CHAPTER-II

THE GREAT SANGHA COUNCILS IN MYANMAR

The current circumstance of Theravāda Buddhism in Myanmar

Theravāda Buddhist countries like Myanmar, Sri Lanka and Thailand held the many Saṅgha Councils throughout their history to draw up Pali Piṭakas and its creed to purify and to exist for long time. According to Pali tradition, the Piṭakas which were taught to various kinds of beings by the Buddha were arranged, classified and recited the first time in Rājagiri four months after Mahāparinibānna of the Buddha. And then, 100 years later again the second Buddhist Council held in Vesāli and the next 235 Buddhist Era, the Third Council also held in Pāṭaliputta.

In the Mahāvamsa and other Ceylonese traditions described the three Saṅgha Councils were held in Ceylon (Sri Lanka)\(^1\). Apart from these three councils, the Saṅgītivamsa also mentioned that other two

\(^1\) - The first was held during the reign of King Devānampiya Tissa (247-207 B.C) under the president of the Venerable Arittha Thera. This council was held after the arrival in the Island of Buddhist missionaries, headed by Thera Mahinda, a son of Emperor Asoka. The Council took place at the site of the Thupārāma in Anurādhapura. The second council was held during the time of King Vaṭṭagamani Abhaya (101-77BC). It is considered to be the Fourth by the Tiherav School. At the end of this council, the texts along with the Attha-Kathas were inscribed on palm leaves and the scripture were checked over a hundred times. As many as 500 learned Bhikkhus took part in the deliberation under the president of Mahāthera Dhammarakkhi. This is called the Alu-Vihara or Alokavihars council as it was held at Aloka Cave in the village of Matale in Ceylon. It is said that for the most part, it was patronized by a Minister of the King. In 1865, AD another council was held at Ratanapura in Ceylon under the president of the Venerable Hikkaufve Siri Sumanīgala. It continued for five months and was patronized by iddamalgoda Basnayaka Nilame. P. V. Bapat, ‘2500 years of Buddhism’, P.44-45.
councils were held in Ceylon. Besides the history of the Recitals, written by a royal Thai patriarch named Semdej Phra Vanarat (Bhadanta Vañaratana) during the reign of Rama I, in B.E 2332 (1789 AD), records as many as nine Councils. Of these nine councils, the first three which were held in India, the fourth, fifth, sixth and seventh in Ceylon, and the eighth and ninth in Thailand.

We found that like other Theravāda Buddhist countries, two Saṅgha councils were also held in Myanmar. The first one is called ‘the Fifth Saṅgha Council’, which held in the ancient royal city of Mandalay and the second is called ‘the Sixth Saṅgha Council’ which was held in Rangoon (now Yangon), the capital city of Union of Myanmar. Before we analyse about these councils we should see the current situation of Theravāda Buddhism in Myanmar.

The record of June 2001, there are 466,524 Buddhist monks those who belong to the Theravāda Sect, residing at the 53,017, Monasteries, Pali Institutes and Meditation Centers in Myanmar. Of these a significant percentages become Scholars, Teachers, and Spiritual monks, while some specialize in healing, folk magic or Nat

---

1 - The Sixth council was held during the reign of King Mahānāma in B.E. 516 in which only commentaries were translated from Simhalese into Māgadhi (Pāli) by Bhaddanta Buddhaghosa whose scholarship had been tested in many by the gods and the learned Bhikkhus of Ceylon. The Seventh Council is said to have revised only the commentaries of the Tipiṭaka of the Mahāra and finally these were recited at the council held under the president of the Venerable Mahākassapa. It took place in B.E 1587 in the reign of King Parakaramabāhu. P.V.Bapat, ‘2500 Years of Buddhism’, P.46.

2 - King Sridharmacakraɑvarty Tilaka Rajadhiraja, the ruler of Northern Thailand called this council in Chiangmai, his capital. The Assembly was held in Mahābodhi Arāma between 2002 and 2026 BC and continued for a year. All the learned monks in Thailand took part this council. The Ninth council of Thailand was held in Bangkok in B.E 2331. P.V.Bapat, ‘2500 Years of Buddhism’, P.46.
exorcism\footnote{1}. According to the tradition, Myanmarese Buddhists must offer all things possessed by a monk such as three robes, and other permitted things including a razor, a cup, a water filter, an umbrella and an alms bowl\footnote{2}. People also believed that a Buddhist monk who so long as he is living in the Order of Saṅgha community, any business matters are not very much concerned with him, apart from the Pariyatti and Paṭipatti activities which are fundamental duties of Buddhist monks. They have to keep up the Piṭakas for long time to exist Buddha Sāsana.

Here, we have to note that it is not possible to be a sign of one place, that is Theravāda Buddhist country, but has not proper number of monks those who are learning, studying, and memorizing the Pali Piṭakas, which are preached by the Buddha, founder of Buddhism.

Myanmarese Buddhists accepted that “the Buddha Sāsana will preserve for 5,000 years in accordance with the ward of Buddha”\footnote{3}. In this case, the role of Buddhist monks is very high in Myanmar. There are more than 1,000 of the monasteries served as educational Institutions for the monastic community. Some of the larger monasteries have over 1,000 monks studying the Buddhist scriptures and meditation practices. Those Pali Institutions are very significant feature of Myanmar. There are also several meditation centers, for both lay people and monastic, which can each, cater for over 1,000 meditators. The Myanmarese Buddhists are very much involved in

\begin{flushleft}
\footnote{1} - Steven Martin, ‘Myanmar (Burma),’ Eighth edition (2000), P. 57.  \\
\footnote{2} -The alms bowl is called patta in Pāli; plain black lacquer bowls in Inwa and Sagaing usually makes it townships, where situated in upper Myanmar. The Myanmarese Buddhist monks to receive their daily food from devotees and householders use it. \\
\footnote{3} - John Jardine, The Burmese Empire A Hundred Years ago, P, 102.
\end{flushleft}
supporting necessary requisites with great enjoy and generosity for the monks who are studying, learning their Buddhist taxes at the existing Pali Institutions almost every day, and they have also duty to responsible for them to offer religious buildings.

In dealing with monastic Pali education, there is many kinds of examination are held in Myanmar. Among them, Tipiṭaka Examination is very reputed and famous. It is the most extensive, most difficult in the country. Because of its curriculum are all Tipiṭakas Canons, total 7983 pages or about 2.4 million wards in Myanmarese version. The intention of this pious examination is to produce outstanding Pali Scholars who can memorize and recite the whole all three Piṭakas. The government directly controls it. Curriculum of this great Examination is that Vinaya Piṭaka total pages 2260 are examined in the first and second years. Sutta Piṭakas total 779; pages are examined in the third year. In the forth year examined Abhidhamma Piṭakas part (1), there are 1390 pages and in the Fifth year examined Abhidhamma Piṭaka part (II) pages 3597. The total length of this examination used to five years. Both oral and paper texts along with commentaries and sub-commentaries are examined in all these semesters. In this way, outstanding Pali scholars are produced year by year, generation to generation in the history of Myanmar from the Bagan Era to till the present days.

The official Myanmarese bulletins recounted that the Fifth and the Sixth Saṅgha councils had been held in Myanmar since the Mahāparinibbāṇa of the Buddha 2549 years ago. There were of paramount significance for the history of Myanmar and for the Theravāda Buddhism because of Myanmarese Buddhists only

---

1 - The Light of Sāsana, Vol. V. No. 2.
accepted that the first three Buddhist Councils, which were held in India \(^1\), the fourth was in Sri Lanka\(^2\), and last two were in Myanmar. The Fifth Saṅgha Council was held in Mandalay, which was an ancient royal city of Myanmar and the Sixth Saṅgha council was held in Yangon (formerly Rangoon) the capital city of Myanmar.

However, information about all the councils apart from the Fifth Saṅgha Council of Myanmar was abundant and we knew much more about them. Regarding, with the Fifth Saṅgha council, most of us knew very little. Foreign scholars were ignorant of it and even if some of them knew a little about this Saṅgha Council. They hesitated to recognize it as an authentic Buddhist council. Even Theravāda Buddhist countries like Sri Lanka, Thailand and India, China also seem to ignore over it.

In dealing with the Fifth Saṅgha Council, we need to account two reasons. One of them is that Theravāda pañcas were recited by Myanmarese language. It was ignorance for the other part of Theravāda countries and for the account of this council was not

---

\(^1\) - The whole body of the teachings of the Buddha were recited and given authenticity by an assembly of five hundred Arahats presided over by the Venerable Mahākassapa, convened at the city of Rājagaha in India, just three months and four days after Lord Buddha passed away. In the year 100 of the Buddhist Era, the Second Great Council was held in the city of Vesali, in India where seven hundred Arahats led by the Venerable Yasa dismissed the ten indulgences that a sect of heretical monks were trying to add to the original teachings. In the year 235 of the Buddhist Era, the Third Great Council was held in Pataliputta city, in India, where one thousand Arahats headed by the Venerable Moggaliputatissa cleared the Doctrines of unlawful extraneous elements that some had tried to insinuate into it.

\(^2\) - In the year 450 of the Buddhist Era, the fourth Great Council was held in the market town of Malaya in what it now Sri Lanka where five hundred Venerable elders led by the Mahā Dhammarikkhita inscribed the entire words of the Buddha’s teachings on palm leaves.
preserved in Pali, which is the sacred language of the Theravāda Buddhism⁴.

The Patron of the Fifth Saṅgha Council

The King Mindon who was a son of King Tha-ya-wa-dy (1837-1846) is one of the last Kings of Myanmarese Konbaung dynasties. He is founder of Mandalay City and a patronage of Fifth Saṅgha Council. His greatest personal interest was in Buddhism. Though not a profound scholar of Buddhist learning, he was deeply imbued with its doctrines. He was a more genuinely religious outlook than ruler of this country was. The position of King Mindon was unique among all the Kings of Myanmar.

He ascended the throne on the Thursday of 11th waxing day of Tabaung (March-April) in the year 1214 Myanmarese Era, corresponding to 1853 A.D². At the time, the second Anglo-Burmese war was broke out and so he could rule only the northern half of the country. The King Mindon disliked any form of bloodshed.

Therefore, he made peace process with the British invaders. Then, he began to rehabilitate and reconstruct the country, which had been weakened since the death of King Along phaya the founder of Konbaung dynasty³. Regarding his behavior, General Fytche described that “doubtless one of the must enlightened monarchs that has ever sat on the Burmese throne. He is polished in his manner, has

---


² - Maḥā Yāzawindawgyi ' the Great Chronicle of Myanmar’ (written in Myanmarese) by U. Maung Maung Tin (1) (K. S. M), (A. T. M), the third volume, third edition (1968), P.147.

³ - The Konbaung dynasty of Myanmar ended 133, years later, when the King Thibaw was deposed by the British and exiled to India. ‘Kong Baung Sha Pon Daw’, By Nyo Mya, P.20.
considerable knowledge of affairs of state and the history and the 
statistics of his own and other countries. In personal character he is
amiable, and according to his light, religious1.

The King Mindon is a pious Buddhist King of Myanmar. He
avoided all sorts of evil deeds. Here, one example is that when bombs
were exploded in the river Ayeyawaddy by some Myanmarese state
scholars who learnt about weapons and came back from the West. So,
they wanted to show the King how powerful were their newly found
weapons. They did this in front of the King Mindon. It was only to
give the tender-heart king a great shock as he saw dead fishes floating
here and there in the river, therefore, prohibited the manufacture such
kinds of weapon and use of its.

Actually, King Mindon inherited a circumscribed kingdom and
a delicate political situation. He carefully, refrained from doing
anything to embarrass or antagonizes the British. His diplomatic
relations with the British were therefore, conducted with discreet
dignity and caution. So, even today King Mindon’s reign (1853-1878)
is surrounded by the mystique of a golden era in the minds of the
Myanmarese people2. No war occurred during the twenty-five years of
his tenure and the King himself is said to have been of gentle
disposition and adverse to violence.

In the perspective of the righteous Buddhist ruler, his policies
can be seen as having intended to gain meritorious deed in dealing
with religious matters. He sought to do so in other ways also. Here, we
need to quote Roger Bischoff’s statement in connection with Saṅgha

and the King Mindon. He stated that the King Mindon set about improving the general condition of the Saṅgha, a worthy aim in itself for a Buddhist monarch, and one, which also had the temporal advantage of improving the general condition of his kingdom. The attempts he made to purify the Saṅgha and tighten its discipline.

It was no doubt that the King was, as Cody says, "devoutly religious a man of high character well-mannered and well intentioned opposed to bloodshed, incapable of trickery a king who won the respect of the neighboring British authorities as a man of integrity and progressive capabilities." He made to encourage pious and learned monks to return to British occupied-lower Myanmar, were consistent with his expectation that the territory would one day revert to him and with the desire that when this happened what he would re-inherit should be a worthy part of Buddhist Kingdom.

During the King Mindon's reign, therefore, Buddhism in Myanmar had an opportunity of recovery and of re-rooting itself where it had been before displaced. The Myanmarese chronicle the Sāsanavamsa, record that during his reign a new enthusiasm among not only the monks but the lay people also, religious studies were carried out with new vigour, and Buddhist precepts observed with new zeal. So, much new literary work in Pali was done in Myanmar in Mindon's reign that Bode Mable sees the nineteenth century in this respect linked with the twelfth, and the history of Pali Literature
repeating itself\textsuperscript{1}. Once, again royal Buddhism showed itself as the patron and promoter of Pali orthodoxy.

The King Mindon found that attitude if many members of the Saṅgha to their code of conduct war were exceedingly lax. He therefore wanted all Bhikkhus Saṅgha who are residing in his territories to take a vow of obedience to the Vinaya rules in front of a Buddha image. He consulted the Saṅgharāja\textsuperscript{2} who convened an assembly of Mahā Theras, the Thudhamma council. As opinions regarding the vow differed, the primate’s disciple, Ven. Paññāni, had to deliver a religious address in support of the King’s views.

The greatest challenge King Mindon has to face, as a Buddhist monarch was undoubtedly his duty to look after the welfare of Buddhism. He also believed that it was not only important to support religious activities but it was also essential to prepare the Theravāda Buddhism for long time. When it would not have to survive without the support of a Buddhist monarch.

The King Mindon had no easy task. One section of the Saṅgha was pressing for far reaching reform, yet it was the king’s duty to maintain a certain continuity of the traditional ways for the benefit of the people in general. What complicated the situation was the fact that the Saṅgha of Lower Myanmar felt increasingly independent of the Buddhist monarch and his Thudhamma council of senior Mahātheras.

\textsuperscript{1} Bode, Mabel Haynes, ‘The Pāli Literature of Burma.’ P, 93(1909).

\textsuperscript{2} Saṅgharāja is a position created by the King. The monarch appoints the holder of the title. It is the highest position as far as influence at the court is concerned, as the King will consult the Saṅgharāja in most religious matters. The Saṅgharāja was usually assisted in his duty by a body of other senior monks also the monarch.
This is illustrated graphically by the Okpo Sayadaw’s declaration that the Saṅgha needed no regulations by the worldly power. This view gained popularity also on upper Myanmar. Luckily, King Mindon’s devotion to Buddhism was genuine and he was not deterred by the difficulties confronting him. He was determined not to allow the Saṅgha to split into factions that were openly opposing each other. This he achieved to some extent through careful diplomacy and through the calling of a great council, a Saṅgāyanā\(^1\), in the royal city of Mandalay.

He had tried his best to promote Buddhism. He convened the Fifth Saṅgha Council and built many shrines and monasteries. His eagerness was to purify the Tipiṭaka Cannons and to maintain them for long time. He had two projects, which he desired to carry out. One was to modernize his country and the other was to hold a Buddhist council. He thought the Pali texts of the three Piṭakas had become a bit corrupt as they had been hundred down from generation to generation, and mistakes in copying them had crept in. Therefore, it was necessary to purify and to edit the whole Canons. The King Mindon started carrying out both the projects in the year 1218 Myanmarese Era\(^2\).

He was also very active in adding fresh adornment to the Shwe Dagon pagoda in Rangoon. Here, it was clear that partly is would accrue to him as merit, other part is that it would serve to remind the ethnic people such as Mon, Karin who were living in the delta region that they were, rightfully subjects of the Buddhist King in Amarapura.

\(^1\)Saṅgāyanā means the Great Council, Great rehearsal, which body of the teaching of the Buddha was recited and given authenticity by assembly of Bhikkhu Mahā Saṅgha. ‘A Dictionary of Buddhist Terms’. P.253. Ministry of Religious Affair of Myanmar pressed in 2000.

The Saṅgāyanā or Buddhist Council is the most important function of the Theravāda Buddhism. Actually, the council convened by the great Emperor Asoka, whose missionaries' brought Buddhism into Myanmar, probably provided the most inspiration for King Mindon. He himself presided over the Fifth Saṅgha Council, during which all the canonical texts were recited and the correct form was established from among any variant readings. The task took more than three years to accomplish, from 1868 to 1871. When the Bhikkhus had completed their great project, the king had all of the Buddhist scriptures, the Tipiṭakas, engraved on marble slabs. They were the housed in each separate a small pagoda. It is about three meters high with a roof to protect the inscriptions from the elements. The small shrines were built around a central pagoda, the Kuthodaw pagoda, in which means 'the pagoda of Noble Merit'.

The King Mindon achieved the dearest wish of his life in (1871) by convoking at Mandalay the Fifth Saṅgha Council in the history of Buddhism1. At the instance of the King, a great assembly of all learned monks in the realm was summoned at the capital with a view to making a new redaction of the Tipiṭakas. The assembly continued to meet under the patronage and leadership of the King himself when the monks recited respectfully the sacred texts, one by one, one group or the other, to make correction their best. After the work has finished, all the original Piṭaka Canons were engraved on marble slabs by the order of King Mindon.

To commemorate the Fifth Great Saṅgha2 council, the King Mindon crowned the Shwedagon pagoda in Yangon with a new Hit or

1 - D. G. E. Hall, 'The History of Southeast Asia'. P, 543.
2 - The Buddhist order is called 'Saṅgha' in Pali. In Buddhist texts, it is often referrer to as the 'harmonious order' (Samagga-saṅgha) to indicate that it is organized to promote peace and harmony among its members. The religious goal of individual Buddhist is to realize enlightenment.
spire. He believed that the Fifth Saṅgha Council and the crowing of the Shwedagon pagoda reminded all the people of Myanmar of the importance of their religion. Although, the British had not allowed King Mindon to attend the raising of the new spore onto the Shwedagon, the crowing was a symbol of the religious unity of Myanmar, which persisted in spite of the British occupation. The religion was also later to become the rallying point for the Myanmar nationalists who fought for independence from the colonizers. Actually, the King Mindon’s reign produced a number of scholarly works as well as translations from the Pāli. A very significant feature of Fifth Saṅgha Council is that the King invited both monks and lay devotees who were well verses the Piṭakas to take part in this council with the task of editing the scriptures.

Nowadays, those visitors who are visiting to Mandalay can see posted vertically at regular intervals over a wide green grassy lawn within the enclosure of the Kuthodaw pagoda. Due to the fact, there is in deep gratitude over the Buddha Sasana, the King was conferred the title of “Convenor of the Fifth Council” by Saṅgha to honour his religious activities.

In September 1878 (1240) Myanmarese Era, the King Mindon passed away at Mandalay palace without having settled the succession to the throne. There was no hard-and-fast rule of primogeniture it was a matter for the exercise of the royal prerogative. He had (53) wives, (48) sons, and (62) daughters. Actually King Mindon was a very active Buddhist king of Myanmarese history because there was in fact

and to live a life that is in agreement with and contributes to their religious objectives. Such individuals should be able to assemble and live together peacefully and harmoniously.

1: Roger Bischoff, Buddhism in Myanmar, and P. 63-64
2: D.G.E. Hall, the History of Southeast Asia, P. 543;
something of a mild revival of Buddhism in Myanmar during the his reign.

**Details the proceeding of Fifth Saṅgha Council**

It was hoped that the Fifth Saṅgha Council would have a very long life. Therefore, the King Mindon wanted the Piṭaka Texts engraved on stones to be entirely free of mistakes. It was started at Mangalā Mahāpitaka Hall by copying out both projects, which were necessary to purify and to edit these Piṭakas via Sutta, Vinaya and Abhidhamma in the 8th waxing day of month of Tagoo, 1218 Myanmarese Era (April-May) 1868\(^1\).


On the First day, the image of the Buddha was placed in the hall an stationery articles were prepared the copyists including the librarian and other officials were fully dressed, each according to his own rank. The ministers and non-professionals who were well versed in the canonical literature stayed there ready. The chief missionary Sayadaws and four elder monks who were title-holders were invited to start the work of editing the Piṭakas.

When it was the right time for writing, the Piṭakas were drawing near, the King and the chief queen came to the hall. The King Mindon was crowned and was in full royal attire, and the queen Sīri Pavara Mahārajeinda Ratanādevī was in 'Mahālata' dress. Other wives of the
King, the crown prince and other princes, ministers and their wives also wore their respective official clothing. They surrounded and followed the King and the queen. Then the King offered titles to three well-known Sayadaws who were leading the Fifth Saṅgha Council. He also gave offerings four requisites to those Sayadaws and listened to the religious discourse was given by them.

When the auspicious time was, the cannon was fired, and those persons who were responsible to copy the Piṭakas started their writing work in golden ink, ordinary ink and with a stencil. As for the second and third time people from outside, inside and from different quarters of the capital had to visit the halls as an order was issued by the King Mindon to do so. The time when it was finished by the writing Piṭakas, the clerks of the parliament and other officers edited them again to ensure that their were no grammatical mistakes as to long and short vowels of 'I' and 'U' the dotting of the 'Niggahita', and other omissions words.

Then, to look through the writing Piṭakas and to edit the texts again, Ven. Sayadaw Nyeyyadhammabhivams (Saṅgharājā) chose the ten Sayadaws who were the title holding and well-known monks. After that he appointed them as editors due the requested of the King Mindom to make sure that duty of editing works. Those Sayadaws who have to do these duties were follows: -

(1) Ven. Puññabhiddhānākāra Mahādhamma Rājadhīrājaguru (Inkan Sayadaw),

(2) Ven. Nyānamanjuśādhammālankāra Mahādhamma Rājadhīrājaguru (Mithila Sayadaw),

---

1 - Akkhara-Visodhanī (written in Pali with Myanmarese version) by Maung Htaung Sayadaw, P.4 (1953).
After have been appointed Ten Sayadaws to monitor over the Sangayana works, the Pali texts were edited by the following Mahātheras:

In the Suttanta Piṭaka, Ven. NyeypridhamHa Sirīpavāralankāra dhammasenaṭi Mahādhamma Rājadhirājaguru edited that (1) the three volumes of Majjhimanikāya Canon and its commentary, (2) Mahā Niddesa Canon and its Atthakathā, (3) Paṭisambhidāmagga Pali and its commentary.
Ven. Medhabhivamsa Saddhammadhaja Mahādhammarajaguru (Nyaung Kan Sayadaw) edited the three volumes of Dīgha Nikāya Canon along with its commentary.

Ven. Manijotasaddhamma laṅkāra Mahādhammarājadhirāja (Khin Ma Kan Sayadaw) edited the nine volumes of Samyutta Nikkāya Pali and its Atthakathā.


Ne Myo dhamma Kyaw Htin who was a lay devotee and well bear about Piṭakas, edited Dhammapāda, Uduttaka, Suttanipāta canons and their commentaries.

Another lay wise man named Ne Myo dhamma Thin Kyan edited Buddhavamsa, and Cariya Piṭaka Pali and their commentaries. Next lay man named Mahā dhamma Thin Kyan had made his edition over the Theragāthā, Therīgāthā, Apādāna Pali and their Atthakathās. After had been finished the editing works of Sutta Piṭakas, the King Mindon himself copied them. And then, Abhidhamma texts were edited following Sayadaws:

Ven. Munusindaparamadhammasiri Mahādhammarājādhiṣṭhiraguru (Ca Ku Taik Sayadaw) edited Dhammasangani Pali and its commentary.

Shin Candaka (Myo Pyin Gyì) edited Dhātukathā Pali and its commentary.

Shin Nandiya and Shin Pññasiri edited Puggalapññatti Pali and its commentary.


Ven. Nyānakittisāradhammarājādhīrājaguru (Sin Tai Sayadaw) and Ven. Sāgaradhaja siriparama Mahādhammarājādhīrājaguru (also Sin Tai Sayadaw) edited Yamaka Pali and its commentary.


After have been completed the editing works of Abhidhamma Piṭakas, the chief queen Siri pavara Mahā rājeinda Ratanādevī copied them carefully herself.

In the Vinaya Piṭaka -

Ven. Paññaśāmikavisāradhaja Mahādhamma Rājādhīrājaguru edited the Pārājīkakandha Pali and its commentary.


72
After had finished editing work, the Crown princes copied the Vinaya Piṭaka with the idea of having more copies. These editing works were done while the capital was in Amarapura, the first royal palace of King Mindon. Thirty elders monks to look through the scriptures, fifty elders to edit them and fifty monks who were competent in the Pariyatti were invited by the clerks of the Minister of Charity consisted in the work of editing the Piṭakas.

Two years later, in the month of Tabotwe, 1220, M. E (February-March) 1871, the King Mindon shifted his residence from Amarapura to the Mandalay, which is a new royal city of Myanmar. However, dealing with Piṭakas, the King Mindon felt so lest later generations should make mistakes in copying the scriptures. He then conceived the idea of engraving the scriptures on stone slabs so that they might last as long as the world shall exist. To carry out this idea and to hold the Saṅgīyana, according to his plan, he again entrusted to choose persons who were master of Pali language in the whole country, both monks and lay devotees with the task of editing the scriptures of Piṭakas.

In the year 1222 Myanmarese Era, on the 1st New Moon day of Tazaung moon (October-November, 1873) the King Mindon caused the texts to be engraved on stone slabs. The Piṭaka is engraved the following order: -

(1) The five books of Vinaya texts--- stone slabs No. 1 to 111,

---

(2) The seven books of Abhidhamma texts—stone slabs No. 112 to 319,

(3) The three books of Sutta Nipāta texts—stone slabs No. 320 to 355,

(4) The three books of Paññāsa texts—stone slabs No. 356 to 417,

(5) The five books of Samyutta Nikāya texts—stone slabs No. 418 to 482,

(6) The eleven volumes of Aṅguttara Nikāya texts—stone slab No. 483 to 560 and, (7) the nineteen volumes of Khuddaka Nikāya texts—stone slab No. 561 to 728.

It was finished on the 14th waning day of Kasone (May-June) in the year 1230, Myanmarese Era. Thus, the engraving work completely done.

Then, King Mindon made caves with pinnacles in the first compound along the wall of Lokamarazain pagoda, which was the King’s gift. He fixed the stone slabs, one in each cave. There are (42) stone slabs in the first row, in the second compound there are (168) stone slabs and (519) are in the third compound. After that the monks, both title-holders and non-title holders who were the desirous of learning, whose morality was pure all numbering 2400, recited together the texts beginning with the Vinaya Piṭaka in front of Śīhāsana throne in the golden place. The recitation of all Piṭakas ended on the 14th waning day of Taw tha Lin in the year 1233 M.E. from the beginning to the end, it was five months and three days.

---

2 - Lokamarazain pagoda exists in Mandalay. It is also called ‘Kuthodaw paya’.
The place of the Fifth Sangha Council

The Fifth Sangha Council was held in Mandalay. It was a last royal city and a great important place as a cultural centre of Myanmar. Mandalay still has considerable cultural and religious significance and its Buddhist monasteries are among the most important things.

In the country about 60% of all the Buddhist monks in Myanmar are residing in Mandalay area at present day. It lies in the centre of Myanmar’s ‘dry zone’ and is a surprisingly sprawling place. The city takes its name from Mandalay Hill, the 236 m-high bluff that rises just to the northeast of Mandalay fort and its royal palace. Three of the ancient cities are south of Mandalay. Amarapura and Inwa are on the eastern side of Mandalay, while Sagaing lies to the west of the Ayeyarwady River.

The foundation of Mandalay was begun in 1856-57, during the turmoil of India mutiny, and it was formally occupied in 1859, the transfer of the Government from Amarapura being completed in 1860. Here, we need to mention a little bit messages in dealing with Amarapura. It is 11km far away from the south of Mandalay. The name of Amarapura means ‘the city of Immortality’, but its period as capital was brief. The King Bodaw paya founded it as his new capital in 1783, not long after he ascended the throne, but in 1823, the King Bagyidaw moved his court back to Inwa. In 1841, Amarapura again became the capital but in 1857, King Mindon decided to make Mandalay the capital and the changeover was completed in 1860.

It was a distinctive feature in Amarapura, because of the work of editing and correction were done while the capital was in

1 - Taw Sein Ko, Archaeological Notes on Mandalay. (1917).
2 - Steven Martin, Myanmar (Burma). P, 247
Amarapura. After the capital was shifted from Amarapura to Mandalay, the texts of Tipiṭakas were recited with the 2400 monks and then they recorded them on marble slabs in the Kuthodaw pagoda or Mahāloka Marazein pagoda, which was built in 1857 by King Mindon¹. Kuthodaw pagoda was modelled after Shwezigon pagoda at Nyaung U, near the Pagan region, which was as Ancient City of Myanmar. The stupa commenced in 1857, at the same time as the royal palace of Mandalay. The complex of this Pagoda has been dubbed ‘the world’s biggest book’ for standing three Piṭakas around the central stupa in which there are (729) marble slabs. In each slab is housed in its own individual small stupa with umbrella. Each page of it is a monolith of white marbles the height of a man. And each of these pages 729 in number has a temple to itself.

Relating with Kutho daw Pagoda and pitakas, which those were engraved in that certain place, V. C. Scott stated in his book. It was that ‘the white temples stretch away in long axenues like as army of soldiers, and if you get them in a line and look down it you will see the great stones within like colossal mile-post, receding into the distance. There are rows upon rows of them facing last and west and south and north and in their midst there towers up a lofty white pagoda with a golden spire. There are great and exquisitely carved gateways at the cardinal points there ware rows of trees now between the temple avenues.

A great stillness pervades this place, broken only by the chaunt of a novice’s voice droning the graves text to a man prome within one of the temples correcting his copy of the life-giving book².

² - V. C. Scott, O’ Connor. ‘Mandalay and other cities of the past in Burma’. (1907), P, 48-49.
In dealing with the Mandalay, Taw Sein Kho described that it continued to be the capital of the Kingdom of Myanmar till the 1st January 1886, when it was incorporated in the British Empire the surrender of King Thibaw eleventh King of the Alaungpaya dynasty\textsuperscript{1}. King Thibaw gave himself up as a prisoner to the British army and Myanmar as sovereignty ceased to exist. The hipster of these events, crowded with human and dramatic interest is still fresh in the memory of the world, still fresh upon the lips of those who took a part in them, it has been written by more than one chronicler. And so, we here do not purpose to relate it here at any length. Yet some account of the final is necessary to any description of Mandalay as an historic City.

The Participating monks and lay men of the Fifth Sāṅgha Council

The distinction feature of Fifth Sāṅgha Council is that it was help both learning Buddhist monks and lay devotees who were well knowledge about Piṭakas. However, there were no recognized countries in abroad, it was proper editing and correction works to purify the Piṭakas an accordance with the order of King Mindon. Both well-known monks and lay men had made their best again and again to get the purest form of Three Piṭakas by comparing with other versions, like Sinharless version that was a leader of Theravāda Buddhist country at the time.

First, the King Mindon built the Great Golden Palace. Then he invited three title holding Sayadaws to make management over the editing and correcting works of Piṭakas on the rocks so that there

might be no mistakes as to paragraphs, phrases and letters. Three entrusting Sayadaws were followed: -

(1) Ven. Jāgarābhivamsa, Tipīkadhara Mahādhamma rājādhi rājaguru (Dakkhinārāma Sayadaw⁠¹), who is the bearer of the Three Piṭakas, whose morality is pure.

(2) Ven. Sumaṅgalasāmi Siripavara manidhaja Mahādhamma rājādhi rājaguru (See-daw-myin-wun-taik Sayadaw), who is the descendant of those who is worthy of gifts, who practice according to the Dhamma.

(4) Ven. Narindābhi Sirisaddhamma māhā rājādhi rājaguru (See-Bani Sayadaw), who takes delight in the Dhamma.

After that the King Mindon appointed the following officials to supervise the writing works: -

(1) Lord Mahā siri Uzanā, the secretary and Khanpat Myosa (mayor),

(2) Lord Mahā Minhlasithū, the secretary and Yaw Myosa (mayor),

(3) Mahāsīri Jeyyathū, Khinma minwun and Maing Kaing Myosa (U. Yan),

(4) Nemyo rāja sīthū, the Herald,

---

¹ - Bhikkhu in the Pali language is called ‘Sayadaw’ ‘Phongyi’ ‘Upazin’ ‘Rahan’ in Myanmarese language which means holy men, in allusion to the holiness of life which they ought to show forth in their actions. They are the priests of the country. They offered sacrifices, oblations, or make public prayers for the people. They live together, observe celibacy, and are bound to certain rules or constitutions of Vinaya. The monk is called Sayadaw or Phongyi, which were more than 20 vassa. The personage has under Sayadaw is called ‘Upazin’ who is a helper of Sayadaw, very young and is not much more 10-years in monkshood. The word of ‘Rahan’ is used for all monks.
(5) Min htin Jeyyathu, the writer of the King’s order,

(6) Nemyo siri Kyawthu, the clerk\(^1\).

Then the King Mindon ordered that to engrave Three Piṭakas on the marble slabs. After finishing the engraving work, numbering 2400, Bhikkhu, who were both, title holders and non-titleholders, recited together all the Canons.

In order to elucidate above notes, the Fifth Saṅgha Council was held, in year 1871, by the patronage of the King Mindon and to consolidate the Theravāda Buddhism in Myanmar. It was very important that not only for the Myanmarese Buddhists, but also for the Buddhism. It is very clear to understand that the Fifth Saṅgha Council could not able to help without patronage of the King Mindon. That is why Myanmarese Buddhist Saṅgha Community enjoyed for sincere supporting and helping of the King Mindon. They also honoured him due to engraved all Piṭakas on the marble slabs.

Actually, the King Mindon had made his encouragement and leadership inspires a new lease of life to the Theravāda Buddhism. Besides the Fifth Saṅgha Council produced the most important result, which increased Pali literature and spread it throughout the country during the nineteenth century. Regarding this, Maung Htin Aung commented that ‘the King Mindon was one of the ablest kings that Myanmar ever had’\(^2\). It had to be noted that under the patronage of the righteous kings, the religion of the supreme Buddha in the Myanmar was made to shine greatly, and it was growth, prosperity, and full development. And the Buddhism as it is called endures not only the favouring of kings but of all the loyal people of Myanmar. In brief, by

\(^1\) Ven. Paññasāmi, (Maung Htaung Sayadaw)’Akkhara Visodhani’ (written in Pali), P.10.
\(^2\) Maung Htin Aung, History of Burma, P.233.
doing the Fifth Saṅgha Council, Theravāda Buddhism was more concrete, firmer then the old time of Myanmar.

The Sixth Saṅgha Council in Myanmar

The Myanmar placed the Fifth Saṅgha Council as held in Mandalay where the King Mindon in 1871, got recorded important Buddhist Texts on 729 marble slabs. After the attainment of Independence, the government of the Union of Myanmar took a significant step towards the revival of the Theravāda Buddhism. For this, the Parliament passed unanimously a special resolution to convene the Sixth Saṅgha Council, at the Mahā Pāsāna Gūha, in Yangon to revise and reprint correctly the Buddhist Canonical Scriptures.

Over 500 Myanmarese Bhikkhus started collaborating with the devout scholars of India, Ceylon, Thailand, Cambodia, Laos, Vietnam etc., who would help bring out the most authentic texts in Pali, Myanmarese, Hindi, Devanāgri, Roman and English scripts, so far as practicable. It is a great work worthy of a great world religion of Buddhism founded by the Śākyamuni Buddha who may yet save the conflicting nations by the deathless messages, non-violence, and fraternity. In dealing with the Sixth Saṅgha Council, India cooperated with the Myanmar in this world cause so ably championed by the devout Premier U. Nu.

The Place of the Sixth Saṅgha Council

U. Nu, the first Prime Minister of Myanmar, and the members of Union Buddha Sāsana Council chose the garden-land, which acquired 100 acres for the purpose of convening the Sixth Saṅgha
Council. It was far away about 5 miles from the central Yangon. The Prime Minister U. Nu laid the foundation stone for the ‘Mahā Pāśāna Gūha’ on the 1st Winning day of Tabotwe, 1314 Myanmarese Era, (15th January, 1953). About 8500 Myanmarese Buddhists participated themselves together in all the construction works in daily. Due to a big amount of labors, all constructions completed 8th Winning day of Kason, 1316 M.E., (10th May, 1954).

According to the records, it coasted 6 million Kyats of Myanmarese currency. Inside the premise, the four hostels were build for the lodging of the invitee monks where from the Union of Myanmar and abroad. Mahāpāśāna Gūha was like the Sattapanni Gūha, which held the first Saṅgha Council in Rajgir. The Government and Myanmarese Buddhists also constructed a Cave to hold the Sixth Saṅgha Council. The Cave, which was made by the human being, was called ‘Mahāpāśāna Gūhā’. It seemed a huge mount of concrete by seeing from the outside and on the ground level of outskirts of Yangon.

The length of Cave from outside, 455 feet, and wide is 370 feet and length of Inside of Cave is 220 feet and wide is 140 feet. The Government of Union of Myanmar contributed many lakhs of Kyats. And the co-operation of the whole people, who offered their voluntary services Mahāpāśāna Gūhā (the Great Sacred Cave) and the multi-roomed building such as Hostels, the Refectory, the Sanitarium and the Sīmā were also constructed within a space of one year and two months.

1 - Rangoon, recently renamed its Myanmarese name ‘Yangon’ is Myanmar’s capital and main port. Founded in 1755 by King Alaung paya, it grew into a trading port, after the British annexed lower Myanmar in 1826 and became the capital after the whole of Myanmar fell under the British in 1890.
The Patronage of the Sixth Saṅgha Council

U. Nu was the patronage of the Sixth Saṅgha Council. He became Prime Minister of Myanmar in 1947, on the eve of country’s Independence from British rule. He accepted the office reluctantly, pressed as he was by the Governor Sir Hubert Rance, to take this heavy responsibility at a time great crisis of country. The crisis arose from the brutal assassination on 19th July, 1947 of the Myanmarese national leader Bogoyoke (General) Aung San, who was to have headed the new government of Myanmar. It was in these circumstances, following the deaths of National Hero Bogoyoke (General) Aung San and his seven members of the executive council that Governor Rance urged U.Nu to accept the task of forming and leading a new government.

He was a man of culture. He was also a devout Buddhist. He showed mercy towards all beings. He devoted his time to the propagation of Buddhism, which became very popular in Myanmar during his rule. He was continuing the traditions of Myanmar’s Buddhist kings of the pre-British period. At the earliest opportunity after taking office as Prime Minister, he turned his attention to his religious ambitions. According to one of his close friends said, ‘he wished very much to go down in history as the leader who made Myanmar a Buddhist State again - a twentieth Century Aloungpaya’. In keeping with this ambition was his own estimate of himself as a Bodhisattva, a status, which had been claimed also by some of the medieval Buddhist kings of Myanmar.

U. Nu had gradually developed an interest in Buddhist ideas, from having been originally what he has described as an ‘hereditary

---

1 - Trevor Ling, ‘Buddhism, Imperialism and War,’ P.123.
Buddhist'. He records that 'he had never been properly instructed by a teacher in religious subjects although he had done some reading and listened to lay preachers as well as learned monks'. He usually ate lightly avoiding rich food, physically vigorous and healthy. U. Nu slept only five hours nightly while in office, rising about 4:30 a.m. for two hours of Buddhist meditation before starting the day's work. By breakfast, he had given alms - food to visiting monks in every day.

U. Nu said that 'he became strongly religious as a result of World War (ii), and that the most important single influence in shaping his religious outlook was 'the insight I acquired as a consequence of the growing relations of knowledge I had acquired I previous existences'.

Characteristic of his official supports of Buddhism was his government's sponsorship of the Sixth Saṅgha Council of 1954 - 1956. For which a pagoda named 'Peace Pagoda' and a man-made Cave named 'Mahā Pāsāna Gūhā', and other four buildings were constructed at the Kaba Aye plateau in Yangon. The goal of this international meeting of Bhikkhus and Laymen, according to U. Nu, wanted to purify the Tipiṭaka texts. This was U. Nu's chief goal too in sponsoring the Pali University Act and legislation setting up a Buddha Sāsana Council to promote the study and propagation of Theravāda Buddhism and to supervise the monks. He also created the Cabinet post of Minister of Religious Affairs.

**Preparation works of the Sixth Saṅgha Council**

Before we analyse of the Sixth Saṅgha Council in Myanmar, we need to investigate that how preparation works they had done for this.

---

1. U. Nu, 'Saturday's Son (Translated by U. Law Yone),' 1975, P.19.
The official records described that the Government of Union of Myanmar, the first Myanmar government of independent Myanmar, decided in April 1950 to organize and hold the Sixth Saṅgha Council (Chattha Saṅgāyanā) in Myanmar after due consultations with other Theravāda countries. Consequently, a religious delegation headed by the most Venerable Mahāsi Sayadaw. He visited Sir Lanka, Thailand, Cambodia, and Laos to inform the Saṅgha Theras there are of the proposed the Sixth Saṅgha Council and seek their co-operation.

In Myanmar, Ovādacariya Saṅghanāyaka Council consisting of all the Title-holder eminent Sayadaws, State Ovādacriya Sayadaws and State Vinayadhara Sayādaws formed an Advisory Board to responsible for guidance of all activities pertain to holding of the Saṅghāyanā. It was a great auspicious and grand occasion in the modern religious history of Theravāda Buddhism.

In October 1951 the parliament of the Union of Myanmar passed a resolution which contained five years plan (1952 – 1957) for the revival and propagation of Buddhism. The Myanmarese first Prime Minister U. Nu decided the preparatory arrangement and the place of the council. It was for the first time. U. Nu declared in New Delhi with the intention of convening the Sixth Saṅgha Council to be held in Rangoon. (Current name is Yangon). In the presence of the Agga Mahā Pandita Sayadaws, Union Ovādacariya Mahā Theras and Union – Vinayadhara Mahā theras, the following resolutions were passed in 1952: -

1. These Piṭakas may have plenty of miss-spellings and omissions by the scribes in repeatedly copying the five Nikāyas and the Teaching of the Buddha. It is expedient to

---

hold the Sixth Great Buddhist Council for purpose of purifying the Texts, scrutinizing, editing, re-editing, arranging and reciting all the Teachings of the Buddha.

(2) In order to print there edited Piṭakas in books, to recite them at the Sixth Great Buddhist Council and to distribute them all over the world with the object of promoting the Buddha's Sāsana. It is expedient to hold the Sixth Great Buddhist Council.

(3) In order to enable the Union of Myanmar in co-operation and collaboration with other Theravāda countries, to promote the Buddha’s Sāsana. It is expedient to hold the Sixth Great Buddhist Council.

Under this resolution, Advisory Board carried out all its necessary functions. If consisted of 25 members representing Myanmar and one each representing Sri Lanka, Thailand, Cambodia and Laos. It was permanently stationed at the Jambudīpā Hall, Kabā Aye. Its first task was to assemble all the (40) books of Pāli Piṭakas in Myanmar and corresponding Piṭakas of the other countries. While the Myanmar group went through the various versions of Myanmar Piṭakas, comparing with copies of stone slab Piṭakas of Mandalay which were engraved in the Fifth Saṅgha Council. They decided on the consensus for the final adoption, Bhikkhu Theras from other countries also went through the same procedures concerning the different versions of their own country.

Then they grouped together again to decide on the version to be accepted as the ‘Chattha Saṅgāyana Version’ after careful scrutinisation, discussions, arguments, and final concordance. This
process of rendition took place actually in three stages of Osānavisodhana, each body with members representing each of the five countries working separately under its own chairmanship. These preliminary preparations lasted for three years from 1951 – 1954.

Opening procedures of the Sixth Saṁgha Council

On the full moon day of Kason 1316, Myanmarese Era, 2498 B.E. (17-05-54) at twelve and half minutes past noon, Ven. Nāgavamsa (Bāgaya Sayadaw) who is secretary of the Bharanitthāraka Committee, spoke both in Pali and Myanmarese languages. He also acted as the master of the ceremony and announced the opening of the Sixth Saṁgha Council. Then, those Bhikkhu Saṅghas who were attending at the opening ceremony, choose the Ven. Vanna Mahāthera (Mā- Ngay) Sayadaw to act as the temporary chairperson of the congregation. And they proposed to the Saṅgīyanā the name of Ven. Revata, Abhidhaja Mahā Rattha guru (Nyaung Yan Sayadaw) as the presiding Mahāthera of the Sixth Saṁgha Council. And then, Ven. Visuddha, joint secretary of the Bharanittharakā Committee requested Ven. Revata who elected Saṅghanāyaka, the chairmen of the Sixth Saṁgha Council to assume his seat on the special dais known as Therāsana in Pali.

At that time, the Bhikkhus and the lay devotees paid their deep veneration to the Sayadaw Ven. Revata who went and assumed his seat on the special dais accompanied by the Ven. Hanthāwaddy Sayadaw and the Ven. Bāgaya Sayadaw.

After that Ven. Pandita (Aniskhan Sayadaw) read the following verses of adoration both Pali and Myanmarese languages.

(1) Therākamsvāsabhā Maramma, rathe sa rāja jājite;
    Saddhamathitiya Chattha, Sangītiyā thapadake.

(2) Kassapādyānupekkhantā, disvā sāsanupaddavam;
    Yathā sangiti kiccehi, Jotesu mani vattitā.

(3) Tatheva Sāsanam āhāya, mānam nopyanudassino;
    Samujjo-tena tam Buddha, Samitiyupatham bhītā.

(4) Abbhāgatosī no Chattha, Sangīti samayo tvayam;
    Tasmā nimmita pāsāna, Guhaya vivaramidam'.

Besides, Pathama Gyaw Dhammācariya U. Saing Kyaw who is an executive officer of the Union Buddha Sāsana Council also recited the verses of adoration.

(1) Nekappabhāsurañjita, Sabbaratanaśañjīte;
    Nekegandhappavājīta, Gandhamādanapabbate,
    Ahosimsamitiyupbe, Pāsāna Gūhāpabbate.

(2) Chattha-Sangīti ādicco, Udayanto mahitalam;
    Sāsanassa ca lokassa, Cīram titthim sukhāvaham.

(3) Mayaṅca dhammacarāca, Rajā no sukha medhagā;

---

Sabbarattha jayapattā, Sabha iccasu puraye;

Ahosi sangiti mahā, Sabbaloka Parayana¹.

After that Hon’ble U. Win, minister for Religious Affairs and National Planning, read an address of adoration at the opening ceremony of the Chattha Sangāyanā which held on the 17th May, 1954. According to the procedure, His Excellency, Dr. U. Ba U (Agga Mahā Thiri Thudhamma) the president of the Union of Myanmar, delivered an address of veneration accepting the role of the Dāyaka of the Saṅgāyanā on behalf of the Theravāda Countries. He said that “Bhante, we find that the real or supreme Saraṇa is ‘Tisaraṇa’ (Threefold Refuge), namely, the Buddha, the Dhamma and the Saṅgha. One who seeks refuge in the Three folds Refuge is called the faithful adherent of the Buddha. The Threefold Refuge and the one who seeks refuge in it are inter-dependent---in the above earnest wishes, only the Dhamma is mentioned and not the Buddha nor the Saṅgha.

Therefore, it is clear that the reason why the Dhamma is given precedence is that the rise and decline of the other were depends on the Dhamma. Thus, the wise Kings of old caused the Text to be revised in order that the Buddha’s Sāsana may continue for long.

We, the Government and the people of the Union of Myanmar also, following the procedures of those Buddhist Kings of old, have striven out the best to hold the Chattha Saṅgāyanā (the Sixth Saṅgha Council) in the Mahā Pāsāna Gūha. It has been so beautifully which is in no way inferior to the costly temporary structures constructed by the King Ajātasattu at the time of the First Great Saṅgha Council.

After describing his sincere comment Dr. U. Ba U, the first president of Myanmar concluded his speech and commented that this is now an opportune of time for me to declare that this opening ceremony of the Sixth Saṅgha Council is commenced.

Then, Sir, U. Thwin, who is a president of Union Buddha Sāsana Council made his report to the Bhikkhu Saṅgha who are present of the Sixth Saṅgha Council. He mentioned that in the Union Buddha Sāsana Council, has regarding with this Saṅgāyanā following predominant points: -

(1) To preserve the extant Dhamma.

(2) To let the Buddha’s Sāsana endure for long and

(3) To propagate the teachings of the Buddha abroad.

The Union Buddha Sāsana Council was established under the Act of Parliament section (10) of the Union of Myanmar as an organisation. The president of Myanmar headed this significant attempt. According to regulation, the Union Buddha Sāsana Council is functioning both in the Union of Myanmar and abroad, for the purpose of propagation the Dhamma, which were teachings of the Buddha.

In the time of holding the Sixth Saṅgha Council, received the following messages and address from various countries.

(1) Message from Holiness Somdet Phra Vajirayannavongs, Supreme Patriarch of Thailand.

(2) Message from Lanka Uttaritara Sabha (Supreme Executive Council of Sri Lanka).
(3) Message from Sudassana Suvanna Kety Monastery, Balamgoda the Amarapura Nikāya of Sri Lanka.

(4) Message from the Klayani Sīmā Mahātheras of Sri Lanka.

(5) Message from Ramāñña Nikāya of Sri Lanka.

(6) Message from H. E. Dr. Rajendra Prasad, president of India (it was read by Mr. K. K. Chettur, India Ambassador to Myanmar).

(7) Message from His majesty Tri bhu ban Bira Bkram Shah Deva, King of Nepal.

(8) Message from His majesty, Bhumipol. Adulyadej. The King of Thailand. (It was read by Gen. Kharb Kunjara).

(9) Message from His Holiness Samdach Preah Maha Sumedhadhipati C. N. Jotannano, Agga Mahā Pandita, Saṅgharājā of Cambodia.

(10) Message from Phra Bimaladharma, Ecclesiastical Minister for Sangha Administration, Wat Mahādhātu, Bangkok, Thailand.

After have been listened messages, which were from various countries, Ven. Indhāsabha (Agga Mahā Pandita) made his a few words of reply message to all delegations. And then, Ven. Ravata, chairman of the Sixth Saṅgha Council declared to make a break time from 2 p.m. to 3.30 p.m. to rest for the moment in the morning section of opening ceremony of the Sixth Saṅgha Council.

In the evening, at 3.30 p.m., Ven. Bhaddanta Nāgavamsa announced both in Pali and Myanmarese languages that the
proceedings of evening session commenced. This was followed by ten stokes of gongs. The Saṅganāyaka then proposed to the Saṅgha council the names of the Ven. Javana, Aggamahā Pandita (Pakokkhu Sayadaw) as a Vijajjaka (Replier) and Ven. Vicittasarabhivamsa (Tipitakadhara Dhamma Bhaśārikā) to serve as a Pucchaka (Questioner). Then, both Questioner and Replier assumed their seats on the special dais. They took questions and answers on the first Parājīka respectively. At the conclusion of this, the Saṅgīti-Kāraka Bhikkhus acclaimed ‘Sādhu’ (well-done), ‘Sādhu’ (well done). The blowing of conchs and striking of gongs followed these words.

After that the entire Saṅgha Council recited the Pārājīka Veranja Kanda, beginning with “Tena samayena” and ended with its second paragraph. It was finished at the conclusion of this recitation by the Saṅgīti Kāraka Bhikkhus for the first day of the Inauguration ceremony of the Sixth Saṅgha Council. Ven. Nāgavamsa who is a programmer of opening ceremony announced that the days proceeding came to an end, followed by a signal of ten strokes of gongs.

In the Second day at 12 noon, started Inauguration proceedings of the Sixth Saṅgha Council, was signaled by ten strokes of gongs, sounds of the drums, and blowing of conch shells. At the time, the commencement was announced both in Pali and Myanmarese languages by Ven. Nāgankuṃsa. In that day, U. Nu, first Premier of Myanmar addressed his veneration speech at Second opening ceremony of the Sixth Saṅgha Council. He said that “Venerable Sirs, now that I am so fortunate as to have this opportunity of meeting and greeting with deferential words. I am welcome to monks who have come to this great assembly of the Sixth Saṅgha Council from all parts of the Union of Myanmar. And other Theravāda countries in the parts

---

1 - The Chattha Saṅgītyana Souvenir Album, the Union Buddha Sasana Council pressed, P.56.
of the world, and of meeting and greeting, with cordial words of welcome those of you who are distinguished personages.

We are supporters of the Buddhist faith, as well as other special guests who have come over to promote the function of the Sixth Saṅgha Council, precisely at a moment when we are at the 2500 years stage after the promulgation of the Buddhist Doctrine by the Buddha. It is indeed almost auspicious and priceless moment never to be forgotten in life. --- Pāli Piṭaka scriptures which from the main basis of Pariyatti Sāsana (learning), are especially of the greatest importance. Wrong words or characters appearing in the scriptures lead to wrong translation, which leads to wrong interpretation, which again leads to wrong practice and wrong practice prevents realization of the path of knowledge or fruition of holiness and the bliss of Nibbāna. It is therefore, important that the words and characters in the Piṭaka scriptures should be absolutely correct.

And then Prime Minister U. Nu made his commandment that ‘I most respectfully, requested to the Venerable abbots and monks now present at the Sixth Saṅgha Council, on behalf of the Union Government and the people of Myanmar headed by the Buddha Sāsana Council. It is now time for a righteous decision to be taken and a collective recite made of this good and correct text of Pali Piṭaka scriptures which has been edited and revise again and again by 2500 wise monks. Those monks who were at the great assembly of the Sixth Saṅgha Council, virtuous and fond of discipline well versed in the same fashion as was done at the first Buddhist council by 500 Arahats led by Venerable Mahā Kassapa, Ven. Upāli, Ven. Ānanda, Ven. Anuruddhā and others.

In the second day of opening ceremony, also received messages and addresses from the various delegations and leaders of the world.
(1) Message from the Rt. Hon'ble Sir J. L. Kotelawala, the Prime Minister of Sri Lanka. (It was read by the Hon'ble Dr. C. W. A. Kanangara, Minister of Local Government, Sri Lanka).

(2) Message from the Hon'ble Sri. Jawaharlal Nehru, Prime Minister of India (It was read by Her Excellency Mrs. Vijaya Lakshmi Pundit).

(3) Message from Mr. Shigeru Yoshida, Prime Minister of Japan (it was read by Mr. Y. Konagaya, Consul-General of Japan).

(4) Message from the Hon'ble Shri M. P. Koirala, Prime Minister of Nepal.

(5) Message from the Hon'ble Shuhei Higa, Chief Executive, Government of the Ryukyu Islands. (Mr. Ishin Tahara, Presidency Okinawa Buddhist Association, read it).

(6) Message from Hon'ble Field-Marshal P. Pibulsonggram, President of the Council of Ministers of Thailand.

(7) Message from Her Majesty's government of United Kingdom of Great Britain. (It was read by Mr. P. H. Gore-booth, Ambassador Extraordinary, and Plenipotentiary).


(9) Message from Ven. Bhikkhu Aryamitra, President, All Tripura State Buddhist Association, Agarbala, and Tripura, India.
(10) Message from Ven. Depankara Srijan Thera, Pakistan State, President of Buddhist Association, Chittagong and other members of the Delegation from Chittagong.

(11) Message from Bhikkhu Jīnananda, Professor of Pali and Buddhology, Nalanda Pali Institute, Patana.


(17) Message from Ven. Vangīsa Thera, Pakistan Buddhist Cultural Association and world fellowship of Buddhists (Pakistan Centre), East Pakistan.

(18) Message from H. E. Mr. Dudley Senanayake, leader of the Ceylon Delegation to the Sixth Sangha Council.

(19) Message from Rev. Makoto Nagai, D Litt (Tokyo), and President of the Chuo Commercial Junior College, Former Professor of the Japan Buddhist Council.

(20) Message from Sher Bahadur Shahi Representative of Nepal Government.

(22) Message from General Kharb Kunjara, Leader of Delegation of His Majesty's Government of Thailand.

Those important persons who were leaders of delegations and private associations addressed their good messages to all Bhikkhu Saṅgha at the Sixth Saṅgha Council's second day of opening ceremony. After that at 2:30 p.m. Ven. Indāsabha, who was secretary of Executive Saṅgha Council announced both in Pali and Myanmarese languages to take a break time till the 3:30 o’clock in the evening. It was stopped following by a signal of ten stokes of gongs.

Proceedings of the Evening Session was commenced at 3.30 p.m. by announced both Pali and Myanmarese from Ven. Nāgavamsa. It followed with the ten strokes of gongs. In this session, Ven. Revata, chairman of the Sixth Saṅgha Council proposed names of Pucchaka and Visajjaka Sayadaws, who were the Ven. Sobhana, Aggamahā Pandita (Mahāsi Sayadaw) and Ven. Vicittasarabhivamsa, Tipiṭakadhara Dhammabhandāgarika (Minkon Sayadaw) to serve as Questioner and Replier. After that, both Sayadaws assumed to seat on the special dais for them. They made questions and answers regarding with the second Pārājika of the Vinaya Piṭaka. At the conclusion of this, entire Saṅgha Council acclaimed and continued to recite together the whole of the second Pārājika. The end of this recitation of the second Pārājika of Vinaya Piṭaka by the Saṅgīti Kāraka Bhikkhus, the Inauguration Ceremony of the Sixth Saṅgha Council was brought to a close for the Second day. It was on the 18th, May 1954 (2497 B.E).

On 19th, May 1954, the opening ceremony was held to continue for the third day at the Mahāpāsāna Gūha in Kaba Aye, Yangon. In the
morning session of that day, Hon’ble minister U. Win who was Minister for Religious Affairs and National Planning delivered an address of veneration. And then, those special guests who came from different parts of the world made following commemorative messages one by one to the Sixth Saṅgha Council.

First Ven. Phra Mahā Pradith Thera, read their good well message on behalf of Laos Saṅgha Delegation; Ven. Bhaddanta Buddhārakkhita from the Sri Lanka Shweghin Nikāya Arakshaka Sabhawa; Sri. N. C. Ghosh, Vice-president of Mahabodhi Society of India; Dr. Arbinda from the Bengal Buddhist Association of India read his message at the opening ceremony of the Sixth Saṅgha Council. In dealing with special messages, the Chattha Saṅgāyanā Souvenir Album described the following records: -

(1) Message from Mahā Bodhi Society of India.

(2) Message from the Bengal Buddhist Association. It was read by Dr. Arbinda Barua.

(3) Message from the Buddhist Association of Japan. It was read by Rev. Taio Sasaki.

(4) Message from the Buddhist Association of Laos. Mr. Kham Chan Pradith read it.

(5) Message from the world Fellowship of Buddhist, Federation of Malaya and Singapore. Mr. Khoo Soo Jin read it.

(6) Message from the Chinese Buddhist Council Peking. U. Ba Swe, Officer, read it on special Duty, Minister of Religious Affairs of Myanmar.
(7) Message from the Buddhist Ladies of Thailand. It was read by Madame Khunying Rabiab of Thailand.

(8) Message from the Buddhist Association of Thailand under Royal Patronage. It was read by Dr Luang Suriyabongse.

(9) Message from the Young Buddhist Association of Thailand. It was read by Captain Prasam Thongbhaahdi.

(10) Message from Mr. John Scott Everton, Ford Foundation Representative, U.S.A.

(11) Message from Mr. A. Ratnayake, Minister for Home Affair, Ceylon. It was read by Hon’ble Mr. M. D. Bunda, Minister for Education.

(12) Message from Abhayatissa Mahathera, Doharari.

(13) Message from Mahindosabha Samitiya and Residents of Polwatte, Ceylon.

(14) Message from Puñnavadhana Society, Ambalangoda, Ceylon.

(15) Message from Ambalangoda Car Stand Union, Ceylon.

(16) Message from the Friends of Buddhism Society, Washington, D.C., and U.S.A.


(20) Message from Ven. Vdammita Sri Dhammarakkhita Tissa Therā, Mahānāyaka of Amarapura Sect, Ceylon.

(21) Message from the World Fellowship of Buddhists Therā, Cambodia.

(22) Message from the D. P. Vajarānana, Mahā Nikāyatherā, and Colombo.

(23) Message from B.B. Legama Abbaya Tissa Mahā Nāyakathera.


Addresses that followed the Ven. Jinarakkhita’s address: Mr. H. W. Amarasuriya of Ceylon, Mr. Hadji Amrulah of Indonesia, Dr. Arabinda Barus of India, Mr. Ong Tiang Biaw of Thailand, Sir. N. C. Ghosh, Dr. G. P. Malalasēkera, who is the President of the World Fellowship of Buddhist, Madame Khunying Rabiab of Thailand. After that Ven. Indāsabha made a reply message and recessed for a period of one hour was announced at 2.30 p.m.

In the third day which was on the 20th May 1954 at 3:30 p.m., started the proceeding of the evening session by announcing both Pali and Myanmarese language. According to Myanmarese traditional
culture, it was followed by the ten stokes of gongs. At the time, Ven. Revata, chairperson of the Sixth Saṅgha Council proposed to the Saṅgha council the names of two Sayadaws who will serve as Pucchaka (Questioner) and Visajjaka (Replier) to the fourth Parājika of the Vinaya Piṭaka. After getting agreement of Saṅgha Council, both Sayadaws assumed their seats which special prepared for them.

Ven. Sobhana (Aggamahadita) who is a Puccaka (Questioner) Sayadaw asked repetely about the Fourth Parājika to Ven. Vicittasara, a Visajjaka (Relier) Sayadaw. The Replier Sayadaw made proper answers concerning with Fourth Parājika. Then the entire Saṅgha Council who assembled at the Proceeding of the Sixth Saṅgha Council recited all together this Vinaya Piṭaka.

In the last day of opening ceremony, Ven. Visuddha (Vijjalankar Sayadaw) announced the name of 2500 Bhikkhus who were 2473 Theras from the Union of Myanmar and 144 Theras from other Buddhist countries. They carried out their work for each of the Five Sessions in dealing with the Sixth Saṅgha Council. Numbering 500 Sangītikāraka Bhikkhus will take place for each Section relating Piṭakas, which had been agreed upon by the editing, and correction works.

Many representatives and delegations from various countries of the world celebrated the three days during the opening ceremony of the Sixth Saṅgha Council. Special missions, Delegations, the observes and the devout pilgrims from many countries had attended on the Inauguration days at the Mahā Pāsāna Gūhā of Kaba Aye, in Yangon. The opening ceremony held for the three days form the 17th, May 1954 to 19th, May 1954, (2498) B.E. in those inauguration days, the Saṅgha Council received many valuable and important messages from all the Corners.
In brief during the three days of opening ceremony, a total of 2500 Bhikkhus, who were from Myanmar, Thailand, Sri Lanka, Cambodia, and Laos which were consisting of Sangha Nayakas, Saṅgharājās and Mahā Theras of each country attended the Congregation of the Sixth Saṅgha Council. Apart from Bhikkhus who were from Theravāda countries, Mahāyāna representatives also attended at the Sixth Saṅgha Council, Kaba Aye, in Yangon.

They were Ven. Karlis A.M. Tensions, the Buddhist Archbishop of Latvia, and his assistant Ven. Friedrich Lustig. Here, we have to describe about the Latvia. It was a one of three Baltic States Latvia, Lithuania, and Estonia. It will be a surprise to know, have all along been Mahāyāna Buddhist countries since the time of Mongol Empires. These two monks arrived in India at the time of Buddha Jayanti Celebrations. Though they were not invited as representatives later they naturally came over to Myanmar.

They did not participate in the proceedings but it was arranged to accord them observer status and as such they attended the Sixth Saṅgha Council. Regarding with the Participating Countries of the Sixth Saṅgha Council, here we described the following diagram.

The participating Countries of the Sixth Saṅgha Council

<table>
<thead>
<tr>
<th>Theravāda Countries</th>
<th>Mahāyana Countries</th>
</tr>
</thead>
</table>

1 - U. Ko Lay (Zay ya Maung), 'The Sixth Buddhist Council held in Myanmar', P.27

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Union of Myanmar</td>
</tr>
<tr>
<td>2.</td>
<td>Thailand</td>
</tr>
<tr>
<td>3.</td>
<td>Sri Lanka</td>
</tr>
<tr>
<td>4.</td>
<td>Cambodia</td>
</tr>
<tr>
<td>5.</td>
<td>Laos</td>
</tr>
<tr>
<td>6.</td>
<td>Pakistan (East)</td>
</tr>
<tr>
<td>7.</td>
<td>Indonesia</td>
</tr>
<tr>
<td>8.</td>
<td>Nepal</td>
</tr>
<tr>
<td>9.</td>
<td>Java Island</td>
</tr>
<tr>
<td>10.</td>
<td>India</td>
</tr>
<tr>
<td>11.</td>
<td>Andaman Islands</td>
</tr>
<tr>
<td>1.</td>
<td>Japan</td>
</tr>
<tr>
<td>2.</td>
<td>Tibet</td>
</tr>
<tr>
<td>3.</td>
<td>Vietnam</td>
</tr>
<tr>
<td>4.</td>
<td>Korea</td>
</tr>
<tr>
<td>5.</td>
<td>Java Island</td>
</tr>
<tr>
<td>6.</td>
<td>Cochin China</td>
</tr>
<tr>
<td>7.</td>
<td>Malaysia</td>
</tr>
<tr>
<td>8.</td>
<td>Bhutan (Kitchin)</td>
</tr>
<tr>
<td>9.</td>
<td>Sikkim</td>
</tr>
<tr>
<td>10.</td>
<td>China</td>
</tr>
</tbody>
</table>

(11) Ven. Bhikkhu Amritananda, Nepal,

(1) Mr. Ishin Tahara, President Okinawa Buddhist Association, Japan,

(2) Mr. P. H. Gore-Booth, Ambassador extraordinary, Plenipotentiary, Great Britain,

(3) Ven. Bhaddanta Anada Metteyya of Ceylon,

(4) Ven. Bhikkhu Aryamitra, Present All-Tripura Buddhist Association,
(5) Ven. Depankara Srijan Thera, Present of Buddhist Association, Chittagong, Pakistan,

(6) Ven. Bhikkhu Jinananda, M.A, Ph.D, Professor of Pali and Buddhalogy, Pali institute of Nalanda, Patana, India,

(7) Ven. Nyenaponika Mahāthera, Germany,

(8) Ven. Nāga Thera, Vietnam,

(9) Ven. Buddhapāla, Vietnam,

(10) Ven. Kiwriwattuduve, Principal of the Vidyalankara, Kelaniya, Ceylon,

(11) Ven. Pragyananda Mahāthera, a Bhikkhu delegation from Nepal,

(12) Ven. Pandit, H. Saddhatissa Thera Mahabodhi Society, India,

(13) Ven. Vangisa Thera, representatives from Pakistan Buddhist Cultural Association and World fellowship of Buddhists, Pakistan,

(14) H.E. Mr. Dudley Senanayake, leader of the Ceylon delegation,

(15) Rev. Dr. Makoto Nagai, D.Litt (Tokyo) president of the Chuo Commercial, Junior College, former professor of Tokyo University, Chairman of the Japan Buddhist Council,

(16) Sher Bahadur Shahi, representative of Nepal government,
(1) Maharajakumar Namgyal, leader of delegation of His Majesty's government of Sikkim,

(18) General Kharb Kunjara, leader of delegation of His Majesty's government Thailand,

(19) Ven. Phra Mahā Pradith thera, Secretary of the Saṅgha delegation of Laos,

(20) Mr. Khoo Soo Jin, Buddhists of the federation of Malaya and Singupore,

(21) Madame Khunying Rabiab, the Buddhist Ladies of Thailand,

(22) Dr. Luang Suriyabongse, the Buddhist Association of Thailand under Royal Patronage,

(23) Captain Prasarn Thongbhahdi, The Young Buddhist Association of Thailand,

(24) Mr. John Scott Everton, Ford Foundation Representative, U.S.A,

(1) Ven. Sri Nanodaya Nāyaka thera, Diwulapitiya, Ceylon,

(26) Ven. Dhamma Kittī Sri Vimāla Mahathera, Panadura, Ceylon,

(27) Ven. Yatawatta Dhammakirīthi Sri, Sumangala, Dhammadaratanā Mahā Nāyakathera, Asgiri Vihara, Kandy Ceylon,

First Sannipāta of the Sixth Saṅgha Council

The first Session of the Sixth Saṅgha Council was begun on the full moon day of Kason, 1316 Myanmarse Era, (17th May, 1954) at 12 o’clock, after the opening ceremony performed by U. Ba U, the President of Union of Myanmar. He delivered an address of accepting the role of Dayakā of holding Saṅghāyanā on behalf of all Theravāda countries. After that U. Nu, the first Prime minister of Myanmar addressed that ‘In stead of Government and people of Union of Myanmar, the Buddha Sasana Council, he will be responsible the Four Requisites of all Bhikkhu Saṅghas who are attending here as the patronage of the Sixth Saṅgha Council’².

During the opening ceremony days, all 2500 Bhikkhu Saṅgha attended but in other days, there were 500 bhikkhus made their works which are concerning with the Sixth Saṅgha Council. They started the first session on the 17th May, 1954 and last it on 7th July, 1954. According to appoint of Chairman Sayadaw, Ven. Sobhana and Ven. Vicittasāra served as Questioner and Replier. They made question and answers respectively with regard to the Vinaya Piṭakas. It was attended by all 2500 Saṅghītikaraka Theras, 500 Saṅghītikāraka with representatives from five Theravāda countries. Following the period of

1 - The Sattha Saṅgayana Sobiner Album, the ministry of Religious Affair of Myanmar.
questioning and answering, the all-entire Saṅgha Council recited the Vinaya Piṭakas with Nidana (prologue). It consisted the five volumes with Atthakathās amounting to 2260 pages. They deal with the following five volumes of Vinaya Piṭakas five books:

1. Pārājika Pali consisted the Four Pārājika, The Thirteen Saṅghādisesa, Two Aniyata, Thirty Nissaggiya,

2. Pācittiya Pali consisted Ninety-two Pācittiya, Four Pātidesaniya, Seventy Five Sekhiya, Seven Adhikarana samatha, and Rules of discipline for Bhikkunis are Eight Pārājika, Seventeen Saṅghādisesa, Thirty Nissaggiya, One hundred and Sixty Six Suddha Pācittiya, Eight Pātidesaniya, Seventy five Sekkhiya and Seven Adhikaranasamatha total (311),

3. Mahāvagga Pali

4. Cūlavagga Pali

5. Parivāra Pali.

The first session of the Sixth Saṅgha Council last total (41) days. It was held apart from full moon days and national holidays.

Second Session of the Sixth Saṅgha Council

The second session was opened by U. Ba U the first President of Union of Myanmar and it was took place from 5th Waxing day of Tansaungmon 1316, (15th November, 1954) to 6th Winning day of Tabotwe, 1316 Myanmarese Era, (29th January, 1955). Except the

---

1 - The Light of Dhamma (ii) No, (3). P.35. (1954),

Sabbath days and national holidays, it was held continuously. During the 65 days, the Saṅgītikāraka Sayadaws edited the following Piñakas, which were total 3439 pages:

1. 3 volumes of Dīgha Nikāya – 3 books, which were Sīlakkha Vagga (13) Sutta Pali, Mahā Vagga (10) Sutta Pali, Pathika Vagga (11) Sutta Pali,

2. 3 volumes of Majjhima Nikāya – 3 books, which were Mulapannāsa Pali, Majjima Pannāsa Pali, and Upripannāsa Pali,

3. 3 volumes of Samyutta Nikāya – 3 books, which were Sagātha Vagga Samyutta Pali, Nidāna Vagga Samyutta Pali, Khandha Vagga Samyutta Pali, Salāyatana Vagga Samyutta Pali and Mahā Vagga Samyutta Pali.

Third Session of the Sixth Saṅgha Council

Third Sannipata began on 7th Winning day of Kason, 1317 Myanmarese Era, (28th April, 1955). Chairman of the first part of this session was Ven. Bhaddanta Jotāni Māhera (Agga Mahā Pandita), the Saṅgharajā of Combodia. He addressed that, “we the Cambodian Delegation comprising (10) Bhikkhus, (3) Upasakas, and (5) Upasikas, making (18) in all are present at this gathering sent by His Majesty the King of Combodia and I am leader. The Ven. Dhammaramo is also with us. The remaining (16) people (8) Bhikkhus, (3) Upasakas and (5) Upasikas came to this place as they are eager to work for the Chattha Saṅghāyanā.

In commemoration of the Opening Ceremony of the Chattha Saṅghāyanā today, I here by present to the Great Council a Buddha’s Image made from wood of Cambodia. This in brief is my Message. Ven. Bhaddanta Lokaratthi, the Saṅgharāja of Laos Delegation, chaired the Second Part of this session. It was opening by the Prince heir apparent, Chaban bethsana of Laos. This session lasted up to 13th Winning day of Waso, 1317 Myanmarese Era, (2nd July, 1955) and was called ‘Kambuja Lava Sannipata’ to highlight the Chairmanship of Mahā Theras from Cambodia and Laos. During the 57 days, the 500 Saṅgītikāraka Theras was completed the following Piṭakas: -

(1) 11 volumes of Anguttara Nikāya – 4 books, which were Ekaka Nipāta, Duka Nipāta, Tika Nipāta, Catukka Nipāta, Pañcaka Nipāta, Chakka Nipāta, Satthka Nipāta, Atthaka Nipāta, Navaka Nipāta, Dasaka Nipāta, Ekadasaka Nipāta,

(2) First 6 volumes of Abhidhamma – 7 books which were Dhammasangani Pali, Vibbanga Pali, Dhatukatha Pali, Puggalapannatti Pali, Kathavatthu Pali, Yamaka Pali. There were total 3903 pages.

Fourth Sannipata of the Sixth Saṅgha Council

The fourth session began on 2nd Winning day of Nattaw, 1317 M. E. (16th December, 1955). The chairman Sayadaw of this session was Ven. Somdaj Pharavanarata Kitti Sobhana, Supreme Patriarch of Thailand. In that special occasion, he mentioned that, “Today being the Visakha Day all the Buddhists will pay their deepest veneration in commemoration of the Supreme Buddha’s Mahāparinibbāna. We, here in Thailand are also joyous to here about the holding of this

---

1 - The Chattha Saṅgāyanā Souvenir Album, Union Buddha Sāsana Council Pressed, P.52.
Sangayana, when we heard about it from the Myanmar Buddhist Sāsana Mission that visited us recently. We sent a delegation of Bhikkhus, Lay devotees to this Sangayana, and trust that they will be before you now.

Just at the time of attaining His Mahāparinibbāna, the Buddha declared that ‘The Dhamma and Discipline, Ānanda, which I have taught and enjoined upon you, is to be your teacher when I am gone’. The Teachings of the Buddha have been handed down to us in unbroken line from the Elders of former days to the Bhikkhus of represent time, when the Text had been revised five times. Owing to duration of time and difference in localities there are some discrepancies in the Text and it is befitting to have them revised so that the Teachings of the Buddha, which are free from all blemishes, will shine for ever. By learning the Dhamma and practicing it, people can realise the Dhamma.

We rejoice to hear that the texts are being revised in the Union of Myanmar by holding the Chattha Sangayana. May the Chattha Sangayana meet with success by the power of the Triple Gem and also the power of our accumulated Kusala (wholesome volitional actions) of the past existences. May the Dhamma, the Tipitaka, which leads people to absolute peace, shine forever.

After that the Field-Marshal P. Pibul Songgram, the President of the council of Ministers of Thailand, opened the Fourth Session. He said that ‘On the auspicious occasion of the inaugural ceremonies of the Saṅgāyanā under the joint efforts of the Buddhist community in Myanmar, may I extend, on behalf of the Buddhists in Thailand, felicitations and good wishes for this great Sāsana undertaking. Our

Lord Buddha delivered a sermon prior to His Mahā parinibbāna that the Dhamma He had preasted should be look upon by His followers after His death as the personification of their Great Teacher. With deep reverence, they study and follow the Dhamma as compiled in the Tipiṭaka. The Saṅgīyanā of the Tipiṭaka is therefore, a great śāna undertaking, for it is an effort to preserve the Dhamma. Though grace of the Triple Gem, may the Saṅgayana accomplish its aims in every way.

After had been opening ceremony, 500 Saṅgītikāraka Theras carried out their editing, and correction works regarding with Pitaka. It ended on 5\textsuperscript{th} Winning day of Tabotwe, 1317 Myanmarese Era, (16\textsuperscript{th} February, 1956), and were total 54 days. They deal with following 4985 pages of Pitakas\textsuperscript{1}:

1. Five volumes of Patthāna – 5 books, which were Anuloma Patthāna, Paccaniya Patthāna, Anuloma Paccaniya and Paccaniya Anuloma Patthāna,

2. Five volumes of Khuddaka Nikāya – 6 books, which contained Khuddaka pātha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Therāgatha, Therīgatha, Mahā Niddesa, Cūla Niddesa, Apādāna, Buddhavamsa and Cariya Piṭakas.

The Fifth Sannipāta of the Sixth Saṅgha Council

The fifth session started on 13\textsuperscript{th} Winning day of Tagu, 1318 Myanmarese Era, (24\textsuperscript{th} April, 1956) and ended on 24\textsuperscript{th} May, 1956. The Chief Mahā Thera of all sects in Sri Lanka, Ven. Bhaddanta Saranakara, Saṅghanāyaka acted as Chairman of this concluding

\textsuperscript{1} - The Chattha Saṅgīyanā Souvenir Album, Union Buddha Sāsana Council pressed, P. 75.

109
The session, which was called ‘Sri Lanka Sannipata’\(^2\). The sessions deal with the following pages total 1941: -

1. Pāṭha Jātaka Pali
2. Paṭisambhidā Magga Pali,
3. Netti Pali,
4. Peṭakopasesa Pali,

Thus, during the Five Sessions, the whole Tipiṭaka texts were solemnly recited by the 2500 learned Theras and Mahā Theras in relays of 500 Saṅgītikārakas. According to the official records, both Sayadaws who were Ven. Sobhaṇa (Mahāsi Sayadaw) and Ven. Vicittasāra (Tipiṭaka Sayadaw) served as the Puccaka (Questioner) and the Visajjaka (Replier) through out the Saṅgāyanā.

In conclusion, we need to remind over the Tipiṭaka. It is an extensive body of canonical Pali literature in which are enshrined the Teachings of the Buddha expounded for forty-five years from the time of His Enlightenment to His parinibbāna. The discourses of the Buddha are made up exhortations, expositions, and injunctions. He delivered the general discourses and sermons, which intended for both the Bhikkhus and Lay disciples on various occasions. They are collected and classified in a great division known as the ‘Suttanta Piṭakas’.

The great division in which, are incorporated injunctions and admonitions of the Buddha on modes of conduct and restraints on both

---

bodily and verbal action of Bhikkhus and Bhikkhunis, which form rules of discipline for them, is called the 'Vinaya Piṭaka'. The philosophical aspect of the Buddha’s Teaching, more profound and abstract than the discourses of the Suttanta Piṭakas is classified under the great division known as the 'Abhidhamma Piṭaka'. Abhidhamma deals with ultimate truths, expounds ultimate truths and investigates ‘Mind and Matter’ and the relationship between them. Even from the earliest times some kind of classification and systematization of the Buddha’s Teachings had been made to facilitate memorization, since only verbal transmission was employed to pass on the Teachings from generation to generation. After the parinibbāna of the Buddha, the great disciple like Ven. Mahā Kassapa Theras recited together all the Teaching of their Master in India.

As similar example, total of 2500 learned Theras and Mahā Theras who were from Union of Myanmar and abroad gathered at Mahā Pāsana Gūhā, in Sri Māngalā Kabā Aya Plateau of Yangon in Myanmar, from the 17th May, 1954 till to the 24th May, 1956. It was 25th anniversary of Buddha’s birthday. Throughout the Sixth Saṅgha Council, they made editing, correcting and reciting works together in dealing with all Tipitakas systematically and carefully classifying them under different heads into specialized Five Sessions with the patronage of Government of Union of Myanmar, Union Buddha Sāsana Council and People of Myanmar. The Sixth Saṅgha Council was an important figure in the religious history of Myanmar and Theravāda Buddhism because of Myanmarese Buddhists had made their best to promote the teachings of the Buddha and spread it the whole world, despite it was very early time of their independence. By doing such kind of meritorious deeds, the Buddha Sāsana can exist for long time.