CHAPTER III

PALI LITERATURE IN MYANMAR

Myanmar has been the home of Theravāda Buddhism for many centuries. Its sacred language is Pali⁠¹ while Sanskrit is used in Mahāyana Buddhism. Each village has a monastery, presided over it by a monk, who is called Pongyi. Even a very small village will have one monk and larger cities in the country will have several monasteries and numerous monks.

The knowledge of Pali is essential and learned it as a literary language in almost every monastery in Myanmar. The religion was introduced in that country long before but scripture was brought later. During the times of Anomasdassi who was the chief of the Order belonged to lineage of Sona and Uttara Theras.

The Pali literature of Myanmar throws a flood of light on the relationship between Kings and monks. To keep up the Pali Tipitaka, both Kings and Buddhist monks are very important in the field of religion. From the 13th century right up to the 19th century Myanmarese Pali scholars have been steadily working in the different

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¹ - Pali, Pa rakkhane li; Pati, rakkhatiti, Pali Paliti ekacce. Tanti, Buddhavacanam, Pant, Pali. (Bhagavata vuccamanassa atthassa voharassa ca dipanato saddoyeva Pali namati ganhipadesu vuttam ti Abhidhammatthakathaya likhitam); Pali saddo Palihamme talakapaliyampi ca Dissate pantiyam ceva-ití neyyam vijanata. Ayam hi palisaddo, Paliya attham upaparikkhanti ti adisu pariyyattidhammasankhate Palidhamme disssati; 'Mahato talakassa Pali ti adisu talakapaliyam Paliya nisidimauti adisu patipatiya nisidimauti atha, imasmim panatthhe dhanyya kiccam naththi, patipatiko hi pantigvacaako Palisaddo; pariyyattidhammavacake palisadde, attham pati, rakkhatiti paliti ca, antodakam rakkha naththi mahato talakassa thira mahari pali viya ti pali ti ca pakathanam ukkathanam siladiathanam badhnato sabbhavi rutthihavato Buddhadihi bhasitatta ca, pakathanam vacanappa bandhanam ali ti paliti ca nibbacanani veditabbani. (Abhidhamma padipikāstūci).
fields of Pali literature, monastic and secular and have produced in course of countries a literature that is as voluminous as it is varied.

Buddhist literature belongs to the time of the Buddha Gotama. The teachings of the Buddha were not written at first. All the Buddha’s sermons were in the form of dialogue. His disciples remembered these discourses. Thus, the Buddhist literature remained only in the spoken form. According to history record, the art of writing appeared in Western Asia, especially in Mesopotamia region near about 5,000 years ago. A little bit later, India and China also developed some form of writing. At the time, Aryans invaded India from the west Asia. The Buddhist literature, which was, most probably in Māghadhi (Pali) and as it was not written. Buddhist Councils were held to check adulterations in the form of either omissions or addition through out its history. As Buddhism was all in spoken word, there was a sort of popular demand in Sri Lanka (then Ceylon) to reduce them to writing. It was that King Vaṭṭārani asked five hundred senior Arahantas to meet at Alora Cave in Malaya to write all three Piṭakas together with Atthakathās on palm-leaves. That copying of Piṭaka and Atthakathā was taken as the fourth Buddhist Council.

In Sāgala of Yonaka State, King Milanda, well versed in Piṭaka used to ask questions on Buddhism to all monks to test their knowledge of the Religion. Bhikkhu Nāgasena alone can give answers to his satisfaction. All these questions and answers are taken as a guide to Buddhism. The work Milandapaṭṭha appeared as a very useful and popular work soon after the Piṭaka was written on palm-leaves. In about AD 447 Buddhaghosa1 went to Sri Lanka to copy all the

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1 - Ven. Buddhaghosa was a Brahmin, born in a village new Buddha Gaya. After learning all Brahmanic studies, he started to learn Buddhism under a monk called Ven. Revata. With Ven. Revata’s instructions he came to Mahavihara monastery, Anuradha, Sri Lanka to translate the Pitaka into Magadhī or Pali. Dr. Than Tun, ‘Buddhist Art and Architecture’, P. 4-5.
Atthakathas that he found there. After learning all Brahmanic studies he started to learn Buddhism under a monk called Ven. Revata. With Ven. Revata’s instruction, he came to Mahāvihāra monastery, Anurādhapura, Sri Lanka to translate the Piṭaka into Māghadhi.

From what evidences we have on Buddhism in Myanmar. Dr. Than Tun, a Myanmarese scholar says that there are two reasons, which are described below: -

(1) Not all the three Piṭakas were brought over to Myanmar at the beginning,

(2) Sanskrit Buddhism, would have been the first to reach the land, which we now call Myanmar.

The earliest form of Buddhism in Myanmar is that the Pyu people who lived in the central plain of Myanmar from about the 9th century BC until the 9th century AD left epigraphs. These contain extracts from Buddhist scriptures. Most of them are known as Paritta, a small collection of texts gathered from the Suttanta Piṭaka.

Pyu people came into Myanmar by the Northwest Passage in the wake of Thaw Gadu, Thet and Naga and presumably it might be as early as the later half of the 1st millennium BC. They left inscriptions on stone, terracotta, and metal plaques, using Deva Nagari script of the 4th century AD. Halin Pyu were most probably Mahāyanists. The change from Mahāyana to Theravāda took place in about the 7th century AD. There are several stories purporting to the fact that Buddhism reached Myanmar even in the lifetime of the Buddha. But unfortunately Myanmar is not included in the list of Asoka missions.

\[1\] - The Paritta, learned by heart and recited on appropriate occasions, is to conjure various evils physical and moral. It has actually come to have the value of charms and exorcisms, a value hardly religious as the Buddhist sense of the word. Bord Marble, ‘Pali literature in Burma’, P.3.
The most among them is how Shin Arahan and King Anawrahta of Bagan tried to get the Pitaka from Thaton and how Anawrahta suppressed the Aris and introduced Theravāda Buddhism in Bagan. In fact it was during the time of Sri Tribhāvanādityadhammarāja (Thilu Min) (1086-1113) that the Pitaka reached Bagan from probably Sri Lanka (then Ceylon)\(^1\). The Buddhists in Myanmar realised that the knowledge of Pali grammar is essential to understand Buddhism. Most of the scholars of Buddhism in Myanmar wrote good books on Pali grammar. On the other hand, they tried to translate Pitaka into Myanmar language. The Jātaka stories became the most popular theme to translate either in prose or verse or both.

During the king Mindon’s reign of the 19\(^{th}\) century, Ven. Paññasāmi worked his classic histories work ‘Sāsanavamsa’, which gives a complete survey of Pali Buddhism in Myanmar. From the earliest times to the middle of the 19\(^{th}\) century like him, the Myanmarese monks studied and digested all the books of the Tipitakas\(^2\) and wrote numerous commentaries and sub-commentaries on both Pali and Myanmarese languages.

In order to get a correct grasp of the inner meaning of Tipitaka, Myanmarese monks first of all tried to master Pali grammar. There were famous grammar books to learn in Myanmar. These grammar books are called forth admiration of Sinhalese even through Sri Lanka

\(^1\) - Dr. Than Tun, ‘Buddhist Art and Architecture’, P.6.
\(^2\) - According to the Sixth Saṅgha Council version, 52 treatises of Pitaka Cannon are made up as follow-

| (1) Dāgha Nikāya | 3 Volumes (3 books), |
| (2) Majjhima Nikāya | 3 Volumes (3 books), |
| (3) Samyutta Nikāya | 3 Volumes (5 books), |
| (4) Āṅguttara Nikāya | 3 Volumes (11 books), |
| (5) Khuddaka Nikāya |           |
| (a) Vinaya | 5 Volumes (5 books), |
| (b) Abhidhamma | 12 Volumes (7 books), |
| (c) Suttanta | 11 Volumes (18 books), Total (52) books (40) Volumes. |
undoubtedly served as the model of Pali scholarship to the Myanmarese scholars.

Actually the great scholars and pioneers first explored the Pali literature of Myanmar is very much concerned with the existence to the Pali literature of India, which is many years since the latter. The effects of India Buddhism overwhelm the life of Myanmarese and literature has many manifestations. We can instance some as widely part as codified law and religious art of Myanmar.

There is need nowadays to seek further Myanmarese Pali literature with what has already been found there. Due to devout and simple scholars of Myanmar who have left us a literature derived entirely from the Pali canon and representing almost invariably the Theravāda traditional of Buddhism.

Beginning with the study of the language consecrated in Sri Lanka (then Ceylon) as the instrument of the highest teaching, then commenting and composing in Pali and at last interpreting that teaching in their native tongue. The Myanmarese monks have left us a complete revelation of their mind. The sculpture painting, legends, plays, customs, and law-code of the Myanmarese significant as they are, could serve to show us what their religious literature alone unfolds — their manner of grappling with an abstract subject.

Being an agglutinative language, Myanmarese lacks the fore, terseness, and delicacy that Pali owes to its nominal and verbal inflections and its power of forming elaborate compounds. Thus before the translating period, authors of Myanmarese race had studied Pali and learned to use it, ever since the twelfth century it has been a tradition of Myanmarese scholars to produce literary work in Pali and it is with this work only that we are now concerned.
It is a significant fact that the resturgance of Theravāda Buddhism in the Old Kingdom of Pyay (then Prome) as evidenced by her Epigraphs. And mounments of this Kingdom are not only coincides with the age of Buddhaghosa but also with the establishment and development of great centres of Buddhism in places like Kancipuram, Uragapuram all intimately associated with the Buddhaghosa tradition. Studied in this context the story of the great scholar’s visit to Burma may not be altogether improbable.

Some Pali Epigraphs, inscribed on gold leaves in what is called the Kadamba script of the 5th and 6th centuries AD, have been discovered in the small village close to the ruins of Hmawza in old Pyay. These inscriptions contain the extracts from well-known Pali Buddhist works, like the Dīgha Nikāya, Majjhima and Āṅguttara Nikāya and Udāna. It is also from the Vibhaṅga and the Dhammasaṅgani, and the last but not the least the whole of the Paṭiccasamuppada formula, with very slight modifications.

From a study of these epigraphs, we can come to the conclusion in dealing with the Pali. It is as the language of the Theravāda Buddhism what we known and understood in old Pyay and the important Pali canonical texts were studied in their doctrinal aspects during the 4th and 5th century AD.

Beside like It-sing, the celebrated Chinese traveller of the 7th century A.D., also testifies to the prevalence of Buddhism in Tharekhettara (then Srikssetra or Old Prome) of ancient Myanmar in the period BC. 675 to 1st AD. The chronicles of Chinese which were in the Tan period about BC, 800 refereed to flourishing period of Buddhism in old Pyay, the capital of the P’iao (Pyus). It has already been pointed out above, a large number of sculptures, bronzes, terracotta votive tables, epigraphic documents and monuments have
been discovered in the ruined capital of old Pyay. This points to a flourishing condition of early Theravāda or Pali Buddhism in Pay from period BC, 550 to AD, 1000. The local chronicles of Myanmar enlighten us about the prevalence of Buddhism in Pegu (then Hamsāvati). It was about AD, 1000 to 1050. Finally the story of the conquest of Thaton by King Anawrahta of Bagan, the Empire of Myanmar during the 11th century AD, Points unmistakably to a very prosperous state of religion in the Mon (then Talaing) kingdom towards the middle of the 11th century.

Here, one significance feature is that the Piṭaka which are the most important canonical books of Myanmarese Buddhism were fixed by the three Councils and also handed down by the theras verbally from teacher to teacher. Ven. Mahāmahinda arrived to Sri Lanka (then Ceylon) in the year 263 to promote the Buddhism with the help of king Devānampiyatissa. During the reign of king Ygamani the fourth Council was held and five hundred Arahantas inscribed on palm leaf, the character of canonical books. During the period of Ven. Buddhaghosa, some preachers of religion wrote down the Ceylonese language. During the reign of king Mahānāma, in the year of religion, Buddhaghosa transcribed them in the Magadha tongue, so that they reached the Island and kingdom of Thaton.\(^1\)

The influence of Ceylon on the Theravāda Buddhism in Myanmar has been paramount in questions of monastic discipline. Code, which was drawn up by the Ceylonese monks and has been carefully preserved by the Myanmarese fraternity in letter and spirit from the time, its arrival in Myanmar was in the eleventh century. From the beginning the study of language consecrated in Ceylon as the instrument of the highest teaching of Buddha, these were written

\(^1\) - Ibid. P, 49.
and composing in Pali. Lastly interpreting the unfolding literature into Pali alone unfolded Myanmarese manner of taking with an abstract subject which the sculpture, painting play, legends, customs as well as law-code could not show. Buddhist theories demanded hard word from the learner as they had background to understand Buddhist conceptions.

In Myanmar, the grammar of Buddhist tests had to be studied first and afterwards to master the new philosophy. The Pali compositions of Myanmarese authors are less interesting than their translation into Myanmarese language. Moreover, the Pali commentaries of Myanmar naturally lead us back to the Sinhalese and Indian models, which they copy faithfully. The three Canonical texts, the Vinaya, the Sutta and Abhidhamma were familiar to Myanmar and it was known in Myanmar in the Pali recension consecrated in Ceylon.

The Vinaya, which is the monastic law, handed down in Myanmar by the Theravāda sect in Ceylon, according to the tradition, in the second century after Buddha’s demise. It had grown up round the code from the time of early commentators to the present day. The Vinaya was composed at an early period, such as Mulasikkhā, Khuddasikkhā and Dvematikā, consisting of Bhikkhupātimokkha and Bhikkhunīpātimokkha which were accepted as sufficient Vinaya

1 - M. H. Bode, Pali literature of Burma, P. VII- XII.
2 - The Vinaya Piṭaka is made up of rules of discipline laid down for regulation of the conduct of the Buddha’s disciples who have been admitted as Bhikkhus and bhikkhunis into the Order. These rules embody authoritative injunctions of the Buddha on modes of conduct and restraints on both physical and verbal actions. They deal with transgressions of discipline, and with various categories of restraints and admonitions in accordance with the nature of the offence. There are seven kinds of Transgression or Offence, Āpatti. They are-(1) Parājika Āpatti,
(2) Samghadisesa Āpatti,
(3) Thullaccaya Āpatti,
(4) Pacittiya Āpatti,
(5) Pāṭidāsaniya Āpatti,
(6) Dukkata Āpatti,
knowledge for the monks, nuns and people those who are interested about monastic law of Buddhism. Those Vinaya books, which described in the above are studied by the Myanmarese Buddhist monks and nuns until at present day.

We also find the Kammavācā, which are not the literature but representing the immovable tradition of Myanmarese Theravāda Buddhism. It is a text of purely Buddhist ecclesiastical use of the Vinaya rules. It was quoted from the Vinaya Mahāvagga and Cūlavagga. Kammavācā is a suitable title for the collection of certain set forms of speech following when conferring Ordination of holding a council etc.

In the Kalyāṇī Inscription, it mentioned that ' after Uposatha ceremony, the permanently stationed, in the neighbourhood of Kalyāṇī Śimā, noble and learned men for the purpose of serving with food and furnishing the " requisites" to the ten theras headed by Kalyāṇītissamahāthera who together with the five young priests conducted Upasampada ordination ceremony, as well as the leading priest, who had received their Upasampada ordination in Kalyāṇī Śimā and to the numerous priests who presented themselves for ordination1.

There are number of manuscripts of the texts available in Myanmar, Ceylon, Siam. Those tamarind Kammavācā are written by Mandalay manuscripts in a very nice way as they are in Myanmarese ritual. They printed with a thick black resinous gum. Even the manuscripts of Kammavācā, which is handed down, are appropriate texts in Myanmar. On the whole, the essential doctrine, as the Myanmarese Buddhist conceives are to be found in this collection and in the commentaries. This collection contains among other texts the

Suttanipāta, Dhammapada and the immoral Jātaka books, which were composed in North India. These are very popular as well as scholarly literature of Myanmar.

Another text is Paritta, a good example of ancient wisdom and devotion to God. Paritta, which were selected essential notes from the text of Suttanipata, is widely known by the Myanmarese of all classes. These Parittas were learnt by heart and recited on appropriate occasional. It conjures various evils, physical and moral. Some of the miscellaneous extracts are purely religious and of ethical character. They are meant for protection and other good results, it is important that they are chanted and listened to in a correct way. There are some conditions to be fulfilled by both the chanters and the listeners so as to get the full benefits of the Paritta. In fact, there are three conditions for the chanters to fulfill and another three for the listeners.

The three conditions for the chanters are:

1. They must have learnt and chant the Paritta correctly and fully without any omission,
(2) They must understand the meaning of the Paritta being chanted and,

(3) They must chant with the heart filled with goodwill and loving-kindness.

The three conditions for the listeners are: -

(1) They must not have committed the five most heinous crimes, namely, killing one’s own father, killing one’s own mother, killing an Arahanta, causing the blood to be congealed in the body of the Buddha by wounding Him, and causing schism in the Saṅgha.

(2) They must not have the ‘fixed wrong view’, the view that rejects Kamma and its results.

(3) They must listen to the chanting with confidence in the efficacy of the Paritta in warding off the dangers and bringing good results.

Here, few facts should be mention for example that ‘ the incident occurred at the time of arrival of Sona and Uttara Thera at Sudhammapura in the Suvaññabhūmi. The city stood near the great ocean, water Yakkhini used to come frequently and eat the princes, who were born in the palace. On that day of arrival of those Theras, a son was born in the palace. The Yakkhini came to eat. When the people saw, they became frightened and shouted loudly. At the time, the Elders built up, by their super natural power a terrific figure of man and lion, having two heads and bodies combined. They
vanquished the Yakkhini. The victory of the laymen was accomplished by paritta\textsuperscript{1}.

There is another interesting incident related to Jetavana. A Myanmarese monk and famous teacher of the sixteenth century, when at Jetavana lying at the point of death, thought of one whom he considered competent to be his successor. At that moment the monk on whom the teacher’s thoughts were fixed, dreamt a strange dream of a deadpan whom when waking, related to the novice lying near him. A Paritta was then uttered by one of the monks to avoid any evil foreshadowed by the dream.

Although the Parittas are for chanting in general, some of the Parittas are to be practiced as well. There are specific uses for the Parittas although generally they are meant for protection against dangers. The specific uses can be obtained from the introductory verses of each Sutta. Maṅgala Sutta is used for blessings and prosperity. According to the Maṅgala Sutta, there are (38) stanzas that are the cause of happiness.

We found that Buddhist literature flourished in the time of Bagan dynasty. During the King Kyanzittha, Chapada Bhikkhu went to Ceylon and studied the Buddhist scripture and wrote a number of treatises on Kaccāyana grammar. His well-known work was Saṅkhēpavaṇṇaṇā, which is divided into nine pariccheda. Chapada Bhikkhu also introduced Saṅkhēpavaṇṇaṇā Ceylon to Myanmar and transcribed it from Sinhalese into Myanmarese-Mon alphabet. On the basis of this work, it appears a commentary on Abhidhammatthasaṅgaha\textsuperscript{2}. The Māṭikādipani and Patthāna Bāṇavāra

\textsuperscript{1} - Taw Sein Ko, Kalyani Inscription, P. 48. B. C. Law, ‘History of Buddha’s Religion. P. 43.
\textsuperscript{2} - Abhidhammatthaśaṅgaha was written by Ven. Anuruddha, a Sinhalese thera.
also treat of Abhidhamma subject. In arrangement of the Saṅkhepa-pana follows the Abhidhammatthasaṅgaha.

Another work is Vinayasamutthadīpanī, which is also a monastic topic written at the request of Chapada’s preceptor. The other work on Vinayapitaka, Vinayagulhatthadīpanī is an explanation on difficult passages. Chapada Bhikkhu may have been written The Nāmacāradīpāṇī on ethic. He introduced all these works into Myanmar.

Gandhisāra is a manual for study condensed from important text. There were three doctors all Bagan. Sughutachandana wrote a grammar entitled Lingatthavivarana, who was followed by Ńānasāgara with Liṅgatthavivaranaṇappakāsaka and Uttama with Liṅgatthavivaranaṇatikā. There is a book Liṅgatthavivaranaṇavinicchaya. Its author is unknown but it is based on Subhutachandana’s treatise, explaining difficult passages. Uttama wrote a scholium on well-known grammar, Bālavatāra, which was written by Vicissara of Ceylon.

Another grammarian Bhammadassi composed well-known treatise Vacavācaka or Vaccavācaka whose work has been studied for centuries and it has been republished in recent time. Sadhammanandī wrote a commentary in dealing with Vacavācaka. Another famous grammar book of Myanmar is Saddatthabhedacintā. It was sprang number of commentaries, among those are best known Mahātikā written by thera Abhaya of Bagan. He is also the author of the Sambhandhicintāṭikā, a commentary on the Sambhandacintā of Saṅgharakhkhaṭa. Forchammer place both of the authors

2 - The novice named Saddhammasiri, who was residing at a village near Khanithipada mountain, wrote Saddatthabhedacintā.
3 - Saddatthabhedacintā, on syntactical relation, is the twelfth century. The author was a scholar of Ceylon.
Saddhammasiri and Abhaya in the fourteenth Century but Sāsanavamsa and Gandhavamsa were careful to give their birth place as well as the residence of the authors, but rarely their exact date.

During the reign of King Kyawswa, who had keen interest in learning, was succeeded by Jeyyasinkha (1277 or 1234). At the time, Bagan flourished with Pali poems in the thirteen century. The work, during his reign, produced chiefly grammatical but Abhidhammatthasaṅgaha was also a subject for study. There were numbers of grammarians at king’s court. Pali grammar was very popular study at that time, even among the women and girls. A book regarding with the grammatical work was written by King Kyawswa. He wrote in an abridged from book called Saddabindu as well as Paramatthabindu. 

A book entitled the Vibhatyattha, is a work on Pali cases-ascribed to his daughter. Saddhammanana wrote the Vibhatyattha in early fourteenth century, probably at Bagan. He wrote more important works on metrics, the Chandasaratthavibasani, or Vuttodayapancika, being a commentary on Vuttodaya and Chapaccayadīpanī. He was not only a Palist but also a Sanskrit scholar. He translated the Sanskrit grammar Katantra into Pali.

In this period, Thera Sāgara wrote a grammatical work, entitled Mukhamattasāra. He also wrote a Tikā on his own work at the request

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1 - For example of studies, the pathetic little story of the monk Disapamokkha, who pursued knowledge so fervently in his old age that in time he astonished the chief theras by his learning and was chosen by the king to be his Acariya (Sayadaw). M.H.Bode, ‘Pali Literature of Burma’, P.25.
2 - Saddabindu has been ascribed to King Kyoeva’s preceptānābhisa of Bagan wrote a commentary entitled Linathavisodhani. A Tikā on Saddhabindu, called Saddhabinduvinicchaya is by Sirisaddhammakiti mahāpussadeva. A Tikā on Paranatthabindu was written at Bagan by the theras Mahākassapa. M.H.Bode, ‘Pali Literature of Burma’, P.15.
4 - Gandhavamsa states that Gunasagara wrote Mukhamattasara.
of the Saṅgharaja, the preceptor of King Kyawswa. The religion very much advanced by way of study and culture during his reign.

The next king was Shan King Sihasura who founded Panya and literary activity became forceful. During his reign Thera Siri Sumaṅgala, one of the most industrious ones, wrote commentaries, explaining the grammatical construction of the Samantapāsādika and the Abhidhamma and its commentaries, Atthasālinī and Sammohavinodani also were attributed to Buddhaghosa. Here, we find the tradition of King Narapati and King Kyawswa return in the new court and under new dynasty.

An important officer of the state under King Sihasura¹, wrote Samvannya, commentary on Mogallana’s well known Pali dictionary, the Abhidhānappadīpikā which was written by Moggallana in the reign of Parakramabahu the Great. It is the only ancient Pali dictionary in Ceylon and it follows style and method of the Sanskrit Amarakosa. This work is held in highest esteem both in Myanmar and Ceylon.

Another treatise, which is the work of Cullavajiravbuddhi, is the Atthabyakkhyana. Nava Vimalabuddhi, the author of an early Tikā on Abhidhammatthasaṅgaha and Culabuddhi, author of the Atthabyakkhyana, whereas the only work was allowed by the Sāsanavamsa to the Myanmarese. Cula-Vimalabuddhi is the Vuttodaya Tikā and Ven. Vepulla the Vacanatthojoti². The confusion arises in taking the author of the Gandhavamsa and the Sāsanavamsa. But it was mentioned in Sāsanavamsa a passage refers also to Vimalabuddhi of Bagan as the author. According to this account, Vajirabuddhi, Vepuppabuddhi, and Nava-Vimalabuddhi, all three

² - Vacanatthahotika, gloss on Vuttadayā, ascribed to Vepullabuddhi, is probably fourteenth century work, Ibid. P, 28.
belonged to Jambudipaka such as Maramma and their works were composed at Bagan. These small bibliographical puzzles are not possible to solve as we already mentioned that as regards the early period of Pali literature.

Saddavuttipakāsaka, another grammatical treatise was written by Ven. Saddhammapāla. He may belong to the fourteenth century, perhaps when the importance of Bagan as religious centre had declined. A Tikā or Saddhavutti\(^1\) was also composed by Sāriputta, who was also known as Sāriputtara. The Sāsanavamsa mentioned the author of Saddhavutti is Saddhammaguruthera, written in Panya but Dandhavamsa called Saddhammaguru is the Thera who wrote at Bagan.

There is another grammatical work composed at Bagan, Sambandhamalini neither the author’s name nor the date of composition are mentioned. There were number of grammatical works which had been done in this period.

In the fourteenth century, Medhankara wrote well-known Lokadīpasāra. Medhaṅkara went to Ceylon and studied over there. Oldenburg described that Lokadīpasāra is “a collection of chapters on different subjects, arranged according to a cosmological scheme.” The chapter deals with different stages of existence like in hell in the animal kingdom etc.

The reign of Sin-Pyu-Shin established his capital at Pegu in 1370. In the same period we saw in Hamsavati, the capital of Pegu, also had its number of learned theras, deals with Abhidhamma topic\(^2\),

\(^1\) - A later Tikā and a Saddavuttipakarana are mentioned in Gandhavamsa without name of author. The Tikā in the Indian office collection is by Jaguru. Ibid, P.29.
\(^2\) - According to Mandalaya manuscript was composed at Hamsavati by the Acariya of queen Sivali, Ibid, P.36.
written in Hamsāvati by a scholar whose name is not known. His reign was calm and religious.

In the fifteenth century came a great revival of religion under Dhammaceti, the King of Pegu\(^1\). During his reign an interesting literary point is mentioned of the standard authorities on Vinaya subjects at the time and these treatise are mostly of Sinhalese authorship\(^2\).

Besides those of an older period we hear of the well-known Vajirabhuddhitikā or Vinayagandi. It is a Tīkā of difficult passages in the Vinaya commentaries. The author of Mahājirabhuddhi from Ceylon, was a contemporary of Dhammaceti, to whom he sent a copy of his work.

In the fifteenth century Ava (Now Inwa) was a religious and literary centre for many generations of authors. Of them are remarkable Ven. Ariyavamsa, Ven. Silavamsa, and Ven. Ratthasāra. Of them, Ven. Ariyavamsa studied under the learned therī Ye-din, he taught him Abhidhammatthavibhāvanī\(^3\) and he composed a commentary on it entitled Mañisāramañjūsā.

Ven. Ariyavamsa resided in some time at Sagaing Division but afterwards he went to Ava (now Inwa) and taught there where the King was sometimes among the hearers. One of his most important works was another Abhidhamma study, entitled Manidīpa, a Tīkā on

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2 - The Saratthadipani mostly by Sariputta of Ceylon, the Vimativinodani by Kassapa of the Tamil country, the Vinaya Tīkā by Vajirabhuddhi, the Vinayavinicchaya by Buddhadatta of Ceylon, the Vinayasāṅgaha by Sariputta of Ceylon, the Simālāṅkarakaraṇa of Chaptada was a result of the Talain, therī’s studied in Ceylon. Two Vinaya treatises (Pātimokkhavisodhani and Simābandhanatīkā) may belong to this period, but neither dates nor authors are mentioned. These treatises are mostly of Sinhalese authorship. M.Bode, ‘Pāli Literature of Burma’, P.39.
3 - Abhidhammatthavibhāvanī is a commentary of Abhidhammatthasaṅgaha.
Atthasālīni of Buddhaghosa. He also composed a grammatical treatise, the Gandhabhāranḍa, as well as Jātakavisodhanī. All these works were composed in Pali. He also composed an Atthayojana or interpretation in Myanmarese of a commentary called the Anutika on the Abhidhamma. Gandhavamsa attributed another work entitled Mahānissara to Ven. Ariyavamsa but Sāsanavamsa is silent in this field. He stands the record of literary theras as the first name connected with a metaphysical work in the vernacular.

The next writer, Ven. Mahā Silavamsa, a famous poet author of Myanmar came to Ava (now Inwa) whose talent gained him the favour of the King. Like Ven. Ariyavamsa, he also tried to spread the literary learning in the vernacular. A Myanmarese Atthayojana of the Ŋettipakāraṇa and the Pārāyavatthu proved that he was not only a poet but a composer of verse also. Another poet of Ava (now Inwa) was Ven. Ratthasāra who was of equal intelligence and power with the venerated Ven. Silāvamsa. But these two elders are not considered as poets. They wrote verses, recited them, and instructed their pupils on the same, did recitation in Uposatthinicchaya, and discussed the question of discipline. Composing and reciting of poems were apparently a trangression of religious rules concerning dancing and singing. The monks prohibited taking part or looking at such performances.

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1 - Atthasālīni is a commentary of Dhammasaṅgini of the Abhidhammaplakā Piṭaka.
2 - Gandhabhāranḍa otherwise Ganthabhāranḍa or Gandhibhāranḍa, was studied and glossed by well known Myanmarese scholar of the sixteenth and seventeenth century. M.Bode, ‘Pali Literature of Burma’, P.43.
3 - The work generally known as the Anutika, was written by Dhammapala to supplement the original Tīkā (of Ananda) on the Abhidhamma. M. Bode, ‘Pali Literature of Burma’, p.43.
5 - Pārāyavatthu means Parāyana Story.
6 - The Buddhist laity are only bound to observe five fundamental rules of conduct, whereas the Order observes ten. A layman may bind himself to keep eight of the ten on the Uposatha day, occurring four times a month. M. Bode, ‘Pali Literature in Burma’, P.44.
At Bagan many authors were written but only two names came to light about Suddhammaguru and Vijitāvi. Vijitāvi wrote Vācakopadesa, still recognised by the Myanmarese scholars. Vācakopadesa deals with grammatical group from a logical point of view. The manuscript of the Tīkā on Vācakopadesa in India office gives the date of this treatise as 1606 AD.1

At Hamsāvati, some work has been done in the way of commenting on Abhidhamma. Sāsanavamsa mentioned two works without any date that is Patthānasāradīpanī written by Saddhammalaṅkāra and Madhusāradīpani, a Tīkā written by Mahānāma. But Piṭakatthamain gives Ānanda as the author of the last named a Tīkā on Abhidhamma at the reign of Bayin-Naung.

The religion began to flourish again there, when Shan rulers were driven out by the king of Ava (now Inwa), who placed his own son Thoham-Bwa on the throne. The Buddhist Order was previously cruelly persecuted. But even them therā Saddhammakitti, a pupil of Ven. Ariyavamsa, was faithful to the scholarship. He did the best he could in those calamitous days by compiling the famous vocabulary Ekakkharakosa.2

Ven. Tipiṭakalamkāra, who stayed in the city of Srikhetta (now Tharekkhettra) wrote a commentary on introductory verses of Aṭṭhasāļini. At the request of King Naung Yan, he also composed a lighter work, the Yasavaddhanavatthu (Yasavaddhana Story)1. During his stay at Tiriya Mountain, he wrote a sub- commentary, the Vinayalaṅkāra Tīkā. The list of Ven. Tipiṭakalamkāra’s work shows

1 - Ibid, P.46.
2 - The Ekakkharakosa is not mentioned in the Gandhavamsa. In the Mandalaya collection to India Office there is a work entitled Sirivicittalamkāra by Sudhammakitti, but whether by the author of Ekakkharakosa, it is doubtful. M. Bode, ‘ Pali Literature of Burma’, P.45.
varied learning but he well kept in memory, in the field of literature, chiefly as an Abhidhamma scholar and a saint. He was adviser of Ukkamasika\(^2\).

In the city of Ratanapura (Mandalay) there was a monk named Ven. Ariyalamkāra. He was however equal to Tipiṭakalamkāra was superior in respect of learning, while elder Ven. Ariyalamkāra was superior in respect of the classification of the elements and casual relations. In this period, the thera of Sagaing took the lead in Abhidhamma Studies. They produced number of Myanmarese Nissaya on Abhidhamma text. The thera Tilokaguru worked hard for many years at Tikās and supplementary Tikās on various texts. He deals thoroughly with the Dhatukathā, and composed a Tikā on the Yamaka. His chief work was a Tikā on the Paṭṭhana, the most important book of the Abhidhamma Piṭaka.

During the reign of king Ukkamsika, the two elder theras, Ven. Tipiṭakalaṅkāra and Ven. Ariyalamkāra became the teachers of the king and helped the religion. Of them Ven. Ariyalamkāra subsequently died. Regarding Pali Literature, we found that there were four Ariyalamkāra in Myanmar. Ven. Paṇṇāmi mentioned in the Sāsanavamsa as the second Ariyalamkāra, was probably the scholar. The Myanmarese scholars are indebted to him for the version of a great number of Pali works. Those ascribed to this Ariyalamkāra are –

1) Interpretation of Aṭṭhasīri of Buddhaghosa, the Saṅkhpaypanā of Saddhhammajotipāla, the

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\(^1\) - King Nyaung Yan, (1599-1605) was son of Bayin Naung. A. P. Phayre, ‘History of Burma’, p.42.
\(^2\) - M. Bode, ‘Pali Literature of Burma’, P.54.
Abhidhammatṭhabhibbāvani of Sumaṅgala¹ and Vibhaṅga of the Abhidhammapiṭaka,

(2) A Pali tīkā on the Kaccāyanabheda, entitled Saratthavikāsani,

(3) Ariyalaṅkāra was careful to add Myanmarese version, which was his revised edition of Kaccāyana’s grammar.

In Bagan, there was a thera, named Jambudīpadhaja, with whom king Ukkamsika was very much pleased and adding the work ‘dīpa’ to the original name and the king bestowed on him the title of Jambudīpadhaja².

The elder Jambudīpadhaja however wrote in the Maramma language an exegesis of the Vinaya test and its commentary. The works ascribed to him were Samvappananānayadīpanī, Niruttisamgraha and Sarvajñānayadīpanī (grammar and philosophy)³.

He wrote a little grammatical treatise called Rupabhedapakāsani. On the other hand, the elder Maniratana interpreted in the Maramma language the meaning of the commentaries: - Aṭṭhasāliṇī, Samohavinodanī ⁴ and the Kaṅkhāvitaranī and of the sub-commentaries: - the Abhidhammatṭhabhbhāvanī and the Saṅkhēpavaṭṭanā.

The elder Ven. Saradassi, who resided in the Pubbārāma monastery, wrote a book, called Guḷhatthadīpanī on difficult passages in the seventh book of the Abhidhamma and Visuddhimagga

¹ - Sumaṅgala is also known as Sumaṅgalasāmi and his work was the Tīkā-kyawl. M. Bode, ‘Pali Literature of Burma’, P.54.
³ - Nevill, who saw them in Ceylon, mentioned these works. He dated them 1662 AD. M.Bode, ‘Pali Literature of Burma’, P.55.
⁴ - It is commentary on the Vibhaṅga written by Buddhaghosa.
ganthipadattha, a book of the same nature as that of Buddhaghosa’s Visuddhimagga are in Pali.

In 1651 AD, there was a distinguished therā, named Ashin Aggadhammalamkāra. The King Mahāpavāradhammarājālakadhipati came to the throne at the time. The elder therā interpreted in the Maramma language meaning of the book of Kaccayana and also the Abhidhammatthasaṅgaha, the Māṭikā¹, the Dhātukathā², the Yamaka³ and the Patthāna⁴. He continuously sought for heavier and difficult tasks.

This marvellous work was not entirely given to the sacred texts. He came of a family of officials who made him a court historian. His last work was Rajāvamsasaṅkhepa, a summary of the official Rajāvamsa or short chronicles of the kings. It was written at the request of Mahāpavaradhammarājālakadhipati. During the reign of king Nāravara, a monk named Ashin Tejodīpa, who was a pupil of Ven. Tilokaguru, wrote a sub-commentary on Pritta.

We have seen how the books of Abhidhamma were interpreted and paraphrased in Myanmar during the seventeenth century. And that tradition of this century has come down to later generation. In the eighteenth century, 1733 AD, king Maharajadhipati came to the throne Ava (now Inwa). He was an unsuccessful king but had absolute control over the religious matters. According to chronicle, he composed an exegesis of the Abhidhammatthasaṅgaha and later he prepared a Gaṇṭhipadattha, on the difficult words in that famous work.

¹ - It refers to the Māṭikā of Dhammasaṅgīti, which is one of the most important works of Abhidhamma. B.C. Law, ‘History of Pali Literature’, Vol. I, P. 104.
² - It is a fifth book of the Abhidhammapiṭaka. It is also known as Tipitaka of the Sarvāstivāda School. Ibid, P. 332.
³ - It is the sixth book of the Abhidhammapiṭaka, also known as Tipitaka of the Sarvāstivāda School. Ibid, P.334.
⁴ - It is the seventh or the last book of Abhidhammapitaka. Ibid, P. 334.
Ven. Nanavara then furnished a magical explanation on the ancient commentary Atthasālinī in the same way. Thereafter he wrote the Suravinicchaya, a name suggesting Vinaya rather than Abhidhamma and another work for Vinaya students Pātimokkhalekhana.1

After that he, requested by the king, interpreted in Maramma language the meaning of the Abhidhammadīpaka. He wrote a book Rājadhirājanāmathappakāsinī, in which the king’s title was show by adorning it with beautiful verses.

His contemporary Saradassi therā, who was also of Bagan, wrote Dhatukathāyojana either it is a grammatical commentary of a translation of Dhatukathā of Abhidhammadīpaka.

Therā Mālamkāra who was royal preceptor of king Siripavaramahādhammarāja has profound wisdom. He was able to recite nine or ten chapters each day. He wrote through the medium of Maramma language, Padavibhāga, which is a grammatical work. He wrote a series of commentaries on the Nyāsa and two Abhidhamma texts, the Yamaka and Mahāpāthāna. The Nyāsa was taken up in the reign of Sirinandadhammarājaapavaradhipatirāja by the king’s preceptor Dathanāga of Sagaing. His commentary is entitled Niruttisāramañjūsā.

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1 - The Pātimokkha, it will be remembered, is the fundamental code of rules, the whole duty of the monastic life in concise form. The ceremony of Uposattha day is a solemn undertaking of these rules of life by Samgha. M. Bode, 'Pāli Literature of Burma', P.67.
The code of rules in Pātimokkha are describe follw:-
(1) Four Pāraṅka offences which lead to loss of status as a Bhikkhu,
(2) Thirteen Sanghadidesa,
(3) Two Aniyata offences and penalties,
(4) Thirty Nissaggiya Pācittiya,
(5) Ninety-two Pācittiya,
(6) Four Paṭīdesaniya,
(7) Seventy-five Sekhiya rules of polite behaviour,
(8) Seven ways of settling disputes, Adhikarapasamatha,
In 1763, King Siripavaramahādhammarāja (Naung-daw-gyi) died and his brother Sin-phyu-shin became king. In this period literary work had been done. The king’s tutor Jambudīpa-Anantadhaja by name, was the author of grammatical commentary on the Vinayaviniñcchaya. The king Sin-phyu-shin was a generous patron of literature.

In the eighteenth century, at the reign of king Bodawpaya, Ven. ṅañābhivamsa was his Ācariya. He was probably no ecclesiastical in Ceylon, more respected by the strictly orthodox Sinhalese monk than Ven. ṅañābhivamsa, the Saṅgharāja of Myanmar. He was a great patron of the group known as Amarapura sect and the Amarapura sect conveyed to Ceylon a number of Pali texts either of Myanmarese authorship or better known Myanmarese fraternity than the Sinhalese. A large number of books deal with Abhidhamma. He lived in that monastery where he taught the canonical texts and he himself was also very active in Vinaya teaching. He recited also both the Vibhaṅga and always undertook the Dhutaṅga practice sitting alone.

Ven. ṅañābhivamsa wrote several work, some of which as a teacher and guardian of the doctrine in others the royal preceptor. He wrote a new sub-commentary called the Petakālamkara, on exposition of the Netti and a sub-commentary on the Dīghanikāya called the Sadhujjanavilāsinī. He also composed a book called the Ariyavamsalaṅkāra. Due to requested by the king, he translated the Pali commentary on Jātakattīkathā. He was also the author of some sort of Pali works of Jātaka type narratives containing religious and

1 - M. Bode, 'Pali Literature of Burma', P.78.
moral teaching, the Catusamameravatthu, the Rajovadovatthu, the Chaddantananagarajuppatti and Tigumbathomana.

In the reign of Bagan-Min, according to Sasanavamsa appeared some eminent scholars who translated the SaddhammaviJasini, the commentary on PatIsamthiga of Khuddakanikaya into Myanmarese.

The monks of Myanmar made an important contribution in the field of chronicles. The chronicles are valuable no doubt. From their account, we get the information about the political, religious and cultural history of Myanmar. G.E.Harvey mentioned, "Our main authority is the standard Burmese chronicles. It is impossible to study these especially in conjunction with the other native records without acquiring considerable respect of them. No other country on the mainland of Indo-China can show so impressive a continuity.

The great record of a substantially accurate date goes back for no less than nine centuries, and even the earlier legends have a sub-stratum of truth. But that which gives continuity also gives false perspective that record is that of the Burmese, energetic and dominant minority who possessed an abiding palace and a continuous tradition. Written in the shadow of the throne the chronicles tell little of general condition and their story is not that of the peoples of Burma, or even of Burmese people, but simply that of the dynasties of Upper Myanmar. In a land of centrifugal tendencies, the facts are distorted to fit into a centripetal scheme. And the Myanmarese capital is made to occupy the whole of the canvas, which race such as the Shan, who

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1 - 'Praise of the Tigumbha'. The Tigumbha cetiya is the great Shwe Dagon Pagoda in Rangoon (now Yangon). Ibid, P.78.
2 - It was written by Mahanama Thera of Ceylon. Ibid, P.91.
for centuries were of at least equal importance, and the Talaing, who
were probably the leaders of civilisation to the very end, are scarcely
mentioned save as a soil”.

Here we mentioned some of Myanmarese important and famous
Chronicles and books. They are:

**The Cha-kesadhatuvamsa**

“The History of the Six Hair Relic Shrines” was written in prose
and verses by a modern author. The language is simple and the diction
noteworthy. It has no date. It deals with the Thupas, which were raised
by the Sakka, Pañjūṇa, Maṇimekhalā, Addhikanāvika,
Varuṇanāgarājā and Sattanāvika over the hair relic of the Buddha

**The Gandhavamsa**

Ven. Nandapaṇñā wrote the “History of the Book” in Myanmar.
It is also know that “Cūla Gandhavams” means “Small History of
Book” some scholars refer to the existence of another book, which is
known as Mahā Gandhavamsa. It is written mostly in prose. Besides
the books of the Canon, it contained a sketch of the history of more
modern Pali works far more detailed than that in the Sāsanavamsa.
The Gandhavamsa gives in five chapters, a description of the Canon
according to the three Piṭaka and nine Aṅgas. The title and sometimes
of the authors of the later Pali work, a description of the birth place of
the writer, information about the causes which led to the writing of the
books and finally an account of the writing down of the Canon.

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N. Ray described that, “the Gandhavamsa which is the earlier chronicle belonging to about the seventeenth century is not so full of details as the later Sāsanavamsa it is in fact very sparing of information with regard to the period and chronology of the work it enumerates. The Gandhavamsa thus suffers serious drawback which is further complicated by the very meagre information it gives of the events and vicissitudes of the faith in Burma1.”

Here, we gave details regarding with a list of author, which were described in the Gandhavams: -

(1) Ven. Mahākaccāyana – Kaccayanagandho, Mahāniruttigandho, Cula niruttigandho etc.

(2) Ven. Buddhaghosa – Visuddhimagga, Sumaṅgalavilāsini, Pañcasūdanī Sārathapakāsini etc.

(3) Ven. Buddhadatta – Vinayavinicchaya, Uttaravinicchaya, Abhidhammāvatāra etc.

(4) Ven. Ānanda – Mūlatīkā.

(5) Ven. Dhammapala – Nettipakaranatthakatha, Itivuttaka Atthakatha, Udanatthakatha etc.


(7) Ven. Vimalabuddhi – Atthabyakkhyanam.


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Sāsanavamsa -“The History of the Doctrine” was written in Myanmar in 1861 AD by Ven. Paññaāmi, who was the tutor of king Min-don of Myanmar. Primarily, it is an approach to the subject from the viewpoint of the Buddhist history of Myanmar. As an almost modern Pali work on Buddha-sāsana it has a great significance. Although the work is considered a chronicle, its inner character indicates its notable differences from other well-known chronicles.

We find almost all the chronicles, which were written in poetry but the Sāsanavamsa of Paññaāmi shows a deviation. It is indeed a prose work, although some instances of verses are referred to here and there. The style makes the work pleasant and worth reading. The work is divided into six chapters. Chapter (I) is the ‘Introduction’. The

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1 - B.C.Law, ‘History of Pali Literature’, Vol. II. P.389,
Chapter II is a 'Survey of the text'. The Chapter III deals with the ‘Buddhist Sects of Burma’ which is an important factor for the Burmese religious history. The Chapter IV contains accounts of the Kings and the Burmese Saṅgha. The Chapter V covers with the Buddhist ceremonies and rituals which form the vital part of Buddhism flourishing in Burma; the Chapter VI, the concluding chapter provides us with the account of religious works referred to in the text. All of them were written by the Myanmarese language.

He was the pupil of Ven. Ŵeyyadhammaṁabhivamsa the head of the Saṅgha at the Mandalay. Sasanavamsa gives a history of Buddhism in Myanmar. It begins with birth of Buddha, deals with three Buddhist councils held during the reign of three Indian kings as Ajātasaṅkku, Kālāsoka and Asoka. He describes the third council in the time of King Asoka, who the request of Mahā Moggaliputta Tissa sends missionaries to nine different countries\(^1\) for the propagation of Buddhism. But among these nine, five are placed in Indo-China. According to the account, Mahā Moggaliputta Tissa with a special care sent two separate missionaries to neighboring regions in the valley of Irawaddy (Ayeyawady River), other three to Laos, and Pegu. Mahā Moggaliputta Tissa sent the therī Mahinda to Ceylon (now Sri Lanka) for propagation of Buddhism during the reign of king Devānampiyatissa, who was a contemporary of the Indian king Asoka.

Sasanavamsa draws a picture of the relation between the state and Saṅgha in Myanmar from the time of Anawrahta king, with his adviser Ven. Arahanta up to the time of king of Min-don, with his council of Mahāthera\(^2\). The history of Myanmar, as a nation centres in groups of cities like Bagan, Mandalay, Sagaing, Ava (now Inwa),

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\(^1\) - Cinarattha, Ceylon, Himalaya, Vanavāstī, Yona, Kasmira, Gandhāra, Mahīṃsāmandala and Mahārāṭṭha.

Panya, and Amarapura etc. each in its turn, the seat of king. They did best for the propagation of Buddhism. The edition of Sāsanavamsa is based on two Palm leave manuscripts. M. Bode says, “the whole of these nine chapters fall roughly speaking into two parts by which division the scope of Sāsanavamsa, as a history of Buddhism, became clear.”

Piṭakatthamain

It was written in Rangoon in 1906 AD. N.Ray says, “It is little importance as a chronicles of the event of the religion. And as such in not indispensable, but it is useful with regard to dates and author of Buddhist works, and as it records the tradition of older chronicles it has importance in the history of the Pali literature1.”

The Hman-nan Yazawin

This is an important chronicle for the study of the history of Buddhism in Myanmar. It was composed in 1929 AD, during the reign of king Bagyidaw of Myanmar, who was patron of Literature. He summoned the learned monks, Brahmanas, and ministers to take part for the compilation of this chronicle. A commission was then formed by a royal commission for its compilation. The king of the Law is seeing many discrepancies and repetitions in the former chronicles. It gave thought to the matter of being convinced that a chronicles of king should be standard, a balance, so to speak, for all duties of the kings, for all affairs of state, for all matters of religion and not a thing full of conflicting and false statement. He assembled his ministers and ecclesiastical teachers and caused the chronicles to be purified by comparing with other chronicles and a number of inscriptions each

with the other and adopting the truth in the light of reason and traditional book.\footnote{Ibid, P.94.}

The Hmanan Yazawin is written based on inscriptions, several Myanmarese chronicles, and Myanmarese historical works. The first two chapters of book deal with the history of Buddhism and they give an account of the Buddhist kings of India. The third chapter is written with the history of Myanmar and important role played by Buddhism in Myanmar in the field of religious and social history up to 1752 AD. This chronicle refers to the three kingdoms of Bagan, Tagaung, and Therakettara.

The Celebrated Chronicle: This Chronicle is the oldest chronicle by Samantapāsādikā, Ashin Silavamsa, familiarly known as Thilawuntha, the great poet in the fifteenth century of Myanmarese history. It gives us less information about Myanmarese but it gives us a detailed account of Buddhism in India and Ceylon.

The first chapter deals with the Buddhist king in India and Ceylon. The chronicle is based on the Pali chronicles of Ceylon and gives the account of the Sākiya kings and their quarrels. The second part describes the conquest of Ceylon as given in the Ceylon Pali chronicle. The Mahāvamsa with an account of kings of Ceylon up to Buddhaghosa’s visit in the 5th century AD.

The third part deals with Myanmarese history. It lays stress on the Buddha’s visit to Lekaing village as told in the Glass Palace Chronicle. It further tells that ‘in Ceylon the religion did not begin to rise before the year 256 AD. But in our land the religion arose since the time of the Lord Buddha came to dwell in the Sandal monastery.\footnote{Pe Maung Tin & Luce, ‘Glass Palace Chronicle’, P.XIII.}
The Rāzadarit Ayedapon and the Pwtugi Yazawin: Baññya Dala wrote it in the sixteenth century AD. The PawtugiYazawin was another important chronicle, which was also written, in sixteenth century.

There are important chronicles, which are written in the eighteenth and sixteenth century. They are: -

Maung Kala wrote the Great Chronicle in early part of the eighteenth century. It took the quotation from the other chronicles such as the incidents of the domination of Bagan by Gourd, the Tiger, the Bird, the Bear, and the Squirrel. It also took the quotation by name the Nanda-maw-gun, Shwezigon inscription, Kalyāṇi inscription, Thamaing of the Therakkhetara. It has nothing to say about the migration of the Sakiyan Abhirāja and Dhajarāja from India to Myanmar1.

The New Bagan Chronicle: Perhaps it was written in 1785. It is a chronicle, which connects the lineage of the Tagaung kings with the Sākya family. But it on its the first Sākyan migration of Abhirāja but mentions the second one of Dhajarāja. It also quotes the Yazawin-Maw-gun on the name of Tagaung, the Yazawin, Linka, Thamaing on Sandamakhi the ogress, on Pyusawhti. And the Mawgun on Dwattabaung’s war fare against the Asuras, the Lanka on the nineteen villages of Bagan, on the founding of Bagan, and on the different kinds of books the Paukkarāma Thamaing Lanka on Pyusawhti’s fight with the great bird. It is said, “Peitthato was a powerful queen in Taungdwin, owing a big drum for the collection of revenue, that Dwattabaung’s spies went to her country and on a fair opportunity

1- Ibid, P.XIV.
destroyed the drum, so that she and her revenue became Dwattabaung's property."

The author shows his literary taste in the selection from various poetical sources, magnificent passages which adorns his narrative.

The Old Chronicle of Bagan may perhaps been composed in sixteenth century. The author is unknown. The history of Myanmar begins with the Buddha’s prophecy on Thintwe or Tagaung. There is no mention of Sākyan migrations. It only describes the story of the blind twin is given to account for the founding of Tharekkhetara and the decent of Dwattabaung.

The Middle Chronicle: It was written by Maung Kala who wrote earlier the Great Chronicle but it is much shorter than Great Chronicle. It is a summary of Great chronicle. It is very interesting to see that it quotes Thilawuntha’s celebrated chronicle on the structure of kingdoms and provinces in Jambudīpa. As evidence, it quotes the Kalyāṇi Inscription that Alaung Sīthū was also called Narapatīsīthū. It also quotes the Pali Visuddhimagga and the Janalaṅkāra tīkā.

The New Chronicle: The author of this chronicle was Twinthin Mahasithu, a scholar, and well-known in literary circles. King Bodawpaya for examination of the inscription he had collected appointed him. As he was a scholar and well versed in other branches of learning, his new chronicle was versed in other branches of learning, his new chronicle. It criticies the older chronicles, cite as a proof of reasons, “Various chronicle say that King Anawrahta dedicated Manūhā, the king of Thaton, to the Shwezigon--- if Manūhā was so dedicated, his grandson would not have been married to

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1 - Ibid, P.XIV-XVI.
2 - Ibid, P.XIV.
Narapati’s daughter —. On many points it gives interesting details and new information. New chronicle is competent with the new Bagan chronicle as a work of literary merit.

The Bagan Chronicle: The author is Gunasamisirilanka who lived in the north of Myebontha built at a sacred spot Narapati Sithu’s chaplain. Panthagu thera deposited the Lord Buddha’s relic in consultation with Sākya. The date of chronicle is not to be found as the last leaves are missing. The history of Myanmar begins with the Buddha’s visit to Thindwe. After the history of Tharekkhettara dynasty, it furnishes the Bagan period with a short account of the later period of Myinzaing, Ava (now Inwa), Sagaing, and Panya.

The Thapehkittara Chronicle: The date and name of the author is not known. It begins with Tharekkhettara religious ascetic and the settlement of the Vetthadīpa and Attakappa king at Tharekkhettara. It furnishes Paukyaiing as the name of slayer of Tagaung Nāga and carries the history down to Supaññanāgara.

The Pali Paukkan Chronicle: It is written in Pali version attributed to Vajirabuddhi. This chronicle is confined to Bagan. The date is not mentioned. It begins with the prophecy and gives an account of the Bagan period.

The Vamsadīpaṇī was printed at Rangoon (now Yangon) in 1916. The author of this chronicle is Mehti Sayadaw. It contains the introduction of Buddhism into Tharekkhettara and into Thaton five years after the enlightenment of the Buddha through Gavampati and later through Thera Sona and Thera Uttara. It further states that the

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1 - Ibid, P.XV.
2 - Ibid, P.XV.
3 - Ibid, P.XVII-XIX.
4 - Ibid, P XIX.
religion did not fade and there was no schism as in Ceylon. There are other chronicles such as Talaing chronicle, Pegu chronicle, Tavoy chronicle, Cetivamsa, Cetiyakathâ and so forth.

The Thamaing are Myanmarese historical literary works, which are valuable for the study of political and religious history of Myanmar. The Thamaing, which were written mostly in prose, are based on the Shwesandaw Thamaing and Khettaya Thamaing. The accounts of the most of the Thamaings are a queer admixture of legends and facts, but incidentally it sometimes throws light on some political and religious events.

The name is generally associated with the foundation and history, usually of the Pagoda or monasteries and sometimes event of the towns. The Thamaing of the Pagoda describes all its history, legendary and authentic. They inform us, something about the kings, who are donors of the Pagodas or about some political event with which the construction of the Pagoda is connected.

A serious charge against the Thamaing is that the information of Thamaing given is often corrupt, not coherent, and improbable statement. Here, Dr. N. Ray described that “They are frequently very late but as they profess to be based on older materials, it is not often that they contain valuable tradition. Their contains are mainly of a religious nature.”

The Shwemadaw Thamaing is perhaps one of the earliest and the Shwesandaw Thamaing probably follows. Among the Thamaings may be mentioned the Thaton Shwezayan, Thamaing, the

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1 - Ibid, P.XX.
3 - Pe Maung Tin & Luce, 'Glass Palace Chronicle', P.XXI.
Shwenattaung Thamaing, the Pho-U Thamaing and the Zatngaya Thamaing. They are based on the older Shwesandaw Thamaing and the Khettaya Thamaing, which was written only about the early nineteenth century. The most of the Thamaings\(^1\) were written in prose but some were for example, the Shwezigon Thamaing Linka was written in verse\(^2\).

The other literature of Myanmar is Ballaie, which are called the Aye-gyin. The twelve Aye-gyin or Ballaies were composed between 1338-1638 AD by various poets. They confirm the Sākyian decent are Myanmarese king. The twelve old bullas have been edited by Maung May Aung in Moulmain (now Mawlamaing), in 1912. They are poetical composition and it admires Prince and Princess, recounting the glories and achievement of their ancestors. They furnished information, which is based on historical facts and honour of a king or crown prince; they are called Shwe-Na-daw-Thwin i.e. "Presentation to the Royal Ear\(^3\)."

But under the British ruling time, the Theravāda Buddhism and its Order were affected very little. The printing press in Lower Myanmar was introduced earlier than in Mandalay. Here, we find the ancient classics publication and works by the number of modern Myanmarese authors, are reprinted from 1870 onwards. The numbers of new edition of short texts are written in simple words such as Parittas\(^4\) and Myanmarese translation like Lokaṇīti, Namakkāra are also published, the last two of which are devotional poems.

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1. Thamaing means history. For example, The Shwezigon Thamaing is 'the Shwezigon history'.
3. Pe Maung Tin & Luce, 'Glass Palace Chronicle', P.XX.
4. These poem reappear in several modern collection, such as Chauk Saung Twe (Six Vol.), Sae Saung Twe (Ten Vol.), etc.
In this period we find the vocabularies, works of grammar and rhetoric. The learned and prolific author Ven. Chakkindābhisirī, who wrote Kabyasārathasaṅgaha in 1882 and Alankāranissaya, of the Yaw-myo-sa, Atwin win written in 1880. The Alaṅkāranissaya is the edition of Saṅgharakkhita’s Subodhālāmkāra, with a commentary.

In 1882, Ven. Chakkindābhisirī wrote Lokamāṭī, an ethical poem in Pali with Myanmar version. A characteristic little work is Upasakāvinicchaya, on collection of Pali quotation, which describes the religious duty of lay-devotees. Ven. Pāśāmi translated and commented it on vernacular. He was a monk of Prome. There is a work on Pali entitled Kammavinicchaya, written in Myanmarese language by Ven. Sāgarābhivamsābhidhaja. It was has been translated and expounded in English by a Myanmarese scholar, U. Shwe Zan Aung in 1905.

In this decade modern work deals with metaphysic and Abhidhammatthasaṅgaha. In this field, we see the name of U.Tin, composed, under the title of Sārupatthadīpani, a summary of important text with commentary. It published at Moulamain (now Maylamyaing) in 1883, the Abhidhammaṭṭhasaṅgahaparittā by Maung Tun Aung in 1897. The Abhidhammaṭṭhasaṅgahaganṭhi by U.Tissa and U.Janainda in 1898 and several other issued various times. A modern author, Ven. Jāgarābhidhaja has written both grammatical and religious treatises. He composed Dhammapana shu-bwe, publish in 1894, the Upasakāvāda in 1894, the Ovādakathā, the Navaniyāmadīpanā, 254 aphorisms on Pali grammar and Saddamedhāni. He later edited the Pārājika and Pācittiya sections of the Vinaya with Myanmarese

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2 - It was moral and philosophical stanza in Pali with Myanmarese interpretation.
4 - Saddameghani exposed the discourses to laity.
interpretation. He also edited a passage from the Sanskrit Lalitavistara called the Kāmadīnakathā.

Another specimen of modern work of Pali-Myanmarese literature was published in Rangoon (now Yangon) in 1900. It deals with difficult points of Buddhist philosophy and is briefly analyzed. M. Bode says, “A book of expositions on various subjects, namely, on the grammatical construction of Tipiṭaka or the Buddhist scripture; on the account on Kathāvatthu or book of controversial points; on the thirty events which always take place on the conceptions of on embryo Buddha; on the three fold divisions of the religion; on the six kind of divine effulgence; on the relative weights of the Bodhi-tree and Buddha throne; on the thirty two signs manifested; on the birth of embryo Buddha and on the promulgation of his law; on the solicitation of a divine communication of the hermit Sumedha at he hand of Dipankarā Buddha regarding his future Buddha-hood; on the principal causes of existence; on the derivation of the name of Sāriputtara and Maggallāna; on the four kinds of signs; on the niḥattā or manifestations; on the Pāramīs or virtues; on the Catuparisuddhisila or four purified precepts; on the four castes of Brahmins; on the attributes of Buddhist Trinity; on the list of Rahans who convened the Buddhist Councils; on the law of abstruseness; on the numerousness of existences; on the three kinds of Pahānas or getting rid of one’s lust; on evil acts; on the three methods of teaching Buddhist scriptures; on the four kinds of Acinteyya or incomprehensible; on the name of the Pañcavaggāya or the first five disciples of Buddha1” and other matters.

The treatise on various stages on Nibbāna, Arhatship, and the practice of meditation are discussed to these ends, such as: -

(1) the Visuddhimagga-dīpanī Kyan (1900) which described on the nature of religious meditation and method of practicing it, e.g. the Samatha-kammathāna, Bhāvanā-kammathāna and Vipassanā-kammathāna,

(2) Asañkhata-dhamma-pakāsanī Kyan which was written by U. Pyinnyathīha (1899), discussed on the nature of Nibbāna and Upasamānussati from of meditation leading to it,

(3) Sati-we-bon-la-shu-bwe, which explain the three kind of death. Khaṇika-maraṇa or the ‘momentary death’ which consists in the continual wearing away of the body and soul. Samuti-maraṇa or ‘so called death’, the visible death to which all beings are subject to and the Samuccheda-maraṇa or ‘cessation of existence’, said of the death of Buddha, Pacceka Buddha and Arahats¹.

Some authors engaged themselves to Vinaya and grammars. Such as the learned Thera Ven. Visuddhacāra who wrote Dhātvaṭṭhasāṅgaha inverse and translated into Myanmarese, the Chandumāñjara, a Pali treatise on meter, followed by a nissaya in Myanmarese language (1897) and the Visumgāma-Śīmā Vinicchaya, a treaties on determination of village boundaries (1899). He also composed a treatise under six heads up to the introductory stanza to Kaccāyana grammar, entitled Kaccāyana-vappānācakka-Kyan, published in 1896.

The scholars of Myanmar in twentieth century followed the history of Pali literature of twelfth century. In recent time, a learned monk Venerable Ledi Sayadaw, engaged himself in different subjects

¹ - Ibid, P.97.
and various works published in Rangoon (now Yangon) in 1906. The lists of the Ledi Sayadaw's books are described below:

1. *Rupadīpanī*, a treatise on Form, or Matter,
2. *Bodhipakkhiyadīpanī*,
3. *Ānāpānādīpanī* and *Ovada*, the way to Arhatship, a treatise on meditation and book of instruction,
4. *Paramādīpanī*, a treatise on virtue,
5. *Saddasankhepana*, a manual of Pali grammar,
6. *Pabbajaniyakammavacā*, Pali stanza for recitation as charms,
7. *Dhammadīpanī*, exposition of the Law,
8. *Maggaṅgadīpanī*, the Eight Fold Path explained,
9. *Paṭiccasamuppaddādīpanī*, reflections on the causes of transmigration,
10. *Paramatthasaṅkhaya*, manual of Abhidhamma,
11. "*Saccatthadīpanī*, the Four Sublime Truths explained,
12. *Vijjāmaggadīpanī*, the way to Enlightenment,
13. *Lakkhaṇadīpanī*, the three characteristics,
14. *Āhāradīpanī*,
15. *Silavinicchaya*, on Food and the Precepts of Morality,
16. *Anattadīpanī*, on Mutability,
17. *Dānadīpanī*, a treatise on charity and
Another famous scholar of 21st century in Myanmar is Ven. Vicittasarabhivamsa who acted as the Visajjaka, that is ‘Respondent’ answering questions on all three portions of the Canon during the Sixth Sangha Council of Myanmar. He was born in the village of Thainbyuwa on November 11, 1911. At the age of eight, he started learning the rudiments of Buddhism. When the age of ten, he was ordained as Sāmanera and received higher ordination, in 1930. In 1937 when the First Dhammanada Sayadaw, his preceptor at his ordination, passed away, he had to take charge of the monastery.

The Sayadaw has passed a series of religious examinations invariably with flying colours since the age of 13. To mention but a few, in his fourth year as a Bhikkhu, he passed the Dhammacariya Examination held by the Pariyatti Sāsanahita Association of Mandalay, a formidable examination which only a few candidates dare to sit for. The Examination is on the three great Commentaries which candidates normally try to finish one by one in three years. But the author passed all three Commentaries in one year and acquired the rare and coveted title of ‘Pariyatti Sāsanahita Dhammacariya Vatamsakā’.

As regards his work for the Buddha Sāsana is that when the Sixth Sangha Council was well under way, he was assigned the task of

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1. Ibid, P.98-99.
2. Sayadaw Ven. Vicittasarabhivamsa passed with distinctions the Tipiakadhara Examination, held for the first time in Myanmar, and reputed to be the longest and most difficult one. As the name of the Examination suggests, the candidate has to recite all three Pitakas that he had learned by heart. In addition, he has to pass the written papers on all the Canonical Texts and Commentaries. It took him four years to sit for whole Examination that earned him in 1953 the unique title of ‘Tipiakadhara Dhammabhāndigārika’, which means ‘Bearer of he Three Pitakas and Keeper of the Dhamma-Treasure’. Canonical Texts has been recorded in the Guinness Book of Records 1985. It has this entry ‘Human memory: Bhandanta Vicitas recited 16,000 pages of Buddhist Canonical texts in Rangoon, Burma in May 1954. Rare instances of eidetic memory the ability to reproject and hence “visually” recall materials are known to science’. 152
editing the Canonical Texts to be approved by the Council as its version. Besides, when the Council was convened, the Sayadaw acted as the Visajjaka. In answering the questions, the author took the combined role of Thera Upāli and Thera Ānanda who answered the questions on the Vinaya and the Dhamma respectively at the First Council presided over by Thera Mahā Kassapa.

After the Council, the author devoted himself to literary pursuits. At the request of U.Nu, then the first Prime Minister of Myanmar, he assiduously compiled "Mahā Buddhavamsa." It was being the Myanmar exposition on the lives of the Buddhas as related mainly in the Buddhavamsa Pali Text of the Khuddaka Nikāya; the compilation, resulting in Six Volumes in eight books, commenced in 1956 and ended in 1969. Members of the Saṅgha and the laity alike have received the work, being the author’s Magnum opus and a colossal contribution to Myanmar Buddhist literature, with enthusiastic acclaim.

The first volume of two books were published in 1990 (B.E 2534, M.E 13531) from the Ti-Ni Publishing Centre of Yangon, Myanmar and translated them into English by the Myanmarese scholars such as U.Ko Lay and U. Tin Lwin. The first part of the first volume is reprinted and bound in Malaysia in 1992, 1996, and 2000. It is the complete English version, together with footnotes and comments. The first portion of this book is mainly devoted to the story of Sumedhā the Hermit. The second portion entitled ‘the Anudīpani or the Exposition’ contains elaborate explanations and enumeration of various doctrinal points, which arise in the first portion. There are total 355 pages in this the first volumes of first part.

1 - B.E means Buddhist Era, M.E means Myanmarese Era.
The second of the first volume is made up of three chapters: the first one furnishes miscellaneous notes on the Ten Perfections as it elaborated in the Cariya Piṭaka commentary. The second chapter is a short one dealing with eighteen existences in which Bodhisattas who have received the definite prophecy are not reborn. The third contains the chronicles of twenty-four Buddhas from Buddha Dipankara to Buddha Kassapa. The first edition of the Great Chronicle of the Buddha, volume one part two is published in 1992 and there are 367 pages.

The first part of Volume two of the Great Chronicle of Buddhas start dealing with the Buddha Ratana, Jewel of Buddha which is continued in the third, fourth and the first half of the fifth volume. This is the complete English version of the first and second part of the second volume and published in 1994 from Ti-Ni Publication Centre. It was also reprinted from Malaysia in 1997 for the free distribution. The original volume two has to be divided into two parts in its translation.

Beginning with this second volume of the author had worked within the general framework of three main topics, namely, the Buddha Ratana, the Dhamma Ratana, and the Saṅgha Ratana. The volumes from the second to the fourth and the first part of the fifth volume are devoted to the Buddha Ratana.

The first part of the second volume deals with account of the birth of the Bodhisatta, the royal life as prince Siddhattha, the ascension to the throne, seeing the four Omens, renunciation, Practice of serve austerities. It also mentioned the attainment of Buddha-hood, the Buddha’s stay at seven places spending seven days at each place in the vicinity of the Buddha Tree; ending up with offering of meals by
Taphussa and Bhallika who became the first disciples of the Buddha taking, the two fold Refuge, Dvevacika.

Theme of second part of the second volume is continuation of description of Buddha Ratana and takes up the narration from where the first part of the second volume leaves off. It begins with the account of how, after deeply pondering on the profundity of the Dhamma he had found, and after assenting to the request of the Great Sahampati Brahma, the newly Enlightened Buddha proceeded to Migadaya and delivered the first sermon, Dhammacakka, to the Group of five Bhikkhus. It goes on to tell the story of Yasa, the son of a rich man of Baranasi, becoming a Sotapana. After listening to the graduated discourse of the Buddha in dealing with Dana, Sila, Sagga, Magga, Yasa’s example was followed by his father, mother, ex-wife, and his fifty-four friends who all became Sotapannas. Accounts of memorable events such as Buddha’s sending away of sixty Arahats as missionaries to various places, conversion of three Kassapa hermit brothers and their one thousand followers and their realization of Arahatship, Buddha’s visit to Rajagaha to spend the second vassa are described in the concluding chapters. The volume ends with Anudīpanī, which gives expositions on many useful terms and information. It was also translated into English by the U. Ko Lay and U.Tin Lwin those who are famous scholars of Myanmar.

The Volume three of the Great Chronicle of Buddhas consists of twelve chapters, from chapter sixteen to chapter twenty-seven and totals 497 pages. In this complete English version of the third volume is giving accounts of Buddha’s sojourns in different places where he spent the rain-retreats, starting from the second vassa at Rājagaha and

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1 - The Great Chronicle of Buddhas, Volume 2, Part (I) and (II), press with Tipitaka Nikāya Sāsana Organization, Yangon, Myanmar.
ending with the ninth vassa at Kosambi. The most note-worthy events during the life of Buddha described in this book. The periods are the arrival of two wandering ascetics Upatissa and Kolita; future chief disciples, at the feet of the Fully-Self-enlightened One; the Buddha’s first return, after attaining Buddha-hood, to his birth place Kapitavatthu; on teaching the Ratana Sutta and reciting it as a Paritta for the benefit of Vesali citizens; on war between Sakyans over dispute about sharing of Rohini river water; on teaching of six discourses on end of strife and the famous Mahā Samaya Sutta; on the permission being given for ordination of women at the request of Mahā Pajāpati Gotamī, display of twin miracles and Buddha’s ascension to Tavamtimsa, to spend his seventh vassa teaching the Abhidhamma. This volume (3) is translated into English by U. Ko Lay and published it in 1996, 1998.

The volume (4) contains the Chronicle of Gotama dealing with the Jewel of the Buddha in ten chapters from chapter 28 to 37. This is the complete English version of the four volume giving accounts of Buddha’s sojourns in different places where he spent the rain-retreats. It was translated by U. Tin Lwin, a Myanmarese scholar, published it in 1996 from Ti-Ni Publication Centre and also reprinted it from Malaysia in 1998. This is a continuation of the third volume, which describes Buddha’s activities up to the ninth vassa spent at Kosambil.

The fourth volume gives perhaps the most interesting period of the Buddha’s life, travelling all over the middle country from the tenth vassa up to the 20th vassa. After which he finally settled down in the Jetavana monastery of Sarvatthi for twenty Vassas till the forty-fourth. The mostnote-worthy events are that during the periods of the

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1 - The Great Chronicle of Buddhas, Volume 3.
2 - The Great Chronicle of Buddhas, volume (4), IV.
Buddha’s lonely retreat in the Pālileyyaka forest grove consequent to the disharmony. It had arisen among the Kosambian monks, conversions of Kasibhāradvāja Brahmin, of Vējja Brahmin, the Venerable Sariputta’s request to lay down disciplinary rules, the monk Sudinna’s misdemeanor that led to the promulgation of the first Pārājika rule.

The concluding two chapters deal with the ambition of the infamous Devadatta to head the Saṅgha, his grudge against the Buddha and conspiracy to eliminate the Buddha and to create a schism in the Saṅgha community. King Ajatasattu, on the advice of Devadatta caused the death of his father King Bimbisāra. Filled with remorse, he sought refuge in the Buddha who delivered the well-known Sāmaṇṇaphala Sutta1.

Each of the stories of Volume (4) centers on a person or persons with the Buddha playing an important role. Thus the stories form episodes in the Buddha’s life according to the Pali Canon and its Commentaries. Besides, most of the stories are interspersed with the Buddha’s verses, dialogues, discourses, some briefly and others elaborately, but all shed light on Buddhism of the Theravāda tradition as preserved in this land of Myanmar.

The fifth volume of the Great Chronicle of Buddhas is also based on the Pali Text Buddhavamsa and is written by the Ven. Vicittasarabhivamsa. U.Tin Oo translated it into English and edited by U. Ko Lay, both are Myanmarese scholars. There are totals 503 pages and published in 1997 for the first edition of Ti-Ni Publication Centre, Yangon. It brings to an end the theme of the Buddha Ratana, the Jewel of the Buddha, which has its beginning in volume two. The last

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1 - The means of Sāmaṇṇaphala Sutta is ‘explaining the advantages of monk-hood’.
chapter 42 of the book is devoted entirely to the Dhamma Ratana, Jewel of Dhamma.

The important events are on the reciting of Aṅatiya Paritta to ward off the harassment of yakkhas; on the teaching of the famous Sakka Pañhya Sutta in answer to the fourteen questions put by Sakka to the Bhagava concerning advanced Dhamma aspects. And the final exhortation of the Buddha repeatedly given during the one year and three months period prior to his Parinibbāna. These exhortations consist of sets of Seven factors of non-decline for bhikkhus, as well as rulers, the discourse on the Mirror of wisdom and the last admonition, 'Appamādena Sampādetha'.

The final chapter of volume five give an account of the last days of the Buddha as described in the Mahā Parinibbāna Sutta, the Dīgha Nikāya, consisting details of honouring the remains of the Buddha by Malla princes and distribution of the Buddha’s relics.

The last volume of the Great Chronicle of Buddhas, the volume that is dedicated to the Saṅgha and appropriately entitled Saṅgha Ratana or the Saṅgha Jewel. It is divided into two parts, each part being a separate book. So, it is the first volume divided, thus making the entire books of the Great Chronicle of Buddhas run into six or eight volumes. The volume six, part one is the seventh one and the whole book is treated as a single chapter and accordingly numbered 43. It was translated into English by U. Tin Lwin and U. Tin Oo (Myaung) and published it in 1997 from Ti-Ni Publishing Centre,

1 - Appamādena Sampādetha means ‘Strive with mindfulness and diligence’.
2 - The Great Chronicle of Buddhas, Volume (5), pressed in Yangon, Myanmar.
Yangon, reprinted it in 2000 from Kuala Lumpur, Malaysia for the free distribution.

This seventh book in eight books of the Great Chronicle of Buddhas in Myanmar is also based on the Pali Text Buddhavamsa. It embodies the theme of the Saṅgha Ratana, the Jewel of the Saṅgha, which forms the first part of volume six. In the seventh book contains the stories of various Mahātheras, 'Senior Elders', who were all pre-eminent as 'Etadagga title-holders'. The Buddha awarded himself this title to each one of them for being outstanding in virtue, quality, or performance of a certain task in some cases.

This part therefore appropriately begins with Kondañña Mahāthera, the senior most member of the Saṅgha, and ends with Mogharāja Mahāthera, the foremost among those who put on coarse robes, the number of all such Mahātheras being forty-one. As a supplement the story of Bavari, the famous Brahmin teacher is appended. There are total 415 pages and printed at the Ti-Ni Press by U. Maung Maung Gyi, Myanmar.

The book forms the English rendering of volume six, part two of the Great Chronicle of Buddhas, the State Buddha Council’s version, by the most Ven. Vicittasārabhivamsa. It brings to conclusion the theme of Saṅgha Ratana, which was begun in volume six, part one with the stories of Theras designated by the Buddha as the foremost amongst his bhikkhu disciples.

In this book, there are two chapters. The first one is chapter forty-four deals with the accounts of Theris who were designated by the Buddha as the foremost amongst the bhikkhunī disciples.

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Beginning with the story of Mahāpajāpati Gotamī, it describes the lives and achievements of thirteen Theris who had received the title of ‘Etadagga’.

The chapter forty five gives the stories of ten foremost male lay disciples, beginning with Tapussa and Bhallika, the two brothers who had the distinction of being the earliest of the Buddha’s lay disciples taking refuge in the Buddha and the Dhamma. It continues with the accounts of female lay disciples of great distinctions such as Sujāta who was the earliest to get established in the Refuges; on Visakha, donor of Pubbārāma monastery and Kāli; on the first among female disciples who won Sotāpatti Magga and became an Ariya by overhearing the Devas Stāgiri and Hemāvata discussing the salutary effects of the Triple Gems on the day the Dhammacakka Sutta was Delivered. She was thus distinguished as the most senior female lay disciple who was established in the fruition of stream-entry without having met with the Buddha. Then follows as a supplement the life stories of four rich men with inexhaustible resources, serving king Bimbisara as royal treasurers, namely, Jotika, Mendaka, Jaṭila and Kalavaliya.

The illustrious Author Ven. Vicittasarabhivamsa brought to completion his Magnum Opus entitled the Great Chronicle of Buddhas in the traditional manner of Myanmar Scholars by writing an Epilogue of nine stanzas in Pali with their Myanmar Translation. He stated there-in that ‘that Great Chronicle of Buddhas’ the literary product as a sequel to the Sixth Saṅgha Council, portraying the life stories of Buddhas was completed on the 13th Waxing day of the first Waso, Asalha, 1331 Myanmar Era, the 2513th year of the Buddha Sāsana.

1 - The word of Etadagga is the foremost in particular achievement.
2 - The Great Chronicle of Buddhas, Volume VI, Part (II), ii.
Author described how acclaimed as the great distinguished therav for having memorized the three Piṭakas. He was fortunate enough, thanks to past merit, to live a life devoted to Buddhist studies since his entitled ‘The Great Chronicle of Buddhas, arranged in forty-five chapters in 6 Volumes of eight books in respectful memory of the forty-five years of the Buddha’s noble mission of deliverance.

Ven. Vicittasarabhivamsa then made the great wish that because of his work of merit may all sentient beings gain much benefit by clearly understanding the Dhamma, practicing the middle path assiduously, and attaining the peace of Nibbāna. His last words of exhortation are ‘May all right-minded persons make a point of directing their efforts towards the good of others and thereby do good to themselves as well’. Having commenced his great literary effort on the 7th Waxing day of Āsāḷha, M.E., 1322 (1960), and concluded it as stated above, on the 13th Waxing day of Āsāḷha, M.E., 1331(1969), the respected author had taken nine years to bring it to successful completion. It was published as the first edition in 1998, and reprinted it in 2000 from Malaysia. There are totals 383 pages in the Six volume of part two.

The next scholar of Myanmar is Ven. Sobhana (Mahāsi Sayadaw) who is a Chatthasaṅgītipucchaka (the Questioner of the Six Saṅgha Council). He was born in Seik Khon village, Shwebo district upper Myanmar in 1904 (M.E. 1266) on the full moon day of second Waso according to Myanmarese calendar. In the age of 12, he becomes a novice (Sāmanera). At the 20, he was ordained in his native village.

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1 - The Great Chronicle of Buddhas, Volume VI, Part (II), P.iii.
Ven. Sobhana learned Piṭaka literature in the renowned Sayadaws of Myanmar. Especially, in the Minkon Jetavan Sayadaw of Thaton that is the first place of Theravāda Buddhism in Myanmar. At the 25 vassa, of Upasampada, he became a Pali teacher and lectured his followers various Piṭaka literatures. In the 1949, he was invited to Yangon (then Rangoon) Sāsana Meditation Centre by the Buddha Sāsana Association. From that time, he preached Vipassana Dhamma in full time. In the 1957, Sayadaw was referred ‘Aggamahā Pandhita title’ by the Government of Union of Burma (now Myanmar). He also served as Chatthasaṅgītipucchaka, Chatthasaṅgāyanā Osānasodhaka etc., in the Sixth Saṅgha Council of Myanmar. He is a famous meditation master of Myanmar and there are total 300-meditation centre the whole in the country. When the age of 78, in 1982, he demised at Mahāsi Meditation Centre of Yangon, Myanmar1.

He wrote many treaties in dealing with the Buddha, the Dhamma and the meditation of Buddhism, some them are described here. The first is the Wheel of Dhamma, which is base on the Dhammacakkapavattana Sutta. It was translated into English by U. Ko Lay in 1999 and published at Buddha Sāsana Nuggaha Organization, Yangon, Myanmar. There are total 273 pages and contains eight chapters2.

In the chapter One, Mahāsi Sayadaw wrote in dealing with the Bodhisatta and worldly pleasures; on the renunciation of the Bodhisatta; on the making his way to Āḷāra the great ascetic; on the practising extreme austerities in Uruvela forest; on the extreme austerity is a form of self-mortification; on the considering the question of giving the first sermon and on the truth Dhamma is not

seen when blinded by misconception; on the arrival at Isipatana. In the chapter two, Sayadaw described that the sensuous gratification is base and vulgar; on the four kinds of indulgence in worldly enjoyments; on the methods of self-mortification; on the how to avoid the two extremes; on the knowledge deepens through practice; on the starting from any step according to the definitions of the Texts; on the Silabhataparamasa Ditthi; on the penetrative insight and realization of Nibbāna.

In the chapter three, he wrote about the elaboration of Eightfold Path; how to produce Vipassanā Sati, Insight Mindfulness; proper insight knowledge only by mindful noting; Kammassakata Sammāditthi; contemplation of miscellaneous volitional activities-pakiṇḍaka Saṅkhāra method; how Vipassanā maggas are developed. In chapter four contained the truth of suffering Dukkha Saccā; on the critical examination of the disparity; on the accurate Pali Text on definition of Dukkha Saccā; on the Four Noble Truths and the suffering throughout the whole life. He discussed the Samudaya Saccā; the attachment leads to rebirth; even rebirth as a crowing lizard is possible; Kāma Taḥphā, Bhava Taḥphā and Vibhava Taḥphā in the chapter five. In the chapter six, Sayadaw wrote Nirodha Saccā; Magga Saccā; exposition on the right view Sammā Ditthi; on the Development of Pubbabhāga Magga is called Vipassana Magga etc. and Saccā āna, Kiccaṅāna, Kataṅāna and Anusaya kilesa were mentioned in the chapter seventh. In the last one consisted about the acknowledgement of Buddha-hood; on the records of the Saṅghayanā, the first Great Council; how Maggaṅā is dust-free and stainless; higher knowledge attained only after actual practice etc1.

The Mahāsi Sayadaw wrote many treaties, according to records, there are 70 books. Some of them are described below:

(1) Nibbānapatisamyutta Kathā or On the Nature of Nibbana which is translated into English by U. Htin Fatt (Maung Htin).

(2) Analysis of Today’s Vipassanā Techniques translated into English by Hla Myint Kyaw and edited Steve Armstrong and Kenneth Morris (USA) which published in 2002.

(3) Biography of Mahāsi Sayadaw which is published in 1979.

(4) The Story of Todeyya. In this book, Sayadaw wrote about the short and long lives; sickness and health; ugliness and beauty; having few and many friends; poverty and wealth; low-cast and high-cast and ignorance and intelligence etc.

(5) The Anattalakkhaṇa Sutta which was recorded by the Elders of the first Council in the Khanda Vagga Samyutta Pali Canon¹.

(6) Vipassana Meditational Exercises,

(7) Practical Basic Exercises,

(8) Satipatthana Vipassana Meditation,

(9) Satipatthana Vipassana Meditation Criticisms and Replies,

(10) Discourse on Ariyāväsa Sutta. In this book, Ven. Mahāsi Sayadaw explained that Ariyāväsa combined the two words,

¹ - Evam me sutam Ekaṃ samayam Bhagava Baranasiyan viharati Itipatane Migadaye. Tatra kho bhagava pañcavaggiye bhikkhu amaanti, ‘Bhikkhavo’ ti. Bhaddante ti te Bhikkhu Bhagavato paccassosum Bhagava etadavoca—.
one is 'Ariya' means 'the Noble One', 'āvāsa' means 'the abode', and so total means is 'the abode of the noble Ones' and two kinds of Bhikkhus.

(11) Discourse on Lokadhamma in which he wrote about the eight\(^1\) laws of lokadhamma such as läbhō, alābhō, yaso, ayaso, nindā, pasamsā, sukhā, and dukkhā.

(12) Discourse on Bhāra Sutta,

(13) Discourse on Hemavata Sutta which is translated into English by U. On Pe (Tet Toe) and published in 1994, 2000 for the two times. There are six chapters and total 223 pages.

(14) Discourse on To Nibbāna via the Noble Eighth-fold Path,

(15) Discourse on Sammā Paribbaājaniya Sutta,

(16) Dhammacakkappavattana Sutta

(17) Sallekha Sutta,

(18) Mālukyaputta Sutta which he supplies us with the fundamental knowledge about the principles and practice of Vipassanā, insight-meditation. It has been incorporated in the Pali Canon as Samyutta Nikāya, and the Twenty-four stanzas given in it can also be found in Visati Nipāta of Thera Gathā. It was preached by Buddha at the request of

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\(^1\) - Eight Laws of Lokadhamma are (1) läbhō, lucrateness, alābhō, unlucrateness, yaso, having a large retinue, ayaso, having no helpers or servants, nindā being abused and criticised, pasamsā, receiving praises, sukhā, having confort and happiness, dukkhā, suffering misery.
bhikkhu Malukyaputta, the son of a female devotee by the name of Malukya\(^1\).

(19) Dhammadāyāda Sutta\(^2\), Inheritance of the Dhamma. In this Sutta, Buddha said that ‘Atthi me tumhesu anukampā kinti me sāvakā dhammadāyāda bhaveyyum no āmisadāyāda ti—’ etc.

(20) Paṭiccasamuppada in Pali and Myanmarese languages.


(22) Visuddhimagga (Myanmarese translation), Vol.II, printed in 1998 and there are 460 pages.


(24) Visuddhimagga, Vol. IV (Myanmarese translation) also published in Buddha Sāsana Organization Press of Yangon, Myanmar. There are total 730.

(25) Mahāsi Abroad which are lectures by Mahāsi Sayadaw on his world missionary tour. In this book, he wrote about the noble teaching of the Buddha; the teaching of the Buddha-Sāsana and the way to happiness. It was published by Buddha Sāsana Organization in Yangon, Myanmar.

\(^1\) - It was mentioned ‘Mālunkya’ in the Ceylonese version.
\(^2\) - Dhammadāyāda Sutta is in Mulapapijīsa Pali of Majjhima Nikāya, Collection of Medium Length Discourses of the Buddha.
Sayadaw Ashin Janakābhivamsa, founder of Mahāgandhāyon Pali Institute in Amarapura township in upper Myanmar is also a famous scholar of Myanmar in modern 21st century. He wrote more than 70 books in dealing with Theravāda Buddhist literature. One of his famous books is the “Abhidhamma in Daily life” which is translated into English by U. Ko Lay (Ze-ya-Maung) in 1361 Myanmarese Era, 1999 AD. It printed in Meikkaung Press in Yangon, Myanmar and published by International Theravāda Buddhist Missionary University, Yangon. There are (17) Chapters and total pages 303.

In the chapter one: he described about ‘Paramattha’, the Ultimate, and Mind; in the chapter two, there are ‘Cetasika’, mental factors and ‘Akusala Cetasika’, unwholesome mental factors. In chapter three, he wrote about ‘Kusala Cetasika’, wholesome mental factors; in the chapter four, ‘Cetasikas’, associated with both good and bad ‘Cittas’; in the chapter five, ‘Carita’, different nature of mind, character, habitual and conduct. In the chapter six, Sayadaw discussed about ‘ten bases of meritorious actions’, and in the chapter seven, he wrote about miscellaneous notes on Kamma, action or deed. In the chapter eight, Sayadaw mentioned that mind process immediately preceding death; in the chapter nine, the nature of rebirth, Paṭisandhi; in the chapter ten, there is about ‘Rupa’, matter and in the chapter eleven, planes of existence.

Apart from this ‘Abhidhamma in Daily life’, there are many books which wrote by Sayadaw Ashin Janakābhivamsa. Some of them are described below:

(2) Basis Pali grammar, pages 635 printed in 1297 M.E.


(5) Bedacintabhāsātikā pages 372 printed in 1323.

(6) Kaccāyanasārabhāsātikā pages 110 printed in 1323.

(7) Alankarabhāsātikā pages 576 printed in 1321.

(8) Kathāsallāpasikkhā pages 140, printed in 1341.

(9) Pātimokkhabhāsātikā pages 473 printed in 1320.


(11) Khuddasikhabhāsātikā, pages 623 printed in 1332.


(14) Pācittiyyabhāsātikā, pages 514 printed in 1326.

(15) Mahāvaggabhāsātikā, pages 691 in 1327 Myanmarese Era.
(16) Culavaggabhāsāṭīkā, pages 619, printed 1334 in Myanmar and Pali languages.

(17) Parivāratīkā, pages 679 written in Pali, printed in 1334.

(18) Saṅghahattha Pali pages 118, written in Pali, 1321 Myanmarese Era.


(21) Vīthitīkā, pages 408, printed in 1300 M.E.

(22) Dhātukathā Atthakathabhāsāṭīkā, pages 188, printed in 1342, written in Pali.

(23) Puggalapaññattibhāsāṭīkā pages 376, printed in 1342.


(25) Patthānattakārabhāsāṭīkā, pages 800, printed in 1342.


(28) Sāmaññaphalasutta pages 102, written in Pali and Myanmar. It was published in 1313 Myanmarese Era.

Next famous scholar of Myanmar is Sayāgyi U Ko Lay (Ze-ya-Maung) who is a former vice-chancellor of Mandalay University in upper Myanmar. He wrote the ‘Guide to Tipaṭṭaka’ published by Sri Satguru publications in Delhi, India. It was reprinted in the first time in India, 1990. There are total (10) chapters and pages 153. In his book, Sayāgyi U. Ko Lay pointed out that this ‘Guide to Tipaṭṭaka’ is not a single work that deals, in outline, with the whole of Tipaṭṭaka. It is sincerely hoped that this compilation will be found useful and handy by the general reader who wishes to be provided with a bird’s eye view of the vast and magnificent canonical scenery which represents all that the Buddha had taught and all that has been treasured in the Tipaṭṭakas. In compiling this work, the Pali texts as approved by the Sixth International Buddhist Synod together with their Myanmarese translations¹. He also wrote the book ‘Manual of Vipassanā Meditation’, which printed in Apollo Printers, Mumbai and published from Vipassana Research Institute, Dhammagiri, Igatpuri, India in 2002. He dedicated that he tried to honour both monks as well as laity to the Ven. Ledi Sayadaw; Ven. Webu Sayadaw, Ven. Mogok Sayadaw; Ven. Mahāsī Sayadaw; Saya Thet Gyi, and Sayagyī U Ba Khin as a memorial to their services for promoting the spread of Vipassana Meditation in theory and practice throughout the world.

There are four chapters; in the chapter one, he described the Introduction, the background story of Prince Siddhattha, and Gotama the Buddha, the supreme scientist. In the chapter two, he wrote about the Buddha’s first two sermons such as Dhammacakkappavattana Sutta and Anattalakkhana Sutta. In the chapter three, he mentioned the

Vipassana meditation, types of meditation, two modes of practising Vipassana-bhāvanā. In the chapter four, he exampled the Mahāsaṭipatthāna Sutta with Uddeso, Kāyānupassanā, Vedānānupassanā, Cittānupassanā, Dhammānupassanā and Saṭipatthānabhāvanānīsamso.

According to the traditional records, Myanmarese Theras are playing continuously a leading role of their Pali literature on the Piṭakas and Vipassana meditation fields till the twenties century. Some of them are namely, Ven. Vicittasārabhivamsa, who composed ‘the Great Chronicle of Buddhas base on the Buddhavamsa Pitaka, and Ven. Janakābhivamsa, credited with the composition of versions of different Pali texts. In this century, several Pali Piṭakas were written or interpreted into Pali and Myanmares languages.

In brief, the majestic position accorded to Pali language and literature in Myanmar still preserve and promote the hole country due to royal patronage of governments and devote followers of the country. Pali literature were introduced by the Mon monks to upper Myanmar, but earliest examples of literature written in Myanmar language has not survived earlier than second half of the 15th century. The Myanmarese Pali literature is doubtless a fascinating subject, many scholars from Myanmar have written the canonical literature, Commentaries, Chronicles, Jātakas, Grammars, and meditation etc. The Piṭakas in Pali literature naturally from Sinhalese occupies the place of honour in Myanmar, but greater attention was devoted to the Vinaya Piṭaka and its literature base thereon, as it concerned the monastic discipline of every-day life of Myanmar.