disciples),
- (4) being bold enough to risk life in struggle for enlightenment, and
- (5) having a strong will and determination to become a *Pacceka Buddha*.

The aspirant whose life is full with the above mentioned characteristics can make his avowal to become a *Pacceka Buddha* in the

presence of the *Buddha*, or a *Pacceka Buddha*, or one of the *Buddha*'s three kinds of disciples (*sāvakas*). Of course, the *Sāvakas* have no power to be able to prophesy, which can be made only by the *Buddha* or a *Pacceka Buddha*. *Pacceka Buddhas* have a greater power of enlightenment, compared to the *sāvakas*. (*D.A.i*, 93. *Ap.A.i*,158.)

2. Differences in the Period of Fulfilling Perfections, Degrees of Determination and Conditions of Life

After receiving the prophecies, different *Bodhisattas* have different periods of fulfilling their perfections, degrees of determination, and conditions of life. This will be described in detail below.

The *Bodhisattas* for *Sabbaññutabodhi* take from 4 *asaṅkhyeyyas* and a hundred thousand *kappas* to 16 *asaṅkhyeyyas* and a hundred thousand *kappas* to fulfill their perfections while the *Bodhisattas* for *Paccekabodhi* take no more than 3 *asaṅkhyeyyas* (from 2 *asaṅkhyeyyas* and a hundred thousand *kappas* to a little above) to fulfill their perfections.

In fulfilling the perfections, the *Sabbaññutabodhi* aspirant is ready to sacrifice his life, manifesting pity on the sentient beings (*karuṇā*) and situational wisdom (*upāyakosalla*) (*Cp.A*,269.). However, the aspirant for *Paccekabuddhahood* just needs to have strong determination regardless of such pity and wisdom. (*Jinā.i.Ṭ*,5).

Concerning 'adhikāra' or the manner of sacrificing their lives if necessary, both the *Bodhisattas* have the same attitude. However, the *Sabbaññutabodhi* aspirant has a strong desire to enlighten the other sentient beings (*sattaloka hitajjhāsaya*) while the *Paccekabodhi* aspirant focuses on his own enlightenment. (*Cp.A*,274. *Th.A.i*,9)

The *Sabbaññutabodhi* aspirant is wholly philanthropic while the *Paccekabodhi* aspirant is partially philanthropic. (*Cp.A*,17). The former evades the *Pañcānantariya Kamma* acts (the five great misdeeds) (The five heinous 'Actions with Immediate Destiny': parricide, matricide, killing an Arahāt, wounding a *Buddha*, creating schism in the monks' Order. *Pug*,392. *A.v*,129.), but the latter sometimes happens to commit such acts even after receiving the prophecy of becoming a *Pacceka Buddha* – *Devadatta*, a prophesied *Pacceka Buddha*-to-be, committed the misdeeds of *saṅghabhedaka* (creating schism) and *lohituppāda* (wounding the *Buddha*). (*Skh.Ṭ.New.ii*, 198.).

In the last life when the aspirants are to be enlightened, the *Sabbaññutabodhi* aspirant is either from the caste of kings or that of Brahmins while the *Paccekabodhi* aspirant can be one of the three castes of kings, Brahmins and wealthy men. (*Sn.A.i*, 46.)

3. Differences in the Ways of Rousing Emotions and Pursuits

The *Sabbaññuta Bodhisatta* in his last life sees the four signs of old age, diseases, death and monkhood in a way to rouse his emotions and pursuits for enlightenment. However, the *Pacceka Bodhisatta* sometimes rouses his emotions on his own without having any external sources, or has his emotions roused by another person. (*Bv.A*,352.)

In pursuit of enlightenment, the *Sabbaññuta Bodhisatta* renounces the world and takes 7 days to 6 years of practice to be enlightened. (Ibid) However, the *Pacceka Bodhisatta* can be enlightened at one sitting or after some period of self-training.

The *Pacceka Bodhisatta* meditates upon mind and matter in a more detailed manner than a *Sāvakabodhi* aspirant, but in a far less detailed manner than the *Sabbaññuta Bodhisatta*. (*Sthd.Ṭ.iii*, 230.)

The *Sabbaññuta Bodhisatta* goes into greater detail when he meditates upon mind and matter and sees the impermanence, suffering and no-self nature of them. To be able to do so, he fulfills the perfection of wisdom for a longer period. (*Abhi.A.iii*,40.)

After the attainment of Arahatsip, the *Sabbaññuta Bodhisatta* attains all the powers of wisdom belonging to a *Buddha* and thus becomes a Fully Self-Enlightened Omniscient *Buddha*, qualified with three kinds of *vijjā*, four kinds of *paṭisambhidā* and six kinds of *abhiññāna*. (*Sam.A.ii*,143. *Skh.Ṭ.i*, 384.)

The *Sabbaññuta Bodhisatta* attains *Buddhahood* as a monk under the *Bodhi* Tree on the Unconquerable Throne (*Bv.A*,352.) while the *Pacceka Buddhas* need no specified place, whether in lay life or monkhood, for the attainment of enlightenment.

Once the King of *Bārāṇasī* became a *Pacceka Buddha* on the back of an elephant in a war after seeing the nature of mind and matter based on his loving kindness upon the beings involved in this ‘no bloodshed’ war. (*Sn.A.i*, 52.)

In the scriptures, it is found out that some *Pacceka Buddhas* were enlightened on rock slabs, some in the palatial compound, some in the parks and so on.

The *Sabbaññuta Buddhas* spend seven weeks just in the vicinity of the *Bodhi* Tree, not going anywhere else near or far. (*Bv.A,352.*) Unlike them, the *Pacceka Buddhas* fly to the *Gandhamādana* Mountain after touching their own head just to turn it into a shaven one ready for monkhood. They never loiter around the place where they attain *Pacceka* buddhahood. (*Sn.A.i, 52-59.*)

4. Differences in the Number of *Kappa* Past before Enlightenment

When the *Sabbaññuta Buddhas* or the *Pacceka Buddhas* appear, it means that the world is not meaningless or not *suññata*. However, the *Pacceka Buddhas* only appear between the periods of *Sabbaññuta Buddhas*, never in their lifetime. (*Bv.A,227. Ap.A.ii,295.*)

No two *Sabbaññuta Buddhas* can appear at the same time (*A.i,29. M.iii,110.*) since the whole circle of ten thousand universes will not be able to bear both unrivalled, incomparable, unmatched ones. However, *Pacceka Buddhas* may appear more than one at a time – sometimes five hundred *Pacceka Buddhas* may appear at the same time like the sons of Queen *Padumavatī*, (*J.A.v,40.*) or a thousand *Pacceka Buddhas* as in the story of King *Mahākappina*. (*Dhp.A.i, 350.*) So the number of *Pacceka Buddhas* appearing at a time ranges from one to hundreds or thousands.

5. Differences in the Quality of Teachings

The *Sabbaññuta Buddhas* are self-enlightened and able to impart their knowledge to others. The *Pacceka Buddhas* are, though self-enlightened, unable to impart knowledge.

The *Sabbaññuta Buddhas* prescribe the code of training rules for monks, (*Vi.A.i,160. Bv.A,352.*) but the *Pacceka Buddhas* cannot prescribe the code of training rules but can give necessary advice to the monks under their training. (*Sn.A.i, 235.*)

The *Sabbaññuta Buddhas* know the level of trainees through powers of mind and teach them according to their requirements. (*D.A.i, 51.*) Unlike them, the *Pacceka Buddhas* just return a wish that your wishes be fulfilled, saying '*Ichchitaṃ patthitaṃ tuyhaṃ khippameva samijjhatu*'. The teachings

surround charity, morality, virtues of heavenly life and monkhood, but they will not be able to send the audience to *Nibbāna*. (*Ap.A.i*, 112.)

6. Differences in the Places of Alms-Collection

The *Sabbaññuta Buddhas* rarely go to the same place for a long time for alms-collecting. Instead, they go to different places to help the sentient beings. In the story of *Viṭaṭūpa*, the *Buddha* rejected King Pasenadi's offer for regular alms to a thousand monks led by the *Buddha* after seven-day-long donation. (*Dhp.A.i*, 216.)

The *Pacceka Buddhas* accept the invitation of the donors and return to their own places after alms-collection. In the scripture, King Roruva and Queen Samuddavijayā invited the *Pacceka Buddhas* from the four directions. Though invited, no *Pacceka Buddha* came from the south, east and west directions, but seven *Pacceka Buddhas* from the North where *Nandamūla* Cave exists did come to the king and the queen. They received their donations for seven successive days and returned to the cave. (*J.A.iii*,445.). As this story suggests, the *Pacceka Buddhas* have differing nature with the *Sabbaññuta Buddhas* in collection of alms.

The *Sabbaññuta Buddhas* give rewards of *Nibbāna* in addition to human and heavenly pleasures, while the *Pacceka Buddhas* can afford only the latter two. (*Khp.A*, 112.)

On the Sabbath Days, the *Sabbaññutas* show *Pātimokkha*, while the *Paccekas* just remind their followers to take care of their minds. (*Bv.A*,352. *Ap.A.i*,159.)

7. Differences in the Attainments of Knowledge

The *Pacceka Buddhas* can remember up to two *asaṅkhyeyya* and a hundred thousand *kappas* of their past lives through their knowledge of *Pubbenivāsanussati*. The *Sabbaññuta Buddhas*, however, can remember a limited number of lives of their own or others'. (*Vin.iv*, 354. *Bv.A*, 352.)

In remembering their lives, the *Pacceka Buddhas* travel back into the past lives from death-point to birth-point. The *Sabbaññuta Buddhas* can go at random into any moment of their past through powers of mind. (*J.A.iii*, 418.)

8. Differences in the Ways of Demise

The *Sabbaññuta Buddhas* never die because of an external cause. They pass away after having meaty food and enjoying 240 quadrillion *samāpatha jhāna* states. (D.A.ii,2-3.). Unlike them, some *Pacceka Buddhas* are killed by others or die in the mountain of *Mahāpapāta* after realizing that their times have come.

In the story called *Sumaṅgala, Aṭṭhaka Nipāta*, the park-keeper happened to shoot a *Pacceka Buddha* to death by a poisoned arrow because he thought the latter to be a deer. (Vi.A.i,130.). A *Sabbaññuta Buddha* killed by others like this will never be seen.

Conclusion

So far it is studied the different natures of the *Buddhas – Pacceka* and *Sabbaññuta* – covering many aspects from birth to death. The paper has drawn on the Buddhist literature – *Piṭaka* and Commentarial.

Among the differences, it is noted that the *Sabbaññuta Buddhas* have a deeper kindness upon the sentient beings since they choose to follow the long journey of fulfilling their perfection in spite of their disposition to become enlightened at the vowing time. The *Sabbaññuta Buddhas* are self-enlightened but the *Pacceka Buddhas* may need some advice from others. In the powers of penetration, they are different. The *Sabbaññuta Buddhas* are much more powerful – 18 characteristic powers are remarkable.

Indeed, it is the differences in dedication and determination that humans are different – like the case of the two kinds of *Buddhas*.

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A Critical Review on Koyin Cakkinda's Opinion Concerning the Celebration of the *Abhidhamma* Day Ceremony

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Abstract

Koyin Cakkinda (Setkeinda) had written an article about the celebration of the *Abhidhamma* Day Ceremony in *The New Times of Burma*, on 20th October 1951, describing that the *Abhidhamma* Day Ceremony was celebrated in memory of the descent of the Buddha from *Tāvātimsa* celestial abode which, in his opinion, was a mere imitation of the writing of Asaṅga, the Mahayanist commentator and contemporary of the Venerable *Buddhaghosa*. However, all other *Pāḷi* scholars particularly a group of nine well-versed Sayadaws and the lay scholar U Lin (*Aggamahāpaḍḍita*) made a strong argument against his opinion, referring to reliable literary sources. Their dispute had already been described in “The *Abhidhamma* Day Uprising”. Therefore, a brief account of Koyin Cakkinda, and that of *Asaṅga* as well as the story of the Venerable *Māliya*deva (in the *Madhurasavāhinī*) who had ascended *Tāvātimsa* celestial abode and listened the Future Buddha *Metteyya*'s preaching are presented in this paper.

Keywords: the *Abhidhamma* Day Ceremony, *Asaṅga*, *Tāvātimsa*,

Introduction

There was only one Light Festival called Mee Myint Moe Pwei on the full-moon day of Thadingyut in Myanmar until 1948. It was in 1948 that the first *Abhidhamma* Day Ceremony was celebrated in Myanmar, by reciting some extracts of *Abhidhamma* treatises. Such grand religious celebration came into existence as a result of the efforts made by the Association for the Propagation of *Abhidhamma* founded on the Sule Pagoda platform. The members of the association managed to celebrate the *Abhidhamma* Day Ceremony under the guidance of Ovādācariya Sayadaws and the patrons such as U Lin and *Medhāvī* Sayasaing. Then, the *Abhidhamma* Day Ceremony was held in splendor at the City Hall, Yangon. Koyin Cakkinda wrote an article about this ceremony in the *New Times* newspaper, English version, on the 20, October 1951. This

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resulted in the publication of a Vinicchaya book titled “The *Abhidhamma* Day Uprising”, which was published by the State Buddha *Sāsana* Association.¹

This book related that Koyin Cakkinda had mentioned that the account of the Buddha’s descent from *Tāvātimsa* was not described in the *Pāḷi* Piṭakas and it might be the invention of the Venerable *Buddhaghosa* imitating his contemporary *Asaḅga*’s writing; that the nine well-versed Sayadaws and Sayagyi U Lin had defended the truth of the Buddha’s descent from the *Tāvātimsa* celestial abode, referring to reliable *Pāḷi* literary sources.²

A detail description of their arguments had already been provided in the *Vinicchaya* book, thus nothing about them is presented in this paper which, however, presents only a brief account of Koyin *Cakkinda*, and that of *Asaḅga* as well as the story of the Venerable *Māliya*deva (in the *Madhurasavāhini*) who had ascended *Tāvātimsa* and listened to the Future Buddha *Metteyya*’s preaching, and discusses about Koyin *Cakkinda*’s having mingled wrongly the Buddha’s ascendant to *Tāvātimsa* and that of the Venerable *Māliya*deva.

Koyin Cakkinda

Koyin Cakkinda was the pen name of U San Shwe who served as a secretary under the British rule and after independence of Myanmar he served as the in-charge official of the President’s residence. He was more proficient in English than in Myanmar. He was a broad-minded intellect who had a special interest in *Pāḷi* literature, focusing his intention only on international versions.³

A brief account of the Venerable *Asaḅga*, the Mahayanist

The Mahayanist *Asaḅga* was the founder of the *Yogācāra* School (*Viññattimatta* School) in about fourth century AD, basing on the *Mahāyāna Madhyamika dāssana*. Its main aim was to practice *Yoga*, and it enabled to develop the Mahayanist religious and philosophical aspects.⁴

¹ Abhidhammar nāy ayay daw bon, 1981, 1-2

² Abhidhammar nāy ayay daw bon, 1981, 9-159

³ U Aung Mon is interviewed about this document

⁴ Mahāyāna Buddhābhāsā, 2015, 203

According to The Encyclopedia of Buddhism (Vol. VI)¹ compiled by Dr Malalasekera, *Asaōga* was born of a Purusha Brahmin family and the eldest of three brothers. In his childhood, he had learned the grammar and logic under his mother. And then he had learned Buddhist literature of the *Sabbatthivāda* School under the Venerable *Piṇēola*. After having spent 12 years to practice meditation he attained supernormal power and ascended the *Tusitā* celestial abode and learned *Tantra* doctrine under the Future Buddha *Matteyya*.

And ‘The History of Buddhism in India’² by *Tārānātha* describes that *Asaōga* had learned the *Mahāyāna* doctrine under the Future Buddha *Matteyya*, at his own will. Moreover, the *Mahāyāna Sūtrālaōkāra* relates that the Venerable *Asaōga* had in person learned the *Mahāyāna* doctrines directly under the Future Buddha *Matteyya* and later the *Mahāyāna* Sūtras were called the original words of the Buddha (*Mahāyānaṃ Buddhavacanam*).³

Furthermore, a Chinese pilgrim, the monk Huiang Tsang recorded that *Asaōga* resided at the *Saiighārāma* monastery established by the king *Asoka* in the Ayodhya country, and he lived at the root of a large tree named *Amara* at daytime, and at night he listened to the teachings of *Matteyya* and next day he related those teachings to his disciples.⁴

According to the Tibetan records, *Asaōga* was possessed of the radiance of silver color, and he had close contact with *Matteyya*. And on the Thankars, the painting on silksheet and a sort of Tibetan Buddhist arts, *Asaōga* was usually depicted along with the image of *Matteyya* of *Tusitā* celestial abode.⁵

At present, the *Yogācāra* School is in existence as She-Lun or Fa-hsiang: Hosso School in the Republic of China.

However, the researchers wrote that the person who had taught *Asaōga* the *Mahāyāna* Sūtras and other doctrines was not the Future Buddha *Matteyya* of *Tusitā*, but a venerable monk named *Matteyyanātha* of this world.⁶

¹ Encyclopedia of Buddhism, Vol VI, 2002, 553-558

² The History of Buddhism in India, 1970, 156, 394

³ Mahāyāna Sūtrālaōkāra, 1907, 3

⁴ The Buddhist Records of Western World, 1884, 226

⁵ Rgyan -Drug Mchog-Gnyis, 1962, Plate, 1, 2

⁶ Lu thay lu phiyit vādānuvāda vinicchaya son phyat chet, 1981, 665. Buddhist Monks and

A Brief Account of the Venerable *Māliyadeva*

The close contact of the Venerable *Māliyadeva* with the Future Buddha *Metteyya* was described in the second part of the *Madhurasavāhinī*. It was said that the Venerable *Māliyadeva* (in Myanmar, he was usually called Shin Mar Lei) resided at the *Veriyavihāra* monastery near the village called *Cūlakalla* on the river *Ajjara* in Sri Lanka. Once he suffered from flatulence, and he remembered being relieved from flatulence after taking some rice porridge prepared with 11 medicinal ingredients. Thus, he went to the village *Cakalla* where he asked his lay disciple to make some such rice porridge. While the rice porridge was being prepared, realizing the lay disciple would be reborn as a powerful *deva* by the name of *Mahesakkhī* after death, he took the lay disciple together with him to the *Cūlāmani Cedi* in the *Tāvatiṃsa* celestial abode. There they met the Future Buddha *Metteyya* who honored the lay disciple by offering a celestial cloth and advised to do meritorious deeds such as paying gifts and observing precepts. And then they returned to the human world.¹

Another version about the Venerable *Māliyadeva* describes that he was offered eight lotus flowers by a poor lay man in Sri Lanka, and then he went to the *Cūlāmani Cedi* in the *Tāvatiṃsa* celestial abode to offer those lotus flowers. There he met the Future Buddha *Metteyya* who told him that all the people in the *Jambudīpa* (i.e. India) should prepare charitable offerings such as flowers, fruits and oil lamps and recite one thousand stanzas of the *Vessantara Jātaka* twice in a day in order to see Him as a Buddha. The Venerable *Thera* recounted to the people as he was told by *Metteyya*.²

Review on the Theme of the Story

Koyin Cakkinda's opinion that the Venerable *Asaōga* had been enlightened due to *Metteyya*'s teaching might be a fair thought. However, the Buddha had enlightened by Himself without anyone's support. He was a Fully Enlightened One, an Omniscient One. The Buddha had ascended the *Tāvatiṃsa* celestial abode to preach His once mother, now a *Deva*, not to listen anyone's advice. The ascendant of *Asaōga* to the *Tusitā* should not be

Monasteries of India, 1962, 265, A Dictionary of Buddhist Terms and Concepts, 1983, 253

¹ Madhurasavāhinī by Vajirapabhāsā, 1972, 503-552.

² The Porā+adīpanī Vol. II, 1913, 330.

confused with that of the Buddha to the *Tāvātimsa*. In the first story *Asaōga* had learned the doctrines under *Metteyya* and recounted them to the human beings. But in the second story the Buddha had preached the *Abhidhamma* to the celestial beings. Thus, the two stories are neither the same nor similar in theme.

The first story seems to be similar to the story of *Māliyadeva* described in the *Madhurasavāhinī*. (That story had already been described.) The subject matters mentioned in both of these stories are all the same. *Asaōga* as well as *Māliyadeva*, said in both stories, ascended the celestial abode, listened to the teachings of *Metteyya*, and recounted them to the human beings. On the other hand, both of these stories had neither relation nor similarity to the Buddha's ascendant to the celestial abode. Therefore, this automatically leads to clarify Koyin Cakkinda's doubt and confusion. Then, it can be concluded that Koyin *Cakkinda* might have confused the almost identical plots of *Asaōga* with those of *Māliyadeva*. On the other hand, the Buddha's preaching the *Abhidhamma* to the celestial beings at *Tāvātimsa* was utterly different from the other two stories both in purpose and in theme.

Overview and Conclusion

Having reviewed above-mentioned matters, it can be found that the nine eminent Sayadaws and Sayagyi U Lin (*Aggamahāpaṇēita*) had focused only on proving the truth of the *Abhidhamma* being original and authentic work of the Buddha to oppose Koyin Cakkinda's statement that there was no evidence and description about the Buddha's visit to the *Tāvātimsa* celestial abode to preach the *Abhidhamma* in the Canonical Texts. They did not give any explanation about *Asaōga*.

Besides, Koyin *Cakkinda* had written in his article that the Venerable *Buddhaghosa* had described the Buddha's visit to the *Tāvātimsa* to preach the *Abhidhamma* imitating of *Asaōga*'s ascendant to the celestial abode. Besides, as it had already been mentioned above, he had confused the two stories which were not the same. The Buddha's ascendant to the celestial abode was to preach the *Abhidhamma* to the celestial beings; but the ascendants of both of *Asaōga* and *Māliyadeva* resulted in receiving the doctrines from *Metteyya*, the Future Buddha. Hence, they were totally different in theme. That is why, it can be obviously remarked that Koyin *Cakkinda* had confused the stories as he was unfamiliar with the Sinhalese *Madhurasavāhinī* and Myanmar general literary works.

All in all, Koyin Cakkinda's view on the Buddha's visit to the *Tāvatiṅsa* and his accusation of the Venerable *Buddhaghosa* as a plagiarist are illogical and impossible.

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The Study of the Connection between Religion and Wall Paintings

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Abstract

The teachings of the Buddha are so meaningful and beneficial for the world. Wall paintings provide easy but meaningful significance for the people. They also serve as a mean to propagate the religion. Anyone, even non Buddhists, can get basic messages in the religion just by looking at the wall paintings. Therefore, this paper studies and presents the importance of the wall paintings that provides the essence of Buddhism, that stimulates the will to gain knowledge, that are easy to understand, and that serve as the media for communication, and also the studies include the connection between the religion and wall paintings.

Keywords: wall painting, connection, communication.

Introduction

The Buddha enlightened the world in the valley of *Gaṅgā* in India which was also known as *Majjhimadesa* over two thousand five hundred years ago (around 600 B.C.). In 300 B.C., India was ruled by Emperor Asoka. He was so devoted to Buddhism and with his patronage, Buddhism not only spread within the border of India, but it spread to outside the country. He, after the Third *Samghā* Council (*TatiyaSaṅgāyanā*), sent Buddhist missions to faraway places in nine directions. He even sent his son and daughter, along with a plant of Bo-tree (the symbol of enlightenment), to Sri *Laṅkā*. Since then, Sri *Laṅkā* has got a custom of planting Bo-trees. From there, Buddhism spread to eastern neighbouring countries such as Myanmar, Thailand, and Cambodia. Tha-hton, that was a part of *Suvaṇṇabhūmi*, was one of the nine areas to which Buddhist missionaries arrived.

And, due to the endeavour of King. Anawrathā, *Buddhsim* from Tha-hton spread throughout Myanmar. (ZawGyi, i, 1955: 914).

The style of the arts that existed during *Thaye-khit-ta-yā* City in Myanmar belonged to that of Gupta period in *Kaṅcipura* City in *Amaravati* of India.(ZawGyi, i, 1955: 914).

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During Bagan Period, Buddhist arts from Bihar and Orissa in India, northern Bengal (ancient Pāla State), and Buddhist artists from Sri Lankā arrived in Bagan. Thus, Buddhist arts started to develop in Myanmar just after the arrival of Buddhism in the region. (Zaw Gyi, i, 1955: 914).

Besides, In *Thaye-khit-ta-yā*, while Pyu kings had influential status, around 835 A.D., Pyu was attacked and destroyed by Nan-saw armies from China, and the Pyu moved to central regions of Myanmar. It was possible that among those Pyu people from *Thaye-khit-ta-yā*, there were a lot of artists and Buddhists. (Ba Tint, 1996: 128; "PoranakathaAbhidhan", 1977: 335).

According to this, it can be said that Buddhist arts were introduced by the Pyu to Bagan and central Myanmar.

(1) The ten traditional arts and crafts, and a brief history of paintings

The ten Myanmar traditional arts, namely, the art of making items in gold or silver, the craft of blacksmith, the art of making items cast or wrought from bronze, copper or brass, woodcarving; ivory carving, turnery, painting (Bagyi), the art of making lacquerware, the art of making decorative work in relief with stucco, the art of stone sculpture, and masonry, are popular in Myanmar. Although these arts have different names, they all are creative arts, and arise based on religion. The art among them that was the highest pride of Myanmar is wall paintings that belonged to Bagan. According to Min-bu U Aung Kyaing (Archaeology), Bagan wall paintings possessed the highest standard in the technique of painting, making paints, and mixing paints. (Aung Kyaing, U, Min-bu, 1981: 19).

Bagyi (painting) is defined in *PoranakathāAbhidhan* of U Tint Swe as:

Pankhi, Pankhie, Pangyi (marble inscription) Bagyi = the art of painting.¹

Moreover, in Myanmar *Abhidhan* (Abridge Version), Volume (3), it is defined as:

Bagyi = Na/Bagyi/the art of painting pictures. (Myanmar Abhidhamma , iii, 1979 : 41).

¹ U Tint Swe, 1977, August, 335.

In Myanmar traditional Bagyi, there are four basic foundations: Kanote, Nari, Kapi, and Kazar. Myanmar Bagyi, generally speaking, is based on mental perspective rather than the perspective seen with eyes. The paintings use floral pictures, and they look graceful. Paintings in different periods represent clothing style, living style, religion and customs of respective period. Therefore, the traditional art of paintings is priceless historical heritage.

(2) A history of world paintings

Myanmar Encyclopedia Volume (7) explains the history of paintings as follows:

Scholars have dated the most ancient paintings that are on the walls of Altamira Cave, in the north of Spain, to belong to the period between twenty thousand and fifty thousand years ago. (Myanmar Encyclopedia, vii, 1963:22-23.).... The empires of Egypt, Mesopotamia, India and China arose around 3000 B.C. Later, there were Persian Empire, Mexico Empire in the west, Maya Empire, Toltec Empire, and Aztec Empire in Middle America, and Inca Empire in Peru. Those empires existed magnificently with their palaces decorated with paintings, carvings, terracotta plaques, and curtains.(Myanmar Encyclopedia, vii, 1963:22-23.)....

Among the ancient paintings of ancient empires, Egyptian paintings are of much importance. Egyptian paintings belong to the period 5000 years ago. They have hieroglyphics which show that Egyptians were fond of paintings. In the tombs of Egyptian kings and the members of royal families, there are paintings that depict their wealth, power and conquests in wars. They used simple line drawings or line drawings with paints in the lines. While the art of paintings was popular in Egypt, the people of Babylon and Asiriyar were decorating their houses with the paintings of beautiful views on the walls. They were not as good as Egyptians in drawing human figures, but they were better in drawing lively figures of animals. The paintings well known after the paintings in empires belonged to Greek. Greek paintings flourished during the period between 7th century B.C. and 1st century B.C. Athens was the main centre of Greek arts. They possessed many wall paintings and diamond shape decorative pictures. Unfortunately, those paintings

and pictures have been lost. According to ancient Greek poets, Greek paintings used not only length and width, but also the height. Greek mostly drew human figures. (Myanmar Encyclopedia, vii,1963:31-32)....

(3) A History of Asian Paintings

Concerning with the history of Asian paintings, Myanmar Encyclopedia Volume (7) said that the best line drawings can be seen in Ajanta caves in India.

The wall paintings in Ajanta caves are the most ancient ones in India. They depict the life of the Buddha in various episodes. They also include depictions of *Jātaka-nipāta*. Those paintings belong to a long period between the 2nd century B.C and 7th century A.D. However, the style of paintings through this long period remained the same, and the religious ideas that the paintings depicted did not change. The style of those paintings reached to the highest standard during the period between 5th century A.D. and 6th century A.D. The paintings on Jain belief that belonged to 7th century can be seen in Sittanavasal cave in Madras in southern India. ... Those paintings, unlike the ones in Ajanta caves that had more flexibility, used harder lines. Around 16th century, a new system called Rajaputta occurred and that was a mixture of Indian and Persian system. ... When India fell under the British Empire, western paintings played some influences in Indian paintings. One of the famous western style painters was C. Bama. The turn in Indian painting world started in the late 19th century and early 20th century. They started national spirit in style and system of the paintings. Presently, Indian paintings follow Ajanta system, Rājaputta system and Mago system mixed with modern perspective....(Myanmar Encyclopedia, vii,1963:31-32)

Dagon Nat Shin said concerning with how those Indian wall paintings were introduced to Myanmar that according to the ancient scholastic records, Indian arts spread to the neighbouring countries and Myanmar was one of them. (Dagon Nat Shin, 1996: 114)The earliest wall paintings in Myanmar were in the pagodas and ordination halls in Bagan period.(Shae-yoe Myanmar Bagyi: 3).

(4) A history of Myanmar paintings

Concerning with the art of paintings in Myanmar, Myanmar Encyclopedia Volume (7) mentions as follows:

Traditional Myanmar paintings, like Asian painting system, use line drawings filled with paints. According to historians, Myanmar system of paintings follows the drawing that belonged to Pāla Dynasty in *Magadah* of *Majjhimadesa* (modern northern Bengal). They said that Pāla paintings were first introduced to Myanmar, and the arrival of those paintings was in Bagan. This started over 1000 years ago. The paintings seen in early *Bagan*, *Apeyadanā* Pagoda (Late period), *Sambhula*, *Paya-thone-su* and *Nandamañña* were similar to the paintings seen in Pāla literature, and on wooden boards around 8th century A.D.(Myanmar Encyclopedia, vii,1963:36)

After the fall of Bagan in 1300 A.D., Bagan paintings started to go away from Pala style, and became Myanmar style. The paintings represented the taste of Myanmar and the culture of Myanmar. For instance, such those paintings can be seen in *UpāliSimā*. Gradually, they had had more Myanmar style in them until Mandalay Period. The instances of those paintings can be seen in *Cuḷāmani* and *Ānanda* temple paintings in Bagan painted during King Bodaw and King Bagyidaw, and Parabike paintings painted during the reign of King Mindon and King Thibaw. Along with the arrival of Buddhist belief, Pala paintings arrived in Bagan and the paintings of Bagan were filled with Buddha's life stories and *Nipāta*. (Myanmar Encyclopedia, vii,1963:31-32)

Studies show that wall paintings had a lot of connections with religions. In fact, both religious belief and most cultural traditions came to Myanmar from India. Myanmar paintings and wood carvings had their seed in Indian arts. Even Indian paintings mainly depict religious belief.

Among the wall paintings in Myanmar, the ones that belonged to the periods of Bagan, Innwa, Konbaung, and Ratanabon were most famous.

Since Bagan paintings developed along with and based on Buddhism, those paintings depicted the stories of Buddha, *Vimānavatthu* in

CariyāPiṭaka, *Petavatthu*, *Aṭṭhakathā* and *Tikā*. The paintings of the twenty-eight *Buddhas*, the paintings of the Buddha receiving predictions from those *Buddhas*, the paintings of King *Siridhammāsoka* sending his son, Venerable *Mahinda*, to Sri Laṅkā, and the paintings of Venerable *MahāKassapa* paying obeisance at the feet of the Buddha who had passed away and the funeral of the Buddha. Bagan paintings also included Theravāda and Mahāyana Buddhism, and the paintings of Hindu gods. This shows that the people of Bagan not only accepted Theravāda Buddhism, but also Mahāyana and Hinduism. (Myo Nyunt ,U ,2014:16) During Innwa Period, the style of paintings turned to Myanmar style, and new creations were added. During 16th and 17th centuries, the style of paintings expressed natural spirit. (Ba Tint,1996: 133). The paintings that belonged to early Konbaung Period depicted royal assemblies and ceremonies. They also included the paintings of Myanmar dances and dramas performed on the ground with audience around it, and also stories in *Jātaka-nipāta*, but they also added the life of common people of those time.(Ba Tint,1996: 134). During late Konbaung and Ratanābonperiods, paintings were also done on white parabaiks and black parabikes, and also on canvas and paper.(Ba Tint,1996: 135).

(5) A basic concept in wall paintings

Wall paintings are done on the walls with hard surface which are polished to become smooth, and paint figures of human, animals, forests and mountains, etc. Wall paintings are usually called in English as mural paintings or fresco paintings. A scholar, Warder House, said that mural paintings are in fact wall paintings that use fresco system. Mural paintings are painted on the walls using thin layer of paints. Fresco paintings are also wall paintings, but it has a somewhat different system. It paints on wet plaster on a hard surface. It is just like water paintings in which the paints are made of pigments suspended in a water-based solution, and in the same way, wet plaster is a necessary base for fresco paintings. (Ba Tint,1996: 133)

(6) Connections between religions and wall paintings

Dagon Nat Shin explained that..

Studies on the connections between religions and wall paintings show that they were used to propagate Buddhism that was

mixed with Hinduism throughout the period between Pyu Period and Bagan Period. (Myanmar Encyclopedia, vii,1963:36).

Therefore, it can be said that the propagation of Buddhism that was mixed with Hinduism helped walling paintings develop.

A unique example of a Series of paintin reflecting the influences from three sources, namely, Brahmanism and Theravada Buddhism may be noticed at the Abeyadama temple built by Kyansittha. On the outer walls of the corridor are Mahayayana figures of Bodhisattvas. The panels on the walls of the porch, however, illustrate jataka scenes, and each scence is explained in legand in Mon in addition to attaching a number or the jakata represented. (Pictorial Guide To BAGAN, 2015: 36)

Unlike the Abeyadana, the Nagayon temple built by the same king contains mural paintings depicting incidents from the Buddha's life, his lents, sermons, mirascles and conversions. The Mon legends below help us to indentify the scenes which have much deteriorated. Among these scenes are Dipankara's Miracles, Devadatta's attempts to kill Buddha, KusaJataka, ChaddantaJataka, MahasutasomaJataka,etc.

The Kubyaukkyi temple at Myinkaba is another structure were in orthodox Theravada paintings are predominant. Inside the hall and corridor are scenes from the Vimanavatthu. The Descent from Tāvātimsa, is finely executed on the inner wall of the entrance to the shrine. This temple is not devoid of Mahayanist paintings. In the outer porch is a fairly large panel painted with the figure of a ten-handed Bodhisattva attended by seated female companions. (Aung Thaw, 1971:91)

Jataka scenes fill the walls of numerous temples at Bagan and the Kubyaukkyi near Wetkyi-in village figures prominently in this respect. Each scene is painted in a small square panel very neatly delineated in rows of the vast wall of the eastern vaulted hall.

Paintings executed during post-Kyansittha period are to be seen in the Loka-hteikpan, Thayambu, Theinmazi and Penatha temples at Bagan, the Thekyamuni and Kondawgyi temples at NyaungOo and in almost all the temples in Minnanthu. Portrayal of the last 28 Buddhas from Tanhankara onwards their respective *Bodhi* trees is also a very popular theme, and not a few of the paintings show the traditional Myanmar cosmography.

The earliest wall paintings were found in temples and ordination halls. King Anawrathā of Bagan tried to propagate Buddhism. Therefore, most of Myanmar wall paintings were based on Buddhism.

The art of paintings in Bagan started to develop due to Venerable Shin Araham, and the patronage of King Anawratha and King Kyansittha. It can be said that owing to those paintings in Bagan, Buddhism has spread in Myanmar until now. Successive kings of Myanmar, since the time of Bagan Kings, supported Buddhism. The three *Pitaka*, the patronage of the kings, and learning and teaching of Pitaka literature alone do not provide basic understanding of the religion to common people. Wall paintings that are filled with the pictures of the Buddha, the stories of the Buddha, and *Jataka-nipata* touched the heart of the people who became interested in the teaching since the feelings arose in their mind by seeing those paintings. Even non-Buddhists can understand the message of the teaching given through paintings; they do not need to study the literature or they do not need to be learned ones. Those paintings can attract people, and stimulate the mind of the people to learn more about the religion, and also follow the personal examples of the Buddha.

It is not very easy for the teaching to enter deeply into the mind of the people even if there are three *Pitaka*, the monks, pagodas, and monasteries, and also if the rulers support that particular religion. It is because common people may not be close to the monks. They may not have basic foundation to learn *Pitaka* literature. Therefore, there must be something that serves as a tool to communicate between the people of every age and the religion. This tool, the art of paintings, that has been used in many parts of the world is also used by ancient Myanmar effectively, and thus many wonderful ancient paintings were created.

Conclusion

Buddhist wall paintings in Myanmar can be divided as paintings on the life story of the Buddha, the pictures of the Buddha, five hundred and fifty *Jataka* stories, Mahayana and *Tantara* paintings, paintings of deities and brahmas, paintings of human of respective time, music teams and dances, floral drawings, paintings of animals, thirty-one planes of existence and paintings of hells.

The paintings of the life stories of the Buddha include the episodes of the birth of *Siddhattha*, the conquest at the Bo tree and golden throne, the teaching of *Dhammacakkapavattana*, making an elephant called *Naḷāgīri*, a dragon called *Nandopananda* and an ogre called *Aḷāvakagente*. Those depictions can be seen on separate places and also around a painting of a Buddha together.

Since five hundred and fifty *Jātakas* are too many to be painted, only the main event of the stories were chosen and painted on the walls of the pagodas and temples in Bagan. They can be seen in small square blocks. The stories of the Buddha's life did not need much space to be painted, and also the people might have thought that they were more important than the stories in *Jātaka*. Therefore, paintings on the stories of the Buddha can be seen in wider area of the walls and painted in more decorative way.

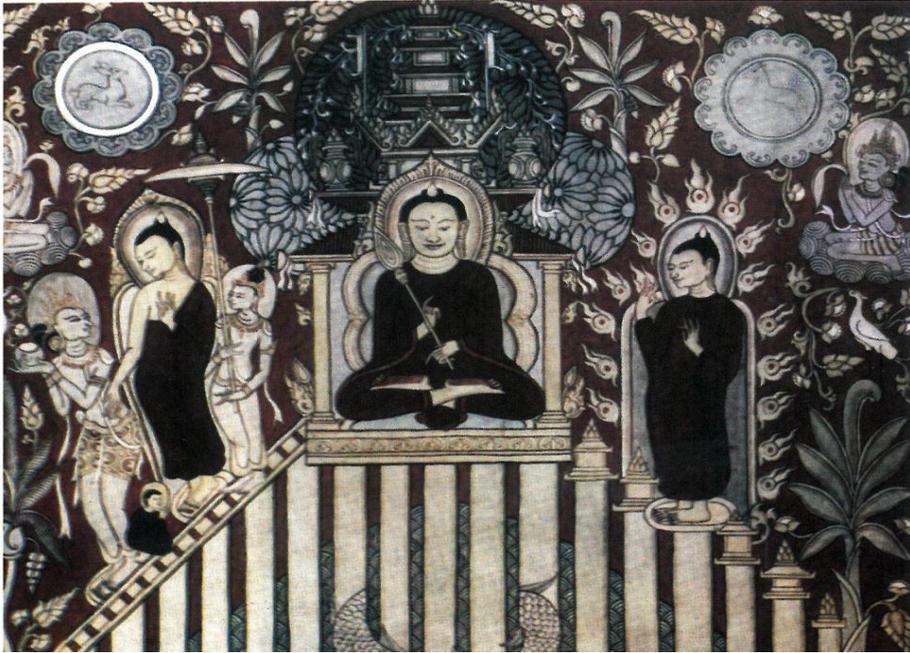
Beside the stories of the Buddha and *Jātaka*, the paintings in late Bagan had the pictures of planes of existence and hells. The life stories of the Buddha were painted mostly because they might attract people to admire the Buddha and follow the example of the Buddha. The paintings on celestial realms and hells represented pleasant and unpleasant views respectively, and also explained *kammaniyāma* (the theory of *kamma*) that was one of the main teachings of Buddhism. However, all those paintings - the life story of the Buddha, *Jātaka*, the paintings on celestial realms and hells - can clearly give the message of the teaching, and thus they continue to exist through ages as the tool of religious propagation.

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Copy of wall painting in temple near Somingyi pagoda, Buddha's descent from tavatimsa



Copy of painting in Nanadamannya temple



Copy of wall painting in Kubyaukgyi temple, Wetkyi-in, Bagan; Taming of Nalagiri elephant.

Copy of wall painting in Kubyaukgyi temple, Wetkyi-in, Bagan; Taming of Nalagiri elephant



Copy of wall painting in Kubyaunggyi temple, Myinkaba: Buddha's Descent from Tavatimsa



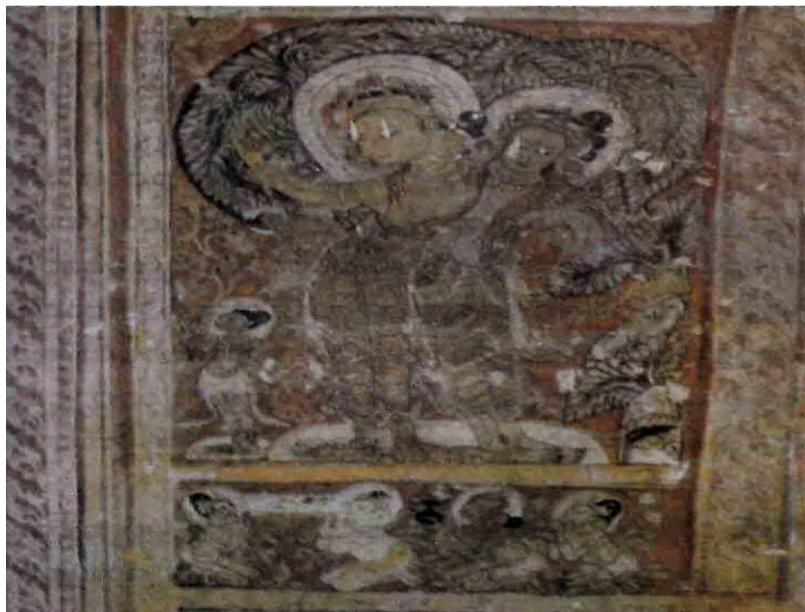
A series of the last 28 Buddhas (Lokahteikpan)



(Nandamannya Temple), Minnanthu, A procession of young and women



Patothanya temple, Bagan, Rishi Kaladevial meets Princes siddhattha



The birth of siddhattha (Patothamya Temple)



The ascetic sumedhā receiving predictions from the dīpaikarā Buddha (LokaHtikpan Pagoda)



The teaching of Dhamma cakka pavattana sutta (sambhala pagoda)

An Ethical Perspective on the Poems for *Maung Khway* by Min Thu Wun

Lay Nwe*

Abstract

The aim of this paper is to reveal the ethical thought reflected in the "Poems for *Maung Khway*". Most child literature consist of narrative stories, songs, and poems that are applied to educate, instruct, and entertain children in daily life. Poems for children also provide the way for children to learn about their own cultural heritage, moral and social values. It is crucial for children to learn these values because positive attitudes are essential for moral, social and personal development. The research question of this paper is why "Poems for *Maung Khway*" play an important role in Myanmar society. In order to solve this problem three methods, namely, descriptive, analytic and evaluative methods will be used. It is found that the intellectual, moral and aesthetical values of children in Myanmar society can be developed by learning child poems. The contribution of this paper is to enlarge understanding on the role of child literature.

Keywords: ethical perspective, values, child literature, poems for children

Introduction

Parents, teachers and guardians have primary responsibility for individual development of children under their care. Experience in a personal life of young person can influence on the whole life of that person. Children begin to learn environment around them since they are born. Parents, teachers and guardians are very important to create a good environment for children to be good and kindhearted persons. Environment means not only social environment but also physical environment.

The child poetry plays an important role in the development of children's life. It makes soft to children's mind and it can grow and expand ideas. It encourages children to be brave and act correctly. It can develop children to respect not only their own culture but also culture of others and

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love their own nation. People of all ages seem to remember their child-poems especially rhyming verse. "Poems for *Maung Khway*" are child-poems by Min Thu Wun who is one of the best poets for child poetry. Min Thu Wun's child-poems can reflect the spirit of Myanmar.

The Role of Child Literature in Society

Most child literature comprised of spoken stories, songs, and poems that are used to educate, instruct, and entertain the children. Child literature is essential because it helps to better develop language skills and other critical thinking skills that provide the foundation of learning process. In addition, children reading literature stimulates children's imagination and creation as well as an important visual experience.

All varieties of literature are really important for development of the children and their success in life. Teachers, guardians, parents, and community members should help children to love reading literature. Reading literature plays an important role not only in developing cognitive skills to be able to ensue in a school or work setting, but also it is valuable for other reasons as well.

Child literature plays a significant role because it provides children with opportunity of how to deal with the literature; it gives opportunities to children to appreciate about their own cultural heritage as well as those of others; it helps children to develop emotional intelligence and creativity; it helps children to distinguish what is right or wrong, good or bad and just or unjust; it nurtures growth and development of the children's personality and social skills; and it transmits important literature and themes from one generation to the next.

Literature is important for everyone because it guides the universal human experience. Literature provides different meanings to different people and gives different lessons to the same person at different stages of their life. Children who can read well are more likely to have higher confidence levels and to know how to react in different situations. Therefore, child literature plays an important role in nurturing moral and expanding the imagination of children.

The Relation between Poetry and Moral Philosophy

Poetry is an excellent introduction to the arts. Some scholars believe that poetry as the mother of all arts. Poetry uses forms and conventions to suggest differential interpretation to words, or to evoke emotive responses. Poetry is one genre of children's literatures that both adults and children can receive benefits from it. It is certainly focusing on moral beauty, involving emotion, imagination, intuition, and taste.

Ethics or moral philosophy studies in moral values, moral behavior, and how the one should act in accordance with moral values. Moral values are defined as standards of what is right and wrong, good or bad, which governs the behavior of an individual. One's moral values can come from family, society, religion or self. Aim of moral values is the common good of its all members. The common good, considered abstractly, is general welfare of all.

There is a relation between poetry and moral philosophy. Poetry articulates knowledge, some aestheticians argue, and is not subservient to suppose more elevated modes of insight like philosophy but some poetries can motivate people to appreciate certain moral or ethical values. Some human behaviors are described in moral significant and artistic form in poetry. The very good of life, which is the subject matter of ethics, finds its patent and palpable presence in the poetry. Not only describing aesthetical values but also poetry can motive people to abandon their bad behavior and to pursue right action as well as giving critical thinking skill.

Aristotle (384 BC- 322 BC) states that ethical character as individuals is formed by one choice of actions over time, the ethical disposition of the characters in the poetry and of the poet himself will be most transparent if the behavior of the characters and the plot of the poem are considered as a whole. As the ethical perspective of the poem emerges from a holistic interaction between speeches, actions, style and plot, its ethical character can be seen at one level as poetic description and speech, yet at the same time the particulars of the poem ultimately constitute its ethical outlook.¹

¹ Hektor K.T.Yan. *Morality and Virtue in Poetry and Philosophy*. Humanitas Journal. Volume XVI, No.1, 2003. p.17. <http://www.nhinet.org/yan16-1.pdf>

The Role of Min Thu Wun's Poems in Myanmar Society

In Myanmar culture, poem plays a pivotal role in the growth and development of children. Most Myanmar people accept that creating poetry plays an essential part in development of child education. Child-poems provide the way for children to learn about their own cultural heritage, moral and social values. It is crucial for children to learn these values because developing positive attitudes are necessary for moral, social and personal development. "*Fast Day*" of Min Thu Wun's child-poem emphasizes on moral, cultural and religious practices.

Fast Day

“Mother!

When you go to Kyaung to-tomorrow,

On Your head the red lac tray,

I'll come with you. Do not leave me.

I'm so dull when your're away”

“If you are naughty, for a stick, dear,

How His Holiness will call”

“I be naughty! I'll sit telling,

Like a Saint, my beads withal.

I'll come. I will come.”²

The above poem motivates and inspires children to promote their moral values through this verse. Moral education must begin when children are young, as it takes time for children to internalize it and grasp it in their mind. Min Thu Wun's child-poems teach kids how and why to behave in their life. Most Myanmar Buddhists send their children to monastery which will take responsibilities for bringing up their children with moral values. They have been emphasized on monastic education since ancient time.

According to Myanmar Buddhists, parents are the first teachers of their children. And then, teachers can come up with interesting ways to impart moral values and living skills to students in school. Therefore, behavior and living skills of parents must be good example for their children. In "*Fast Day*" poem, child's mother is a religious woman because

² Min Thu Wun (Translated by Ba Nyan). (2016). *Burmese Nursery Songs for Maung Khway*. Yangon: Nawaday Sarpay. p.8.

she will go to monastery with red lacquer bowl which is going to offer food to Lord Buddha and *Sangha*. By behaving as a devotee of Buddhism, she teaches her children begin to respect Three Triple Gems (Buddha, Dhamma, *Sangha*).

There are some moral values mentioned in this poem. A child, in this poem, has individual values of enthusiasm and humility because he wants to follow the monastery with his mother, he gives reason that he is bores without mother. Another value is relationship value. In the poem, his mother said that 'if there he behaves as he does, *Phondawgyi* (Buddhist Monk) will not be benign to him.' He replied that 'just give him a rosary, he will behave like his *Phondawgyi's* self.' The child in this poem knows how to behave and build a relationship with other people in his life. In this poem, the child shows his organizational value and negotiation skills to achieve his goal of going to monastery with his mother.

"*Cradle Song*" is also one of the famous poems in Myanmar society. This poem has been created as nursery child song. This child-poem can also encourage children to develop a good relationship with other people and encourage in social contact. This poem makes their confidences bigger for better future. The following Min Thu Wun's poem has helped strengthen Myanmar kids how to resolve problems when they are facing difficulty.

Cradle Song

The storm blows, the stream overflows.
 Whirlpools roar, waves are hoar.
 Yee, le-le! Yee, le - le –
 Rain- drops sting, midges wing,
 The way is long, the cold wind strong
 Yee, le-le! Yee, le - le –
 Comrades, we row out to sea–
 Row boats vying, white foam flying
 Yee, le-le! Yee, le - le –
 The Sun is gone, his glory wan,
 Sleep, little one, my ownest own.
 Yee, le-le! Yee, le - le –
 Sung in nest, birds at rest

Nor sing nor cheep – all fast asleep.
 Yee, le-le! Yee, le - le –
 The stamens crul, the petals furl:
 It's perfumed bower close the flower.
 Yee, le-le! Yee, le - le –
 The moon overhead, her rays a spread.
 Sleep, little one, my ownest own.
 Yee, le-le! Yee, le – le –³

The "*Cradle Song*" is a poem as well as a nursery song, which makes soft, grow and expand idea of child's mind. This poem expresses soft and sweet voice of mother, who is trying to sleep her baby by singing the nursery song. Most children want to happily accept and absorb soft-words, soft-tones, soft-touching, charming actions, polite, good treatment, passion and love. If a child is badly treated, the child's mind may go to think and act in pessimistic way. Therefore, nursery songs have been created to charm children. Therefore, it plays one of the essential roles in development of child's life.

Another expression of this poem is teamwork and cooperative skill. In this poem, Min Thu Wum composes that when the sun is going to set; the storm is blowing and the stream is overflowing; moreover, rain-drops is stinging on their body and midges are coming to bite. Therefore, they are in rush situation and need to row their boat together as fast as they can. If they work together and show unity, then, they can safely land onto the shore. By listening this nursery song, children will understand how to participate in a team or group as well as they will understand organizational value. Therefore, they will know how to cooperate with others in order to implement group activities and achieve their goals. A sense of collaboration, participation, problem solving and decision making play an essential role in building a good society.

Another famous poem is "*Charm Against Evil Spirit*". Experience in young life can influence on the whole life of a person. Child begins to learn environment around him or her when the child is born. Those things will become food for thought in their grown-up life.

³ Ibid. p.12.

"Charm Against Evil Spirit"

"Fare not forth at dusk, the hour
When evil spirits are of power"

"I have a charm our *Phoneygi* gave
With which I can the spirit brave."

"Dear friend, let me have it, do,
Take my fine toy-buffalo."

"Very well, now this recite:
Buddham! Dhammam! Sangham! right,
They will run with all their might,
Recite – recite."⁴

In Myanmar Buddhist society, most people use to believe evil spirits, who have supernatural power. Sometimes adult people threat children with evil spirits when children go outside at dusk. In this poem, one also threatens a child with evil spirits but the child is not afraid of it because the child has a charm given by his or her *Phoneygi* (Monk). This charm is to recite *Buddham*, *Dhammam* and *Sangham*. Most Myanmar Buddhists admonish their child to refuge in three Triple Gems (Buddha, *Dhamma* and *Sangha*) since childhood. This poem fosters individual value of children because they have confidence. They are not afraid of evil spirits anymore because they are chanting three Triple Gems. Having a good environment plays an essential role for brighter future of children.

In this poem, child wants to exchange the charm with his toy-buffalo because he wants to have it. This behavior can be regarded as moral value of respect. In society, one should respect to other's property whether it is valuable thing or not. If one wants to get something from others, one should give something to others.

Another popular poem is "*Fire-flies*" written by Min Thu Wun. Most Myanmar people have lived close to nature and have a great loving of nature since ancient times. The natural environment in Myanmar has provided inspiration of beautiful arts and lovely literature. The love of nature, of its plants and trees, insects and wildlife, is reflected in the following of Min Thu Wun's child-poem to convey moral lessons on the value of life, such as kindness.

⁴ Ibid, p.22.

Fire-flies

When evening star is bright,
And day is turned to night,
In the shadowy bushes, there,
They twinkle, flash and flare:
They are stars, I swear.
Who, weary of the sky,
Down to our village fly...
Come, come, fibber, use your eyes –
Fire-flies! Fire-flies!⁵

Min Thu Wun composed '*Fire-flies*' poem which describes from the standpoint of environmental ethics. Human beings and non-human beings including insects rely on the natural environment for their survival and well-being. In *Fire-flies* poem, Min Thu Wun expresses human beings and natural environment peacefully coexist side by side in the place. In his poem, information about the natural environment is provided by giving aesthetic needs through its amazing beauty of it such as the stars are bright at night and fire-flies are twinkling near the shadowy bushes.

Sharing enjoyment of natural environment shows that there is full with harmony and coexisting between living beings and non-living things in the world. From moral point of view, it introduces children with knowledge of harmonious coexistence of living beings and non-living things. Aldo Leopold (1887- 1948) stated that “a thing is right when it tends to preserve the integrity, stability and beauty of the biotic community’ and “it is wrong when it tends otherwise.”⁶

It means that integrity, stability and beauty are necessary for preserving the natural environment. Most environmental philosophers accept that both ethical and aesthetical considerations are crucial for the environmental conservation. Through this poem, Min Thu Wun gives critical thinking skill and knowledge to children for improving the attitude towards environmental conservation and sustainable development of the environment.

⁵ Ibid, p.10.

⁶ Robin Attfield. (1991). *The Ethics of Environmental Concern*. London: the University of Georgia Press, p.4.

In this poem, one says to the child that fire-flies are stars which come from the sky. They fall down from the sky and fly over our village because they are weary to staying in the sky. But child knows these twinkle lights are fire-flies and not come from the sky. So child replies that one should not tell a fib. It can be applied that child knows what is "right or wrong" and what is "is or ought". We can clearly see that child can make logical thinking in a critical situation and make a better decision for his or her future life. Min Thu Wun wrote his child-poems based on moral values. The aim of moral values is the common good of its all social members. The common good, abstractly considered, is always the same as the general welfare of all.

Conclusion

Early childhood development is important and it can influence on adult life. The emotional, social and physical development of young children has a direct effect on their overall development in their life. That is why society must invest for their young children of having understanding and knowledge which play a crucial role in development of their future, so as to maximize their future well-being.

For being a good society, every individual in the society needs to be a good person and respect moral values. Society should be built with people who take accountability and responsibility, and who are dutiful, having mutual respect, behaving moral precepts and humanity, etc. Therefore, parents, guardians and teachers should teach their children to be good, bright, intelligent and honest persons throughout childhood. To become like those persons, parents and guardians ought to be educated persons as well as they have to understand the value of literature by themselves especially the close one such as mother. Then society will be peaceful, happy, harmonious and safe place to live in.

Ethics is a normative study concerning not with how human beings to live but how they ought to live for the well-being of themselves, their community and for all humankind as well. The "ought" means what we should do, how things ought to be done. In accordance with ethical values, Min Thu Wun wrote child-poems based on loving-kindness and benevolence. He expresses how Myanmar people ought to live for the well-being of their society; he also describes responsibilities that every person

ought to take; he suggests Myanmar people to pay attention to loving-kindness towards animals; and he teaches people to love their environment.

By reading "Poems for *Maung Khway*", child will have rich of vocabulary. Repeatedly reading these poems will provide improvement of their memorizing skills. Words of these poems will assist enrichment of child's social and emotional development. If children are singing the nursery songs and dancing together, their physical body will be strong and they will have self-confidence. Myanmar people have obtained many benefits from his admonitory poems. Therefore, Min Thu Wun's child-poems play an important role in Myanmar society. The contribution of this paper is to enlarge understanding on the role of child literature.

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မင်းသုဝဏ်၊ ၂၀၁၆၊ *မောင်ခွေးဘို့ကဗျာများ* (ဆဌမအကြိမ်)၊ ရန်ကုန်မြို့၊ နဝဒေးစာပေ။

အောင်ဆွေ၊ မောင် (တက္ကသိုလ်)၊ ၁၉၇၇၊ *ကလေးလူငယ်စာပေ* (ဒုတိယတွဲ)၊ ရန်ကုန်မြို့၊ စာပေ ဝိမာန်ပုံနှိပ်တိုက်။

၂၀၁၄၊ *ဒဿနစာစဉ်* (၁)၊ ရန်ကုန်မြို့၊ ဒဿနိကဗေဒအသင်း၊ (မြန်မာနိုင်ငံ)။

A Study of Religious Freedom from Myanmar Buddhist Perspective

Zaw Htay*

Abstract

Freedom of belief is directly related to ten ideas of *Kālāma Sutta* that is significant in Buddha's teaching. Even other religious believes respect and value that *Sutta* and it is worthy to practise for anyone in any religion. This paper is an attempt to show that Buddhism supports freedom of belief. The research problem of this paper is "why do Myanmar Buddhists accept freedom of religious belief?" It is found that Myanmar Buddhists can practise the *Kālāma Sutta* to be able to encourage free inquiry. In this research, descriptive and evaluative methods are used. This paper will contribute that in order to practise *Kālāma Sutta* by Myanmar Buddhist it is possible to have mutual understanding in the Myanmar community more and more.

Keywords: Freedom, Religious Freedom, Perspective, *Kālāma Sutta*

Introduction

Basically, it is vivid that freedom of belief is interrelated with matters of human rights. It can be well observed from Myanmar *Theravāda* point of view that it was Buddha who paid more attention to being free in faith. In this research, religion is focused as an important fundamental cause of freedom of belief between human's genuine goal and daily life matters.

The main focus of this study is to defend against wrongful criticism describing that there is no freedom in *Theravāda* Buddhism and its followers are extremists basing on the fact that religious and racial conflicts broke out in Myanmar.

This research also reveals that some people have bad intention to interfere co-existence tradition of different religions such as Islam, Christianity, Hinduism and Buddhism, that has been lasting for hundreds of years in this land and this kind of attack was intentionally made to create a negative image of millions of native Buddhists in Myanmar. Most of Myanmar Buddhists tends to live together with other people from all

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backgrounds of any color, language, race, gender or political thought without discriminating in some way or other basing on Buddha's fundamental policy of loving kindness (*Metta*). It is sure that there is no expression at all describing to discriminate different believers by neither tradition nor *Pitaka* literature that is valued as the most basic norm by Buddhists.

On the other hand, it is expected to clear the misconceptions that tend to racial and religious hatred by indicating freedom of belief enrooted for thousands of years since Buddha's time as evidence.

Such freedom of belief is proved by *Kālāma Sutta* taught by Buddha and mostly referred in order to draw out the proof of His free thought that leads to free choice of religions. Nowadays freedom of belief and choice of any religion freely is considered to be important for each and every individual in modern society as the basic human right and similarly the same practice is followed by Buddhists all over the world including Myanmar.

A nation that limits or prohibits freedom of belief and freedom of choice any religion leads towards a narrow society. This study reveals that Buddha paved the way to freedom of belief and Buddhists are permitted to have the right to freedom of belief even in His time.

The Meaning of Freedom

The concept of freedom means a concept undoubtedly the most basic and necessary for not only literary community but also any social relationship system. Betterment of the whole society is to be led the wellbeing resulted out of freedom from any disturbances. In *The Dictionary of Philosophy*, Dagobert D. Runes defined as:

The autonomy or self-determination of rational beings. Kant considers the reality of freedom an indubitable, albeit an inexplicable, fact, and places it at the fulcrum of his entire system, theoretical as well as practical.²

Actually, freedom can be indicated as human nature and dignity. It demands to be verified as a true and basic need, not only for an individual, but

² Dagobert D. Runes. (1957). *Dictionary of Philosophy*. New York: Jaico Publishing House. p.112.

also for the global human community. Constructive recommendations are happening to freer performances all over the world.

It can be said that freedom is an attribute of human dignity and the very nature of man. It demands to be recognized as proper to all individuals and to be effective universally. Moreover, another way of thinking about the concept of freedom, in *The Blackwell Dictionary*, it is defined as:

...A concept concerning thought and action which has two related aspects: negative freedom, or freedom from, is the power to act in the absence of external constraint, coercion, or compulsion; and positive freedom, or freedom to, is the power to choose one's own goals and course of conduct among alternatives.³

On the contrary, positive freedom reflects upon personal autonomy or self-government. As the positive view is concerned with self-governing, it seems to stand for internal nature.

Freedom of Belief as Right for All Human Beings

Being able to live a life without any belief may be a kind of inappropriate expression. Human being probably has any religious belief. Having no religious belief is a kind of believing.

The International Declaration of Human Rights was declared on 10th December 1948 in order to confirm that original human rights provided in all the 30 articles of the aforesaid Declaration must be exercised without failure by preferable intention. That declaration points out that everyone has equal rights in different conditions and it also protects all human beings from being breached in being tortured inhumanly. From another point of view, it intends to make everyone feel free from discrimination between the governing body and the Public, the business owner and the laborers and different believers.

In this paper, Article (18) is especially focused on discussing religious belief without concerning other basic human rights provided in the Declaration. Universal Declaration Human Rights, 1948, Article (18) defined:

³ Nicolas Bunnin & Jiyuan Yu. (2004). *The Blackwell Dictionary of Western Philosophy*. Oxford: Blackwell Publishing, p.271.

Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.⁴

The right to freedom of religion is approached from the viewpoint of *Theravāda* Buddhism. This is not a comparative study between the Buddhist society and other religions, but the purpose of this study is to focus freedom of belief in religion from the viewpoint of Buddhism by the support of discourse in the collection of the Buddhist *Tipitaka*.

There is no restriction of choosing one's own belief in any part of *Pitaka* literature. It is expressly described that anyone has the right to choose one's own right to freedom of belief in *Kesamutti Sutta* or *Kālāma Sutta* taught by the Buddha who opened the door to freedom of thought. When *Mahārājās* of *Kālāma* gladly welcomed the Buddha who came to the region of Kesamutti and they asked Him questions for some confused ideas in their mind. Before He had come there, other teachers taught that their principles were true and sacred and higher than other ideologies and at the same time they condemned others. A *Mahārājā* of *Kālāma* was confused and so they asked the Buddha concerned with what they wanted to be clear. The Buddha remarked that you should be confused and you should be doubtful as well. And then He taught them His ten well-known expressions. Then the Buddha gave them this advice, unique in the history of religions. The Buddha preached:

...Yes, *Kālāmas*, it is proper that you have doubt, that you have perplexity, for a doubt has arisen in a matter which is doubtful. Now, look you *Kālāmas*, do not be led by reports, or tradition, or hearsay. Be not led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, or by the delight in speculative opinions, nor by seeming possibilities, nor by the idea: 'this is our teacher'. But, O *Kālāmas*, when, you know for yourselves that certain things are unwholesome (*akusala*), and wrong, and bad, then give them up... And when you

⁴ United Nations. (1949). *Universal Declaration of Human Rights 1948*. New York: United Nations. p.4.

know for yourselves that certain things are wholesome (*kusala*) and good, then accept them and follow them.⁵

These principles are of demerit (those that cause undesirable effects). These principles are of merit (those that cause desirable effects). These principles can cause misery and wrongful belief and so one must abandon them if he comes to realize.

Do not accept and believe just because something has been passed along and retold through the years

In accepting a religious belief, anyone should not easily take any theology as absolute truth. Some facts may have come out of anyone's imagination or whatever anyone thinks carelessly, but not out of observation and reasoning. One should not attempt to believe anything without analyzing whether it is right or wrong. Nowadays people easily accept any ideology no longer without examining and evaluating. In learning as it is based on critical analysis, they do not easily decide any longer to accept any talk or idea that comes out of emotions. In the *Kālāma Sutta*, the Buddha taught people how they, especially young people, can clearly distinguish merit and demerit without favoring one-sidedly. In this way, they would become free thinkers as we are using today. Buddha helped them by teaching a lesson of distinguishing truth and falsity.

Do not believe just because some practice has become traditional

Tradition is only what people have accepted as any usual custom that they prefer it to be continued in the same way in order to make one's actions more apparent. Buddha taught *Mahārājās* of *Kālāma* not to accept any tradition as truth. Considering what elderly people told as truth is a kind of stupidly gripping an idea. It is observed that ethical problems create conditions to recheck the borders of truth beyond customs and traditions.

Do not accept and believe merely because of what others say

Some people think that they all are right. In narrating about an event, anything might change less or more than what one originally witnessed. Emotion and opinion are usually more than what one originally saw, but opinion differs from one another. Although it is said that people

⁵ Walpola Rahula. (1974). *What the Buddha Taught*. New York: Grove Press. pp. 2-3.

see an object at the same time, defining may differ in their background of cognition is different. Thus, it probably needs pointing out how much one believes in anything when a belief is rooted. One's experience can be true only in one's own view, but if one accepts that something is true by one and only experience, the truth would be further away from reality. Observations are commonly disputable considerations. Only some people would say the, truth or talk about that as they see it. Some people know the truth completely, but some do not. Therefore, in searching for truth, it is more responsible not to ruin reality.

Do not accept and believe just because something is cited in the text

Buddha taught *Mahārājās* of *Kālāma* not to believe as truth by accepting just because anything is cited in any highly influential religious text. They were taught not to believe in anything easily because it's difficult to realize. As with other religious leaders taught that idea of Heaven and one and only God can be based on an image that is belonged an individual, it needs to think repeatedly. Buddha did not want anyone to blindly believe in his own teaching. Instead, the Buddha focused to teach people to be free away from any doubt in the circle of His disciples by inviting everyone to come, test and have a look at His *Dhamma*. His encouragement drives anyone to be completely free in choosing what to believe in. There is no such grandeur in most sacred books of other religions. Thus, it is obvious that His mission is to let anyone focus reality based on freedom of intelligence. In this way, it is expected that more believers would be serious in religious beliefs. This reminds people how much right decision would effect on religion. Nevertheless, the Buddha never taught anyone to pay attention to His religious thought. It is His guidance that makes right to investigate available. Those points are guiding people towards freedom of intelligence.

Do not believe just because something fits with the reasoning of logic

Buddha taught them not to fully believe that all thoughts received by one's own reasoning are true. It cannot be stated that the result which has come out of one's own reasoning is entirely true. It is necessary to think of one-self. There are some limits in reasoning according to the strong feeling of like that causes favoring. Strong desires can cause one's own reasoning extreme or personalized or nonobjective in other people's point of view. Individual's power of reasoning or realizing is different from one another,

depending on knowledge capacity, age, and other different conditions. Therefore, it is necessary to ask whether one's own reasoning power is possible to lead to the final stage of accepting a belief. Buddha never urged anyone to accept His teaching as truth despite He had already attained the greatest intelligence, but He especially focuses on one's right to freedom of thinking, reasoning and believing. Although one's reasoning is logical in one's own point of view, there may be other self-favored views. Other believers may deliver the message on how better their religions are from a logical point of view. Then self-centered conditions may arise in some way or other.

Do not believe just because something is correct on the methods of deductive and inductive reasoning alone

Another idea of thinking freely proposed by the Buddha is not to believe that methods found by anyone's influence are absolutely true. It may be necessary to reconsider them because they might be someone's imagination. The possibility should be accepted as truth just after testing and experimenting repeated from time to time. Human nature is to be doubtable for anything and there might be plenty of desire in such a doubt. Probably one might have accepted some thought as truth for one's inner mind is driven by personal desire. Whatever true might be considered to be wrong or whatever wrong might be accepted as truth vice versa. It is not possible for a man full of emotions for deciding anything to be true within a single time. One can see the truth only after clearing one's own undesirable confusion. It is, therefore, suggested to develop one's own analyzing skill based on Buddha's teaching because none proved that His idea was not true all through the history. Such guidance of Buddha surely makes free thinking available by realizing oneself with an analytic approach. Thus the Buddhists' coexisting ability together with any other religion's believers or other different ideologies becomes available by the Buddha's vivid teachings.

Do not believe or accept just because something appeals to one's common sense

Buddha taught them that whatever merely seen or heard should not be considered to be true until it is not available to analyze them by wisdom. Therefore any cause reflected by anything else may be away from the truth, although one considers it is true. Buddhism is actually based on critical

analysis as the main cause. It can be affirmed that cause and effect of truth can be looked through analyzing merit and demerit by clarity free away from any doubt or worry. Subsequently, it is not possible to easily accept any idea by mere imagination. Any decision can be considered as true only if one has realized all the causes and effects of a matter desirable probably. In case one has realized that such an idea is undesirable, that must be removed instantly.

Do not believe just because something stands up to or agrees with one's preconceived opinions and theories

The Buddha suggested the *Mahārājās* of *Kālāma* not to believe in anything only depending on one's preconceived opinions available by seeing or hearing but to analyze anything by attention and wisdom. It is meant that He reminded them to think about the common concept of truth by considering that it can be agreed by one's own experience. Anyone's opinions can be far away from reality in some situations. Concluding others' behaviors and thoughts made available as soon as possible leads oneself towards the same manner of behaving and thinking. Although freedom of belief is stopped by anyone, it is meant that any would be far away from the truth if the accurate analysis is not available. Any considerations as truth should not be accepted as truth just like trying to differently define all body parts of an elephant. Believing in blind faith is not the cause of meritorious deeds. It is a process of considering demerit as a merit that one's thought is agreed with any other one's thinking.

Do not believe just because the famous and respectful speaker appears believable

It was Buddha who made them think over any thought without believing that as truth merely respecting them personally after stopping one's own thinking. Actually, one should not blindly believe whatever any respected person has taught. Such a manner of considering any other's opinion would probably lead towards blind faith. Truth can be attained only after one has realized the nature of merit and demerit. Any teaching should not be followed by blind faith in order to attain rightful self-realization. The full and accurate analysis must be made by the insight of wisdom. It would be difficult to reach the goal of finding the truth if one is influenced by any doubt, worry, greed or misconception.

Do not believe just because the respectful preacher taught

Finally, Buddha taught *Mahārājās* of *Kālāma* not to believe or accept as truth just because one's respectful teacher taught. Anyone would be led to the truth only by analysing any part of what one is trying to decide to be true by analysing with wisdom. According to His teaching, one should practically search for the truth after clearing inappropriate things. Rightful freedom of belief would be attained on only if one has fully realized and such pattern of free thinking would be meaningful. Buddha accepted or supported wisdom that would make reasoning available after analysing any matter repeatedly. It is observed that would make any belief free from blind faith. That would be the way of trustful thinking to distinguish merit and demerit.

Buddha never blamed any other beliefs and the story of Upali, who turned himself into a Buddhist, can be taken as an example. He came to Buddha for debating on different religious beliefs and norms. After they had debated, the former requested Him to accept him as His disciple, but Buddha told him not to waste. Finally, he was allowed to be as he had requested because he requested repeatedly and he was also taught to pay homage to his previous teacher in earlier manner. In *What the Buddha Taught*, Dr Wapola Rahula wrote:

Quite contrary to expectations, Upali, at the end of the discussion, was convinced that the views of the Buddha were right and those of his master were wrong. So he begged the Buddha to accept him as one of his lay disciples (*Vpasaka*). But the Buddha asked him to reconsider it, and not to be in a hurry, for 'considering carefully is good for well-known men like you.' When Upali expressed his desire again, the Buddha requested him to continue to respect and support his old religious teachers as he used to.⁶

It is true that Buddha accepts freedom of belief, but He seemed to have no wish to invite more people from other religions to come and believe Him. He accepted anyone who learns and practices His teaching to become a believer of Buddhism, preventing blind faith. There are a lot of examples that would support such an idea in stories of Buddha. Even after Buddha's *Parinibbāna*, His disciples and followers practiced Buddhism up to now.

⁶ Walpola Rahula. (1974). *What the Buddha Taught*. New York: Grove Press. p.4.

Conclusion

If freedom of belief is considered as the most basic value of a man and his peaceful society, Buddha would be the Great Teacher who shared that value by His sacred teachings especially in *Kesamutti Sutta* or *Kālāma Sutta* that vividly paves the way to the ultimate peace in the society through the non-conflict policy. As the right to freedom of belief is permitted in Buddhism, no need to dispute about such right and conflict with believers of other religions because freedom of belief is permitted in Buddhism. Moreover no stories of discriminating colors, gender, race, nation and religion occurred in Myanmar from the olden days to this contemporary era.

It is Buddhists' coexistence with believers of other religions that lasted for hundreds or thousands of years in this land. This reflects the fact that the right to freedom of belief can never prevent *Theravāda* Buddhists. Therefore there was no faith that can lead to any religious conflict in the society where Buddhists live their lives. As much as they value free thought on choosing a religion, they have already considered that their community would be free from any terrorist behaviors. On the one hand there would also be no philosophical conflicts with any other believers of different religions. On the other hand, it is *Kālāma Sutta* that is strongly supportive for building up peaceful society with better coexistence. Right to freedom of belief is the basic need of this society. People had better to go hand in hand peacefully without disputing furthermore.

No religious war in the history of Buddhism reflects on Buddhist tradition of preferring peace than conflict among Buddhists. It is considered that Buddha's teaching creates great foundations in building up the society fulfilled with rightful thoughts free from unpurified actions. It is also to be considered that repeated teachings about merits and demerits lead people to their betterment and peaceful society.

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သာသနာရေးဝန်ကြီးဌာန၊ (၂၀၁၁)၊ *အင်္ဂုတ္တိုရ်ပါဠိတော်၊ မြန်မာပြန်၊ (ဧကက-ဒုက-တိက-စတုက္ကနိပါတ်)၊ ရန်ကုန်မြို့၊ ကမ္ဘာအေးသာသနာရေးဦးစီးဌာန။*

A Study of Theory of Truth in William James' Pragmatism

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Abstract

This paper attempts to prove why William James is partial to the relative and individualistic trends in his theory of Truth. It is because James holds that truth is ever-changing, man-made and it develops and changes in accordance with each individual demands. The descriptive method will be used to clarify his theory of truth. The evaluative method based on the research principle of deduction will be used in the conclusion. This paper contributes that James' emphasis on the individual taken to extremes can result in subjectivism which could lead to disharmony in society.

Keywords: Pragmatism, Theory of Truth, individualism

Introduction

Philosophers are interested in a number of issues including the concept of truth. The ultimate goal of philosophers has always been the search for truth and its criteria. A preliminary issue although somewhat subsidiary is to decide what sorts of things can be true. The principal question is 'What is truth?' The kinds of answers given by philosophers, all tend toward three main theories: (1) the correspondence theory of truth, (2) the coherence theory of truth, (3) the pragmatic test of truth. The correspondence theory holds that a statement is true if it corresponds to reality. For this theory of truth, truth is an agreement between a proposition and a fact. This theory functions fairly well in dealing with physical objects alone. The coherence theory holds that a statement is true if it is coherent with other accept items of belief and knowledge. The major coherence theories view coherence as requiring at least logical consistency.

The pragmatic theory of truth is based upon the conviction that true knowledge is action; to know is to do, productively and profitably. In this theory, utility or workability is the essential mark of truth. An idea is true, if it works. If it leads to fruitful consequence, it is true. If it leads to unfruitful consequences, it is false. Pragmatism is a fairly new philosophy, having its rise within the 20th century. The word is derived from the Greek '*pragma*'. It is a theory about the nature of truth, a new method of approach to

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philosophical problems. It is a new conception of the nature, meaning and function of the knowing process. It is a method of solving intellectual problems as well as a theory about the knowledge.

Pragmatism is a distinctly American product of the late 19th century. It is a form of empiricism favors verifying truths through experience, experimentation and inquiry. The actual foundations for the pragmatic movement were being laid by the American philosopher-mathematician- scientist C.S Peirce (1839-1914). The early pragmatism of Peirce later developed through the work of William James (1842-1910) and John Dewey (1859-1952) in the U.S.A. When the pragmatic method was first enunciated by Peirce, it indicated a revolt against logical devoid of practical consequence. This method, in general, consisted in holding that the meaning and validity of distinction in thought must be tested and justified by their practical consequences. The pragmatic maxim in Peirce's work is a theory of *meaning*, but in the hand of James, it becomes a theory of *truth*.

The James' Pragmatic Theory of Truth

James regards pragmatism as an extension of the empiricist attitude. According to empiricists, sense-experience is the ultimate source of all concepts and knowledge. James also claims that the stuff of everything in the world is made by pure experience. His philosophy is called radical empiricism or pluralism. As a radical empiricist, he turns away from abstract theory and absolute principles. For James, pragmatism is an approach to philosophy that looks towards the consequences of belief, which looks at human action.

Moreover, James has made a total break with traditionalist concerns; that his pragmatism has made a move away from the philosophies of Kant and Hegel, with their emphasis upon first principles, categories etc. Thus, James is a famous anti-intellectualist. He does not believe that one can answer all the important human questions with a materialistic and scientific approach and understand the universe and his place in it. The consequence is that James tends to see pragmatism, as a method to answer questions about which beliefs are justifiable. These are vital questions which the materialistic and purely intellectualist sciences have failed to answer. Religious and moral questions require a separate criterion of justification. A pragmatic method can determine what difference such beliefs have for a particular person.

James in putting forward his theory of truth made many changes to the theory of truth as held by other pragmatic thinkers. James held that the process of belief-formation, application, experimentation, and observation is the work of each individual. Thus a belief becomes a ‘truth’ when it is proved to have practical utility in the life of his individual.

According to traditional philosophy, ‘truth’ like reality, exists independently of men’s opinion, and it is eternal. But for James, ‘truth’ is ever-changing. Truth is man-made and it develops and changes in accordance with human demands. James holds that the traditional dichotomy between thought and deed, and theory and practice, are empty because it is meaningless. A person plans his own future, and finds fulfillment in realizing his plans and designs. The meaning of truth, for the philosopher as for the layman, is to be found only in daily life, and in the world which is full of change and confusion.

James asserts that truth is the name of a belief that proves to be good for a definite reason. Truth is not an attribute of reality, but of ideas and beliefs about reality, which prove useful to the purpose of the individual. For James, the pragmatic test plays the role of mediator between a new belief and past accumulated knowledge. An idea is true when it works, and later, comes to connect with the individual’s established knowledge of truth. This process is carried out for subjective reasons alone. The first step of the pragmatic theory is to observe how knowledge of truth grows and develops. For James purely objective and final truths – that is truth divorced from human needs and satisfactions, appear to be pure illusion. James admits that his kind of truth was not general truth. The truth is whatever proves itself to be good in the way of belief. It is by courage and faith that one can make truth.

What then are the criteria to determine truth according to James’ pragmatic method? The answer lies in the questions asked; if an idea or belief is accepted as truth, what differences will it make in anyone’s life? What is the cash-value, in experience, of the difference between true ideas and false ones? The answer is obvious. “True ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those that we cannot”.¹

¹ William James. (1907). *Pragmatism: A New Name for some Old Ways of Thinking*. New York: Longmans, Green and Company. p. 20.

That is the practical difference it makes to have true ideas; that therefore is the meaning of truth. A certain idea that agrees with reality will lead them to where one wishes to reach through acts and other ideas. This capacity makes ideas true and this is an instrumental function, which is another characteristic of ideas.²

According to James, truth is not based on some objectives, external reality. It is not also based on coherence with other beliefs. James regards human beings as wishing to use the practical consequences of belief to decide truth and validity. In the *Pragmatism: A New Name for Some Old Ways of Thinking*, James stated as follows:

The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea. It becomes true, is made true by events. Its verity is in fact an event, a process: the process namely of its verifying itself, its verification. Its validity is the process of its validation. But what do the words verification and validation themselves pragmatically mean? They again signify certain practical consequences of the verified and validated idea. It is hard to find any one phrase that characterizes these consequences better than the ordinary agreement formula—just such consequences being what we have in mind whenever we say that our ideas “agree” with reality. They lead us, namely, through the acts and other ideas which they instigate, into or up to, or towards, other parts of experience with which we feel all the while – such feeling being among our potentialities— that the original ideas remain in agreement. The connections and transitions come to us from point to point as being progressive, harmonious, and satisfactory. This function of agreeable leading is what we mean by an idea’s verification.³

If truth is regarded as having only temporary existence, then the whole world, society, law, institutions and ideas will be like liquid. They will be effective only for a limited time. That is they will remain true as long as they serve to give fruitful ends. This is what James asserts. In practice, all truths in the present time are provisional. Truths, James asserts, come into being from facts; they combine with facts again; and then these news facts create new truths. This process continues indefinitely. The facts are not exactly true; they merely are. Truth is the function of beliefs, which rise from them and terminate among them.

² William James. (1907). *Pragmatism: A New Name for some Old Ways of Thinking*. New York: Longmans, Green and Company. p. 198.

³ *Ibid.*, p. 199.

Fact and truth are eternally interacting, and determine one another. This process takes place within human experience, not outside it. This leads to the question of whether there exists a reality independent of thinking. This is the insoluble, perennial problem of philosophy. James' intention is to resolve this problem in terms of the Pragmatic theory of truth. Reality is what human ideas have to take account of. James holds that reality is a datum which cannot be explained because experience conveys it inadequately.

From this principle, James' pragmatic method leads him to the view that scientific theories are instruments for future action, rather than finally acceptable answers to questions about nature. Each word must thus be closely examined to know its 'cash-value'. From this it is only one further step to the pragmatist definition of truth as that which has fruitful consequences.

James' pragmatism is both a method and a theory of truth which can be used by philosophers of different views. Its major function is to settle metaphysical disputes. According to James, all true processes must lead to verification of sensible experiences somewhere. He extends his pragmatic theory beyond the scope of scientific verifiability, and even into the realm of the mystical. Thus James revises the methodology of Peirce's philosophy with emphasis on a psychological basis. Then he adds to this methodology a theory of truth that allows for subjective as well as objective factors. James maintains that such a method of pragmatism may be utilized by any philosophical view. The pragmatic method "lies in the midst of our theories, like a corridor in a hotel".

For James, thoughts originate when faced with a set of concrete problematic situations and the reasoning and thinking which follow is completed only when these concrete issues have been resolved. As a radical empiricist, he accepts that knowledge is derived from pure experience. Experience gives not only impressions or sensations but also relations among them. James does not require any agency to combine impressions with one another. They are feelings of relations. Relations are given in experience. Sensations and their relations both are given in immediate experience. He also recognizes concrete experience as a necessary condition of abstract thought, for if ideas are not obtained from actual experience, they are without meaning.

The fundamental principle of James' theory of truth is that "the truth of any hypothesis is measured by its success in resolving the problem which occasioned it".⁴ It means that any theory of truth must provide criteria by which to assess successful performance or successful resolution of problems. The various formulations of the criteria of truth to be found in James' statements are:

1. Ideas (which themselves are but parts of our experience) become true just in so far as they help us to get into satisfactory relation with other parts of our experience.
2. True ideas are those that we can assimilate, validate, Corroborate and verify. False ideas are those that we cannot.
3. The truth is the name of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons.⁵

The first statement emphasizes that true ideas are those which are in harmony with the continuum of experience. In this respect, James accepts logical consistency as the criterion of truth.

In the second statement, James draws on the method of the experimental sciences. He describes this method as the basic way of relating concepts to percepts: concepts or hypotheses function as predictors of percepts or concrete experiences. Truth is then constituted by the perceptual fulfillment of conceptual foresight, that is, the test of the truth of a scientific hypothesis is its verification in direct experience. When somebody is dealing with factual statements in daily life and in the natural sciences the second criterion is used.

According to the third statement, James does not exclude experiences such as emotion, feeling, pleasure, and pain as irrelevant to truth. Not all problems can be resolved by either logic or experiment. Actually, some of the fundamental problems in the domains of religion and morality that are of concern to individuals must be settled on a non-rational basis. For example, individual concerns about the reality of God are emotional and volitional in character rather than logical or experimental.

⁴ S. P. Peterfreund. & T. C. Denise. (1984). *Contemporary Philosophy and its Origins*. New Delhi: Affiliated East-West Press, p.140.

⁵ *Ibid.*, p.140.

James's theory of truth allows for belief or disbelief in the hypothesis about God's reality depending on a person's personality and mental make-up. If volitional actions in such circumstances result in emotional satisfaction, then those beliefs may be considered true.⁶

James' theory of truth is ultimately a voluntaristic theory although it may reveal sensitivity to the demands of reason. For James, the mathematician's view of logical consistency as the chief criterion of truth and scientist's view of experimental verification as the final test of truth are themselves rooted in personal preferences. James's theory of truth thus is a kind of humanistic practicalism. The theory of humanistic practicalism is to be found in James's famous essay '*The Will to Believe*'.

If it is confronted with problem to choose a true proposition out of the given two, it must choose one which is living, forceful and momentous. That proposition would best harmonize with human wishes and happiness.⁷

Since James' theory is based upon human volitions, feelings, and desires, no conclusion is drawn or attained without their aid. It is certain that bias or interest will come into and permeate the quest of truth, and reason will be colored by personal bias. However, it must be acknowledged that in the search for knowledge and truth human volitions, feelings and desires cannot be set aside, even in scientific investigation and experimentation, in that a scientist selects and chooses a field of study or subject which interests him or her the most. The question: "Can there be absolute impartiality in the search for truth?" seems to bear out James's humanistic practicalism.

Nevertheless, in the search for truth, James' over-emphasis on the individual should be avoided. In fact, James is inherently a moralist. The source of his moral philosophy is his admiration of the individual. He declares man is the aboriginal reality; the institution is derivative, and the past man is irrelevant and obliterate for present issues.⁸ Therefore James tends to be less interested in the final truth than in the many truths that make up present beliefs. In *The Moral Philosopher and the Moral Life*, James

⁶ William James. (1956). *The Will to Believe and Other Essays*. U.S.A: Dover Publication, Inc. p. 10.

⁷ Ibid., pp.141-142.

⁸ Lloyd Morris. (1950). *William James: The Message of Modern Mind*. New York: Charles Scribner's Sons. p.3.

argues that "there can be no final truth in ethics, any more than in physics, until the last man has had his experience and social his say"⁹

It should not be forgotten that man can be fallible hence he can never know that a belief either in ethics or physics will not be successfully challenged in the future. Here some philosophers will complain that objectively requires that the truth is radically independent of what human being think and do. And since physics is the paradigm of objectivity, an account of physics that is subjective must be incorrect. Future scientific theories depend not only on today's successful research but also on today's failures. The only kind of knowledge one can have is human knowledge, which is, whatever other conditions it has to satisfy, something human beings think, hence not something independent of what human beings think and do.

However James thinks many sentient beings are indifferent to one another. He said that in man there is a will to believe, and this was put at the basic of his thinking. Man wants to believe in a certain way, because the belief seems to satisfy him most completely. This is the pragmatic test. But for James, beliefs are not true until they have been made true by verification; a proposition becomes true when its utility in a person's specific situation is proved by pragmatic test.

Conclusion

The Pragmatic theory of truth maintains that truth cannot be divorced from practice. Pragmatists make no distinction between thought and deed and say such distinctions are meaningless and futile. Any belief that cannot stand the test of experience and does not yield fruitful consequences in human life must be abandoned. As they put it, an idea is true only if it works. They were arguing against the rationalist tradition of the West. They hold that there is no such thing as absolute truth and that truth is man-made and is therefore an ever-changing reality.

James focused on what was useful or practical. He emphasizes the practical aspect of truth and agrees that truth is not an end itself. From studying James's version of pragmatism, it is found that he accepted a subjective sense of work. For James, "what works" is that which produces results one happens to like. This is not a bad meaning for "what works". In

⁹ William James. (1948). *Essay in Pragmatism*. New York: Hafner Publishing Co. p. 65.

fact, a useful belief is not necessarily the same as a true belief. It may be the case that true beliefs are usually the ones that are useful, but not always. As German philosopher Nietzsche argued, sometimes untruths may be more useful than truths.

James characterized the pragmatic method as “an indication of the ways of which existing realities can be changed.” Moreover, he accepted the fact there are no universal ways of handling situations. One has to live with and within the stream of experience which is always changing, ongoing, and continuous. It can therefore be said that his attitude constitutes a practical philosophy based on relative values.

For James, pragmatism was personal and pluralistic. His focus was on the individual alone. But he also sees the relation between truth and moral values. It may be said that the criterion of good and bad is used in the sense of truth because James introduced satisfaction as the criterion of what is true or false. His principal goal was to open the way to individualism in the social, moral and religious sphere. This emphasis on the individual taken to extremes can result in subjectivism which could lead to disharmony especially in society. What James failed to point out was that many human beliefs are unsound and that beliefs before they are pursued and applied to actual life should first be critically evaluated.

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A Study of the Concept of Good and its Relation to Value of Life in Lao Tzu's Philosophy

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Abstract

This paper tries to search for the concept of value of life in Taoism with special reference to the *Tao Te Ching* of Lao Tzu. This paper attempts to answer the question "Why does a Taoist concept of value of life play an important role philosophy?" It undertakes a study of the concept of value of life in Taoism to present that the several concepts such as 'valuing life', 'wisdom and its relation to law of nature', 'happiness', 'knowledge of higher level' and 'unification life with death' which are regarded as true value of life in Taoist Philosophy. The methods to be used in this paper are the Descriptive Method and the Evaluative Method. This paper contributes towards an understanding that everyone may have any knowledge of evaluating and valuing man's life in their own ways which is somehow related to the concept of happiness, knowledge, wisdom and course of nature etc.

Keywords: value, life, happiness, wisdom, death, nature

Introduction

It can be said that there are two trends in the Western philosophy: ionic and Socratic or naturalistic and humanistic. Ionic or humanistic trend centered on nature while Socratic or humanistic on man and his problem. Similarly, it is also said that there the two major trends in Chinese philosophy: Confucianism and Taoism. Just like the Ionian tradition, Taoism especially focuses on nature and Taoists think that everything are come to be being by the course of nature. Confucianism, however especially focused on human affairs in society. So, Taoism is mainly concerned with law of nature, and thus it is regarded as a philosophy which is somehow beyond society while Confucian philosophy is mainly concerned with man's rite and virtue, and thus it is regarded as a philosophy which is somehow

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within society. That is why, in the book of *Zhaungzi* or *the Chaung-tzu*, it is expressed that Confucianists roam within the bounds of society and Taoists roam beyond the bounds of society.

Nevertheless, it can be seen that both philosophies interested in life and its value in their own ways. Confucianism looked at man's life in terms of rite and social development. Taoism, however, looked at life in terms of natural course. So, the ways they focused on life are different. Confucianism tried to build a better society with the tools of rites, virtue, music, moralities of individual and government etc. However, Taoists tried to understand man's life by the tools of higher point of view or laws governing underlying nature. The followings are the idea of value of life in Lao Tzu's philosophy especially reflected on *Tao Te Ching*, a famous Taoist text.

Taoism and *Tao Te Ching*

Concerning man's value, many expressions can be seen in the Taoist texts such as *Tao Te Ching* or *Dao De Jing* or *the Lao-tzu* and *the Chaung-tzu* or *Zhaungzi*. For example Chapter 44 of *the Lao-tzu*, it can be seen that

Fame or integrity: which is more important?

Money or happiness: which is more valuable?

Success or failure: which is more destructive?

...

If your happiness depends on money,
you will never be happy with yourself.

Be content with what you have;
rejoice in the way things are.

When you realize there is nothing lacking,
the whole world belongs to you.¹

Studying these sentences, it can be seen that how Lao Tzu interested in the concept of value of life. The book of *Tao Te Ching* or *Dao De Jing* (道德经) is also called the book of *the Lao-tzu* because the ideas of this

¹ Stephen Mitchell.(2006).*Tao Te Ching*. New York: Harper & Row. Chapter 44

book are regarded as the ideas of Lao Tzu or Lao Tze or Laozi (老子) who is the most famous figure in Taoism.

The word Lao Tzu is written in Chinese Pinyin writing 老子 (*laozi*) in means 'old master'. Lao Tzu is regarded as the author of *Tao Te Ching* or *Dao De Jing* (道德经) and he is also regarded as the founder of Taoism. However, some people recognize him as a deity or a sage in the history of religious Taoism and traditional Chinese religious religion. Nevertheless, for some scholars such as Fung Yu-Lan, the author of *A Short History of Chinese Philosophy*, Lao Tzu is especially responsible for second phase of Taoism. Nonetheless, his *Tao Te Ching* was the first Chinese philosophic book and the jewelry of Chinese philosophy. The poetic writings and suggestive meaning still enable to attract man. Moreover, this book is about a series of poems in which balance of life, law of nature, the concept of *Tao* and *Te* are also comprised.

As mentioned, in the Lao-tzu the concept of good and its relation to value of life can be seen in many chapters. For example, in chapter 4 of the *Tao Te Ching* translated by Stephen Mitchell, it can be seen that

The supreme good is like water,
which nourishes all things without trying to.
It is content with the low places that people disdain.
Thus it is like the Tao.¹

Matter relating to the value of life there are three kinds of goodness: moral, intellectual and spiritual goodness. In some chapters of *the Lao-tzu*, these goddesses can be seen together. For example, in the chapter 10 of *the Lao-tzu*, it can be seen that

Can you keep the spirit and embrace the One without
departing from them?
Can you concentrate your vital force (ch'i) and achieve the
highest degree of weakness like an infant?
Can you clean and purify your profound insight so it will be
spotless?
Can you love the people and govern the state without
knowledge (cunning)?

¹ Ibid., chapter 10.

Can you play the role of the female in the opening and closing of the gates of Heaven?

Can you understand all and penetrate all without taking any action?¹

The word *Tao* is translated as the way or the path. For Wang Tsit Chan, it is “literally path, road, way, extended to mean principle, system, truth, reality, etc”.² So, it may be called a way of perceiving around us and it shows the way how to behave and value our conducts harmoniously in our life. However Lao Tzu warned us *Tao* is indefinable because it unnamable in nature. In the very first chapter of *the Tao Te Ching*, it is said clearly that “The *Tao* (Way) that can be told of is not the eternal *Tao*; The name that can be named is not the eternal name”.³ The followings are the concept of good and its relation to value of life in Taoism.

Preservation of Life as good

The concept of ‘preservation of life’ is one of the main concepts of Taoist philosophy. This may be a starting idea in the history of Taoism because this idea seems to come from a very early Taoist such as Yang Chu. This idea, of course, was responsible for the very first of Taoism. That is why, Yang Chu, from the first phase of Taoism was traditionally and historically regarded as the one who was especially responsible for this idea. However this idea handed on from Yang Chu to Chuang Tzu through Lao Tzu.

Valuing life and despising of things

The idea of valuing life and despising things is mainly concerned with the original idea of preservation of life. Such idea came from Yang Chu and then continued to Lao Tzu and Chuang Tzu. And then, Yang Chu's such idea can be seen, in the *Mencius*, *the Lu-shih Ch'un-ch'iu* (third century B.C.), *The Han-fei-tzu* (also third century), and *the Huai-rum-tzu* (second century B.C.). Regarding Yang Chu Fun Yu-Lan traced back from the book of *the Mencius* that

The principle of Yang Chu is: ‘Each one for himself.’
Though he might have profited the whole world by plucking

¹ Wing Tsit-Chan. (1969). *A Source Book in Chinese Philosophy*. Princeton, New Jersey: Princeton University Press. p. 144.

² *Ibid.*, p. 136.

³ *Ibid.*, p. 139.

out a single hair, he would not have done it.¹

In the book of *Lu-shih Ch'un-ch'iu* it is said that "Yang Sheng valued self."² In this place Yang Sheng refers to Yang Chu. In the book of *Han-fei-tzu* Yang Chu was illustrated like that

There is a man whose policy it is not to enter a city which is in danger, nor to remain in the army. Even for the great profit of the whole world, he would not exchange one hair of his shank. ... He is one who despises things and values life.³

According to Fung Yu-Lan, if we put together these ideas we can get two fundamental ideas of Yang Chu that (1) Each one for itself and (2) the despising things and valuing life.

Usefulness of Useless

Concerning the preservation of life, in the book of *Chuang-tzu*, there is a chapter, titled '*fundamentals for cultivation of life*' in which the concept of usefulness of useless and its relation to valuing life or important of self. In this chapter of *Chuang-tzu*, it can be seen that

When you do something good, beware of reputation; when you do something evil, beware of punishment. Follow the middle way and take this to be your constant principle.⁴

Here, the meaning of middle way is staying or living between good and bad or between excellence and the worst. According to earlier Taoists, this kind of middle way is the best way to preserve one's life from harm and danger. For them,

If a man's conduct is so bad that society punishes him, this is obviously not the way to preserve his life. But if a man is so good in his conduct that he obtains a fine reputation, this too is not the way to preserve his life.⁵

From this idea of middle way, the idea of usefulness of useless can

¹ Fung Yu-Lan. (1967). *A Short History of Chinese Philosophy*. New York: The Free Press. p.61.

² Ibid.

³ Ibid.

⁴ Ibid., p.64.

⁵ Ibid.

be deduced. Such idea can also be found in the book of *Chuang-tzu*. In the *Chuang-tzu*, it can be read that “Cinnamon is edible; therefore the cinnamon tree is cut down. *Ch’I* oil is useful, therefore the *Ch’I* tree is gashed.”¹

The Concept of Wisdom and its Relation to Law of Nature

The role of wisdom and intellect are very important in the sphere of philosophy and religion by their own ways. Normally, the concept of faith and belief take the prime role in the religious matter while the concept of knowledge and wisdom mainly concern with philosophy. However, the role of knowledge is not very important in Taoist thinking because they think having too much knowledge causes much desire for man. That is why they disregarded knowledge and intellect in some way. However they never neglect the concept of wisdom, instead they tried to encourage achieving the concept of wisdom. To be more specific, they tried to see things or the world in term of higher level of understanding, simply with wisdom.

Some Taoists such as Lao Tzu and Chuang Tzu thought about the concept of wisdom in terms of law of nature or natural course. Moreover, there was a traditional Chinese idea that ‘just after arriving at its own extreme, a thing used to return or reverse to its original nature’. It is just like Hegel Philosophy of ‘Thesis’, ‘Antithesis’ and ‘Synthesis’. Ancient Chinese people seem to have such idea by observing the movement of the sun and the moon, the succession of the four seasons. That is why it can be seen in *the Book of Changes* which is a famous Confucian text that

When the cold goes, the warmth comes, and when the warmth comes, the cold goes. “...” When the sun has reached its meridian, it declines, and when the moon has become full, it wanes.²

Such kind of idea comes to be being ‘reversal is the movement of Tao’. That is why, in *the Tao Te Ching* it is said that “Reversion is the action of Tao. Weakness is the function of Tao. All things in the world come from being. And being comes from non-being”.³ Similar idea can be seen in many chapters of *Tao Te Ching*.

¹ Ibid.

² Ibid., p.19.

³ Wing Tsit-Chan. (1969). *A Source Book in Chinese Philosophy*. Princeton, New Jersey: Princeton University Press. p. 160.

Actually, Taoist idea of ‘reversal is the movement of Tao’ and law of nature are directly concerned with the concept of change. That is why, if one who understand the concept of change and law governing the concept of change, and then his action is in conformity with law of nature, he may be called a man of wisdom. This also may be called ‘practicing enlightenment’.

If one realizes the concept of change and his conduct are in accord with law of nature, he can understand the concept of death as a natural course. He will see the concept of death with a higher level of knowledge or wisdom. And he sees the law governing natural events and finally he can unify his life with death. It is, for Taoism, the unification of life with universe but which can realize with the knowledge of higher level or wisdom simply.

The Concept of Happiness and its Relation to Goodness

The concept of happiness is also in some how relates with the value of life because unhappy or tragic life cannot be meaningful life and valuable life. It is sure that Taoism emphasized on the concept of happiness. That is why, as mentioned, in the chapter 44 of *Tao Teching* Lao Tzu asked that ‘Money or happiness: which is more valuable?’¹

According to Taoism, there are two kinds of happiness: the Absolute happiness and the Relative happiness, such idea can be found in ‘Happy Excursion’ which is the first chapter of the book of *Chuang-tzu*. So, according to these texts, a free development of nature concerns with relative happiness while higher understanding of nature of things concerns with the absolute happiness. Moreover According to this text of 庄子 (*the Zhuangzi*) or *the Chuang-tzu* the absolute happiness can be obtained by unification man with the universe. To achieve this unification or something identification of man and universe, it is necessary to have, as mentioned, knowledge of higher understanding or simply wisdom of nature.

For Zhuangzi, the one who has such kind of higher level of understanding can be called the perfect man. For him, the absolute happiness is a thing that can be achieved by only the perfect man. For him, such person who already achieved the absolute happiness may be called the perfect man, the spiritual man and thus true sage as well.

¹ Stephen Mitchell.(2006).*Tao Te Ching*. New York: Harper & Row. Chapter 44

Knowledge of Higher Level

As mentioned above, from the Taoist view, the one who has knowledge of higher level may be termed the perfect man or spiritual man or true sage. But the problem is how can a person become such kind of a perfect man? Or how can he achieve the knowledge of higher level?

In the first chapter of the the 庄子 (*the Zhuangzi*) or *the Chuang-tzu*, as mentioned, titled “Happy Excursion” discussed about two kinds of happiness. However, in the chapter two of the same book titled “*Chi Wu Lun*” meaning ‘on the equality of things’ was about two kinds of knowledge. According to *Chi Wu Lun* there are two kinds of knowledge: knowledge of lower level and knowledge of higher level. For *Chi Wu Lun*, the first kind is also called finite point of view and the second is higher point of view.

For *Chi Wu Lun*, the concept of right and wrong are considered on the basis of one's finite point of view. Concerning this lower level or finite point of view, in the *Chi Wu Lun*, it is said that

Suppose that you argue with me. If you beat me, instead of my beating you, are you necessarily right and am I necessarily wrong? Or, if I beat you, and not you me, am I necessarily right and are you necessarily wrong? Is one of us right and the other wrong? Or are both of us right or both of us wrong? Neither you nor I can know, and others are all the more in the dark whom shall we ask to produce the right decision? We may ask someone who agrees with you; but since he agrees with you, how can he make the decision? We may ask someone who agrees with me; but since he agrees with me, how can he make the decision? We may ask someone who agrees with both you and me; but since he agrees with both you and me, how can he make the decision? We may ask someone who differs from both you and me; but since he differs from both you and me, how can he make the decision?¹

Hence, who is the right one or who is wrong? Here, the concept of right and wrong can be seen as something confusing or it is somehow arbitrary. According to *Chi Wu Lun*, such kinds of views are relative which

¹ Ibid.,p.111.

are also included in finite point of views. On the contrary, however, there is another way of thinking that can be called higher point of view or knowledge of higher level. Regarding this, in Chi Wu Lun, it is said that

When there is life, there is death, and when there is death, there is life. When there is possibility, there is impossibility, and when there is impossibility, there is possibility. Because there is right, there is wrong. Because there is wrong, there is right.¹

If someone accepts the idea of Chi Wu Lun, he would not make a decision himself what is right and what is wrong in the future because for him, there is no distinction between right and wrong, good or bad, destruction or construction etc. actually, the meaning of the title ‘Chi Wu Lun’ is ‘equality of things’ which is somehow self-explanatory. That is why, according to Chi Wu Lun or equality of things the concept of right and wrong, good or bad, construction or destruction, justice or injustice and beauty and ugliness etc. are possible from the finite point of view. From the higher point of view, there is no such distinction.

According to Chuang Tzu, a famous Taoist, what the higher point of view is that seeing things from the light of heaven. And what seeing things from the light of heaven means looking at things from the point of view that transcends the finite point of view. For him, it is seeing things or the world in term of Tao. That is why, from the Taoist idea, there is no distinction between the concept of right and wrong, good or bad, construction or destruction, justice or injustice and beauty and ugliness etc.

The concept of Doing Nothing ‘无为 Wu-wei’ and its Relation to Simplicity

The concept of 无为 Wu-wei meaning ‘doing nothing’ is one of famous theories in early Taoist philosophy. Lao Tzu emphasized the concept of ‘doing nothing’ while Confucius emphasized ‘doing for nothing’. The meaning of doing for nothing is, as mentioned, that one should not do anything and one should not hope anything except what he ethically ought to do.

¹ Ibid., pp. 111-112.

Fung Yu-Lan said *Wu-wei* can be translated literally as “having-no-activity” or “non-action.”¹ So, Taoist concept of doing nothing does not refer to completely non activity or no action or not doing anything. “What it does mean is lesser activity or doing less. It also means acting without artificiality and arbitrariness.”²

From this idea of lesser activity or doing less and acting without artificiality and arbitrariness, it can be deduced another idea of not overdoing and its relation to the concept of simplicity.

So, *Wu-wei* 无为, doing nothing in some way, is not over doing. Besides, doing an activity, it must be sincere. That is why in the chapter 67 of *Tao Te Ching*, it can be seen that

I have just three things to teach:

simplicity, patience, compassion.

These three are your greatest treasures.³

Actually, the purpose of our doing is just to have something done. According to this idea whatever we do something, we should not do over doing. For Taoists, just overdoing leads to bad consequences.

The Way of Sages

A task of Chinese philosophy especially Taoism is to help or encourage man to achieve the higher sphere of living, especially to become a sage. According to the Chinese tradition, to be a sage is an ideal of traditional Chinese people. So, this may be a function of Chinese philosophy as well. According to Chinese Philosophy, the concept of sage is a symbol of ideal man or perfect virtue. What a sage is a man of wisdom, courage and knowledge of higher level. However, in *the Analects*, Confucius especially encourages men to become gentlemen rather than sages while in *the Tao Te Ching* Lao Tzu shows the ways of sages, characteristics and qualities of a sage.

¹ Fung Yu-Lan. (1967). *A Short History of Chinese Philosophy*. New York: The Free Press. p.100

² Ibid.

³ Stephen Mitchell.(2006).*Tao Te Ching*. New York: Harper & Row. Chapter 67.

Taoist concept of sage is naturally related with their original idea of ‘reversal is the movement of Tao’, preservation of life and avoid harm and danger, And he is the one who has knowledge of higher level because he understand law of nature and seeing things from Tao stand. Moreover he is a conqueror but in peace because of doing nothing and no desire.

To sum up this part, a quality which is favored by all virtuous persons, all religious leaders and all saints can be found in traditional Chinese sage, more specifically, in Taoist sage. It is nothing but loving others. Taoist never forgets to express such concept of loving others. Taoist tried to encourage man to see the world and to love the world or others as you. Actually, it is definitely moral.

Conclusion

To consider the value of life in a society, it is necessary to look at the concept of good in that society because they are by nature associated with to each other. Studying some ancient Taoist texts including *Tao Te Ching* of Lao Tzu there are several concepts relating to the concept of good such as ‘valuing life’, ‘wisdom and its relation to law of nature’, ‘happiness’, ‘knowledge of higher level’ and ‘unification life with death’, ‘doing less’ and ‘ways of a sage’ which can be regarded as true value of life in Taoist Philosophy. That is why it can be said that in Taoism the three goddesses of moral, intellectual and spiritual values can be seen.

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The Expression and Communication of Emotion in Myanmar Song, *Thida Yesin*

May Kywel Soe*

Abstract

The aim of this research paper is to highlight the social relations of Myanmar people reflected in Myanmar song, *Thida Yesin*. The research question of this paper is why the songs of parental love are more affectionate than others. It is found that Myanmar parents warmly embrace their offspring and the love of parents is compared with the pure and cool water (*Thida Yesin*). In this paper, descriptive and evaluative methods are used. This paper will contribute that the new generation will be more aware of the value of parental love and the parental love songs.

Keywords: parental love, *Metta*, emotion, social relations

Introduction

Music and song are related with religion, custom, morality, education, culture, politics, social value, virtue and truth. Some said that human being without musical spirit is not perfect. In the history of Myanmar music, there are some kinds of songs: folk songs, songs of nature, religious songs, love songs, war songs, the songs of parents' kindness-love, the songs of beauty of girl, the social songs and praised songs for kings and heroes etc. Songs are very powerful tool or media in which truth can be obtained. One can lead one's life with the power of music and song. There are some advantages or effects of songs on the man as a member of society. It can be seen that since ancient times man has been a rational animal as well as an emotional animal. As being an emotional animal, man can love, hate, cry, laugh and feel whenever he faces with variety of sentimental experience.

Man can find not only the attachment on his family but also sensuous feeling on his surrounding or beauty of nature. Thus man used to draw the landscapes, scenes, ponds, rivers, mountains, flowers, etc. as wall-

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paints or portraits on paper or clothes. That is how man used to express his or her sentimental feeling through the media of works of art-pictures, poems, music, dances and so forth. In this way, works of art have been come to existence into the human-world. Besides, artistic thoughts as well as aesthetic theories: emotionalist theory, realistic theory, and so forth are found to come out in the world of art.

Among the works of art, music including song is the most prominent weapon that can grasp the heart and soul of human being. From the time that we were born and up to now, almost every human being has been attracted by music at every stage of his respective life-time. In Myanmar society, for instance, when the baby is crying or sleepy, the mother put him or her into the bed and sings a lullaby. Listening to the song, the baby has gone to sleep. Again, when the baby gradually grows up, suppose that he or she is getting into the state of teenager, he or she starts to admire the romantic music. And also, when a person becomes adult, and sometimes that person has reminiscence on his or her young life and parental love, that person wishes to hear the song of parental love. It is clear that everybody likes the songs that echo his or her dream.

From birth to death and decay, each and every human being has been attracted by various kinds of love – parental love, brotherly love, sisterly love, lover’s love, etc. In accordance with Myanmar traditional thought, two kinds of love are explicitly mentioned – love of 528 and love of 1500. The first is acknowledged as cool and pure. In this paper, these two kinds of love will be explained in detail, and especially the value of the songs related to the parental love is going to be comprehensively discussed from the aesthetic point of view.

The Nature of Art and Aesthetics

The word art comes from the Latin word “*Ars*”. It means a craft or specialized form of skill whether of mind or body. It may be said that art or work of art has been born together with long history of human beings because human beings have aspiration to express their feeling or emotion – satisfaction or dissatisfaction, happiness or sorrow, glee or nostalgia, etc. with the help of works of art such as paintings, poems, music or songs. Thus, Eugene Veron said that art is the expression of emotion. When the artist has a chance of expressing his or her feeling or emotion, then he or she will be satisfied with the work. This is their desire to please.

.....all artists have this same intention, the desire to please; and art is most simply and most usually defined as an attempt to create pleasing forms.¹

According to Myanmar view, music is arisen from nature. A ripple, breeze, rain, the fall of leave etc. are natural world of music. Besides, in Myanmar view of art, it describes that art is expression of emotion, art is imagination, art is re-expression of the reflection or ideas comes from the world of experience.

According to Saya Zawgyi, Myanmar aesthetician, to create a work of art, there must be emotion and imaginative creation of the artist. The artist must quench the life tiredness of the audience. By the artistic emotion, the art can give the knowledge of the life and life lessons. The aim of art is to give satisfaction to the audience. For Zawgyi, form and content are inseparable parts of the works of art. He metaphorically explains it with the help of the slogan-word, (ဖန်ပြာခွက်နှင့် ကျောက်စက်ရေ အမောပြေအောင်တိုက်ပွဲ မမ) literally meaning is that “Water leaked out of big stones exists in the glass-container”.

Glass-container is like a form and water leaked out of big stones maybe acknowledged as content.²

According to Saya Zeya, Myanmar aesthetician, like salt is the main essential factor in the food, *rasa* flavour is the main cause in art. So the artist must try to give *rasa* to the audience, as well as the audience must experience that *rasa*. So *rasa* is the most important factor in art.

Rasa is essential and indispensable in creation works of art. Without *rasa*, any work of art is absurd. On the other hand, if the audience does not have appreciation on *rasa* in art, no proper advantage can be attained by the audience.³

According to Saya Dagon Taryar, Myanmar aesthetician, art deals with imagination. By this imagination art can create about the material world. Art can also search the truth of the world. So, the artist is the creator of the works of art. The artist can transmit his emotion to the audience. So the artist must also search the reality and create his works of art.

¹ Herbert Read. (1931). *The Meaning of Art*. Harmondsworth: Penguin Books Ltd.p.16.

² ဇော်ဂျီ ။ (၂၀၀၄)။ *ရသစာပေအဖွင့်နှင့်နိဒါန်း*၊ ရန်ကုန်မြို့၊ နှင်းဦးလွင်စာပေ။ စာ-၂၆၅

³ ဇေယျ ။ (၁၃၂၄)။ *မြန်မာမျက်ပွင့် (စာစလေ့)* ရန်ကုန်မြို့၊ ထိန်ဝင်းစာပေဖြန့်ချိရေး ။ စာ- ၁၁၉

The above mentioned some Myanmar views show that depends on the good will of the artist and the emotion of the artist. Thus, art or work of art is the expression of emotion with the help of artistic skill. This is the clarification of art in general.

Generally speaking aesthetics is a study of art from the philosophical perspectives. The questions such as “What kind of basis is necessary to create work of art - emotion, imagination or imitation?” “What is the relationship between the artist and audience?” “Can artistic experience be able to make the wild and ungentle mind of human being sentimental and tame?” “Which part of the work of art is more fundamental- form or content?” are comprehensively discussed by aesthetics. Art or works of art become more furnished with the brush of aesthetics on one hand, but on the other, widespread knowledge of aesthetics is being refilled by the notion of art.

The Power of Art

One of the most important things to notice about the power of art is the way in which great works continue to exert their influence through the ages. Their works are great at the present and also in the future. Their power tends to increase with time, as they come to be better understood.

The poems of Homer, for example, are as much loved today as when they were written since two thousand five hundred years ago. The music of Bach and the plays of Shakespeare are like still by the numbers of people. This truth has been put by the saying that “a great work of art is a possession for all time” by which is meant the people in all times, will respond to it.⁴

Emotionalist Theory of Art

Romanticism or Romantic Movement that originated in Europe at the end of the 18th century foreshadowed to the Emotionalism. Romanticism is one of the chief artistic movements of that time. Basic principles of Romanticism rested on the emphasis of individual emotion, imagination and expression in creating art. According to this sense, the idea that art is a record of a man’s emotion and a vehicle for communicating this emotion to others became widely influential in the 19th century.

⁴ C.E.M. Joad. (1965). *An Introduction to Contemporary Knowledge*. Landon: E.J Arnold & Son Ltd.

That saying, said by a painter Corrot, a pioneer of Romanticism, shows the essential point of emotionalist theory in aesthetics.

Romanticism is one of the chief artistic movements of recent time. According to it, art is a record of a man's emotion and a vehicle for communicating it to others. It is widely influential in the 19th century.

Art as Expression of Emotion

According to Eugene Veron (1825-1889), art is an activity in which the agent expresses his feelings by a certain external sign. R.G. Collingwood (1889-1943) also accepts art as the expression of emotion. It is simply an expression, and not addressed to any particular audience. It is addressed primarily to the artist himself.

Art as Communication of Art

Leo Tolstoy (1828-1910) believed that art has a moral function in that it must communicate a love and understanding which can bind men together. For him, art begins when one person with the aim of joining another or other in one and the same feeling. The famous definition of Tolstoy, the function of art is not only to express the artist's emotion but also to communicate it to others.

Art is a human activity consisting in this that one man consciously by means of certain external signs, hands onto other feelings he has lived through and that others are infected by these feelings and also experience them.⁵

The Concept of *Metta* and Love

Pure and cool *Metta* or loving-kindness is the world's supreme need today. With the rapid increase and growth of science and technology, man becomes more and more convenient day by day for using material needs. But on the other hand, man is incapable of controlling his greed, anger and delusion. On the basis of these three factors, man is today found exploiting of man by man, recklessly using the valuable natural resources that leads to environmental deterioration, preparing for the war and so forth. Then, a certain solution is immediately needed to be solved for these disasters. That is *Metta* or loving-kindness.

⁵ A. Gould. (1987). *Classic Philosophical Questions*. New York: Macmillan Publishing.

This *Metta* is entirely different from sensual lust which as passed as ‘love’ in the world today, which has also been admired and talked about as emotional love. This *Metta* is much higher - in fact it is the highest form of love. It is much higher than sentimental, sensual love.⁶

The above passage shows the necessity and importance of *Metta* in our daily life. In fact, *Metta* is the foundation of culture, genuine peace, happiness and social relations. The two words, ‘*Metta*’ (love of 528) and ‘Love’ (love of 1500) are not identical in meaning. They may be confused in sense with each other.

The word, ‘Love’ has been defined in many ways in English language, in accordance with the ideas in the minds of different people. The word ‘Love’ means warm, kind feeling, fondness, affectionate, tender devotion, etc. These are the synonymous terms for ‘Love’. They all refer to sentimental, worldly love.

The *Pali* word *Metta* literally means friendliness, love without a desire to possess, but with a desire to help, to sacrifice, self-interest for the welfare and well-being of humanity. This sort of love is not comparable and unique. It also means loving-kindness. So, *Metta* is much wider than Love.

Parents’ Kindness-Love in Myanmar Culture

Man depends on his environment inevitably for his survival. Food, shelter and clothes are indispensable things for man as physical needs. On the other hand, man needs mental nutrient such as love, peace of mind, enjoyment, etc.

Music or song is one of the main mental nutrients that can make the mankind satisfactory. In other words, music or song is capable of grasping the human’s mind to be sentimental and gentle by means of its magic power. Furthermore, the songs that stand for love is the most attractive to man as man is always in hunger of love. Suppose that when we are young, we wish to be under the shade of parental love. And then, we look for the love that is given by our sweet-hearts, fiancé or life-partners when we become teenagers or aged. When we are getting old, we want to attain the

⁶ Ashin Thittila. (1992). *Essential Themes of Buddhist Literatures*. Yangon: Dept. of Religious affairs, p. 83.

love from our family members. Then, we are always in touch with various kinds of love in our whole life. In a word, love is the most important mental nutrient for mankind throughout the life. Thus, the songs composed of various love are found to be more attractive to mankind than the religious or amusing songs. To be exact, love-songs are popular among the people across the ages. Of these, many songs are emphasized on parental love (Loving-kindness of parents or *Miba Metta*).

The songs composed of parental love are mostly admired by the people because each and everybody have parents and have been grown up under the serene and pleasant shade of parental love. That is the reason why, the songs of parental love are always impressed in the hearts and souls of all mankind.

Although the love-songs that intend to sweet-hearts or lovers are able to instigate our hearts directly, they are not as cool as the songs of parental love. Thus, in Myanmar traditional culture, parental love is metaphorically described as the water comes from spring since spring-water is always cool, pure and clean that can provide the human beings pleasure and refreshment. The parental love is without a rival in various kinds of love.

The songs that deeply emphasize on the gratitude of parents or love of parents is not merely expressing the artists' emotion but these songs can be able to give infection easily to the listeners or audience, In other words, the degree of infection is found to be high in the hearts of audience. Tolstoy maintains that 'the more the infection, the better the art'. From this standpoint songs of parental love may be considered songs of high-standard. These sorts of praiseworthy songs in Myanmar traditional culture will be analyzed and clarified on the next title.

Some Well Known Myanmar Songs of Parental Love

According to Myanmar traditional culture, parental love is focused on the highest level. Some Buddhist literature such as '*Metta Sutta*' used to mention that parental love is of great value and it provides the cool and pure love on sons and daughters ever afterward.

Parental Love (*Miba metta*) is clear and durable. It is eternal and infinite in all kinds of love. The songs of parental love are also auspicious and glorious in all Myanmar songs. There are almost (200) songs of parental love. Of these (10) songs are often broadcast by MRTV and they are found

to be admired by the majority of people very much. Especially these songs have popularly appeared from the time of post-war to the present. They are also known as 20-year songs (*a-hnit-hne-se-te*). Some well-known names of song will be mentioned as follows:

1. *Mi ba Metta* (The parental love)
2. *Thida yesin* (Love as pure and cool water)
3. *May May* (Mother)
4. *Ahpei* (Father)
5. *A May ein* (Mother's House)
6. *A May athe hma pyaw thaw saga* (The speech talked from the heart of Mother)
7. *Mi thar su kadot pwe* (Paying homage to parents)
8. *A May kye zu* (Mother's gratitude)
9. *Mi ba kyae zu hsat phu bila* (Have you paid your parents' gratitude?)
10. *Bae baji ye lo hma hmi* (No painting can express the parental love)

Of these, I would like to choose and express some famous and well-known songs which are attracted and liked by the listeners.

***Thida Yesin* (Love as Pure and Cool Water)**

This song is composed by *Gitasarso Ko Thet Oo*, a modern Myanmar musician as well as a composer. He composed many classical songs and the different kinds of songs for various vocalists.

In that song, the parents' love (*Metta*) is compared with the spring which flows from the top of the mountains and the ravines. It is pure and cool. Mother and father love their children very much. Their love and pity to their children are very great and cannot be expressed. They nurse and care for their infants. They treat their babies lovingly and kindly.

Long ago, there was a king, named *Bimbisara* who ruled over *Yarzagyo* City. He had a son. Although the king knew that his son would be a patricide one day, he infinitely paid his love to his son. He never thought to abandon his son. This love is the most eternal and unchangeable.

At the babyhood, his son suffered from abscess on the tip of the finger. He cried so bitterly that he could not sleep and eat. The King moped unhappily. At last the beloved father kept his son finger in his mouth and

swallowed. He could not detest his sore. It is an example of parental love of father. This love is pure, eternal and absolute.

Here, the composer shows the love of parents with reference to the love of father in the story *jātaka*. Everyone who listen this song will feel and know about the kindness - love of father. In this song, we can find some metaphors. Parents' love is identified with pure and cool water which springs from the heart of the parent. The parents' love can be express very distinctly. Whenever we all hear this song, it can infect us greatly and deeply. In our society, we must persuade our youth with the songs which deal with religion so that they will know the benefits, value, worthy support of the parents. This fact shows the sign of communication and infection between this song and the audiences. It is real art from the criterion of emotionalist theory of art. For Tolstoy, if the spectators are infected by the same feelings as the composer feel, it is art. Thus, it is acceptable and successful song of parents' love for the audience. Similarly the song can infect us in the same feeling of the composer. Therefore, it is proper art for our society. In this way, our society will be developed in a peaceful way.

Conclusion

Every works of art has their own aesthetic experience or *Rasa*. If this sort of *Rasa* is appreciated by audience, then *Rasa* can provide them a certain feeling. In other words, *Rasa* stands for the artist's feeling or emotion and appreciation in this infection of the emotion. The works of art that express the parental love are always alive among the people.

Here, it is necessary to mention the importance and seriousness of emotion in art. In addition to the importance of the artist's emotion in art, the other factors such as the unity or harmony of form and content, realistic viewpoint, imagination, skill in creating work of art, inspiration, etc. are also necessary to create the works of art. Moreover, what kind of lesson or knowledge can be provided by the artist is crucial as well.

According to Leo Tolstoy, the function of art is of two kinds. First is to express the artist's emotion, and the second is to communicate the emotion to the spectators. These two qualities can be found in Myanmar songs composed of parental love. For instance, '*Thida Yesin*' is based on the greatness of parental love on sons and daughters. These are the emotion of artist. On the other, the artist's emotion is transmitted to the heart and soul of the listeners or spectators as the artist feels. It may therefore be said that

these songs meet with the expression and communication of emotion. According to Myanmar aesthetic point of view, the songs composed of parental love can give provision of the sentimental well-being of mind to the spectators.

This study attempts to express love and compassion or pity, sacrifice, care and risk of Myanmar parents are deeper than that of society of other countries because of basic culture and belief. Myanmar people emphasize on loving-kindness very much whenever and wherever they deal with each other. For this reason, the song, especially *Thida Yesin* focused on loving-kindness will ever stand at prior status. And also, the parental love is infinite, everlasting and unperishable in the sphere of Myanmar society.

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ချစ်စံဝင်း။ (၂၀၀၇)။ *မြန်မာ့ရသပညာ*၊ ရန်ကုန်မြို့၊ ပန်းမျိုးတစ်ရာစာပေ။

ဇော်ဂျီ။ (၂၀၀၄)။ *ရသစာပေအဖွင့်နှင့် နိဒါန်း*၊ ရန်ကုန်မြို့၊ နှင်းဦးလွင်စာပေ။

ဇေယျ။ (၁၃၂၄)။ *မြန်မာ့မျက်ပွင့် (စာ-စလေ့)*။ ရန်ကုန်မြို့၊ ထိန်ဝင်းစာပေဖြန့်ချိရေး။
ဘချို၊ ဦး၊ ဒီးဒုတ်။ (၁၉၆၆)။ *အလင်္ကာဂီတ*။ ရန်ကုန်မြို့၊ ရေနံ့သာစာအုပ်တိုက်။
မြန်မာစာအဖွဲ့။ (၁၉၉၃)။ *မြန်မာအင်္ဂလိပ်အဘိဓာန်*။ ရန်ကုန်မြို့၊ ပညာရေးဝန်ကြီးဌာန။

A Study of the Conceptual Relation between *YinYang* and *WuWei*

Tin Tin Latt *

Abstract

The research paper is to show that the idea of *YinYang* has embedded in Chinese thought earlier than the concept of *WuWei*. The research problem is “why it can be said that the concept of *WuWei* is derived from the idea of *YinYang*.” The research finding is that although *YinYang* School is later than Taoism and Confucianism, the idea of *YinYang* is earlier than the concept of *WuWei*. The concept of *YinYang* is a basis of the concept of *WuWei* in Chinese thought. This research paper can contribute toward an understanding of the close relationship between the theory of *YinYang* and the concept of *WuWei*. An evaluation is made by the principle of dichotomy in proving solution to the problem. The research methods used are the descriptive, and the evaluative methods.

Keywords: *YinYang*, *WuWei* , not over-doing

Introduction

In Chinese thought, the conceptual foundation of *WuWei* can be found in the earlier traditional thought of *YinYang*. Both have the same thoughts of metaphysical, cosmological, and social conceptions. The significant characteristics of *WuWei* and *YinYang* represent the very nature and functions of living beings and non-living beings. More precisely, the *YinYang* is primarily associated with basic elements of nature while the *WuWei* is a concept which had been developed as social or ethical from its conceptual foundation.

Hence, the individuals who understand these two concepts properly are considered as the ones who have the ability to behave in right way in the Chinese tradition. These two concepts are very fundamental for every individual to understand how to come to terms with opposing ideas or contradictions and for providing a guide to proper action in daily life. In other words, it can be thought as how to live in harmony with natural environment, and with social relationships.

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It is an attempt to clarify the conceptual relationship between *YinYang* and *WuWei* as social and natural concepts. In order to do so, first, the etymology and early thought of *YinYang* should be discussed. An explanation of the symbolism of *YinYang* and how it synthesizes extremes or opposing ideas within its conceptual background are highlighted. And then, based on this the significance of both concepts is opened up from the perspective of social and natural point of views. Further evidences then be provided to prove how both play important roles in establishing good social relationships and in promoting the awareness of the natural world.

The Etymology of *WuWei*

The concept of *WuWei* reflects the real essence of Taoism because of its multiple functions of conceptual basic in metaphysical, epistemological, and ethical aspects. Although there are Taoists' views of *WuWei* by Lao Tzu, Chung Tzu and Yang Chu, it is mainly intended to present the etymological approach to the concept *WuWei*. The term *WuWei* is a composition of two Chinese characters. The first character *Wu* (無) means “not”, “no”, “lack”, “nothing”, “not have”, “nothingness”, and “without” (in the sense of non-existence or non-presence) and the second *Wei* (為) means “do”, “act”, “be”, “make”, “probably”, “handle”, “serve as”, “effort”, and “govern”. The term is typically translated into English as “non-action,” although this translation can be misleading: rather than meaning “doing nothing”, *WuWei* signifies spontaneous non thinking action in the sense of “absence of violent behavior”, “unmotivated action” or “acting naturally”.¹ Since a human being is also a part of the whole universe, one should follow the way of nature rather than opposing it. The *Tao* denotes the hidden principle of the universe, and less stress is laid on good deeds than on harmonious interaction with the environment.

The concept of *WuWei* is associated with the normative and the ontological principle the *Tao*. Taoists assert that the universe has been created in accordance with *WuWei*, the way never acts yet nothing is left undone. In Taoists' cosmology, the *Tao*, the ontological and organizational principle of the universe, is seen to act according to the principle of *WuWei* which is the centrality of the *Tao*. According to Taoists, the goal of man is to seek to become one with nature and it is a virtue for all human beings. In fact, the planet earth came into being not only for human beings, but also

¹. *Wu-Wei* -*New World Encyclopedia*.(2008). Retrieved on February 26, 2014 from <https://www.newworldencyclopedia.org/entry/Wu-wei>

for other living beings including wild life. Hence, in Taoism all are co-existence in nature. The Taoist concept of “*WuWei*”, or not over-doing, will be discussed as a principle to control human’s greed and to conserve the environment. In this sense, *Wu* (無) means “to avoid overdoing” and *Wei* (為) is “to do what is necessary”; in order to differentiate between what is necessary and what is not necessary to do one must know its nature.²

The basic principle of Taoism is that one should be in harmony with the laws of nature. It is a theoretical guideline for human beings to apply *WuWei*. It does not mean to waste time or to delay time to do what should be done but to avoid over doing things unnecessarily. It means that human must choose the proper time, place and conditions to do what needs to be done through his own intellect. However things should not be done before the time is right. Attempting or endeavoring to do something before the right time comes is one extreme; it is a kind of wasting energy. But delaying or wasting time to act even when the proper time falls is another extreme. Knowing and following the method of *WuWei* is applying it in practice.

The Etymology of *YinYang*

The term *YinYang* is composed of two characters. The first character *Yin* (陰) has a range of meanings; negative, passive, weak, destructive, female principle in nature. The second *Yang* (陽) is translated as: positive, active, strong, male principle in nature. The compound *YinYang* (陰陽) forms new meaning: “*Yin and Yang*; opposites; ancient Chinese astronomy; occult arts; astrologer; geomancer.”³ The concept of *YinYang* describes how apparently opposite or contrary forces are actually complementary, interconnected and interdependent in the natural world, and how they give rise to each other as they are interrelated to one another. *Yin* and *Yang* can be thought of as complementary rather than opposing forces that interact to form a dynamic system in which the whole is greater than the assembled parts. Everything has both *Yin* and *Yang* aspects. For example, shadow cannot exist without light. Either of the two major aspects may manifest more strongly in a particular object, depending on the criterion of the observation.

². Fun Yu- Lan. (1948). *A Short History of Chinese Philosophy*. New York: The Free Press.p.100.

³. Wing-Tsit Chan. (1960). *A Source Book in Chinese Philosophy*. New Jersey: Princeton University Press. p. 244.

The symbolic representation of *YinYang* shows a balance between two opposites with a portion of the opposite element in each section. *Yin* and *Yang* are believed to be the two primal forces or modes of creation. These concepts date back to very early times. It is believed that *YinYang* became the first major element of Chinese thought. Over time, *Yang* developed connotate actions such as: male, the sun, fire, heat, Heaven, creation, dominance, spring and summer while *Yin* was related to the idea of female, the moon, cold, water, earth, nourishing and sustaining, excessiveness, autumn and winter. These two forces are opposite in nature and continue to succeed each other in a never-ending cycle. In order to explain all the processes of growth and change in the natural world, this constant reaction of the two forces was used.

The discussion about *YinYang* and its development can be found in the interpretation of *Iching* or *Book of Changes*. The interpretation was made by Han Scholars including Tung Chung-shu. With regard to the interpretation, the discussion about the trigrams and hexagrams should not be left behind because they are representations of *YinYang*. Specifically, in the *I Ching* there are eight basic trigrams and sixty-four hexagrams. Out of the eight trigrams, the first two represent the trigrams of Heaven and Earth which are also equated with *Yin* and *Yang*. It should be noted that, *Yin* represents the Earth, and *Yang* represents the Heaven. These two trigrams can be regarded as the basis of other trigrams. It can also be said that these two forces of Heaven and Earth became the father and mother of all the other trigrams. It is necessary to understand that Heaven is father as well as *Yin* and that Earth is mother as well as *Yang*.

With regard to hexagrams can be understood by showing that each trigram is made up of a combination of three divided or undivided lines. By combining any two of these trigrams with one another, they become a diagram of six lines. So, the diagram of Heaven with six lines is called a hexagram. In this way, the basic eight trigrams can be combined in various patterns to create sixty-four unique hexagrams. Accordingly, the eight trigrams and sixty-four hexagrams represent all possible situations or mutations of creation. Moreover, it is found that although the concept of *YinYang* was introduced and clarified by the Han scholar Tung Chung-shu, it must be acknowledged that it was the Taoists and Confucius who made it more popular. The *YinYang* School explains the creation and working of the universe in the light of *YinYang*. However, it is also found that the nature of *YinYang* is relative to *Tao*. This relationship is explained by Lao Tzu

although he was not a member of the *YinYang* School, but a Taoist. It is stated in the stanza 42 of *Tao Te Ching* as mentioned below.

Tao gave birth to One; One gave birth to Two; Two gave birth to Three; Three gave birth to all the myriad things. The myriad things carry the *Yin* on their backs and hold the *Yang* in their embrace, and derive their harmony from the permeation of these forces.⁴

This means that, as the Great Ultimate became differentiated, the two primary modes appeared. The two are *Yin* and *Yang*, the three are their blending with the original material force, and the ten thousand things are things carrying *Yin* and embracing *Yang*. The *Yang* descends and interacts with the *Yin*, and *Yin* rises to interact with the *Yang*, and consequently the four secondary forms of Heaven and Earth are constituted. Consequently the eight trigrams are completed. The eight trigrams intermingle and generate the myriad things.

Throughout the history of Chinese philosophy, the influence of *YinYang* upon different schools is prominent. Though the conceptual meanings of *YinYang* are not easy to define, Chinese schools of thought offered a range of opinions on the interpretation, application, and proper definition of *YinYang*. According to R.R.Wang, there are divided into three basic themes of *YinYang* which are used in Chinese philosophy. They are;

- (1) *YinYang* as the coherent fabric of nature and mind, exhibited in all existence.
- (2) *YinYang* as the interaction between increasing and decreasing cosmic and human realms and
- (3) *YinYang* as a process of harmonization ensuring a constant, dynamic balance of all things.⁵

In ancient times, it was maintained that all things and events contain both the nature of *Yin* and *Yang*, which are forever changing. Everything in the world is both *Yin* and *Yang*. Everything is a continuity of *Yin* and *Yang*, which cannot be viewed as separate oppositions. *Yin* and *Yang* stand

⁴. Wm. Theodore de Bary, Wing-tsit Chan & Burton Watson (Compile). (1960). *Sources of Chinese Tradition. Vol. I*. New York: Columbia University Press. p. 59.

⁵. R. R.Wang. (1995). *Yinyang-Internet Encyclopedia of Philosophy and its Authors*. Retrieved February 26, 2015, from <http://www.iep.utm.edu/yinyang>.

relative to one another. The *Yin* and *Yang* mutually contain one another and transform to be the other. In fact, *Yin* and *Yang* are semantically complex words. Though the conceptual meanings of *YinYang*, are not easy to define. Nevertheless, the concept *YinYang* can be explained in terms of *Tao* and vice versa although these two concepts use different words.

The Relation between *YinYang* and *WuWei*

An understanding of the *YinYang* idea and the concept of *WuWei* is an understanding of the way the natural world comes into existence and functions. This means that understanding can regulate people so that they do not behave in extreme ways in their daily conduct. Although these two concepts are different, *YinYang* and *WuWei*, understanding can help people learn how to synthesize opposites. Thus, it can be said that these two concepts are not only reciprocal but also the same in character.

Particularly, the idea of *YinYang* has influenced all aspects of Chinese culture. It is also believed that in every existence each event can be explained in light of *YinYang* because the occurrence of something is due to the nature of *YinYang* or based on *YinYang*. Moreover, as explained earlier the idea of *YinYang* comprises *Yin* and *Yang*. It is accepted that *Yin* stands for ‘negative, passive, weak and destructive’ whereas *Yang* stands for ‘positive, active, strong and constructive. Although it is held that *Yin* contradicts *Yang*, it can be inferred that as every existence in the world cannot take place without the nature of *YinYang*, individuals are required to understand and follow *YinYang* in order to achieve their present and future goals. Thus people should understand that it is by following the *YinYang* idea that they can be free from all extremes.

Moreover, it is important to note that however phenomena may change, it is necessary for human to keep the idea of *YinYang* in their mind so that social and natural changes in relation to the present human lifestyle can be explained in the light of *YinYang*. Thus, the idea of *YinYang* may not be conceived only as an ancient Chinese ethical concept but as an ethical guideline of how to synthesize opposites, a process that all individuals past, present and future, cannot avoid. Thus, it is important for modern people to understand that without opposites, nothing can exist in the world. The idea of *YinYang* not only highlights opposites and their synthesis but also highlights the relationship between mind and matter because the five elements, water, fire, wood, metal and earth and their existence can only be understood if people understand the idea of *YinYang*. This means that the

existence of water, fire, wood, metal and earth is due to the idea of *YinYang*, and that something that exists will always change in accordance with the idea of *YinYang*.

As the idea of *YinYang* is concerned with both mind and matter, it is reasonable to say that if human are able to control their mind from extreme thoughts; their conduct, verbal and physical behaviours can also be free from extremes. If human beings want to make themselves socially, ethically and naturally fit in present situations, they need to accept that every aspect of human life and society cannot be free from the constructive and destructive forces, from the weak and strong, from the negative and positive, and from the active and passive. Through understanding *YinYang*, it is possible for individuals to conduct themselves well, to create good social relationships, and to conserve nature. Thus in Chinese culture, Taoism and Confucianism, the ethical concept of *YinYang* is a basic belief and this philosophy advocates that all human should practice *YinYang* at all times.

Moreover, as the concept of *WuWei* is a *Tao* concept, it emphasizes the belief that people are required to behave in accordance with natural law without making a separation between human and nature. This means that only when people understand how human beings and nature interact with one another, can their behavior be in accord once with natural law. As far as such harmony is concerned, human have to respect nature and nurture ethical considerations not only for human beings but also for other living beings. This will lead to appreciation of the natural environment.

Furthermore, as the meaning of *WuWei* is not over-doing, it can be applied to controlling human greed, for human greed is an act of over-doing. Greed derives individuals to do whatever they want without considering the consequences of their actions, and without knowing how much is enough. In this context, whether something is necessary or not needs to be viewed not only from the perspective of human beings but also from the perspective of achieving a harmonious relationship between human and nature. Thus, it is clear that the attempt to synthesize contradictions suggested by *YinYang* can be reinforced by understanding *WuWei* because *WuWei* suggests that people should live in harmony with nature. This shows that, *YinYang* implies *WuWei* and vice versa. This relationship can also be understood as building harmony among the five elements of water, fire, wood, metal, and earth. These elements are

associated with *YinYang* and in light of the concept of *WuWei* this infers achieving harmony between human and nature which includes these five elements.

The concept of *WuWei* can be regarded as a concept that motivates human beings to control their greed. As far as social relationships are concerned, harmony is important not only among ordinary people but also between the ruler and the ruled. If the ruler is unable to understand how to avoid extremes, his administration cannot be harmonious with natural law as well as with *WuWei*. On the other hand, the subjects will also be unable to understand how to avoid extremes in conduct and their behaviors will then not be harmonious with natural law or *WuWei*. As a result, there can be no good social relationships. Moreover, as far as the ruler and the ruled are concerned, ethical, social and political aspects of society must also be taken into account in the relationship among people, and between the ruler and the ruled. In order to establish a good relationship, it is necessary for all to understand ‘what *YinYang* means’ and ‘what *WuWei* means.’

Therefore, if one is willing to observe *YinYang* and if one has knowledge of *WuWei*, the ability to practice *YinYang* can be more effective; on the other hand, if one is willing to observe *WuWei* and develop the knowledge of *YinYang*, adherence to *WuWei* can be more effective for enhancing better ethical, social and environmental relationships. This is not only because *WuWei* and *YinYang* are interconnected but also because it is necessary to understand the concept of *WuWei* and *YinYang* as dichotomous, because each concept comes into existence through the combination of two extremes or contradictions respectively.

Conclusion

From mentioned above, it can be concluded that if someone want to understand the conceptual relation between *YinYang* and *WuWei*, he or she has to have proper understanding about the nature dichotomy between *Yin* and *Yang*, and also between *Wu* and *Wei*. Although a single meaning of the concept of *YinYang* is a combination of two conceptions, *Yin* and *Yang*, it is important to know that *Yin* makes *Yang* significant, and *Yang* makes *Yin* significant. In other words, *Yin* reciprocates *Yang* and vice versa. Similarly, although a single meaning of the concept of *WuWei* is a combination of two conceptions, *Wu* and *Wei*, it is important to know that *Wu* makes *Wei* significant and *Wei* makes *Wu* significant. In other words, *Wu* reciprocates *Wei* and vice versa. It can also be noted that these two

concepts ‘*YinYang*’ and ‘*WuWei*’ are the representations of how to synthesize contradictions and how to avoid doing extremes. Thus, if one is able to understand the characteristics of these two concepts, his or her conduct concerning social relationships and attitude towards nature can be under the control of not only *YinYang* but also *WuWei*. As a result, one understands what to do at the proper time and what should not be done. In addition, one can understand how social and environmental forces function, exist, change and become in accordance with the principles of *YinYang* and *WuWei*.

However, the concept of *YinYang* and *WuWei* can motivate each individual member of society to understand that there are contradictions not only in nature but also in social relationships, and that contradictions in social relations can be synthesized by human beings through their understanding of natural phenomena. In Taoist philosophy, there is a need to understand that doing whatever is unnecessary or not doing something necessary at the time when it should be done is not a proper action. It can thus be said that the two concepts of *YinYang* and *WuWei* are socially and naturally important.

It can be inferred that contradictions in social relationships can take place when people are unable to understand root causes and are unable to understand that good social relationships can be attained through the ability to create a proper balance between one’s self-interest and that of others’. As there are social relationships between parents and sons or daughters, between the ruler and the ruled, between husbands and wives, and between friends, it must be understood that actions, such as seeking self-interest alone do not lead to good social relations. This is because the respective persons do not understand what represents ‘extreme’ in social relationships and the situations in which contradictions can occur. This shows the necessity of understanding *YinYang*.

If a person lacks knowledge of how the five elements came into existence and how they have evolved through contradiction and synthesis; and if he or she furthermore does not realize that an individual is a part of nature, such a person will be more likely to believe that human and nature are separate and that the five elements are also separate. If these five elements are not in harmony, human existence may not be secured. However, people can obtain such knowledge from an analysis and acceptance of the concept of *YinYang*.

Moreover, if the majority of people are able to understand the characteristics of *YinYang* and *WuWei* and behave in their daily life in accordance with these two concepts, their conduct can promote good social relationships and be free from exploiting natural resources. It can also be explained that the concept of *WuWei* is an environmentally friendly concept if its meaning is understood as ‘not over-doing’. Thus, it is very important to understand that people should behave with concern for both social relationships and the natural world.

Lastly, it can be said that *YinYang* and *WuWei* are characteristically related with one another because not only can *YinYang* but also *WuWei* motivate people to value harmonious relationships between individuals and, between human and nature. However, it must be admitted that the concept of *YinYang* and *WuWei*, though different in terminology, are connotatively the same. This is because *WuWei* emphasizes proper action, which does not mean doing nothing or over-doing things and *YinYang* emphasizes the ability to synthesize extremes as well as contradictions. In short, these two concepts are related in their attempts to achieve whatever is proper or harmonious. However, it depends on people’s understanding of the characteristics of both *YinYang* and *WuWei* and the relationship between these two concepts, based on the nature of the dichotomy that involves each concept. Only with such understanding can *WuWei* be employed properly for social and political stability in human society.

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